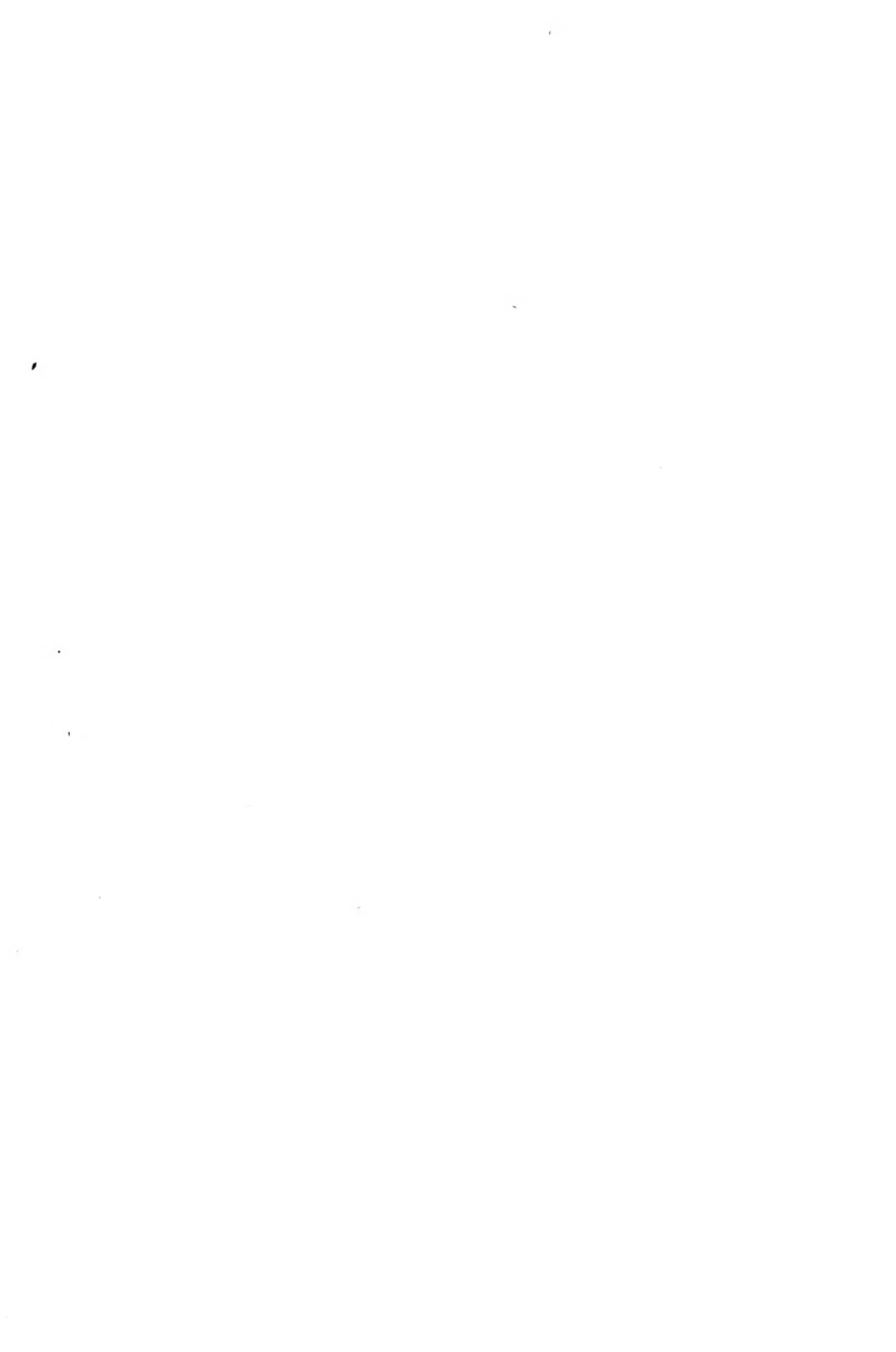






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*The Rt. Rev. John Henry Hobart, D.D.,
Seventh Rector of Trinity Parish,
Third Bishop of New York.*

A History

of the

Compiled
by order of the Corporation

and Edited by

Wmth Rector

Part III

The Rectorsbip of Dr. Hobart
From February, A.D. 1816
To August, A.D. 1830

New York

The Knickerbocker Press
1905

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The Knickerbocker Press, New York

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The portrait of Bishop Hobart which forms the frontispiece to this volume is copied from the portrait in possession of Trinity College, Hartford, and by permission of the President, the Rev. Flavel S. Luther, LL.D. It represents the Bishop with his hair slightly powdered.

The Letters and Passport are reproduced by permission of the Rev. Samuel Hart, D.D., Registrar of the General Convention.

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INTRODUCTORY.

FOUR years have passed since the publication of the second volume of this history. When I brought that volume to a close, I thought that one more would complete the work. That expectation has not been justified by the event; a fourth volume will be required. Part III. is devoted to the narrative of the administration of Bishop Hobart; while Part IV. will contain an account of the closing scenes in his life, with the record of the Rectorship of my immediate predecessor, Dr. Berrian.

The long delay to which I have referred was due partly to difficulties encountered in the collection of material, and partly to discoveries in the course of that process. The Provoost correspondence has entirely disappeared. As a compensation for this loss, the Hobart correspondence has been found; it consists of a very large mass of letters, thousands in number, written by or to the Bishop, and now in the possession of the General Convention and in the custody of the Rev. Samuel Hart, D.D., Secretary of the House of Bishops and Keeper of the Records. By his kind permission, an examination of these papers was made, which disclosed much of interest and importance. A selection from them, arranged chronologically, forms several chapters of this volume; of these the greater part are now for the first time given to the public. For this valuable find I am indebted to the Rev. Arthur Lowndes, D.D., as well as for their collation and arrangement for publication; my obligations to him, already acknowledged

in the Preface to Part II., have been greatly increased by his indefatigable services in connection with the story of the Hobart period. It gives me great pleasure to put on record this expression of my appreciation of the time which he devoted to this part of the work, and the great amount of research expended in its preparation. To him it is due that I am enabled to give to the reader a great deal of new matter, illustrative of the character of one of the foremost prelates of our communion, and valuable for its bearing on the history of the Church in his day.

The second volume of this work concluded with the death of Bishop Moore, February 27, 1816, and the election of Bishop Hobart as his successor. When, on the 12th of September, 1830, Bishop Hobart rested from his labours, Dr. Berrian came into the Rectorship, and held it until the day of his death, November 7, 1862. This third installment of the history may then be styled the Hobart Volume. Of the great power and influence of John Henry Hobart, and the debt of the Church in the Diocese of New York and throughout the United States to him, it is unnecessary to speak; they are well known to us, in our household of faith. It is a reasonable conviction, that he must have been raised up by Divine Providence for that special work to which he consecrated his powers, and for which it may be said that he laid down his life. His was the eye which saw clearly the course to be taken by a Church with a mission not merely to a small constituency of its own members, but to all the people of the land, and the obstacles to be overcome in its conscientious fulfilment. His was the hand which firmly grasped the helm, and guided the *Navicella* through treacherous currents and troubled and angry seas. Indomitable was his courage, indefatigable his perseverance, in that work; even the faults of his character, now and then startlingly ex-

hibited, seem to have helped toward final success; and certainly his work has followed him. Its results may be seen in the general quality of New York churchmanship, which bears to this day the signs of his influence. Nay, still more may be said in his praise; for when in July, 1888, that notable Conference of Anglican Bishops and others in communion with the archiepiscopal see of Canterbury, assembling from all quarters of the Christian world, put into their platform the Apostles' and Nicene Creeds as the symbols and sufficient statement of the faith of the Gospel, and the Historic Episcopate as the vital organ and condition to the continuity and stability of the Holy Catholic Church, they were but echoing, though unconscious of the fact, a formula well known among us for many years before that day, and coupling together, as one and inseparable, the device associated with Hobart's name, "Evangelical Truth and Apostolic Order." Furthermore, it comes out clearly, from the records now in our possession, that the principles underlying the "Oxford Movement," in its first and best days, were held by our great leader during the whole of his ministry, and long before the publication of the first edition of Keble's *Christian Year*, in 1827. Whatever concerns that man is of interest to the members of the Church which he championed as a leader in the Army Militant, and adorned by the example of his devoted and holy life.

The story of the administration of his kinsman and successor in the headship of the Parish, will be given in a fourth and last volume of this History. I must express my thanks for the aid rendered by the Rev. Joseph Hooper in the examination of documents and for work in connection with the records of Dr. Berrian's administration of the Parish. The Correspondence shows that Dr.

Berrian was a man of the same convictions as his chief, and equally loyal to Church Principles, as illustrated in the Holy Scriptures, the Book of Common Prayer, and the Canon Law of our Communion. He also followed his course in faith, and, in due time, brought his record to an end, not without much trial and trouble, in perils of robbers, in perils among his own people, in perils in the City and the State, in perils among false brethren, as will hereafter appear. Through those two good and faithful servants of Christ and the Church, a trust has come to our hands ; pray God it suffer no detriment while in our possession ; and that we, having the trials and triumphs of other days in remembrance, may finish our course with joy, and transmit the treasure now in our keeping to wise and well-instructed guardians of the heritage of our fathers.

Unto God be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

TRINITY RECTORY,
November 12, 1904.

A HISTORY OF THE PARISH OF TRINITY CHURCH

CHAPTER I.

EARLY DAYS OF DR. HOBART'S RECTORSHIP.

His Induction—Pleads for the New York Bible and Common Prayer Book Society—Formation of the American Bible Society—Warns Churchmen to Support their own Society—Misconstructions Placed on the Bishop's Address—Elected Bishop-in-Charge of Diocese of Connecticut—His Confirmation Tours—His Impression on Connecticut Church People—Sunday-Schools in the City of New York—Hobart Compiles the New York Catechism—Organization of Sunday-Schools in Trinity Parish—Formation of the New York Protestant Episcopal Sunday-School Society—General Convention of 1817—Address by Bishop Griswold—Resolutions Approving Formation of a General Theological Seminary Passed—Convention of Connecticut—Address by Bishop Hobart—Second Charge on "The Corruptions of Rome and the Errors of Protestantism."

THE Right Rev. Benjamin Moore, Bishop of New York and Rector of Trinity Church, after a term of permanent disability, was released from the cares of his office and the burden of this life, February 27, 1816. On the 18th day of March following, Dr. Hobart was unanimously elected to the vacant Rectorship. His duties were but slightly increased, as the care of the parish had devolved on him for some time previous to the decease of his predecessor.

Bishop Hobart seems to have been called of God to a special work necessary at that time. The Church was in a state of depression, from which that strong will and

stout heart were to lift her. The danger of being absorbed by the religious bodies around her was imminent. To set her on her own base, and strengthen her in the principles of distinctive churchmanship, at the risk of misunderstanding and misrepresentation, appeared to Bishop Hobart the duty of the hour. His cast of mind and his policy as an ecclesiastical leader are evident from his attitude towards some of the popular movements of the day.

The formation of the British and Foreign Bible Society in England in 1803, with an imposing list of officers and patrons, suggested to many devout and earnest men in this country the idea of organizing similar agencies for the distribution of the Holy Scriptures without note or comment. Appreciating the motive underlying this movement, Bishop Hobart questioned its utility, and deemed it unwise for the Church to join in it, where Presbyterianism, Congregationalism, and other variant forms of departure from Catholic tradition and primitive custom were popular and prevalent. He believed that the Bible should be studied with the help of a commentary, and that the best commentary was the Book of Common Prayer. Accordingly, in a pastoral letter addressed to the Laity of the Diocese in 1815, he urged the formation in every parish of Bible and Common Prayer Book Societies, auxiliary to the general society already formed in New York under that name. On this point his views were decidedly expressed. Admitting the duty of diffusing the knowledge of God's revealed will by the gratuitous distribution of the sacred volume which contained it, he gave his reasons for circulating the Prayer Book with it.

Churchmen had greater need of Prayer Books than of Bibles: the connection between the two volumes was a natural and judicious one, for

“both these volumes exhibit divine truth, the one as the original code, which contains the various commands of the Most High, and which alone as the law and testimony speaks with supreme authority; the other as the invaluable digest, in which the truths and precepts of the sacred volume are arrayed in lucid order, set forth with simplicity, embellished with the graces of diction, and animated by the purest fervours of devotion.”

After giving other reasons for the course which he thought it wise to pursue, he examined the proposition that it is the duty of churchmen to associate themselves for joint action with Christians of other names, because their differences are only on “subordinate and non-essential points.” This contention he traversed, alleging that questions of doctrine and discipline of great importance were involved, and that churchmen should hold themselves aloof from associations which might lead to the practical denial of their distinctive principles.¹

At the Anniversary Service of the Auxiliary New York Bible and Common Prayer Book Society held in Trinity Church on Friday, March 8, 1816, the Bishop recurred to and enlarged upon the same theme, and gave again his reasons for joining the Bible and the Prayer Book in one for circulation and common use. Such union, he says, is agreeable to the spiritual and apostolical plan, to common sense, and to the natural course of things. The errors, superstitions, and corruptions which deform a great part of the Christian world may be overcome by the circulation of a manual of devotion and doctrine which is both primitive and pure. In closing, he thus addresses the society :

“Go on, then, meritorious young men; our wishes, our prayers shall go with you. The Bible and the Book of Common Prayer—let this be your sacred motto. The distribution of these by God’s blessing

¹ A full abstract of this Pastoral will be found in Berrian’s “*Memoir*,” in *Posthumous Works*, i., pp. 162-175.

will be the means of shedding celestial light on a world dark and ignorant, and of bringing to a world, disconsolate and dreary, the comforts of heaven. The distribution of these may be the means of removing from the Christian Church the errors, corruptions, and divisions that deface and disturb her, and of restoring her to purity, order, and peace. Thus, also, will you be instrumental in the more immediate good of diffusing in your own church and country the means of religious knowledge, grace, and salvation, and of saving that country from the curse of irreligion, profligacy, and vice. To these objects devote your time; according to your ability, devote your wealth. Time and wealth employed in the cause of God and the souls of men will be returned to you an hundred fold in the approbation of your own hearts and in the blessings of eternity."¹

The measures taken for the formation of a national society, to be known as "The American Bible Society," drew from Bishop Hobart another strong warning to all "Episcopalians" in the shape of a Pastoral, dated New York, May 11, 1816. He questioned the necessity of another society in New York, where there were four already. He argued strongly against the enrolment of churchmen in a society to be avowedly under Presbyterian auspices, maintaining that their patronage, wealth, and influence were needed in their own communion. Referring again to the New York Bible and Common Prayer Book Society, organized during the administration of his predecessor, Bishop Moore, and the policy, deliberately adopted, of uniting for general use the Liturgy and the Holy Scriptures (a policy which had been the result of much serious reflection and consultation with the clergy and others), he said that he deemed it an act of duty to pursue the course adopted by his venerable predecessor. And, finally, he decided it to be the opinion of the clergy

¹ P. 3. An Address Delivered before the Auxiliary New York Bible and Common Prayer Book Society in Trinity Church, in the City of New York, on Friday, the 8th day of March, A.D. 1816, by John Henry Hobart, D.D., Bishop of the Protestant Episcopal Church in the State of New York. New York: Printed by T. & J. Sword, No. 160 Pearl St., 1816. 3vo., pp. 36.

of the Diocese in general, and of many respectable laymen, that Episcopalians, by managing their religious concerns by themselves, would be in no danger of unpleasant collisions with others,¹ of compromising their position, or of relaxing in any measure a spirit of attachment to the distinctive principles of their own Church. "This attachment," continued the Bishop, "may exist in perfect charity for others, and with due respect for their rights; and when it operates with zeal, firmness, and perseverance, experience proves that the Church will flourish; in proportion as this attachment sinks into that 'indolent indifference which some men dignify with the name of moderation,' will the Church decline."²

In conclusion, he says:

"My brethren of the laity, when I commenced writing this address to you it was my intention that it should be anonymous. But I deem it more consistent with honourable frankness to annex my name.

"I am aware that I may be exposed to unworthy imputations. But if I am charged with an illiberal or uncharitable spirit, he who knows my heart knows, I trust, that the charge is unfounded. I think I am doing my duty, and my duty 'through good report and evil report,' I ought not to fear to perform. I think I am doing my duty to my Master, to the Church, a portion of which in his Providence is entrusted to me, and whose interest I would most solicitously guard in the firm persuasion that she is a pure branch of his mystical body, which is finally to convey the blessings of grace and redemption to every quarter of the world."

The address was generally received by the laity with satisfaction, and a readiness to be guided by wise counsels. But, of course, there were those who objected, showing their impatience of Episcopal control, and their "liberality," and "freedom from sectarian prejudice." To such, the champion of the Church seems to have

¹In consequence of a collision of this kind, Bishop Dehon and the Episcopal clergy and laity of Charleston, S. C., had lately withdrawn from the Bible Society of that city.

²*Address*, pp. 7, 8.

given little or no heed; even though the adversary took occasion to represent him as opposed to the circulation of the Bible. This, and similar accusations, all grossly unjust and untrue, may have worked temporary detriment to the influence of the Bishop in the city and State, but time has justified his course. The episode, if so it may be called, of the Bible Society, though to-day of small practical importance, illustrates the history of the time, when laxity in the head of the Diocese would have meant lethargy and decline; it also interprets, in its practical working, the prelate's devotion to his favorite twin guiding stars, "Evangelical Truth and Apostolic Order." Well was it for the Church in the Diocese of New York that a man of that calibre and such convictions was at the helm.¹

Since the death of Bishop Jarvis, in May, 1813, the Diocese of Connecticut had been without an episcopal head. The lack of an adequate fund for the support of a Bishop, and some differences of opinion as to the most suitable person to succeed Dr. Jarvis, had caused the postponement of an election until June, 1815, when the Rev. Dr. Croes, of New Jersey, was elected. As he was soon after elected to the episcopate in his native State, he declined the honor.

Dr. Hobart had been for some years on terms of friendly intimacy with many of the clergymen and laymen of Connecticut. In February, 1816, he had visited Connecticut at the request of the Standing Committee, and consecrated Trinity Church, New Haven, on Wednesday, February 21st.²

¹ This subject is fully treated in a valuable work entitled, *The Professional Years of Dr. John Henry Hobart, D.D.*, being a sequel to his *Early Years*, by John McVickar, D.D. New York: Protestant Episcopal Press. 1836. See chap. xiv., pp. 304-329.

² The sermon preached by Bishop Hobart was published under the title *The Moral Efficacy and Positive Benefits of the Ordinances of the Gospel, &c.* 8vo., pp. 29. New Haven: Printed by Oliver Steele, 1816.

On the following day, February 22d, he instituted the Rev. Harry Crosswell as its Rector, and on February 23d confirmed one hundred and seven persons. During the same visit he administered Confirmation, at Cheshire, to one hundred and thirty, and at Bridgeport to fifty persons.

The charm of his manner, the dignity and devotion shown in the services, the good sense and eloquence of his sermons, won the hearts of the Connecticut churchmen. At the annual convention of the Diocese, which was held on June 5, 1816, in Trinity Church, New Haven, the Diocese was placed under the charge of the Bishop of New York according to the terms of Canon XX. of the General Convention.¹ The Rev. Ashbel Baldwin, the Rev. Harry Crosswell, the Hon. Samuel W. Johnson, and Burrage Beach, Esq., were appointed a committee to inform Bishop Hobart of this action and to arrange with him "a meet compensation for his services."²

The Bishop, after duly considering the matter, sent on the 16th day of October, 1816, his formal acceptance. In his letter to the Convention then in session, he says:

"I have considered it of so much importance that the respectable and important Diocese of Connecticut which has supplied the Church in other States, and particularly in the State of New York, with many most useful clergymen and lay members, should be furnished in its present emergencies with the regular exercise of Episcopal functions, that I have deemed it my duty to accept the invitation contained in

¹ This provision forms the second paragraph of Canon I. of 1795 "Of Episcopal Visitation." It became Canon XX. of 1808, and in 1832 was made a separate Canon, —Canon VII. (*Journal*, 1832, appendix, p. 11). It has remained the Code of Canons without material change, and is now Title I., Canon XIX., paragraph 15. See *Digest of Canons*, 1901, pp. 77, 78, bound with the *Journal* of 1901.

² The *Journals of the Annual Conventions of the Diocese of Connecticut from 1792-1820*, pp. 96, 97. New Haven: Printed and Published by Stanley & Chapin, 1842. 8vo., pp. 152.

See also: *The History of the Episcopal Church in Connecticut*, ii., by E. E. Beardsley, D.D., pp. 131, 132. New York: Hurd and Houghton, 1868. 8vo., pp. xxix., 465.

the above resolution of your body, sanctioned as this invitation is by a Canon of the Church. In conformity therefore with the XXth Canon of the General Convention, I do hereby consent to exercise the Episcopal Offices in the Diocese of Connecticut, agreeably to the Constitution and Canons of the Church.

“With prayers for the prosperity of the Church in Connecticut and your individual happiness, I remain, Gentlemen,

“Very sincerely yours,

“JOHN H. HOBART.

“THE PRESBYTERS, DEACONS, AND
LAY DEPUTIES OF THE DIOCESE
OF CONNECTICUT IN CONVEN-
TION ASSEMBLED.”¹

In reporting the acceptance of the charge of the Diocese by Dr. Hobart, a resolution was passed that “this Convention do hereby acknowledge the Right Rev. John Henry Hobart, Bishop of this Diocese, to perform Episcopal Offices according to the Constitution and Canons of the Church.”²

The expression used in the Resolution, “Bishop of this Diocese” called forth from the Bishop a letter in which he said: “I can consider myself as Bishop of the Diocese of Connecticut only according to the tenor of the XXth Canon of the Church. And on this view of the subject I conclude your resolution of yesterday was founded.” He hoped to give as much attention to the Diocese as was “compatible with his paramount charge of the Diocese of New York.” He would be “exceedingly gratified” when a Bishop was elected and consecrated for Connecticut.

The Bishop began on the following day an extensive visitation, his first act being the Consecration of St. Andrew's Church, Meriden. Everywhere the people

¹ *Journals of the Convention, 1792-1820*, pp. 101, 102. New Haven, 1842.

² *Journals*, p. 102.

flocked to see and hear. The Confirmation classes were large, that at Waterbury having two hundred and twenty-six members, larger than any other class in the Diocese. Within three weeks he had confirmed eleven hundred and fifty-eight persons, consecrated two churches, and ordained two priests. The enthusiastic welcome received by him showed that his genial and cordial nature had gained for him a place in the affections of the people. Many followed him from parish to parish, as if they could not bear to lose one service where he officiated. Although the services were usually held on a week day, the churches were too small to hold all who desired to attend.

The Bishop, commenting upon his journey, says :

“ I feel it my duty to express the high gratification which I received in my visitation of the Diocese, not only from the efforts of both the clergy and the laity to make my stay among them personally agreeable, but principally from the evidence which I received of the flourishing state of the churches which I visited. . . . There can be no doubt but that circumstances are eminently favorable to the increase of the Church in this State, in which there prevails a spirit of religious inquiry which is calculated to advance the cause of truth. The want, however, of clergymen is severely felt. This Diocese has supplied the Church in many other States, particularly in the Diocese of New York, with clergymen ; and her own increase and prosperity have in consequence been somewhat retarded. . . . Her clergy and laity have always been celebrated for their attachment to the distinguishing principles of the Church, and for zeal, firmness and perseverance in advocating those principles. To this circumstance, under God, may be attributed in no inconsiderable degree the general diffusion and prevalence of sound Church principles.”¹

The benevolent plan of Robert Raikes for the instruction of the poor children of England in Sunday-schools made its way slowly in the United States. The children of the higher classes were well looked after, but no

¹ Bishop Hobart's *Address to the Convention of Connecticut*, Guilford, June 5, 1817. *The Christian Journal*, No. 13, pp. 206, 207, July, 1817.

special care was taken of those of the poor and destitute. The first Sunday-schools in the city of New York were formed in 1805, when Mrs. Isabella Graham and her daughter, afterwards the wife of the Rev. George W. Bethune, went among the poor and gathered their children together for religious instruction. There were possibilities in the plan which Bishop Hobart perceived; in addition to the old methods he was willing to try the new. An added sense of responsibility for all children, and the employment of a new agency, were the result of the movement begun by Robert Raikes.

It would be erroneous to conclude that the admonition given to the sponsors whenever a child is baptised had been neglected until the end of the eighteenth century. Old-fashioned churchmen were careful to have the children for whom they had acted as sponsors properly trained to lead a godly and a Christian life, and be duly prepared for Confirmation and the Holy Communion. It had been the practice in Trinity Parish to gather the children monthly at the altar rail, to hear them recite the catechism, and then to give such explanation of various parts of the Services as the Rector deemed fit. Dr. Hobart was always happy in his addresses and intercourse with children, and he trained the two younger assistants, Mr. Berrian and Mr. Onderdonk, in his methods. The Bishop compiled, primarily for the children of that Parish, the series of instruction books known as *The New York Catechism*, which only recently has been superseded by more modern publications. The children of that generation had the blessing and privilege, which seems to be denied to those of the present age, of living in homes where family prayer, religious conversation, and instruction were the rule. Conservative parents looked upon Sunday-schools as an innovation, and thought that they could

never do the work which had been done by the pastor and the parents in the home.

This is evidently the reason why the organization of Sunday-schools in the Parish was deferred until the beginning of 1817. In February of that year a meeting of churchmen of New York was held to consider the expediency of promoting the formation of such schools, the intention being to have them under the control of an efficient board of managers, with the Bishop as President. After deliberation, it was determined to form "The New York Protestant Episcopal Sunday-school Society." In addition to the President there were to be three Vice-Presidents, a Secretary, a Treasurer, and a Board of Managers consisting of clergymen and laymen. Under the auspices of this society, and with the hearty co-operation of the Rector, a school was organized in St. John's Chapel late in February, 1817, for which competent teachers volunteered their services. It opened with an attendance of one hundred and twenty children of both sexes, who had been "collected through the diligence of committees appointed for that purpose, in the short space of three days." This school grew so rapidly that it had to be divided into departments. The enrolment in the male department in July, 1817, was two hundred and forty-one, of whom twenty were blacks; and in the female department one hundred and forty-four, of whom twenty-six were blacks. The scholars with their teachers attended divine service on Sunday. For their accommodation, with the approval of the Vestry, the Board of Directors of St. John's Sunday-school erected, on either side of the organ loft, stages with seats rising in tiers. By this method better attention could be paid them by their teachers. All who could read were taught to find the places in the Prayer Book and to respond audibly.

The Sunday-school of St. John's was then the largest in any parish of the Church in the city.

The Sunday-school of St. Paul's was organized March 10, 1817, with one hundred and twenty scholars. The difficulties under which the teachers worked are mentioned in the report of the Superintendent of the girls' division :

“ The majority of these were entirely ignorant of the alphabet ; some could spell tolerably well in words of two or three syllables ; but very few could read with any degree of correctness or fluency. In the number above mentioned are to be included thirty coloured females, principally very young and deplorably ignorant. There were others, however, much more advanced in years, who had made some progress previously to their joining the school.”¹

It was thought advisable to combine the male schools of Trinity Church and Grace Church, as there was difficulty in that part of the city in gathering scholars, “ for very few, comparatively speaking, can be found, who are in need, or will accept of gratuitous instruction.” The female department of Trinity Church began with sixty-one scholars and had maintained its efficiency. Ample accommodations for both departments were afforded in Trinity Church. During its first year the society had enrolled in all the city parishes two hundred and twenty-five white, and twenty black, boys ; three hundred and fifty-six white, and one hundred colored, girls. It was a real work of evangelization, as the greater part of these children had never before received secular or religious teaching.

On Tuesday, May 20, 1817, the General Convention met at half-past six in the evening in Trinity Church and proceeded at once to organize. The venerable patriarch of the American Church, Bishop White, of Pennsylvania,

¹ *Sunday-school Address, &c.*, pp. 38, 39, by John Henry Hobart, D.D., Dec. 31, 1817. To which is appended the First Report of the New York Protestant Episcopal Sunday-school Society. New York, 1818.

presided in the House of Bishops, and the Rev. Benjamin T. Onderdonk was chosen Secretary.

In the House of Clerical and Lay Deputies the Rev. Dr. Isaac Wilkins, of West Chester, was chosen President, and the Rev. Ashbel Baldwin, Secretary. After organizing, both houses adjourned to meet on Wednesday for the opening service. At the appointed hour a large congregation filled Trinity Church. Morning Prayer was said by the Rev. Dr. Wilkins. The Presiding Bishop began the Communion Service, assisted in the Epistle and Gospel by two other Bishops. The sermon was preached by the Right Rev. Alexander V. Griswold, Bishop of the Eastern Diocese. Taking his text from Revelation ii., 7, "He that hath an ear to hear, let him hear," he developed the theme, "Christ's Warning to the Churches." He showed in detail for what the seven Churches of Asia were commended and blamed, and with what they were threatened. Under each of these heads he contrasted the condition of America with Apostolic Christianity. In conclusion the Bishop said:

"Great is the responsibility; and much, through the Divine blessing, may be effected by the zeal and fidelity of each member present; and it is chiefly to you, brethren, and friends, the clerical and lay delegates of this Convention, that we look for counsel and aid. To your piety, wisdom and holy zeal, the Churches of our Communion in these United States, now commend under God her concerns, her interests and her general welfare. It cannot be necessary, from this place, even to suggest how very much the present state of religion in this country requires our united efforts, and most arduous exertions in her sacred cause. In the last few years the Lord has smiled upon us in many blessings, and crowned our labours, we trust with much fruit to His glory and praise. We have the great comfort of beholding Zion in some degree of prosperity. Something has already been effected; but yet how small a part of that vast work which our hand findeth to do! What waste places remain; what desolations yet appear! What new labours are already rising to our view! We see fields, which

'are white already to harvest.' Myriads of souls flocking to our Western States, destitute of religious teachers and the means of salvation, and sinking, we may well fear, into spiritual ignorance and thoughtless dissipation, demand the pious regard of this Convention. It is of immense importance that the blessings of the Saviour's Gospel be extended to these people; and too long already for the credit and interest of our communion, has this work been delayed. Our Christian brethren of the various denominations will no doubt, and they certainly do give great attention to this interesting part of our country. Shall we, only, be remiss in such a labour of love? Shall not our standard appear among those rising millions, where are already dispersed thousands of our Christian brethren, craving the bread of eternal life; and suffering a famine of hearing the word of God? 'Hungry and thirsty their soul faints within them.' And others, though boasting indeed that they are rich and increased in goods and have need of nothing, are spiritually 'wretched and miserable, and poor, and blind, and naked.'

"But while we would extend the comforts and blessings of our religion to others, let us not forget what is more essential, to practice it ourselves. Let us banish and drive away all corruption of life and doctrine, and 'hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.'

"May the Lord mercifully be with us, and direct our counsels to His glory, and to the prosperity and the salvation of His people: may he give us ears to hear, and hearts to understand, and wills to obey the warning of His Spirit, and the oracles of His Word, and to Him, the Father, the Son and the Holy Ghost, be ascribed all glory and praise, world without end. Amen."¹

Among the interesting features of this Convention were the sermons, delivered one each day by some Bishop. The Convention discussed the important subject of Western missions for the encouragement of those on the frontier. Its chief work was the passage of resolutions approving a General Theological Seminary. The subject was placed in charge of a strong Committee of which Bishop White was chairman.²

¹ *Christ's Warning to the Churches*, pp. 28, 29, 30. New York: T. & J. Swords. 1817.

² The other members were: Bishop Hobart, Bishop Croes, Dr. Charles H. Wharton, Dr. William Harris, Hon. William Meredith, Hon. Charles F. Mercer.

Bishop Hobart was an earnest friend of theological education; early in his ministry he had organized a private class for candidates, many of whom afterward attained eminence in the Church. To him the action of the General Convention was peculiarly gratifying, and he was an efficient member of the Committee.

The Bishop had hardly recovered from the fatigue and exertion of welcoming the deputies of the General Convention to his Diocese, his Parish, and his home, before he was obliged to proceed to Guilford to preside at the Convention of Connecticut. This body had in it many men of marked individuality and local and national prominence. The regard for their temporary Diocesan was shown in the large attendance and the new energy infused into them by his cheerful and buoyant spirit. In the course of his Convention address, after relating his work in the Diocese and commending the Episcopal Academy at Cheshire as a source from which some of its future clergy would come, and the excellent work of Dr. Tillotson Bronson, the principal, he concludes by exhorting the clergy and laity to remain firm in the Faith and in persevering attachment to the distinguishing tenets of the Church.

At the close of the Convention he commenced a brief visitation by consecrating the churches at North Killingworth and North Guilford, and holding several confirmations.

He was again in the Diocese in August, passing rapidly through Fairfield County, visiting the shore towns, and everywhere confirming large classes. On Saturday, August 16th, while in Hartford, he ordained to the priesthood the Rev. Jonathan M. Wainwright, who had recently been called to Christ Church in that city.

On September 2d, he consecrated Trinity Church, Humphreysville, a town founded by the famous Colonel

David Humphreys, the intimate friend of Washington, on his return from Madrid, where he had been our Minister Plenipotentiary for many years. Humphreysville was a model factory village, and gave the tone to the New England factory communities. For many reasons, therefore, the completion and consecration of a church building which had stood for twenty years unfinished in this busy community is worthy of more than passing notice.

In September the Bishop visited several parishes in New York, finding much to encourage him. In the course of his address to the Diocesan Convention, which met in Trinity Church, New York, October 21st and 22d, after detailing his official acts, he gives some necessary admonitions concerning private meetings for devotion, which he thought tended to disparage the appointed daily services in the house of God. He spoke of the purpose of the General Convention in proposing a Theological Seminary and commended the agent who was to solicit subscriptions in the Diocese.

At this session of the Convention the Bishop delivered his second charge. In it he drew a contrast between the "Corruptions of Rome and the Errors of Protestantism."

"This production," says Dr. McVickar, "is unquestionably among the finest displays of hortatory eloquence we find among his writings. Nor only so: it bears also the marks of that sagacity which distinguished his mind in looking into the future; and which bodied forthcoming evils in the spirit, not of fear, but of wise precaution. But it bears also his stamp in another point—the well balanced mind, that was not to be forced from its centre by the outcries of the multitude."¹

The charge opens with a consideration of the duty of ministers of the Church to question the spirit of the age, "to try the spirits whether they are of God." He thus continues:

¹ *Professional Years of Dr. Hobart*, chap. xviii., p. 442.

"But it is a duty far from inviting. Much more pleasant is it to swim with than to stem the current; to be carried along by the popular gale, than, with incessant and wearying exertion, to struggle against it; to be hailed by the applause of hosts in whose ranks, or as whose leaders, men bear to a triumph the opinions or the measures of the day, than to meet their odium by refusing to enlist with them, or, by opposition, somewhat to perplex their progress, if not to diminish their success. And therefore, in general, the methods of insuring a prosperous issue to any plan, and a universal reception to any opinions, is to make them *popular*; for thus are enlisted in their cause all that is weak and all that is selfish in our nature.

"But I forget that I am addressing those, who, when at the altar of their Lord and Master they were invested with the office of ministering in sacred things, pledged themselves over the symbols of his body and blood, to make the unity and purity of his Church, established for the salvation of men, the object of their supreme and constant exertions; who, on that altar, sacrificed all those human regards that would seduce or deter them from the faithful discharge of their duty; who are supported by the confidence that the Master, whose truth and Church they are defending, will never forsake them. Now comforting them with those hopes which the world can neither give nor take away, and hereafter, swallowing up the remembrance of past afflictions in rewards of immortality. These, my clerical brethren, are the consolations that fortify, with more than human strength, the spirit of the Christian minister against severer trials than any to which, in the present day, he is called. Under their influence the rack lost its terrors, and the stake the torture of its flames."¹

One more extract from this charge :

"Does Episcopacy lose its claims to a divine origin because, on its simple and apostolic foundation has been reared the gorgeous and unhallowed structure of the Papal hierarchy? If one extreme approves its opposite, if the abuse of an institution renders necessary the rejection of it; if usurped prerogative justifies resistance to legitimate power, what is there in religion—what is there in civil polity—what is there in the departments of science—what is there in social life, that would remain sacred? Let not, then, brethren, your attachment to the primitive institutions of your Church be in any

¹ *The Corruptions of the Church of Rome Contrasted with Certain Protestant Errors.* By John Henry Hobart, D.D. New York: T. & J. Swords, 1818.
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degree shaken by the aspersion that they symbolize with papal superstitions. Be not intimidated from avowing and defending the Scripture and primitive claims of Episcopacy, by the reproach, that you are verging to the Church of Rome. The reproach discovers little acquaintance with genuine Episcopacy, and little knowledge of papal claims. The Episcopacy, which it is the privilege of our Church to enjoy, was the glory of martyrs and confessors, centuries before papal domination established itself on the depression of Episcopal prerogatives."¹

Of our branch of the Catholic Church in America there is this fine description :

“Temperate, judicious, firm, unawed by papal threats, unmoved by the unjust reproaches of her Protestant kindred, she takes her stand where apostles and martyrs stood; and in her apostolic Episcopacy, cleared of Papal usurpation, stands forth to the wandering members of the Christian family as a ‘city set on a hill,’ where they may find repose from the tumults of schism and communion with their Redeemer in those ministrations and ordinances which he has established as the channels of his grace and the pledges of his love.”²

¹Pp. 18, 19. Charge.

²P. 21. Charge.

CHAPTER II.

THOMAS YARDLEY HOW.

Nomination of Thomas Yardley How as Assistant Preacher—His Previous Career—Hobart's Friendship for him—His Sad Fall—Deposed by Bishop Hobart—Who still Shows his Affection for him.

THE first act of Dr. Hobart as Rector was the nomination of the Rev. Thomas Y. How, as his "Assistant Preacher," which nomination having been consented to by the Vestry, an additional allowance of \$500 a year was granted to Dr. How,¹ who, as we have already seen, had been chosen, July 14, 1808, as Assistant Minister.²

Thomas Yardley How was born at Princeton, New Jersey, in 1776. He studied at the College of New Jersey, now Princeton University, and there formed enduring friendships with men who afterwards rose to eminence. Among these friends he numbered Henry Rollock,³ Frederic Beasley, afterwards Rector of St. Peter's, Albany, and Provost of the University of Pennsylvania,⁴ Joseph Caldwell, in after years President of the University of North Carolina,⁵ and John Henry Hobart. To these is to be added Charles Fenton Mercer, Hobart's intimate friend and correspondent. Dr. McVickar has preserved

¹ Records, liber ii., folios 295, 296, March 11, 1816.

² Part II., 184.

³ Lamb's *Biographical Dictionary*.

⁴ Sprague's *Annals*, p. 477. Lamb's *Biographical Dictionary*. *History of St. Peter's Church, Albany*, by the Rev. Joseph Hooper.

⁵ See Lamb's *Biographical Dictionary*.

in his *Early Life and Professional Years of Bishop Hobart* a letter from Mr. Mercer to Mr. How :

“ JANUARY 31st, 1805.

“ I write, my dear How, under an uncertainty whether my letter will find you in New-York, or else have to follow you in an American or European tour ; but I thank God that your health continues to mend. Your country, equally with your friends, has an interest in your recovery. I am impatient, my dear How, to see you enter on the stage of public life, and to witness the exertion of the rich talents which nature has given you and which you have so highly cultivated. I have no doubt myself, but that a sense of public usefulness would contribute more effectually to your perfect recovery than the whole ‘ materia medica.’ Next to this moral remedy, the plan you have adopted seems to me to be the best ; it is, moreover, calculated yet further to extend your information, and to enlarge the field of your imagination. How I should delight to accompany you on your travels, to gather instruction from the clearness and force of your conceptions, to listen to your manly nervous eloquence, but more, indeed to share in your affection, to participate in your cares and your enjoyments, to nurse you in sickness, and endeavour, by the tenderest sympathy, to dispel from your bosom the sorrow that seems to consume you.

“ Tell Hobart I shall not believe he remembers me unless he writes to me. You may, however, give my love to him, and especially to Mrs. Hobart. Let us endeavour, my dear How, to make our correspondence less irregular, and while we complain of the selfishness of mankind, contribute by our letters to atone for it.

“ Farewell, my dear How ; remember me to Mrs. Hobart. Kiss my little goddaughter for me, and believe me yet among the tenderest and most faithful of your friends.

“ CHARLES F. MERCER.”

Dr. McVickar proceeds :

“ The mention of this ‘ manly eloquence ’ recalls to recollection, that to its identical display in youth, Mr. How had become indebted for the peculiar patronage, which he for several years enjoyed, of one of the greatest men of our age and country, himself the model of the purest eloquence, Alexander Hamilton. The circumstance was as follows: About the year 1800, when political disputes ran high in the city of New York, and public meetings were marked by great excite-

ment, General Hamilton was one evening on a public call of that sort, in which he addressed the assembled multitude with more than his usual ability, but not his usual success, for the popular tide was beginning to turn, or rather was already running strong against the Federal party.

"At this moment, a young man, whom none knew, arose to address the assembly. His voice had that depth of tone which immediately arrests the attention; his figure for a youth was commanding, his manner grave, his words slow and weighty, and his reasoning clear, close, and logical. He spoke well and boldly, though on the failing side. When he had concluded, amid many applauding inquiries who he was, and where he came from, he retired.

"The next day, General Hamilton took pains to discover his nameless young advocate; traced him out, introduced himself to him, and, finding him recently from college, received him as a law student into his office, and procured for him, shortly after, an honourable though nominal rank in the army."

In 1799 Mr. How was admitted to practise before the Supreme Court of New Jersey. General Hamilton, when war with France was imminent, selected Mr. How as his Military Secretary, and took him as his travelling companion in a tour of New England. For a short time Mr. How resided at Brownsville, N. Y., from which place he removed to Albany in 1805. Notwithstanding the adoption of the legal profession, it is evident from letters from Hobart and others that How's inclinations were toward the sacred ministry.

Hobart writes to him in 1803 :

"NEW YORK, July 9, 1803.

"How can my dear Tom suppose that I am not interested in his letters. I cannot express to you the high pleasure I feel at the increasing power which religion appears to obtain over your mind, and at the satisfaction you receive from your theological studies.

"This satisfaction will increase the further you advance in them ; and should you be led to devote yourself to the noblest office, the dispenser of salvation from God to a guilty world, with the most exalted

emotions I could press you to my bosom as a brother by the most sacred and endearing ties.

"The study of theology possesses an advantage which no other study does, of at once strengthening and expanding the mind, and elevating the heart by the most exalted dispositions and hopes.

"At any time a person of your talents could be of inestimable service in this profession. But in the present degenerate age, in the present loose state of principles and morals in our country, in the present state of the Episcopal Church, I should consider your entering on the ministry as a presage of incalculable good. My apprehensions are that with the removal of those afflictions, which, from their fruits hitherto you should consider your greatest blessings, your present pious desires and views will be chilled by the corrupting influence of worldly manners.

"I trust, however, that you deeply feel that religion in its vital power and hopes is truly the one thing needful, and next to my own prayer to God for you, I must entreat you to cherish with Sacred solicitude your pious impressions, and to hold that habitual intercourse with God that will prove your only safeguard.

"In anything and in everything that does not expose my ministerial character to suspicion or censure, my dear Tom may always command me. My duty there, however, is paramount to all others.

"I have received letters from Mercer. He had returned to London enamoured with Paris, at least with many of the people there. He does not appear to love the English.

"Mrs. Hobart is well, and sends her affectionate remembrance.

"Your ever affectionate,

"J. H. HOBART."

And in a letter dated May 1, 1805, Hobart says:

"Theological truth, supreme and everlasting in importance and duration, still, I trust, engages a principal share of your attention.

"When you left me, you had already explored its evidences and nature, and had seated it, I believe, in your heart as your guide, your safeguard, and consolation. How admirably calculated is my dear friend to disseminate its truth among mankind; to arouse them by its fearful denunciations, and to soothe them by its melting persuasives. Struggle, my beloved friend, against that propensity to melancholy which, like a worm, is fatally gnawing away the vitals of your peace.

Providence, I trust, designs you in this degenerate day, for some great purpose."

Again, under date of December 16, 1807, Hobart writes:

"MY DEAR HOW :

"Next to the pleasure of hearing from you is the satisfaction I feel at knowing that you are employed in defending, in this day of 'error and rebuke,' the cause of our excellent Church. Still more exalted is the joy which swells my bosom at the prospect of your being called to proclaim the doctrines of that Church, not from the *porch* but from the *sanctuary* itself. Yes, I can scarcely express the gratitude I feel to a gracious God, Who has disposed your heart to enter on His sacred service, and for so ordering events that I have a prospect of being united to the companion and friend of my earliest years in the duties of one *sanctuary* and one *altar*. Oh! let our ardent prayers ascend to Him to prosper and consummate these exalted prospects.

"The public expectation, my dear Tom, beats high in respect to you; I hear from every mouth the enquiry, When will Mr. How take orders? The Vestry, in particular, are much interested in the subject. Mr. Harison appears highly pleased at the prospect of having you here. We have no idea here that there will be war; nor is there the most distant change in the arrangement of Church matters, in consequence of the rumours on the subject. The Church will be completed in the course of two or three months, so that it is advisable you should be here some time in January or February. It would be best, on many accounts, that you should be here some time before your ordination; your studies and thoughts, in the meantime, will be directed to the study of theology in general, and to the preparing of sermons. Of your knowledge on this subject you need be in no doubt; still it would be best for you to revise Paley's *Evidences*, Stackhouse's *Body of Divinity*, and other books that may refresh your memory. In the time that you spend here you can brush up enough Latin and Greek to pass. In fact, we have all of us such ideas of the PROWESS of Mr. How, that we shall be afraid to press him too closely.

"Oh! my long and much-loved friend, how happy and how useful shall we be together. Let us pray for one another, let us pray that

God will make us a blessing to His Church, and preserve us evermore by His Holy Spirit.

"Mrs. Hobart joins in love to Mrs. How, with

"Your ever affectionate,

"J. H. HOBART."

During his residence at Albany, How renewed his acquaintance with his old college friend, Frederic Beasley, who was then Rector of St. Peter's Church. In the controversy between Hobart and Dr. Linn and Dr. Mason, which has been already alluded to in this history, Mr. How took no small share. It is to that controversy that Hobart alludes in the following letter :

"NEW YORK, October 14, 1807.

"MY DEAR HOW :

"I rejoice to hear that you are going on with your answer to Dr. M.'s book. It requires animadversion. I send you Chandler's *Appeals* and Slater's *Original Draught*, which contain an answer to almost all M.'s arguments. Mr. Seward takes charge of them.

"Dr. M. magnifies the number of Bishops. But in the primitive age the dioceses were small, comprehending, generally, only a city, or principal village, with the adjacent country and villages, in which, however, there were several clergy and congregations. The extent of a diocese is not an essential point in Episcopacy, as you know, according to what Jerome says: 'Wherever a Bishop is, whether at Rome or at Engubium, &c., they are all equal.' When general councils, comprehending extensive provinces, were held, it is not to be wondered at that there should be so many Bishops.

"The subject of your ordination has been mentioned in the Vestry, they are all pleased at it, and their expectations beat high concerning you. You will, therefore, direct your attention to the preparatory studies. Make yourself well master of Stackhouse's *Body of Divinity*. Your reading, however, is already so accurate and extensive in theology, that you need not be under the smallest anxiety on that subject.

"May God bless you, my dear friend. I trust, in His holy Providence, He designs you for distinguished usefulness to His Church. Offer up your prayers for me. You have always the ardent prayers of

"Your devoted friend,

"J. H. HOBART."¹

¹ McVickar's *Professional Years*, p. 276.

The work alluded to by Dr. Hobart is the *Letters on the Episcopacy* by Dr. Miller.

On the 15th of June, 1808, How was ordained to the Diaconate by Bishop Moore, and to the Priesthood by the same Bishop on the 5th of August of the same year.

After the consecration of Grace Church, on St. Thomas's Day, 1808, Mr. How was placed in charge of it until the Parish was fully organized, when the Rev. Nathaniel Bowen, of Charleston, South Carolina, was elected and instituted, Tuesday, August 8, 1809, as its Rector.¹

Mr. How was then assigned to Trinity Church, as we have already seen. It must have been a source of gratification to Dr. Hobart to have his familiar friend so closely and intimately connected with him in his daily duties.

The nomination to priority of honor and duty in the Parish, noted in the beginning of this chapter, shows not only the strength of Dr. Hobart's friendship for How, but the estimate he had of his abilities. It is quite evident from the remarks of Dr. McVickar and Dr. Berrian that he was a man not only of unusual ability, but also of a winning personality. Dr. Berrian, who knew him intimately and had been associated with him in his work in Trinity Parish, thus speaks of him :

“ He was an accomplished scholar, a sound divine, and a clear and forcible reasoner. He, therefore, rose rapidly in his profession, received the degree of Doctor of Divinity, as one who had earned the honour by his masterly management of the controversies in which he was engaged ; and in 1816, he was elected Assistant Rector of Trinity Church.

“ But Dr. How did not merely succeed as an able polemic, but was equally admired as an eloquent preacher. He was a man of noble mien, of piercing eye, and commanding presence. His voice was clear and powerful, his elocution admirable, and almost perfect, his gesture natural and impressive, and his sermons were the ripe fruit of a well

¹ *The Churchman's Magazine*, vi., 1809, p. 300.

cultivated mind, on which he bestowed the greatest labour, and the whole force of his intellect." ¹

Suddenly, as a bolt from the sky, there came to his friends and admirers the certainty that he had so surpassed that no other course was open to his Bishop than to degrade him from the ministry. At the Diocesan Convention of 1818 the Bishop announced his decision to discharge the painful duty without delay.²

The amazement of his friends at his lapse is well expressed by Dr. McVickar, who, in his *Professional Years of Bishop Hobart*, says :

"Far be it from him who now records his humiliating fall to dwell one moment beyond the needful moral, on this sad tale of human infirmity. From such a height did he fall, and so low, that, when first known, the instinctive exclamation of every heart was : 'Lord, lead me not into temptation, and take not Thy Holy Spirit from me.'"³

Dr. Berrian bears similar testimony :

"Alas! why dwell on his eminent gifts, his extensive acquirements, his commanding eloquence, his widespread fame. In the full career of usefulness and honour, this great man fell wringing the hearts of his friends with anguish, and filling the minds of all good men with astonishment and grief. But though we can never cease to lament the dishonour which was brought on the Church which he had before so successfully defended, and, for a short time, at least, so greatly adorned, it will be to many a gratification to learn that in the neighbourhood where he lives, and where he was best known in his earlier days, he has regained, in his old age, the respect which he had lost, and he now leads a devout and exemplary life."⁴

¹ Berrian's *Historical Sketch*, p. 227.

² Among the Hobart MSS. is a draft, in the Bishop's handwriting dated March 26, 1818, of the sentence of deposition.

³ P. 476.

⁴ Berrian's *Historical Sketch*, p. 227. The allusion is to Brownsville, N. Y., where he practised law before his settlement in Albany, and where he resided after his suspension from the ministry until his death in 1855.

The most touching tribute to the memory of bygone days is that from the pen of Dr. Hobart, who, shortly after his action as Bishop in suspending Dr. How from the sacred ministry, yet writes this warm, loving letter to him :

“ NEW YORK, March 17, 1819.

“ Scarcely a day passes, my dear How, in which I do not think of you. But the scenes of our friendship, once so interesting and a source of so much enjoyment, appear now a dreary waste. You, who know my heart, and know how much of its happiness is placed in the exercise of friendship and affection, can estimate what a loss I have sustained in your separation from me. Did I think you corrupt and abandoned, I should feel less ; but believing, notwithstanding your great and grievous sins, that your heart is not depraved, that your principles and feelings were all hostile to the course which you were pursuing, and that now sincere and deep penitence occupies your soul, the impossibility of our former intercourse of affection is most distressing to me.

“ Often I think of going to your study in the confidence of reposing on the bosom of affection ; but you were away, and perhaps, as it regards our future personal intercourse in this world, forever. I must not, however, dwell on this subject. May God pardon, bless and save you is my prayer. Your letter to the Messrs. Swords was delivered. They will write to you on the subject of it, and will send you the books you requested, and the numbers of the Bible.

“ Take care of your soul. Humble penitence, lively faith, firm resolutions, constant prayer and watchfulness, you will, I trust, cherish and practice. And may God pardon, bless and save you, through His Son, Jesus Christ, is the prayer of

“ Your affectionate,

“ J. H. HOBART.

“ Let me hear from you ; don't fail.”¹

¹ McVickar's *Professional Years*, p. 471.

CHAPTER III.

FINANCES OF THE CORPORATION.

Difficulties Encountered by the Vestry Subsequent to 1813—Perpetual Demands and Continual Appropriations Reduce the Treasury—Expedients to Meet Exigencies—Pew-Rents Raised to Repay Loans—Stock Owned by the Corporation Sold—Sale of Pews—Fresh Loans Effected—Corporation Unable to Pay Balance Due Zion Church—Gives a Note for the Amount—Zion Church Hard Pressed—Appeal to Trinity Corporation—Church Sold under Foreclosure—Fresh Applications and New Grants—Lots Sold to Replenish Treasury—Instant Renewal of Applications—Aid Granted to Colored Congregation in New York—More Lots Sold—The Sextons Put Forth their Claims—Tables of Fees for Services and Interments Drawn up and Passed—Resolutions Defining Sextons' Duties—Request from St. George's Church for Permission to Sell Part of their Churchyard—The Fort Hunter Farm—Further Loan Authorized—Conditions of Grant to Fairfield Church and Academy—Bond Given St. George's Church, Flushing—Fresh Loan Effected—Aid Extended to Grace Church, Jamaica—Resolution of Vestry not to Aid Churches Outside of Manhattan Island—Lots Given St. Luke's, Greenwich—Committee to Examine State of Finances Appointed—Tablet to the Memory of Sarah Haynes—Collections Given to Purchase Fuel for the Poor in Winter of 1820-21.

THE finances of the Corporation at the conclusion of Bishop Moore's Rectorship were at a low ebb. This is to be accounted for to a large extent by the fact that Dr. Beach, who had been trained in Bishop Provoost's wise methods of finance, had ceased his connection with the Parish in 1813. Bishop Moore might have been a cautious and prudent administrator; but his feeble health and his irregular attendance at the Vestry meetings did not conduce to a wise management of Parish matters. Grants appear to have been made with little regard to the receipts.

The financial record of those years is confusing and painful. Incessant petitions for money; doubtful expe-

dients to raise it; denials of applications, followed suddenly by lavish grants; the sale of securities; loans to replenish the exchequer; irritation and anger on the part of disappointed petitioners; little if any acknowledgment of aid when granted; the assumption that everybody had a claim on the church property and should be liberally fed of it: these form the material of the records. It would be equally uninteresting and unprofitable to explore them in justification of this view of their tenor. But it may be noted as significant, that at the very first meeting held under the Rectorship of Dr. Hobart, appropriations were made, in a somewhat reckless way, to the clergy of the Parish in consideration of the increased expense of living during the ten preceding years. In due course of time there followed petitions for increase of compensation from the sextons, clerks, organists, and other employees of the Parish; while a steady flood of appeals from congregations throughout the Diocese swept up to the doors of the Corporation.

Among the expedients employed to meet the exigencies of the Corporation was that of raising the pew-rents to double the former amounts. This caused such violent remonstrance that the Vestry thought it wise to retract their action. Again the Comptroller was compelled to borrow from the banks, and, as an extreme measure, to sell all the stock belonging to the Corporation.¹ Furthermore, pews in the Parish church and the chapels were sold, in the effort to replete the exhausted treasury.² In those days of darkness, the Vestry was compelled not only to decline all new requests for assistance, but even to defer meeting obligations already incurred. The Minutes under Bishop Provoost's Rectorship are a monotonous record of grants; in the opening days of Dr. Hobart's

¹ Records, liber ii., folios 297, 298, 299.

² *Ibid.*, ii., folio 300.

Rectorship they are an equally monotonous record of refusals. During this period of financial stress the only application for aid which was entertained was from the Church at Hamilton, when a resolution was passed authorizing the Comptroller

"to execute on the part of this Corporation the contract made with David A. Ogden, Esq., of St. Lawrence County respecting the erection of a church in the village of Hamilton in the County of St. Lawrence, when the same shall have been complied with on his part."¹

Hard pressed as the Corporation was for ready money, another Vestry was in still more distressed circumstances. It will be remembered that on the 22d of March, 1810, the Lutheran congregation in Mott St., known as Zion Church, had conformed to Episcopacy, and come under the jurisdiction of Bishop Moore.² On August 31, 1815, the church was totally destroyed by fire. The congregation set to work manfully to rebuild, although crippled by a heavy debt incurred before the fire. Finding themselves unable to pay for their new edifice, they applied twice to Trinity Corporation and were twice refused. Nothing daunted, the Wardens and Vestrymen of Zion Church drew up a third and lengthy petition, in which they pathetically described their position and pleaded with the Corporation of Trinity Church to come to their rescue. This third petition had the desired effect, for, after having been duly considered, it was

"Resolved, In order to promote the pious views of the members of Zion Church, and as a final provision for its future support, the Corporation will, upon the final completion of the place of worship now erecting, pay the Vestry thereof the sum of fourteen hundred dollars and a like annual sum thereafter, so long as the Church to be organized therein shall be maintained and shall continue in union with the Protestant Episcopal Church, in the State of New York.

¹ Records, liber ii., folio 313.

² Part II., p. 185.

This Corporation always reserving to itself the right to extinguish the said annuity by the payment at any time hereafter of twenty thousand dollars.”¹

This generous offer of the Vestry, however, came too late to satisfy the creditors. The Church was sold under foreclosure proceedings. On December 8, 1817, the Minutes record the following further application to the Vestry :

“An application of Mr. J. P. Ritter, in behalf of the individuals who have purchased Zion Church and the ground on which it stands, for aid in completing the same as an Episcopal Church, was read and referred to the Comptroller, Treasurer and Clerk.”²

On February 9, 1818, we read:

“That Committee to whom was referred the application respecting Zion Church submitted the following report:

“The deplorable condition of the affairs of Zion Church in consequence of the conflagration of 1815 and the ineffectual attempt of the Rector and congregation to rebuild their Church by means of private contributions is well known to the Vestry. The sum raised by subscription was insufficient to enclose the new building, and in a half finished state it was sold in virtue of legal proceedings to satisfy a debt secured by mortgage. Mr. Lorillard, the Mortgagee, became the purchaser at that sale, and at the same moment when the Church was about to pass into the possession of another religious society, and of a different denomination, Mr. John P. Ritter, Alexander Fink, John Heath, Gilbert Fowler, Adam Hartell, and John Graff, having united in the laudable design of preserving it as an Episcopal Church, with this view became themselves the purchasers of it. The beautiful building has been since enclosed and most of the materials are provided for its completion. The amount of the consideration payable on this last purchase is represented to be \$10000; the sum since expended in enclosing &c, \$6300, and the amount required to finish the Church about \$7700. The purchasers declare that they are unable to furnish further advances, and solicit the Vestry to aid them in their undertaking by an advance of \$10000 to be repaid from the sales of the pews, offering in lieu of cash to accept the bonds of Trinity

¹ Records, liber ii., folio 317.

² *Ibid.*, folio 321.

Church bearing interest, upon which they expect to raise the money. They disclaim all idea of personal advantage from the purchase, and propose to secure the property for the benefit of the new Church, upon reimbursement of their advances. It will be recollected that the Corporation for many years prior to the destruction of Zion Church, granted them an annual donation of \$1400.

"The renewal of this arrangement upon the reorganization of the Church, seems to be confidently expected, and in the spirit of liberality which the Vestry have always manifested towards their sister Churches in the city, it is presumed it would not be withheld. The advance now asked if the repayment be secured, would seem, therefore, to be a mere anticipation of that bounty, the plan suggested appears to your Committee to insure such repayment, and being recommended by considerations connected with the existence of this Church as a member of our Communion, the Committee are of the opinion that the application now before the Vestry ought to be complied with.

"To avoid further misunderstanding, in case the Vestry should concur in this opinion, a Memorandum is subjoined of what, after a conference with the purchasers, are considered to be the principles of the proposed arrangement, viz.:

"1. The \$10000 is to be advanced in cash or bonds given for the whole or any part of the amount, bearing interest at 6 per cent per annum.

"2. The Church is to be completed without delay, and consecrated. The society is to be incorporated, and placed in union with the Protestant Episcopal Church, in this State, and the pews to be rented from year to year.

"3. Divine worship according to the rites of the Protestant Episcopal Church is to be regularly performed in the Church from the time of its consecration, and from that period Trinity Church is to grant the former allowance of \$1400 per annum deducting the interest of the \$10000 advanced or secured until repayment.

"4. Within a convenient time after the consecration (not less than two years) Trinity Church may require a public sale of the pews in fee simple, subject to reasonable rents. The proceeds of the sale to be applied first to the repayment of the \$10000 advanced or secured.

"Secondly to the payment of the advances of the present purchasers with interest, and the surplus to go to the new Church. The purchasers, being fully repaid, all the remaining property in their hands will also belong to the new Corporation, and will then be conveyed accordingly.

"The Committee recommend that the execution of all these specifications should be secured in a satisfactory manner.

"The Vestry, having proceeded to consider such report, it was agreed that the same be accepted; and the same Committee were continued, with power to carry it into effect on the part of the Corporation, and to see its execution on the part of the purchasers of Zion Church."¹

To meet these ruinous expenditures, the Vestry ordered the sale of three lots, on Warren, Church, and Chambers Streets. As soon as the news of the rehabilitation of the finances was spread abroad, applications for grants poured in afresh. The Clerks of Trinity, St. Paul's, and St. John's headed the list, requesting an increase of their salaries. The organists of the Parish promptly followed suit.² Then came a petition from St. George's, Newburg, for a loan of \$3000 for five years, and the gift of a small lustre of five lights formerly used in Trinity Church.³ The "African Episcopal Catechetical Institution in the City of New York," through Peter Williams Jun^r, and others, asked for a grant of land as a site for a building.⁴ The Rev. B. T. Onderdonk, who had been ill and had incurred heavy debts in consequence, prayed for relief. The Churches at Windham, Greene Co., and Red Hook sent in similar petitions. Of these requests some were denied and some granted. The petition of the "African Institution" was among those which were favorably considered, an appropriation of \$3000 being made to provide a school-house and place of worship; such grant being on the condition that the said Institution be retained under the "Ecclesiastical Authority of the Protestant Episcopal Church." This was the beginning of the now flourishing Church of St. Philip in the City of New York, which has done so much good among our colored population.

¹ Records, liber ii., folio 322.

² *Ibid.*, folio 330.

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³ *Ibid.*, folios 320, 324.

⁴ *Ibid.*, folio 321.

Lavish expenditure like this, under such peculiar circumstances, could have but one end. It is not surprising to find that in November, 1818, an order was made to sell more lots, in order to replenish the treasury, a measure deeply to be regretted.

In the general scramble for grants and donations, the sextons were the only officials connected with the Parish who had not had their share. They therefore now aired their grievances, and an elaborate ordinance was passed to satisfy their minds. By the terms of that "Ordinance relative to sextons and to funerals," adopted Dec. 14, 1818, the duties of the sextons are declared: the salaries are fixed, at \$200 for the sexton of Trinity Church and \$250 each for those of St. Paul's and St. John's Chapels, and a table of fees is given. This table is interesting, as showing not only what payments were then considered as fair, but also as revealing the habits and customs of New York when it was still a compact American city, and not the enormous cosmopolitan aggregation which it has become.

- " 3. For each burial in the churchyards attached to Trinity and St. Paul's, for persons over twelve years of age. \$4.
For children of twelve years of age and under..... 2.

In the ground in Hudson Street:

- For persons over twelve years of age..... 3.
For children of twelve years and under..... 1.50

And interments in any of the church vaults:

- For persons over twelve years of age..... 10.
For children of twelve years of age and under..... 5.

" Which sums shall be paid over to the Comptroller without any charge for collection; provided the foregoing regulations shall not extend to the old burying ground in the cemetery of Trinity Church lying east of the church so as to increase the price of graves there beyond the rate now established.

- " 4. The sextons, on interments in the church grounds of which they

shall respectively have charge, shall hereafter be authorized to ask and receive, each to his own use, compensation for the services they may perform according to the following rates:

| | |
|---|------|
| " Digging graves for persons over twelve years of age.... | \$2. |
| For children of twelve years and under..... | 1. |
| Opening a vault..... | 2. |
| Inviting clergy and physicians only..... | 1. |
| Inviting clergy, physicians and neighborhood..... | 3. |
| Inviting the above with relatives and others in various parts of the city..... | 4. |
| Attendance at the house and graveyard, or either, as re- quired with the velvet pall..... | 2.50 |
| Attendance at the house and graveyard, or either, as re- quired with the woollen pall..... | 2. |
| The like attendance without any pall..... | 1. |
| For hearse..... | 3. |
| For porters, each..... | 1. |
| For carrying corpse from the house to the hearse, when the service is performed, and from the hearse to the grave or vault, each..... | 1. |
| For like services in case of children..... | .50 |

" For candles, when used, they shall charge according to the cost, the quantity not to exceed 12 lbs; and the sextons shall at their own expense provide and keep as many velvet and woollen palls to be inspected and approved by the Rector, as may be necessary, and they shall also provide all the implements and utensils used in the execution of their duties. Whenever the services of the organist and clerk shall be required at funerals, it shall be their duty to attend; and in such cases the sextons shall with other funeral charges receive:

| | |
|-------------------------|--------|
| " For the organist..... | \$3. |
| And for the clerk..... | 1.50 " |

The remaining sections of the ordinance provide that the sexton, under penalty of forfeiting his office, shall not charge more than the above rates; shall render his accounts regularly; shall not bury in the church ground any but those belonging to the Protestant Episcopal Church,

“but the remains of all persons may be indiscriminately deposited in the church vaults; that the price of land shall be hereafter two dollars per square foot.”¹

In the Hobart MSS. are several memoranda relating to these charges for the sextons. In one in the Bishop's handwriting the charges vary considerably from those ultimately fixed upon by the Corporation. The fee proposed for inviting the clergy, relatives, and others was \$5. An extra fee was also proposed to be paid when the church was lighted with candles, and “when the attendance was without scarfs” the extra fee to the sexton was to be \$1, which was doubled “when the attendance was with scarfs.”

The scarfs mentioned in the Ordinance regulating sextons' fees were no doubt those long pieces of fine linen, tied with black ribbons, and ornamented with an enormous bow, which were presented to the clergy and pall-bearers at funerals, and worn by them in the procession. In the earlier days of my ministry the custom was general; it has now died out; the last time that I saw scarfs worn was at the funeral of the late Dean Hoffman, in Trinity Chapel. The use was probably derived from the Dutch. In Albany, in the olden time, at the funerals of persons of high position, it was also the custom to present bottles of wine and cakes to the more distinguished attendants; this in addition to mourning weeds and rings. Fifty or sixty years ago, in Trinity Parish, when a clergyman received a scarf at a funeral during the week, he was expected to wear it over his black gown, in preaching on the following Sunday: a complimentary acknowledgment to the family of the deceased.

The new burial-ground at Greenwich is alluded to for the first time in the Minutes of August 9, 1819, when we

¹ Records, liber ii., folio 223.

read that it was "Ordered that until the erection of church vaults in the cemetery of St. John's Chapel the sexton be authorized under the permission of the Rector to inter the remains of persons not belonging to the Protestant Episcopal Church in the new burial-ground at Greenwich."¹

As showing the rural nature of the lower part of the city at that time, the following resolutions are interesting: May 10, 1819, it was "Ordered that the sexton of St. John's Chapel under the direction of Mr. Barrow and Mr. Shered be permitted during the pleasure of the Vestry to cultivate that part of the ground within the Church Cemetery on Hudson street which may not be required for graves or vaults."²

February 11, 1822, it was ordered that "poplar trees on and in front of the church grounds be removed and Forest Trees to be planted."³

At the opening of the new year, 1819, the Comptroller was authorized to borrow again, to meet expenses.

On the same day

"An application from the Vestry of St. George's Church for the consent of the Corporation to sell part of the estate attached to the Church-yard was referred to the Comptroller, with power to grant such consent if it should appear to him that it can be done without altering the conditions under which the other property of St. George's Church derived from the Corporation is now held."⁴

April 13, 1819,

"A communication was received and read from the Vestry of St. John's Church at Johnstown representing that the farm at Florida, in Montgomery County, called the Fort Hunter Farm is subject to waste and deterioration, and that the rent is far short of the interest of the money which could be obtained for it upon a sale. It was resolved

¹ Records, liber ii., folio 340.

² *Ibid.*, folio 333.

³ *Ibid.*, folio 366.

⁴ *Ibid.*, folio 336.

that the Corporation should unite with the Church at Johnstown to apply to the Legislature for power to sell the property, the interest for the money obtained to go for the support of the Church at Johnstown, until the re-establishment of the Church at Fort Hunter, and then to the two Churches equally, according to the terms upon which the said farm was originally granted."¹

St. John's Chapel was insured for \$50,000.

Several applications for aid in erecting a church at the Quarantine ground in Staten Island were read, and the consideration thereof postponed.

July 9, 1819, the Corporation agreed to the petition of the Churches at Canandaigua and Windham for loans of \$1500 and \$500, respectively, for a term of five years; and actually authorized the Comptroller to borrow the necessary money to loan to these churches.²

It was not to be wondered at that the pressing need of money was felt again very shortly. On November 25, 1819, the Vestry

"Ordered that in addition to the loan already authorized, the Comptroller be authorized to borrow on the credit of the Corporation \$11,000 more."³

January 10, 1820, the Vestry had before it

"the application of the Wardens and Vestrymen of Trinity Church, at Fairfield, praying that the annual donation of seven hundred and fifty dollars might be continued, and proposing that the following should hereafter be the conditions of the grant, viz. :

"1. That the Rector of Trinity Church, Fairfield, should be the Principal of the Fairfield Academy, and receive from the Trustees a salary of not less than five hundred dollars per annum.

"2. That the Assistant Instructor in said Academy shall be in Holy Orders in the Protestant Episcopal Church, and shall receive from the said Trustees not less than two hundred and fifty dollars per annum.

¹ Records, liber ii., folio 337.

² *Ibid.*, folio 339.

³ *Ibid.*, folio 342.

"3. That the Principal shall be permitted to instruct eight young men designed for Holy Orders in the Protestant Episcopal Church, who are to be designated by the Bishop of the Diocese, free from tuition or room rent in the Academy, such young men to be carried through the prescribed course of ecclesiastical studies, as to be fully prepared to take Holy Orders.

"4. That the Principal shall give religious instruction according to the institutions of the Protestant Episcopal Church, to such students of the said Academy as may profess to belong to the Church.

"Which application and proposals having been considered, it was resolved that the said annual donation of seven hundred and fifty dollars be continued during the pleasure of the Vestry, and be paid half-yearly, on the Bishop's certificate that the conditions above specified have been duly complied with."¹

The Rector pointed out, February 14, 1820, that one of the stipulated conditions relating to the grant to Fairfield had been omitted; and the following additional clause was by resolution ordered to be inserted as a condition of the grant:

"The Vestry of Trinity Church at Fairfield shall annually pay to the Principal of the Academy fifty dollars to be by him expended with the approbation of the Bishop in books to form a theological library for the use of the students designed for Holy Orders in the Protestant Episcopal Church, which library may at any time hereafter be transferred from Fairfield to any other place at the pleasure of the Bishop of the Diocese."²

January 7, 1821,

"Several communications were laid before the Vestry from the Trustees of the Academy, from the Rector on behalf of the Vestry of the Church at Geneva, and from the Trustees of the Academy and the Vestry of the Church at Fairfield on the subject of the location of the Theological Seminary contemplated to be established in the western parts of this diocese, under the authority of the Protestant Episcopal Theological Education Society; whereupon it was resolved, that if the Managers of that Society shall establish a Theological Seminary at Geneva and such provision be made for the accommodation and bene-

¹ Records, liber ii., folio 345.

² *Ibid.*, folio 346.

fit of the students as is held out in the communications from Geneva above referred to, this Vestry will transfer to that Seminary the annual donation now granted to the Academy at Fairfield, it being understood that such donation is now allowed during the pleasure of this Vestry, and that no further pledge is intended by them in respect to its continuance."¹

May 14, 1821, it was resolved that the monies under the legacy of Godfrey Coon be appropriated

"for the benefit of the Theological Seminary established under the authority of the Convention of this State to be applied towards the establishment of a professorship or otherwise as the Vestry may hereafter direct."²

From current notices we find that although the straightened circumstances of the Parish were well known, this did not prevent Churches in and out of the city from applying for aid continuously.

In May, 1820, St. Stephen's Church petitioned the Vestry for aid towards repairing their Church, and the erection of a new one.³

Under date of the 12th of June of the same year we find the following entry relating to the Church at Flushing:

"Upon the representation of the Vestry of St. George's Church, Flushing, of their intention to rebuild their Church, and of their want of Means to complete it notwithstanding their utmost Exertions, and that they had the offer from one of the Inhabitants of Flushing of an advance of one thousand dollars upon the Bond of this Corporation payable in Ten years with Interest at the rate of five per centum, it was thereupon resolved that upon the completion of the intended new Church this Corporation will execute such bond as a donation to St. George's Church."⁴

The Vestry of St. George's Church thereupon lost no time in proceeding with the erection of the Church, and in July, of next year, informed the Board that their new

¹ Records, liber ii., folio 355.

² *Ibid.*, folio 360.

³ *Ibid.*, folio 349.

⁴ *Ibid.*, folio 350.

Church was completed. Accordingly on the 9th of July, 1821, the Comptroller was directed by the Vestry to give the Bond as agreed upon.¹

July 10th the pressing need of money was again felt, and the Comptroller was authorized to borrow \$10,000 at an interest not exceeding 6 per cent. in order to discharge the amount which the Corporation had agreed to advance to Zion Church.

The lavish generosity of the Corporation was crippling it at every turn, and the ruinous policy of borrowing money to give away, and borrowing more to pay the interest on that so borrowed, was working out its results. At last a turning point was reached in this extravagant course. On the 20th of August, 1820, came a petition from Grace Church, Jamaica, L. I., for aid towards the erection of a new edifice. Although the petition was granted, the eyes of the Vestry seemed at length to be opened to the fact that they could not go on as they had been doing, and that a halt must be called. Accordingly, the grant to the Church at Jamaica was immediately followed by the resolution "that this Corporation cannot consistently with the state of its Funds, and therefore, will not in the future extend aid either by donations or loans to any Church not upon Manhattan Island until its annual Income is equal to its necessary Expenditures."²

Applications for aid continuing to come in, the foregoing resolution was extended in its scope, and it was ordered, "that for the reason stated in the resolution passed by the Vestry on the ninth of October last, they cannot at the present time make any grant of land or money towards the erection of new Churches."³

When, however, a memorial was presented from the congregation of St. Luke's at Greenwich, praying for a

¹ Records, liber ii., folio 365.

² *Ibid.*, folio 352.

³ *Ibid.*, folio 355.

grant of land for a site for a new Church on Hudson Street, the Board took the matter into most careful consideration and showed that, notwithstanding the adoption of their new policy, they could, under extreme circumstances, forego its enforcement.

The congregation of St. Luke's, on February 12, 1821, petitioned the Vestry to give them either

"a scite of a new church on Hudson Street, or a loan of a Bond to be executed by this Corporation for five Thousand dollars, payable in twelve years with annual Interest, and offering to guarantee 10 payments of the Interest annually and that of the principal in four triennial payments, whereupon it was resolved that the said memorial be referred to Messrs. T. L. Ogden, Jones, Sherred, Mackie, and McFarlan, and that they be instructed to report whether the erection of a new Church on the land of this Corporation will encrease the value of the adjacent property, and justify a departure from the former resolutions of the board."¹

April 3, 1821,

"The Committee on the application of St. Luke's Church made a report recommending the grant of three Lots of ground on Hudson street for the scite of a new Church, but it appearing by a communication from the Committee of St. Luke's that it was found impracticable to borrow money on the said Lots, and that it may be raised on the Bond of this Corporation payable in Twelve years without Interest, and that if such bond would be given they would proceed to erect a substantial Church of brick or stone, and that the title to the Lots should remain in this Corporation it was therefore resolved, that upon the completion of the said Church and upon its being insured and the policy assigned to this Corporation they will issue such bonds, the lots to be selected as the scite of the Church being located in such manner as may be deemed best calculated to benefit the adjacent property of this Corporation, and in order to such location and to settle with precision the principles and Terms of the proposed arrangement, the further consideration of the subject was postponed until the next meeting of the Vestry."²

¹ Records, liber ii., folio 357.

² *Ibid.*, folio 357.

April 9th, the subject of the proposed grant of land being under consideration it was resolved that

“three Lots on the west side of Hudson street opposite to the street next South of Christopher street be appropriated for that purpose, and that the same be leased to the Rector, Church Wardens and Vestrymen of St. Luke's Church for a term of twelve years at a nominal rent, and that when a Church to be constructed of brick or stone, and not less in dimension than 45 feet wide by 55 feet long, shall have been completed and insured in the name of this Corporation against loss by fire, this Corporation will grant its bond for five thousand dollars payable without Interest in twelve years, the right of disposing of the pews at the expiration of three years after the completion of the said Church for the term of three years and for the like term at the end of any three years thereafter being reserved to this Corporation so that the avails of such sales shall be paid to them and remain in their possession as a sinking fund for the payment of the said bond, Interest being allowed thereon at the same rate as the Corporation of St. Luke's may pay on the said sum of five thousand dollars to the persons who shall lend the same, the pews so sold to be subject to reasonable rents to be approved by this Corporation, which rents shall be at the disposal of St. Luke's. And in case the avails of such sales and Interest at the expiration of the said Twelve years shall not be sufficient to extinguish the said bond, this Corporation will renew the same for the balance or deficiency, payable in nine years from that time without Interest and also renew the said lease for the like Term of nine years, on the same conditions as to the sale of the pews, and if at the expiration of the last mentioned Term such new bond shall not by the avails of the pews or otherwise be wholly extinguished then the said lease shall not be renewed and the new Church shall become the property of this Corporation, but if the same bond shall be then paid off the said Lots shall be granted to the Corporation of St. Luke's upon the usual conditions for securing the said Church in this State and on the further condition that no vaults or graves shall at any time be made on the said grounds.”¹

June 25, 1821, it was further resolved in regard to the proposed St. Luke's Church, that

¹ Records, liber ii., folio 358.

“in addition to the grounds lately agreed to be leased to St. Luke's Church that which lies in the rear up to the rear line of the Lots fronting on Greenwich street be included in the lease so as to agree with the present line between the Church lots on Greenwich street and Hudson street, the said line being one hundred and twenty-five feet from Hudson street, be the same more or less.”¹

In view of the good intentions of the Vestry, and their evidently strong desire to bring the administration of the finances within the lines of common prudence, and their feebleness in resisting the incessant appeals addressed to them for aid, it became apparent to the more serious minded members of the Board that drastic measures must be resorted to, if enough of the patrimony of the venerable Parish was to be retained to carry on its own work. The very serious and alarming condition of affairs was the cause of the offering a resolution by Mr. Henry McFarlan to this effect :

“Resolved, that a Committee be appointed to enquire into the state of the finances of this Corporation, and to consider and report whether any and what measures ought to be adopted to render the Church property more productive, and that such Committee be instructed to ascertain and report what sums are now annually paid by this Corporation in salaries and other stated allowances, and whether such allowances or any and which of them ought in their judgment to be discontinued or reduced, and if reduced to what extent.”²

There is in one of the Sacristies in Trinity Church an attractive monument erected to the memory of Mrs. Edmund Haynes. Permission was given to her husband, April 9, 1821, to place the tablet there. It is on the wall on the east side of the room, (now called the sexton's room,) to the right of the door on entering from the church. Of unusual beauty, it bears this inscription :

¹ Records, liber ii., folio 362.

² *Ibid.*, folio 358.

SARAH HAYNES

WIFE OF

EDMUND HAYNES

BORN

IN THE ISLAND OF BARBADOES

DEC. 6, 1779

DIED

NOV. 11, 1820

On the same date a resolution was adopted for the regulation of mortuary memorials, directing that for the future no permission would be given for the erection of any monuments "in either of the churches belonging to this Corporation unless a plan of the same with a note of its intended dimensions and the Inscription proposed be first laid before the Vestry."¹

April 14, 1821, it was

"Resolved that one half of the money collected in Trinity Church and its Chapels in pursuance of the Recommendation of the Mayor for the purchase of fuel for the poor during the late inclement season, and which was afterwards returned by the Mayor, go in aid of the Communion Collection for the use of the poor of the congregations and that the other half be reserved subject to the further order of this board."²

The motion of Mr. McFarlan, already noted, was brought up for consideration at a meeting held in May, and referred to a select committee. They reported, December 10, 1821, but their report was laid upon the table for further consideration. Finally, on the 14th of January, 1822, it was

¹ Records, liber ii., folio 358.

² *Ibid.*, folio 359.

“Resolved that the Comptroller with Messrs. Lawrence, T. L. Ogden, and Johnson, be a Committee to devise and report on a system for the management of finances and accounts of the Corporation and to examine into the state of the Church property, so as to exhibit a full and accurate view of the same and that further consideration of the Report of the Committee on the finances and property of the Church made at the last meeting of the Vestry be postponed until the Committee now appointed shall have reported on the matters hereby referred to them.”¹

The extracts from the Minutes in this chapter will give the reader a fair idea of the way in which the finances were managed during the Rectorship of Dr. Hobart. Whatever may be said of it from a business point of view, it is clear that no trace of selfishness can be discovered in the action of the Corporation, and that the difficulties in which they found themselves did not arise from lavish expenditure within the Parish. They seemed to consider themselves as in duty bound to help the poorer churches and congregations throughout the Diocese, going to the extent of borrowing money to send to struggling people as far north as Canandaigua, in Ontario County, and as remote as Windham, in Greene. It should also be remembered that the Rector of the Parish was also the Bishop of the Diocese, and that the large appropriations made to him, or on his motion, were made rather to the Diocesan than to the head of the Parish. The Dioceses in the State of New York have reason to hold this Corporation in grateful remembrance for what they did in the past for the extension and strengthening of the Church.

¹ Records, liber ii., folio 365

CHAPTER IV

PARISH WORK.

Leave of Absence Granted to Mr. Berrian—Appointment of Messrs. Jarvis and Johnson—Sketch of Samuel Farmar Jarvis—And of Evan Malbone Johnson—Election of Thomas Church Brownell as Assistant Minister—Sketch of his Life—His Resignation—Discontinuance of Interments in Trinity Church Yard—Report of Committee on State of the Church—Creation of a Standing Committee—St. John's Square—Rectory on St. John's Square—Leave of Absence Granted to the Rector—William Berrian Elected Rector's Assistant.

ON the 8th of September, 1817, the Vestry granted leave of absence for one year to the Rev. William Berrian, one of the Assistant Ministers, whose health had completely broken down.¹

We will let Mr. Berrian speak for himself :

“In 1817 my own health, partly from a neglected cold and partly from the weight of the duties in this extensive Parish, suddenly broke down, and it was thought expedient by my physician that I should pass the winter in the South of Europe. I therefore applied to the Vestry for leave of absence, and also for the aid which was necessary, having no means of my own. They promptly gave me permission to be gone for a year, and passed a resolution for the continuance of my salary.² This relief, with a considerable sum which was raised by private contributions in the Parish, furnished an ample provision for my journey. Though from my extreme feebleness and the doubtfulness of the issue, there was some despondency, I went on my way rejoicing, and contrary to the fears of many of my friends returned with renewed health and cheerfulness of spirit to the discharge of

¹ Records, liber ii., folio 317.

² This application to the Vestry for pecuniary aid was the first and the last which I ever made.

those duties, which, through the blessing of God, I have been enabled to perform for nearly thirty years longer."¹

In consequence of the absence of Mr. William Berrian, the Rector was authorized to engage the Rev. Mr. Jarvis, of St. Michael's and St. James's Church in the vicinity of the city, and the Rev. Mr. Johnson, of New Town, to officiate in the Parish on Sunday afternoons for a period of six months. A few words respecting these two gentlemen who were thus called to officiate during Mr. Berrian's absence may not be out of place.

Samuel Farmar Jarvis was the youngest child of the Rev. Abraham Jarvis, D.D., who had married Ann Farmar, the eldest daughter of Samuel Farmar, of New York.

He was born January 20, 1780, at Middletown, Connecticut, where his father was then Rector of Christ Church. His early studies were under his father's supervision, but at the early age of eleven he was placed at the Episcopal Academy, Cheshire, under the Rev. Dr. Bowden. His father, who in 1797 had succeeded Bishop Seabury as Bishop of Connecticut, moved to Cheshire, where he remained till 1803, in which year he moved to New Haven, where his son had entered Yale College, the previous year, as a member of the Sophomore class. In 1801 young Samuel lost his mother, who died November 4th of that year. In 1805 he graduated with honor and distinction from Yale. On the 18th of March, 1810, he was ordained deacon, and on April 5, 1811, priest by his father.

On the 22d of March, 1811, he was placed in charge of St. Michael's Church, Bloomingdale, in the upper part of Manhattan Island, and in 1813 he became Rector of St. James's Church, Hamilton Square, which was then

¹ *Historical Sketch*, pp. 262-263.

on the eastern side of the Island, near the Harison Road, now Lexington Avenue and Sixty-ninth Street. He served both these parishes until May, 1817, when he was appointed Professor of Biblical Learning in the General Theological Seminary, then but recently established. He received the degree of Doctor of Divinity from the University of Pennsylvania, in 1819, and that of Doctor of Laws, in 1837, from Washington College, Hartford. While in charge of the parishes of St. Michael's and St. James's he was appointed by the Vestry of Trinity Church to act as assistant during Mr. Berrian's absence in Europe.

From 1820 to 1826 he was Rector of St. Paul's Church, Boston, and from 1826 to 1835 he travelled extensively in Europe, spending six of those years in Italy. On his return to America he was elected Professor of Oriental Literature in Washington (now Trinity) College, which post he held for two years, becoming in 1837 Rector of his father's old parish, Christ Church, Middletown. In 1840 the Vestry gave him an assistant, and the choice fell on John Williams, *clarum et venerabile nomen*. Resigning the Rectorship in 1842, Dr. Jarvis devoted his remaining years to literary pursuits. He was a voluminous writer of pamphlets and magazine articles. His great learning caused him to be appointed "Historiographer of the Church" by the General Convention of 1838, "with a view to his preparing from the most original sources now extant a faithful ecclesiastical History, reaching from the Apostles' time to the formation of the Protestant Episcopal Church in the United States."

Dr. Jarvis accepted the appointment and commenced the final preparation of his introductory volume. It was *A Chronological Introduction to the History of the Church*. With minute and patient investigation, he sought to harmonize varying systems and ascertain the exact date of

the birth of our Blessed Lord. He submitted the MS. to the House of Bishops during the sessions of the General Convention of 1841, with a letter of explanation, through his assistant the Rev. John Williams. His plan was approved and his work commended by a special Committee of the House to which the document had been referred.¹

After his resignation of the Rectorship of Christ Church he gave his time largely to the completion of his introductory volume. He also commenced a promising mission in Haddam, seven miles from his home, serving it with great faithfulness for some years. Visiting England in 1844 to obtain some necessary material for his History, he was received with marked courtesy and consideration by the Bishops and other dignitaries.

Dr. Jarvis published the *Introduction* in 1845.² It was at once recognized as a storehouse of remarkable and little known facts, and a summary of the little understood science of chronology. It was received with much favor, although few could fully understand it. In England it was said there were only two persons capable of reviewing it. After its publication he put into final shape the first volume of the History.

The late Bishop Williams has placed on record this appreciation of his friend.

“As a scholar,” he says, “Dr. Jarvis was peculiarly easy of access; and this exposed him to continual interruptions, and often drew heavily on his time and patience, but he always gave the one, and I never knew the other to fail. Even during the progress of that great work, to which he had devoted himself, (but which, alas! he never lived to finish,) he was subjected to these interruptions. Now he was called off to write a pamphlet or a book in connection with the Roman controversy; now to prepare a sermon on some especially important

¹ *Journal of the General Convention, 1841*, pp. 98, 99, 102, 103.

² New York: Published by Harper & Brothers, No. 52 Cliff St., 8vo., pp. xvi., 618. 1845.

topic ; and continually to reply to letters asking advice or information, in doing which he was obliged to enter on laborious researches, and to sum up results in an elaborate essay, yet I never knew him to refuse any of these applications. The stores of his learning were freely opened to all who came to him.

"With all this he never forgot he was a clergyman as well as a scholar ; and his priestly duties were never put aside. During his lengthened residence in Europe, he ministered to various congregations of Americans and English : while he was Professor in Trinity College, he was constantly occupied in the same way, and almost as soon as he had resigned his charge in Middletown, he began to do missionary duty at a small station which he himself established, in the neighborhood. This he continued to serve, with only interruptions occasioned by his necessary absences, till within a few months of his death. For some years, he usually walked the distance between his house and this station, undeterred by weather or any other cause. And I could always see that the office of Priest and Preacher was the same to him wherever it was exercised : whether to a congregation of nobility and gentry in Europe, or to a few humble families in an obscure hamlet of New England. Indeed, I never saw a man, in whose view the dignity and responsibility of the office so entirely absorbed and superseded all thought of the place in which the office was exercised."¹

Dr. Jarvis died at his home in Middletown, March 26, 1851. He was justly considered the most finished scholar in the American Church. One of his greatest benefits to the Church was the training in theology of the late Presiding Bishop, Dr. John Williams, who in his accuracy of knowledge, his attention to necessary references, his readiness and skill in imparting information, his firm grasp of theological verities, and his lucidity of style brought down to our own day the precepts and practices of the master for whom he ever cherished a sincere and deep affection.

Evan Malbone Johnson was born at Newport, Rhode Island, June 6, 1792. Among his ancestors were Mary Mowry, one of the Quakers expelled from Massachusetts,

¹ *Sprague's Annals*, Vol. V., pp. 534, 535.

who found refuge on Rhode Island, and Governor Bull of that colony.

Mr. Johnson was well prepared for college in his native town, and entered Rhode Island College, now Brown University, Providence.

After a year he went to Cambridge, Massachusetts, and studied at Harvard College. While at Cambridge he became a candidate for holy orders. He was made deacon in Trinity Church, Newport, by the Rt. Rev. Dr. Alexander V. Griswold, on July 8, 1803.

In the fall of 1813 he became Rector of St. Paul's, Norwalk, but soon resigned to accept the assistantship of Grace Church, New York City, on invitation of its Rector; the Rev. Dr. Nathaniel Bowen.

In 1814 he removed to New Town, Long Island, and spent twelve years as its Rector. While Rector of this parish, he accepted the additional duties of Assistant Minister in Trinity Parish, during Mr. Berrian's absence abroad.

In 1826 he built, upon a portion of his own land and at his own expense, a church building in the village of Brooklyn. He removed to Brooklyn, organized a new parish under the name of St. John's, and with moderation and great energy built up a large congregation. Mr. Johnson was a faithful and attentive pastor. During his twenty years at St. John's he witnessed a large growth in the population of the village and its incorporation as a city. His farm lands were cut up into city lots, and the "Church in the Meadows," as it had been called, found itself surrounded by houses.

In 1847 Mr. Johnson resigned the Rectorship of St. John's, and took up work among the poor and neglected in the fifth ward of Brooklyn, where there was then no church building of any kind.

In an old market house on High St., below Gold, which he had fitted up in the plainest manner for divine service, he gathered a congregation. The seats were all free, and the Rector was ready night or day to help any one who needed his services. He entered upon this new enterprise with enthusiasm and gave largely for its support from his private means. His eighteen years of work in that part of the city gained for him the respect and affection of nearly every man, woman, and child, many of whom he aided with sympathy, prayers, and money.

The congregation was incorporated as St. Michael's Church, May 1, 1851. Mr. Johnson died at his home on Johnson Street in 1865.

"Domine Johnson," as he was familiarly called, was one of the best known and loved men in Brooklyn. In the social and civic life of the city in its earliest period he was a powerful influence for good.

As a priest he did true and noble service; as a man and citizen he wrought for purity, honesty, and efficiency in all public affairs.

As a preacher he was keen, pungent, satirical, logical, forcible. Two of his sermons were published.

In 1836 he delivered before the Convention of the Diocese of New York a sermon upon "Decline in Religion," which by request was printed.¹ Another remarkable sermon by him was one upon "The Communion of Saints" preached in 1848, in which he condemned the then prevalent treatment of the negro, especially in his Church relations, as opposed to the true charity and real Communion of Saints in the Catholic Church. This formed an appendix to the Bishop of Oxford's *History*, which in a brief commendatory preface he introduced to American Churchmen.

¹ Brooklyn: John Douglas, 1836. 8vo., p. 16.

He printed the sermon to show his sympathy with the views expressed by Bishop Wilberforce upon slavery in the text of the *History*.¹

Tradition preserves many anecdotes of him; among them I recall these two, which gave me great pleasure. One Sunday morning while going to church, he was accosted by a youth, evidently from the rural districts, who asked the way to Mr. Beecher's "tabernacle." Regarding him with a well assumed air of sternness he enquired about his religious status, and his motives for desiring to hear Mr. Beecher; and finding that he belonged to the Presbyterian communion, and was induced by curiosity only to go in quest of the popular preacher, addressed him thus: "Young man, I know very well the way to Mr. Beecher's meeting house, but I shall not tell you how to find it. Go to your own church, where you belong, and do not run after novelties."

In his last illness the "Domine" received a visit of sympathy from an old friend and acquaintance, the Rev. Dr. Storrs. After some pleasant conversation, Dr. Storrs, about to go, asked whether he would like him to pray with him before taking leave. In reply Dr. Johnson said: "What are you going to pray?" Taken aback by this question, his visitor hesitated for a reply, when the "Domine" proceeded as follows: "Now, Doctor, we have in our Prayer Book an Office for the Visitation of the Sick; I am familiar with the petitions, and if you use them, it will be perfectly satisfactory; but if not, how do I know what you are going to pray? However, if it will do *you* any good, you may pray if you like; I make no objection."

¹ *A History of the Protestant Episcopal Church in America*, by Samuel, Lord Bishop of Oxford. New York, Stanford and Swords, 137 Broadway, 1849. 12mo., pp. xii., 357. The sermon is on pp. 328-357.

On the 24th of March, 1818,

"The Rector laid before the Vestry a copy of an official act lately done by him as Bishop of the Diocese, by which it appears that the Rev. Thomas Y. How, as Presbyter of this Diocese, having declared his renunciation of the Ministry, and his design not to officiate in the future in any of the offices thereof, had been suspended from the Ministry. The Vestry thereupon declared the office of assistant to the Rector vacant, and appointed a Committee to take means to supply the Church with another assistant Minister and that they advise on the subject with the Rector."¹

"The appointment of an Assistant Minister being under consideration, and the Vestry having determined to proceed to such appointment, it was resolved that the person who may be chosen shall be placed on the same footing with respect to salary and to the tenure of his office as the Rev. Mr. Berrian and the Rev. Mr. Onderdonk, the present Assistant Ministers of this Church.

"The Rector then nominated the Rev. Thomas C. Brownell, of Schenectady, as an Assistant Minister of this Church, and it was resolved that such Nomination be approved, in Confidence that Mr. Brownell will relinquish the office if his health shall not be found so established as to enable him to discharge his duties.

"The Right Rev. the Rector was requested to inform Mr. Brownell of his appointment as Assistant Minister of this Church, and at the same time to communicate to him a copy of the preceding resolution and of that defining the tenure of the office of the Assistant Minister of the Church."²

Thomas Church Brownell was born at Westfield, Massachusetts, October 19, 1779. He graduated from Union College with highest honors in 1804, and studied theology under Dr. Eliphalet Nott, who became President of Union College that year. He was successively tutor in Classics, Professor of Logic and Belles Lettres, Lecturer and Professor in Chemistry in that College. After his return from a tour in Great Britain and Ireland, his religious views changed, and from a Presbyterian he became a Churchman. He was ordained deacon

¹ Records, liber ii., folio 326.

² *Ibid.*, folio 329.

in Trinity Church by Bishop Hobart, April 11, 1816, and priest, August 4. After his ordination he officiated in vacant parishes, and often assisted the Rev. Cyrus Stebbins, the rector of St. George's Church, Schenectady. He was appointed, June 11, 1818, an Assistant Minister in Trinity Parish, which position he only filled for one year; for in June, 1819, he was elected to the See of Connecticut, which had been vacant for six years. His consecration took place October 27th. At Hartford he founded Washington, now Trinity College, and for some years guided the infant institution as its President. A colossal bronze statue of the Bishop, with his hand extended in benediction, stands on the College campus.

Dr. Brownell lived to administer his diocese single handed for thirty-two years, when, in 1851, Dr. Williams was elected as his assistant. For nine years longer, until 1860, Dr. Brownell officiated from time to time.

After the death of Bishop Chase, September 20, 1852, Dr. Brownell became the Sixth Presiding Bishop of the American Church.

He died, January 13, 1865, at the ripe old age of eighty-six, thus proving the truth of the old adage that the threatened live long.

At the time of his death he was the senior prelate in the whole Anglican Communion.

On the election of Dr. Brownell to the See of Connecticut the Rev. Jonathan Mayhew Wainwright was appointed Assistant Minister, November 25, 1819.¹ This distinguished person was by birth an Englishman, having been born in Liverpool, on the 24th of February, 1792. After graduating at Harvard, in 1812, he was ordained deacon by Bishop Griswold, April 13, 1817, and priest by Bishop Hobart, at Christ Church, Hartford, May 29,

¹ Records, liber ii., folio 342.

1818. While at Hartford he was called to be an Assistant Minister in Trinity Parish, to succeed Dr. Brownell. He remained Assistant Minister till 1821, when he became Rector of Grace Church, which position he occupied till 1834, when he went to Boston as Rector of Trinity Church. On the 10th of November, 1852, he was elected Provisional Bishop of New York. He died within two years of his elevation to the Episcopate, on September 21, 1854.

On the 9th of April, 1822, a Committee was appointed to confer with the City Corporation as to the expediency of discontinuing interments within the North part of the cemetery of Trinity Church, otherwise than in vaults.

On the same day a Committee on the State of the Church, appointed some time previously, reported, and the following resolutions were adopted :

“Resolved, That the Collector of Rents shall hereafter be charged under the direction of the Comptroller and Standing Committee with the Collection of all monies due to the Corporation including pew-rents, with the Inspection and Superintendence of Repairs and Improvements, the procuring of Supplies and the other active Business of the Corporation, that it shall be his duty to attend daily in the Corporation office at stated hours, and that in lieu of all the other allowances there shall be paid to the Collector an annual Salary of one thousand dollars.”

On May 13th,¹ further resolutions were passed, the principal one being the creation of a Standing Committee :

“Resolved, That the Standing Committee consist of the Comptroller and six other members of the Vestry, to be appointed annually, and of the Clerk of the Vestry, who shall be a member of the Committee *ex officio*. It shall be the duty of the Committee to attend to the concerns of the Corporation, embracing the care, disposition and

¹ Records, liber ii., folio 367.

improvement of the Church Estate, the procuring of supplies, the direction of repairs and collections and the regulations of the Books and Accounts. The Committee shall meet as often as the business of the Corporation may require, and keep a minute of its proceedings, and the stated monthly meeting shall be held on the Thursday preceding the stated meeting of the Vestry, in order to examine and arrange the business then to be laid before the Vestry."

All monies were to be deposited in a bank, and to be paid by cheque of the Comptroller; the office of Treasurer was abolished; contingent expenses were to be reduced; vacant lots to be leased as promptly as possible; the insurance on the chapels to be reduced; the donations to the city churches to be examined into, and reduced if possible; the grant to the academy at Geneva was discontinued; and the Committee were directed to report on the advisability of raising the rent of the pews.

April 1, 1823, a resolution in relation to St. John's Square was passed:

"That the said Square shall remain hereafter an ornamental Square without any buildings being erected therein, and in case all the Lessees of the lots fronting on said Square shall agree to maintain the same at their own expense as a private Square in proportion to the ground which they possess fronting on the Square, that it shall remain as a private Square, but otherwise or if the proprietors of the lots do not so maintain the said Square, then that it be ceded to the City Corporation as a public Square."¹

On the 9th of June, 1823, the following resolution was passed:

"It appearing that a majority of the Lessees of the Lots on Hudson Square had acceded to the arrangement recommended by the Standing Committee and confirmed by the Vestry at their last meeting, it was ordered that the necessary conveyances on the part of this Corporation be executed under the direction of the Standing Committee."²

¹ Records, liber ii., folio 377.

² *Ibid.*, 378.



View of St. John's Chapel, from the Park, 1829.

July 8, 1823, a Committee was appointed to consider and report on the expediency of erecting a house for the use of the Rector, on lot No. 27, on St. John's Square, and to ascertain what sum could be obtained on a sale of the house and lot now occupied by the Rector.¹ On the 31st of the same month, it was resolved to erect the house on the St. John's Square lot as soon as they could get a good offer for the house and lot on Vesey Street.²

September 8, 1823, the Rector stated that in consequence of the impaired state of his health, his physicians had recommended him to undertake a voyage to Europe. The Vestry thereupon voted to continue the Rector's salary during his absence and to provide for the expenses of the voyage.³

On the 18th of September, 1823, in view of the Rector's proposed absence, the Rev. William Berrian was nominated as "preacher Assistant" pursuant to the provisions of the Charter.⁴

September 23, 1823, the Vestry assented to the above nomination and declared the Rev. William Berrian to be the Assistant to the Rector.

¹ Records, liber ii., folio 379.

² *Ibid.*, folio 379.

³ *Ibid.*, folio 380.

⁴ *Ibid.*, folio 381.

CHAPTER V.

PRINCIPLES UNDERLYING HOBART'S LABORS.

Influence of Hobart and Trinity Parish on the Church at Large—Address to the Sunday-School Society, 1817—American Edition of Mant's Family Bible—*Christian Journal and Literary Register*—Incident of Ammi Rogers—Work among the Indians—Address of Indians to Dr. Hobart—His Visit to the Oneidas—Eleazer Williams—Consecration of Nathaniel Bowen as Bishop of South Carolina—Diocesan Convention of 1818—Charge of Bishop Hobart—His Definition of the Churchman and his Principles—Election of Professors to the Theological Seminary—Election and Consecration of Dr. Brownell as Bishop of Connecticut—Address of the Connecticut Churchmen to Bishop Hobart—Hobart's Ill-Health—Address to the Convention of 1822, on Formation of Bible Societies—His Trip to Canada with Mr. Berrian—His Continued Ill-Health—Decides on a Journey to Europe—Scenes Attendant on his Departure—Sails by *Meteor* for Liverpool.

IT is not my intention to deal fully with the life and career of Bishop Hobart. The limits of this work would be transcended, if such an attempt were made; and besides this, I am not writing a memoir of the third Bishop of New York, but of the seventh Rector of the Parish. Still, the work and duties of the Rector of Trinity Church and the Bishop of the Diocese in those days were so interwoven, that it is difficult to discriminate between acts which affected the Parish solely, and those which had relation to the Diocese at large.

Unceasing in his labors, energetic and alert wherever the needs of the Church were urgent, prompt with voice and pen in defence of her Doctrine or Polity, the life of the Bishop was one of strenuous and incessant action; nor did he infuse his own extraordinary vigor and virility into the Parish only, but he also made that Parish the

centre of an influence which radiated through the whole of the large Diocese of New York, the contiguous Diocese of Connecticut, of which he had, for a time, the oversight, and to the farthest limits of the Church, wherever existing at that time.

Thus did Trinity Parish become, in some sense, the heart of the spiritual life of our Communion throughout the United States. In all directions pulsed the current of a growing vital force. Little by little, the methods and principles of the great Bishop came to be recognized as truly distinctive of the position of our branch of the Catholic Church in America. The influence exerted by him was obviously the result of the dual position which he held, since he was able to put into practice and illustrate in his own Parish what as Bishop he recommended to his Diocese. A few of his official pronouncements and acts shall be selected as illustrating the kind of work which he inaugurated and the principles advocated by him as the basis of churchly ways and life.

The first anniversary of the Sunday-school Society was held in St. Paul's Chapel, on Wednesday, Dec. 31, 1817. The building was filled with children, parents, teachers, and directors of the various Sunday-schools, and officers of the Society.

After the Gospel a special service was used, consisting of sentences, the Collect for Ash-Wednesday, the Collect "Direct us, O Lord &c.," a prayer for Sunday-schools, the Lord's Prayer, and the Grace. An address was delivered by the Bishop in which he expressed his gratification at the occasion which had brought so many children and adults together in the ancient Chapel.

"The scene which is presented to us requires no efforts of mine to render it more impressive and interesting. A number of young children and some of riper years are gratuitously taught the elements

of human learning, with a view to their instruction in the principles of religious knowledge. They are watched over with the most affectionate care, as to their deportment, their moral habits, and their spiritual interests. They are thus instructed and cherished in learning, piety, and morals on that holy day which affords to many of them the only leisure and means for obtaining these invaluable benefits."

The Bishop referred to the "Beneficial Effects of Sunday-schools," considered as regards the children, the superintendents and teachers, the Church, and society at large. Under each head he set forth the advantage enjoyed by the children and the consequent good to be expected by the people; the self-denial exercised by the teachers; the increase of reverent worshippers in the house of God, and the elevation of thought and life in the whole community. In closing he said to the superintendents and teachers:

"Commit yourselves and these interesting objects of care to that God who alone can be your and their refuge and salvation; that at the last you may hear the sentence which will be followed by the bliss of eternity, and which will be pronounced by that Redeemer, who is to be your everlasting portion, 'Well done good and faithful servants, enter ye into the joy of your Lord.'"

Turning to the children the Bishop said:

"This, children, is the sentence at which you should aim, this is the commendation which you should seek to obtain; and through the mercy and grace of your God and Saviour you may obtain it, by faithfully discharging your duty to God and to your neighbor, and to yourselves as set forth in the catechism of the Church. Practice by God's help, which you must call for by diligent prayer, your Christian duty as there enjoined, and your life whether it be long or short, whether it be terminated in childhood, in youth, in manhood, or in old age, will conduct you to the joy of your Lord."¹

The numerous activities of Bishop Hobart during this

¹ Pp. 29, 30, 31, *Address on the Beneficial Effects of Sunday Schools*, by John Henry Hobart, D.D. New York: T. & J. Swords. 1818.

year are only briefly outlined in these pages. In addition to his public duties, he undertook to edit an American edition of the Family Bible of Bishop Mant and Dr. D'Oyley, adding such notes as he thought necessary. To find time for this labor he rose very early in the morning, often, it is said, lighting his own fire. He also projected a bi-monthly periodical which should combine high literary merit in its original and selected articles, with Church news and notes. This was intended to take the place of the *Churchman's Magazine*, which ceased to be published in 1815. The first number appeared on Wednesday, January 22, 1817, under the title the *Christian Journal and Literary Register*.

Bishop Hobart, in sending a copy to his old instructor at Princeton, Dr. Samuel Stanhope Smith, says: "To amuse you for a few moments, I send the first number of a periodical work on a *cheap plan*, an essential element you know for usefulness in this country."

In commenting upon this Dr. McVickar, one of the Bishop's pupils in theology, and his biographer, says: "That it well deserved the title he gave it, 'cheap,' may be judged from its appearing in numbers of sixteen pages every two weeks, at one dollar a year. That it was good as well as cheap may be argued from its editor."¹

An incident of Dr. Hobart's visitation in Connecticut as Bishop in charge of that Diocese gave rise to much comment at the time; but it shows how true he was to his principles when put to the test. Mr. Ammi Rogers, a man of considerable ability, had obtained ordination at the hands of Bishop Provoost by means of false testimonials. The Bishop of Connecticut deposed him in 1804, acting, as he thought, upon a decision of the House of Bishops. Mr. Rogers resisted this act, claim-

¹ P. 423, Dr. McVickar's *Professional Years*.

ing that it was unjust and illegal. In this course he was supported by a few laymen and some of the Connecticut clergy. The Canon at that time was indefinite, the exact causes for deposition not being clearly laid down. Mr. Rogers had organized seven flourishing parishes in New London County. He had also intruded into St. Peter's, Hebron.

In a full exposition of his case, which Mr. Rogers sent Dr. Hobart under date of October 15, 1816,¹ he pleads for a just hearing. He reiterates that he was duly ordained deacon and priest, and declares that he had ministered ever since then faithfully and zealously, that he had admitted 500 persons to the Holy Communion, solemnized 200 marriages, and conducted the funeral rites over 230 persons; that he had never taught or maintained anything contrary to God's Word or what this Church has received; and that he did not ask to be "restored to the ministry" because, as he says, "I have never been canonically censured, suspended, silenced, or degraded, nor am I absolved from my ordination vows."

When the time drew near, in 1817, for the Bishop to make his official visitations in the Diocese of Connecticut, it was hoped by Mr. Rogers and his friends, including the Rectors of Christ Church, Norwich, and St. James's, New London, that the Bishop would visit the congregations under Mr. Rogers's charge. The Bishop knew all the circumstances, having been Secretary of the Lower House of the General Convention of 1804; and he made it clearly known that he could only visit Hebron or any other congregation which acknowledged Mr. Rogers as its minister, on the supposition that the parish was vacant and without a Rector.

As Hebron was very anxious to have the Bishop make

¹ Hobart MSS.

a visitation, the Wardens signed the following document, which is drawn up in the Bishop's own handwriting :

"WE, the undersigned, the Wardens of St. Peter's Parish, Hebron, Tolland county, state of Connecticut, do hereby declare to the Rt. Rev. Bishop Hobart that in his episcopal visitation this day of said Parish according to the canons for the purpose of administering the ordinance of Confirmation we do not consider him as in any degree recognizing Mr. Ammi Rogers as a Minister of the Protes' Episcopal Church.

"Dated the 20th day of August in the year of our Lord 1817

| | | |
|------------------|----------------|--------------------------|
| Signed in the | HIRAM HAUGHTON | } Wardens of St. Peter's |
| presence of | EZEKIEL BROWN | |
| SMITH MILES | | |
| BIRDSEY G. NOBLE | | |
| CHARLES SMITH | | |
| JOHN S. PETERS"' | | |

Upon the appointed day the Bishop drove to Hebron where nearly two thousand people had assembled for the service. To his surprise he beheld Mr. Rogers advancing from the church-door in his gown and bands, to welcome him. Turning to the Wardens the Bishop said: "Mr. Rogers must withdraw." As he declined to do so the Bishop entered his carriage and drove away.

It was a severe but deserved rebuke to an open defiance of the episcopal authority in the Diocese of Connecticut.²

The work done by the missionaries of the Venerable Society for the Propagation of the Gospel among the Mohawk Indians was the glory of the Colonial Church. To this day the descendants of many of those converted from Paganism remain faithful to the Church, and retain in their Canadian home the vessels for the Holy Communion sent over in 1714 by Queen Anne for "her Indian

¹Hobart MSS.

²See pp. 69, 70, *Memoirs of the Rev. Ammi Rogers*, Watertown, N. Y., 1844 ; also pp. 505-507, *Professional Years*, New York, 1838.

Chapel of the Mohawks." The efforts made by earnest men like Dr. John Ogilvie and others to extend the blessings of Christianity to the tribes of the Five Nations of the Iroquois Confederacy were intermittent, being interrupted by war and hostile demonstrations by Indians in the pay of France.¹

In the confusion and disorder attendant on the Revolution many of the Indian converts relapsed into Paganism. To recover them, and to bring others to the knowledge of Christ, were the objects of a new line of missionaries, appearing after the pacification of the country. Those efforts were crowned with the success which they merited. Among the laborers in the field was a youth named Eleazer Williams. Bishop Hobart in the course of his western visitation became acquainted with him, and was informed of the fruits of his work. Visiting the Oneidas in their castle, he found in them a ready will and a strong desire for further knowledge of the Gospel. Few missionary efforts were so strikingly and picturesquely attractive, and few had more permanent results. The respect and affection of the Indians for the Bishop, whom they received as their friend and Father in God, found expression in an address to him by the Oneida Chiefs, representative of about 4000 souls, the scanty remnant of the great Iroquois Confederacy. It was made in February, 1818, and ran as follows :

"ADDRESS OF THE CHIEFS OF THE ONEIDA NATION OF INDIANS IN THE STATE OF NEW YORK TO THE RT. REV. BISHOP HOBART.

"Right Rev. Father,—We salute you in the name of the everlasting, everblessed, and everliving Lord of the universe; we acknowledge

¹ For an account of the work of Dr. Ogilvie in the Mohawk Mission, at Oneida, and while with General Amherst's army at Oswego, see Part I., p. 311, of this History. Reference may also be made to *Missions of the Church of England*, by Ernest Hawkins, B. A., London, B. Fellowes, 1845, p. 290.

this great and Almighty Being as our Creator, Preserver, and constant Benefactor.

“Right Rev. Father,—We rejoice that we now, with one heart and mind, would express our gratitude and thankfulness to our great and venerable father, for the favour which he has bestowed upon this nation, viz. in sending brother Williams among us, to instruct us in the religion of the blessed Jesus. When he first came to us we hailed him as our friend, our brother, and our guide in spiritual things; and he shall remain in our hearts and minds as long as he shall teach us the way of the great Spirit above.

“Right Rev. Father,—We rejoice to say, that by sending brother Williams among us, *a great light has risen upon us*; we see now that the Christian religion is intended for the good of the Indians as well as the white people; we see it and do feel it, that the religion of the Gospel will make us happy in this and in the world to come. We now profess it outwardly, and we hope by the grace of God, that some of us have embraced it inwardly. May it ever remain in our hearts, and we be enabled by the Spirit of the Eternal One, to practice the great duties which it points to us.”

A correspondent of the *Christian Journal*, in which the address with the Bishop's reply appeared, says that it was written by a young Indian, a communicant of the Church.

During his northern and western visitation in the autumn of the same year, the Bishop consecrated five churches, and ordained six deacons and one priest. On Sunday, September 13, 1818, he visited the Oneidas once more. Eleazer Williams read the Service in the Indian tongue, and interpreted the Bishop's sermon; 113 children and adults received Holy Baptism.

The mention of Mr. Williams in the address, and his appearance at these services, suggest a few words regarding a very interesting personage in our ecclesiastical annals. A mystery surrounds him, which has made him the subject of careful enquiry and startling speculation. Though brought up among the Indians, from boyhood,

he was not of their blood and race. It was believed, and is still believed, that he was of French origin, and none other than Louis XVII., the son of Louis XVI. and Marie Antoinette, who was born at Versailles, March 27, 1785, and supposed to have died in the Temple, after the murder of his unfortunate parents, the King and Queen of France. This thesis was maintained, with force, learning, and ability, by the Rev. John H. Hanson, D.D., who published an article on the subject, in *Putnam's Magazine*, February, 1853, and followed it by a large volume in defence of his theory, entitled *The Lost Prince* and printed in New York in 1854. The question has a weird and strange attraction of its own whatever view may be taken of Dr. Hanson's arguments and statements. I had the pleasure of meeting the Rev. Eleazer Williams, in the year 1854, when I was an Assistant Minister of St. Mark's Church in Philadelphia. Never shall I forget my astonishment on seeing him. We are familiar with the appearance of the King of France, the unfortunate Louis XVI. The man who stood before me strikingly resembled him, in form and features, and had withal the quiet dignity and manner which mark very high rank and position. Observing, with attention, his aspect and general bearing, I could not wonder that many had been so firmly convinced of his identity with the royal prince, the brutal Simon's alleged victim. This was the man whom Bishop Hobart met, and of whose work he had so fair an example. Laboring among the Oneidas as a lay reader and subsequently admitted to Holy Orders, he accompanied the tribe to Green Bay, Wisconsin, to which place they removed about the year 1820, after having sold their lands to the State of New York. He died August 28, 1858. A full account of him is given in Appleton's *Cyclopædia of American Biography*, vol. vi., page 524.

Upon his return to New York the Bishop proceeded to Philadelphia, where he took part, Thursday, October 8th, in the consecration of the Rev. Nathaniel Bowen, formerly Rector of Grace Church, New York, as the Bishop of South Carolina. The other prelates who joined in the laying on of hands were Bishops White, Kemp, and Croes.

On Tuesday, October 20th, the Convention of the Diocese met in Trinity Church. A sermon was preached by the Rev. Henry U. Onderdonk, of Canandaigua, on behalf of the missionary work of the Diocese, in which he gave some strong reasons for the better support of the missionaries.

Intending to give more full expression to the principles expressed in his Charge of 1817, Bishop Hobart in the following year delivered a second Charge, in which he minutely defined the "true Churchman." In his opening sentences, he alluded to the duty of the clergy to banish and drive away erroneous and strange doctrines, exhorting them to warn the flock against all opinions and practices, however sanctioned by popular favor, which might deform by heresy or rend by schism the Mystical Body of Christ. In an age priding itself on being liberal, he thought it the bounden duty of "the Churchman" to guard against that liberality, which cannot, without treachery to the Church and the Master, be lukewarm or indifferent on the subject of distinctive principles. The true Churchman is he, who, rejecting alike Papal corruption and Protestant errors, adheres in all essential points to the faith, ministry, and worship of the Apostolic, primitive Church, and particularly to the constitution of the Ministry in the threefold order of Bishops, Priests, and Deacons.

As for doctrine, the Churchman must hold, as the foundation, the facts of the corruption of human nature,

and of man's inability by his natural strength, without faith and calling upon God, to perform works acceptable to Him.

Upon the sacraments, ordinances, and ministrations of the Church great stress is laid. Holy Baptism is "the sacramental commencement of the spiritual life." Regeneration, in the original and technical acceptance of the word, is the translation of the baptized from a state in which, destitute of covenanted title to salvation, he is styled "the child of wrath," into another in which are proffered to every recipient the mercy and grace of God, so that on the exercise of repentance and faith, he is in "a state of salvation." Confirmation is one of those means by which baptismal regeneration is perfected. In Holy Communion the Roman doctrine of transubstantiation is to be rejected, while that significancy is to be given to the divine ordinance which was assigned to it in the primitive ages but has been denied by opinionated Protestants of later date. There is in the Eucharist a true sacrifice; that of the Oblation of the Bread and Wine as symbols and memorials of the Body and Blood of Christ. The office of the Holy Ghost in that great sacrament is indicated by the "Invocation," adopted from the Scottish Communion Service. Adherence to prescribed forms of worship, and maintenance of "the unity of the Church in submission to the Episcopal constitution of the Ministry," are included among the distinctive marks of the "true Churchman."

In concluding this weighty Charge, the Bishop says :

"The great principle into which all other principles of the Churchman may be resolved, that we are saved from the guilt and domination of sin by the merits and grace of the Lord Jesus Christ, received in the exercise of penitence and faith, in union with his Church, by the participation of the Sacraments and ordinances from the hands of his au-

thorized ministry, distinguished the Church in her first and purest state. The universal reception of this principle can alone restore purity and unity to that Christian family, which is now deformed and distracted by heresies and schism. To this principle, my brethren of the clergy, let us in the strength of our Master, consecrate our talents, our labours, our lives. Animated by this principle, my brethren of the laity, as well as of the clergy, we shall exhibit those holy graces and virtues which flow from a vital union with the Redeemer—and finally when he comes to translate his mystical body from the changes and trials of its militant state on earth to the glories of its triumphant state in heaven, we shall participate of its triumphs and be saved of the Israel of God.”¹

In the spring of 1819 the funds of the proposed Theological Seminary were thought to be sufficient to justify the engagement of the Rev. Dr. Jarvis and the Rev. Samuel H. Turner as professors. Both were men of great attainments, and Dr. Jarvis was considered the most finished scholar in the Church.

The sessions of the Seminary were commenced in “a small room immediately beyond the corner of the north gallery in St. Paul’s Church, New York City.” Six students were in attendance. Leaving for further consideration the varied fortunes of the early days of that institution, it is sufficient to say here that it did not flourish in New York.

By the General Convention of 1820 it was removed to New Haven. Bishop Hobart’s attitude and the subsequent history of the Seminary will form a separate chapter of this History.

The Rev. George W. Doane and the Rev. George Upfold were made temporary assistants in the Parish. Each afterward attained the highest honors of the American Church.

¹ *The Churchman: The Principles of the Churchman Stated and Explained, &c.*, by John Henry Hobart, D.D. New York: T. & J. Swords. 1819.

In June, 1819, the Rev. Dr. Brownell, who, as we have seen, had been an Assistant Minister in this Parish, was chosen as Bishop of Connecticut. His consecration took place in Trinity Church, New Haven, October 27, 1819, the Rt. Rev. Dr. White presiding, assisted by Bishop Hobart and Bishop Griswold.

Bishop Hobart immediately after the Consecration delivered to the assembled Convention this address :

“ BRETHREN OF THE CONVENTION, CLERGY AND LAITY—

“ My charge of this Diocese now ceases, in consequence of an event which gives to the important and respectable Church in this State, by the hands of our venerable Father and presiding Bishop, a resident Diocesan. I shall furnish to your Secretary, for insertion on the Journals a statement of my proceedings since my address to you at the Convention in 1817.

“ My connection with this Diocese has afforded me abundant evidence of the fidelity of the Clergy, in the discharge of their responsible duties ; and of their attachment, and that of the Laity, to the pure and primitive doctrines and institutions of our Church. In numerous acts of attention and hospitality, I have received expressions of your liberal and kind feelings, which ought to be acknowledged, and can never be forgotten.

“ A connection thus consecrated and endeared, I cannot consider as now dissolved, without emotion. But I should be selfish indeed, if I did not check the feelings of regret, by those of congratulation, at the auspicious event which this day places over you a Bishop, who, in the fidelity and the talents that have distinguished him in the stations which he has hitherto filled, has inspired our sanguine expectations of his great usefulness, in the important relation which he will now sustain to you.

“ My newly Consecrated brother in the Episcopacy, who as a Presbyter of my immediate Diocese, and a minister of the Church of which I have the parochial charge, has enjoyed that confidence and affection which his virtues and talents merit, will accept my earnest prayers that the blessing of that divine Master who has this day received his vows, may attend him in the arduous sphere of duty on which he now enters.

“ And in bidding you, in my official character, brethren of the

Clergy and Laity, farewell, you will, I trust, permit me, in the fulness of a heart deeply solicitous for the prosperity of our Church and for your individual welfare, to implore for you the benediction of the Almighty."¹

The following affectionate address was made to Dr. Hobart in token of the respect and esteem which he had won from the Churchmen of Connecticut :

“TO BISHOP HOBART.

“RIGHT REV. AND DEAR SIR:

“We have the honour to tender you the thanks of the Convention of the Protestant Episcopal Church in the Diocese of Connecticut, for those temporary services which are this day terminated by the consecration of the Rev. Dr. Brownell to the Episcopate of this Diocese.

“In performing this duty you will permit us to express the high sense entertained by the Convention, by ourselves, and by the Church generally, of the distinguished benefits which have resulted from your provisional connection with the Diocese. When we reflect on the sacrifices which you made, and the labours which you incurred, in adding the care of the Church in this State to the arduous duties which devolve on you, in the large and extensive Diocese of New York; when we consider that the sacrifice was made and those labours undertaken, without any view to pecuniary compensation; and when we call to mind the eminent services which you have rendered, the new impulse which your visitations have given to our zeal, and the general success which has attended the exercise of your Episcopal functions, we feel bound to offer to the great Head of the Church and supreme Disposer of all things, our sincere and heartfelt acknowledgment of the distinguished blessings which he has been pleased to confer upon us, through the medium of your services. We shall ever cherish a grateful recollection of these services. And although we are no longer connected by official ties, we indulge a hope that there may be no diminution of the friendship and affection which have grown out of your occasional visitations among us.

“Accept, Right Rev. and dear Sir, from ourselves personally, and from the body in whose behalf we address you, the assurances of our

¹ Pp. 135, 136, Reprint, *Journals*, Diocese of Connecticut, 1792-1820. New Haven: Stanley & Chapin. 1842.

high respect; and permit us to add, that it is with sentiments of the most cordial esteem that we bid you an affectionate farewell.

“ HARRY CROSWELL,

“ NATHAN SMITH,

“ S. W. JOHNSON.”¹

In his address to the Convention of 1822 Bishop Hobart thus defines his attitude in regard to Bible Societies :

“ A strict adherence to these principles and views, stated with so much interest, must indeed be considered as ‘ required by the exigencies, and even the existence of our Church.’ The spirit of them seems to me applicable to *all* associations for religious purposes where Episcopalians unite with those ‘ severed from them by diversity of worship, discipline, or contrariety in points of doctrine.’ We ought indeed to ‘ treat every denomination in their character as a body with respect, and the individuals composing it with degrees of respect or esteem, or of affection, in proportion to the ideas entertained of their respective merits.’ But a due regard both to principle and sound policy, and even Christian harmony, requires, in the judgment of him who addresses you, that we avoid intermixture with them in efforts for religious purposes ; and that for the propagation of the Christian faith, by whatsoever particular mode, we associate only among ourselves, and act exclusively under the guardianship and authority of our own Church.

“ The views founded on this opinion, the propriety of which seems to me so obvious, which originally influenced me with respect to the union of Episcopalians with other denominations in Bible societies, have gained strength by subsequent reflection and observation. These societies seem to me erroneous in the *principle* on which, in order to secure general co-operation, they are founded—the *separation of the Church from the word of God—of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of divine institution, and the instruments of the propagation and preservation of gospel truth.*

“ As it respects Churchmen, the *tendency* of these societies has appeared to me not less injurious than the principle on which they are

¹ Pp. 136, 137, Reprint, *Journals*, Diocese of Connecticut, 1792-1820, and pp. 506, 507, *Early Life and Professional Years of Bishop Hobart*. By John McVickar. Oxford: D. A. Talboys. 1838.

founded is erroneous. They inculcate that general liberality which considers the differences among Christians as non-essentials; and they thus tend to weaken the zeal of Episcopalians in favour of those distinguishing principles of their Church which eminently entitle her to the appellation of apostolical and primitive.

"The *success* of institutions which are erroneous in the principle on which they are founded, or in the measures which they adopt, cannot vindicate them, except on the maxim, that 'the end justifies the means.' Nor is this success to be considered as evidence of the favour of heaven, for then divine sanction would be obtained for many heretical and schismatical sects, which, at various times, have obtained great popularity, and corrupted and rent the Christian Church.

"It is a satisfaction to me, that in withholding my support from Bible societies, I act with those in the highest stations in the Church from which we are descended, and with the great body of its clergy. But it is a source of painful regret to find myself differing on this subject from many of the clergy and members of our own communion whom I greatly esteem and respect. I would wish to guard against the supposition of any design on my part to censure those Episcopalians who deem these societies worthy of their support, and the proper channels of their pious munificence. Among the Episcopalians of this description, I recognise, in the president and acting vice-president of the American Bible Society, individuals who are not for a moment to be suspected of acting from any other principle than a sense of duty, and whose pure and elevated characters adorn the Church of which they are members. My object is not to censure others, but in the discharge of my official duty, to state and defend the principles on which I think Churchmen should act in their efforts for the propagation of the Gospel; and to ask for those who do act on these principles, the credit of adherence to the dictates of conscience, and an exemption from the imputation of being unfriendly to the distribution of the oracles of truth. No imputation can be more unjust, injurious, or unkind. It is not to the *distribution of the Bible* but to the *mode* of distribution, that our objections apply. We deem ourselves not warranted in sanctioning what appears to us a departure from the *apostolic mode* of propagating Christianity—in the separation of the sacred volume from the ministry, the ordinances, and the worship of that mystical body which its Divine Founder has constituted the mean and the pledge of salvation to the world. And we think that Episcopalians will best preserve their

attachment to the distinctive principles of their Apostolic Church, and thus best advance the cause of primitive Christianity, and most effectually avoid all collision with their fellow Christians who differ from them, by associating for all religious purposes only among themselves."¹

The constant labors of the Bishop had so exhausted him that a journey to Canada was deemed desirable. Dr. Berrian, his companion in travel, has left an interesting account of some of the incidents of the tour :

"Towards the close of the summer Bishop Hobart, feeling the need of relaxation, proposed to make an excursion to Quebec and wished me to accompany him. The weather was remarkably fine, the scenery throughout a great part of the route, though familiar to us both, was too varied and beautiful to be reviewed with indifference, and the latter part of the journey had all the freshness and charm of novelty. The Bishop, disencumbered for a while of his ordinary cares, was placid and cheerful, and disposed to derive enjoyment from all the objects around him. He was peculiarly interested when, on crossing our own border, we got at once among a people differing in language, costume, and habits, from our own, who appeared to be not only contented and happy, but to have all the characteristic vivacity and gaiety of the nation from which they had descended. I was perhaps still more interested, as everything around me awakened the recollections of France, through which I had travelled a few years before with so much pleasure and delight. The passage from Montreal down the St. Lawrence was particularly pleasant, for though the banks are for the most part neither bold nor romantic, yet the rich verdure of the fields, the constant succession of bright and cheerful villages, the varied form of the spires and towers of the churches, with which they were all adorned, and the neat and often spacious rectory which usually adjoined them, made the whole a very novel and enlivening scene. The sight of these churches, in which all worshipped by the same ritual, professed the same faith, and were of one heart and one mind, made a very pleasing impression upon the Bishop, notwithstanding he regarded this unity in many respects as merely an agreement in error. It had been the earnest endeavor of his life, and the prevailing passion of his soul, to promote unity in the truth. He was led into a train of

¹ Dr. Berrian's *Memoir*, pp. 262-263.

beautiful reflections upon this subject, the substance of which, even after the lapse of so many years, I distinctly remember, though the expressions are forgotten.

“The antique and foreign aspect of the city of Quebec, so different from the appearance of our own cities, where all is so new and fresh, and forever changing, is a source of amusement to every one who has not been abroad; and the magnificent views which it commands from its heights, can be seen by none who are fond of nature in her grandeur, without admiration and delight. We visited in company with Mr. M'Ilvaine, of Philadelphia, Colonel Biddle, of the United States Army, and Colonel Hunter, of the Royal Horse-Guards, the Falls of Chaudière and the Falls of Montmorency, and enjoyed in a high degree both the romantic beauties of these striking scenes, and the agreeable and intellectual society into which it was our happiness to be thrown. Colonel Hunter, who had served under Lord Wellington throughout the Peninsular war, had just made an extensive tour through our own country. With taste and refinement, and with a mind enlarged by foreign travel, he had noticed every thing amongst us with such a spirit of liberality and kindness, as was calculated at once to flatter our national pride, and to make our brief intercourse with him an occasion of sincere regret at our parting.

“The Bishop received very kind and respectful attentions from the most distinguished persons in Quebec, in which, as the companion of his journey, I of course participated. During the short time which we spent there, we dined with Lord Dalhousie, the Bishop of Quebec, and Chief Justice Sewell; breakfasted with Colonel Hunter, near the plains of Abraham, and spent a most agreeable day at the country seat of Dr. Mills, the Chaplain of the forces. We saw less than we wished of the estimable Archdeacon, Dr. Mountain, who, by a serious accident which happened just at that time, was confined to his house and his bed. The Bishop was requested to preach at the cathedral in the morning of the only Sunday on which we were there, and myself in the afternoon.

“But the pleasure of the first part of our excursion was a singular contrast with the pain and suffering of our return. We set out by land, and before the close of the first day the Bishop was seized with a most violent bilious attack, which filled me with anxiety and alarm. We travelled in wretched cabriolets, which were sufficiently uneasy vehicles for those who are well, but which were agonizing to one who was deadly sick. We had to stop frequently on the road; but, upon the slightest intermission of suffering, the Bishop was

impatience to proceed. Five hundred miles were before us, and each one seemed intolerable. At Three Rivers, I think, we got into the steam-boat, which, for its greater ease and speed, was a sensible relief. Still there was a considerable distance to be travelled by land. At Whitehall the Bishop was so unwell that he was unable to sit in a carriage, and a mattress was placed in it, on which he laid till we came to Albany. I rendered him every attention which sympathy and friendship could suggest; but when I considered the value of his health and life, I was almost overwhelmed with the responsibility of my temporary charge. It was this attack, from which he did not entirely recover after his return, that suggested the thought of his visit to Europe."¹

The trip through Canada did not materially benefit Dr. Hobart's health. As a last resort a long sea voyage with the accompanying rest, and a sojourn in Southern Europe, were prescribed.

As we have already seen, leave of absence was granted him by the Vestry together with an ample allowance for expenses. Dr. Berrian was elected Rector's assistant and put in charge of the Parish, and on September 24, 1823, Bishop Hobart sailed for Europe by the packet-ship *Meteor*.

We are indebted to Dr. Schroeder for the following interesting particulars.

"The simple fact of his departure would have produced a general sensation in the Church, but the painful cause by which it was induced awakened everywhere the most anxious solicitude. At the hour of his embarkation, he received abundant testimonies that his painful absence would be sincerely mourned. It was not his family alone, nor his immediate friends, who then gave proof of their affection and confidence. He shared a general sympathy. Numerous clergymen and laymen accompanied him to the ship. The Episcopal clergy gave him a written pledge of their attachment to his person, and of their sincere desire to prevent the Church's 'declining from that unity, prosperity, and purity, to which your administration,' said

¹ Dr. Berrian's *Memoir*, pp. 257-260.

they, 'has, through the Divine blessing been so largely instrumental in raising it.' Delegates appointed by the Auxiliary New-York Bible and Common Prayer-Book Society, united in the expression of similar sentiments. The trustees of the Jewish congregation 'Shearith Israel,' in testimony of their kind regard, furnished a letter of introduction to the Rev. Dr. Solomon Herschel, of London, a Grand Rabbi of the Jews. Every demonstration of esteem was offered, that could give utterance to the prevailing sentiment."¹

The contemporary account taken from the *Evening Post*, of September 26th, is worth transcribing :

"Rarely has the departure of an individual from our shores for the old world been attended with circumstances of a more interesting nature than those connected with the embarkation on board the packet ship *Meteor*, on Wednesday, of the Right Reverend Bishop Hobart. His acknowledged talents, exalted character, benevolence of heart, and amiable manners, have justly gained for him the respect, affection, and confidence of the community at large; while these emotions were peculiarly apparent in the members of the particular religious community in which, for many years, he has been so extensively and usefully engaged in the pious labours of the ministry; over which he has presided so honourably to himself, and so much to its advantage; and whose interests he has on all occasions, and under all circumstances, so faithfully and zealously guarded.—As was, therefore, to be expected a general solicitude upon the subject has been manifested, ever since it was known that his declining health had rendered necessary a determination to visit Europe. At the appointed hour, the wharf from which the steam-boat was to take the passengers on board the packet, was thronged with a large number of our most respectable citizens, who had come to take leave of this distinguished prelate. The clergy generally, who were among the number, including all the Episcopal clergy of the city who were not prevented from attending and several laymen, accompanied him in the boat to the ship; where having partaken of refreshments provided by the polite attention of Captain Gardiner, they bid their friend and father a heartfelt farewell, commending him to the protection of the *Eternal God who alone spreadeth out the heavens, and ruleth the raging of the sea.*

¹ P. lxxvii., Dr. Schroeder's *Memoir*.

“Many blessings and prayers follow him. May they be favourably answered in his perfect restoration to health, his happy return to his family, his church, and his friends, and the renewal and long continuance of his faithful, pious labours! Seldom has an individual gone abroad under more favourable circumstances for extensive observation, and for a generally useful and interesting tour.”

Dr. William Harris, on behalf of the Diocese of New York, presented the Bishop with an address bidding him Godspeed and expressing their affection and loyalty.

“The subscribers, clergymen of your diocese, in accompanying you to the ship to bid you farewell on your departure for Europe, are called upon by the feelings excited by the occasion, to express to you in this way, the emotions of respect and affection with which they part from you. Our warmest prayers are offered to the Father of mercies, through the merits of our Saviour Jesus Christ, that he will be pleased to have you in his holy keeping—to conduct you in safety to the haven where you would be—to defend you from all dangers to which you may be exposed—to restore you to health—and again to bless your diocese with your wonted, active, zealous, and faithful labours.

“We pray for the church over which you preside, and for ourselves, and all who shall be associated with us in the management of its concerns—that we may have grace to preserve it from declining from that degree of unity, prosperity, and purity, to which your administration has, through the divine blessing, been so largely instrumental in raising it: and we beg to assure you, that our exertions shall not be wanting to this effect; but, as in your presence, so in your absence, we shall deem it our happiness to be co-workers with you in building up the kingdom of our Redeemer.

“Our prayers also, Right Rev. Sir, shall not be wanting in behalf of your family—that they may be preserved in health and safety, and again, and long, enjoy the blessing of your union with them.

“Finally, Right Rev. Father, farewell! The Lord of heaven and earth bless you and keep you, and favourably regard the prayers we offer that we may meet you again, long to enjoy the blessings of your counsels in our labours in the church on earth; and that we may be united with you in the everlasting services of the church in heaven.

"We are, Right Reverend Sir, with great respect, your affectionate sons in the gospel,

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| "WM. HARRIS, | THOS. BREINTNALL, |
| H. PÉNEVEYRE, | GEO. W. DOANE, |
| BENJ. T. ONDERDONK, | GEO. UPFOLD, |
| J. M. WAINWRIGHT, | SAMUEL H. TURNER, |
| HENRY U. ONDERDONK, | MANTON EASTBURN, |
| HENRY J. FELTUS, | RICHARD F. CADLE, |
| WM. BERRIAN, | CORNELIUS R. DUFFIE, |
| WM. CREIGHTON. | LEWIS P. BAYARD." |

To which was added the following postscript :

"The subscribers, clergymen of other dioceses, being present on the above mentioned occasion, beg leave to express their hearty concurrence in the sentiments of respectful and affectionate regard contained in the preceding address.

"JOHN C. RUDD, of New Jersey.
WM. THOMPSON, of Pennsylvania.
JAMES MONTGOMERY, of Pennsylvania.
WILLIAM BARLOW, of South Carolina.
HENRY P. POWERS, of New Jersey.
WILLIAM L. JOHNSON, of New Jersey."

The Auxiliary New York Bible and Common Prayer Book Society showed their appreciation of the labors of their founder by another loving address.

The *Evening Post* continues its notice :

"Among the numerous tokens of regard received by the Bishop previously to his departure, the following very gratifying one, and so creditable to the respectable body by whom it was paid, deserves to be especially noticed. 'The Trustees of the congregation Shearith Israel have the pleasure to enclose to Bishop Hobart, a letter of introduction to the Rev. Dr. Solomon Herschel, grand rabbi of the Jews in London ; and they tender to the Bishop their best wishes for the restoration of his health, and his speedy return to his family and friends.'

"The introductory letter referred to above, states that the Right Rev. Bishop Hobart, by his 'learning, and the liberality of sentiment towards the chosen people, which has distinguished his ecclesiastical career, obtained a high claim to the respect and friendly consideration of our brethren of the *House of Israel* ; and we have great pleasure in recommending him to your kind and friendly attention' and concludes with their 'best wishes and prayers for the prosperity and welfare of all Israel confided to your care.' "

The Bishop returned the following answer :

"NEW YORK, Sept. 24, 1823.

"GENTLEMEN :

"I have scarcely time, at the very moment of my departure for Europe, to beg you to accept for yourselves and the respectable congregation whom you represent, my acknowledgments for your attention ; the more distinguished and gratifying, because unsolicited and unexpected. Be assured you have not estimated too highly my sentiments of respectful and kind liberality towards the brethren of 'the House of Israel' ; and with my best wishes and prayers for your and their happiness *here* and *when* they shall be gathered to their fathers, I remain, gentlemen, your sincere and faithful friend and servant,

"J. H. HOBART.

"Rev. Mr. Peixotto, and Messrs N. Phillips, M. L. Moses, M. M. Noah, Committee, &c., &c., &c."

CHAPTER VI.

HOBART'S CORRESPONDENCE.

PART I.—PRIOR TO HIS CONSECRATION.

1795—1811.

The Value of the Hobart Correspondence—Bishop Hobart's Unique Position—His Great Influence—His Unceasing Activity—Character of the Hobart MSS.—Vast Variety of Matters Alluded to—Unbusinesslike Habits of the Bishop—A Poor Correspondent—Patience of his Friends—Correspondence Selected Begins with September, 1795—Letter of Abraham Skinner, Senior—Of John J. Sayrs—To his Sister on the Death of his Friend, Forsyth—Sophia Duché, and Hobart's Attachment to her—Original Draft of Bishop Provoost's Letter of Resignation—Its Value—Hobart's Letter Declining Call to St. Mark's Church in the Bowerie—Bishop Moore's Letter to the Rev. Davenport Phelps on his Ministry among the Indians—Letter from Levi Hollingsworth Offering the Rectorship of St. Paul's Church, Philadelphia—Hobart's Reply—Letters on the *Churchman's Magazine* from William Smith—And the Rev. James Dewar Simons—And Messrs. Steele & Co.—First Letter from Thomas Swords—First Letter from the Hon. and Rev. Charles Stewart—Letter from Anna Hoffman—Donation of Books from the British and Foreign Bible Society—Bishop Meade's Book of Devotions—Letter from Rev. William Smith in Regard to Criticisms on his Book.

IN the custody of the Registrar of the General Convention there is a collection of nearly three thousand loose letters apart from those which are bound in small volumes; these letters constitute the correspondence of Bishop Hobart. The importance and value of these documents can hardly be overestimated; it is greatly to be regretted that the whole of the original correspondence has not been preserved. The letters remaining cover a great variety of matters. They reveal the inmost feelings of the writer, and throw light on the actions and underlying motives of the Bishop. By their

aid we are enabled to understand the early history of parishes now great and flourishing ; to trace the origin of societies and institutions now in the forefront of the organizations of the American Church, and to comprehend the causes of vexatious disputes which long ago agitated the minds of men. The current of religious opinion in the days of that memorable Episcopate is distinctly traceable, and the trend of thought which led to the "Oxford Movement." We find drafts of answers to letters on matters concerning diocesan and parochial affairs : in short the correspondence is a treasure house of information about the state of the Church in the opening days of the nineteenth century.

The value of this collection—which should be sometime published in full—is due of course to the unique position of Dr. Hobart, and his relations to so wide a circle of persons at that time. Rector of Trinity Parish ; Secretary to General Conventions ; Bishop of New York ; Bishop in charge of Connecticut from June 6, 1816, to Oct. 27, 1819 ; performing Episcopal acts in the Diocese of New Jersey ; having general oversight of the Western Reserve, which was considered as being under the jurisdiction of the Diocese of Connecticut ; no man, before or after him, can be named who wielded the same general influence. A study of the ecclesiastical chart of the early years of the last century will show how vast a territory was under the administration of John Henry Hobart. To these burdens were added the fostering care of great Church societies and of seats of learning such as the General Theological Seminary and Geneva College, and the foundation of our Church press.

It is not our purpose to examine these letters in detail, but to select from the number a few which may help the reader to understand the versatility of the Bishop, to

watch the gradual maturing of his mind, to note his influence on the Church at large, and, if possible, to get at the secret of his influence with all sorts and conditions of men; to see him as he really was, neither concealing frailties and infirmities, nor omitting to indicate his marvellous grasp of affairs.

To draw the line sharply between his position as Rector of Trinity Parish and as Bishop having the oversight of three dioceses would be impossible: the multifarious relations run together in a somewhat perplexing and confusing way. Nor can the excerpts of the correspondence be confined to matters appearing at first sight to concern the Parish only. The truth which comes out distinctly is this: that he made the Parish to be respected throughout the length and breadth of the land. Its position was recognized, not only as first, through its history, its munificence, and its wise and conservative administration, but also as a centre of spiritual influence radiating throughout our communion at home and abroad. Here were distinctly taught and enunciated the principles and doctrines of what was later known as the "Oxford Movement." It may seem like a fanciful statement, but it is a sober truth, that the Parish was the cradle of the Tractarians. Of the earlier of the Oxford Tracts there are some which might have been written by Hobart and American Churchmen of his day.

We shall divide our review of the Hobart MSS. into such several parts as will appear most convenient, and enable the reader to follow the events of Dr. Hobart's rectorship in their consecutive chronological order.

In this correspondence will be found details of the troubles and trials of parishes; the quarrels between

priest and people; the complaints of the laity, men and women, who had, or thought they had, grievances to air; the pecuniary embarrassments of an ill-paid and irregularly paid clergy; the difficulties of the clergy on points of doctrine or discipline calling for immediate solution; the desire of some to leave their present posts, and obtain the Bishop's influence to aid them in getting new positions; the appeals for help from every variety of persons, professors of languages, debtors in prison, strangers from their homes stranded in the big city and without funds, persons desirous of obtaining situations as teachers, professors, companions, governesses, matrons, from persons who wish the Bishop to act as referee in their own family disputes, or arbitrator in controversies about wills; appeals from architects and contractors against the decision of vestries, asking the Bishop's influence to aid them in recovering the money due to them; letters from persons offering to interest themselves as canvassers in the *Churchman's Magazine*, the *Christian Journal*, or other publications of the Bishop; from those who differed from him in religious views; from fashionable women asking for a daily rule of life; from authors asking permission to dedicate their books to him; from painters and engravers desirous of making portraits of the Bishop; from persons wanting the records of the Parish searched to establish their claims to estates and titles; from youths desirous of becoming candidates for Holy Orders; from men who afterwards became great in the councils of the Church as bishops or theologians; from relatives asking him to compose inscriptions for mural tablets or monuments; from persons wanting their religious doubts or scruples satisfied; from friends sending samples of trees or shrubs or cuttings for the Bishop's residence in New Jersey.

This is but a scanty summary of the kind of correspondence that has been diligently searched through and read so as to enable a judgment to be made as to what can fitly find a place in this History.

As a correspondent the Bishop was not a complete success. He appears to have let his letters go unanswered, even when they were of the greatest importance to the writers; the only kind to which he replied promptly were those which touched on some point in which he was personally interested; the Bible Society, the Milner Controversy, the Cave Jones Case, and such like matters which touched him vitally. It must be admitted that Hobart was unbusinesslike in his ways. He is written to time and time again by clergy and others on matters of great importance, and the correspondents complain that it takes months and even a year to get a reply from him; even his lifelong friend, Charles Fenton Mercer, is full of reproaches on this point; in one case he writes time and again for the return of a letter which he had sent the Bishop in confidence and with the request that it be returned to him immediately, and yet the same letter lies there in the correspondence, never returned: another old friend tells him to read Miss Edgeworth's book *To-morrow*, and that it may amend his habit of putting off replying to his correspondents.

The remarkable thing is that his correspondents very rarely exhibit annoyance or temper over these vexatious delays; their patience with him is marvellous; they never waver in their regard and affection. This only confirms what we previously remarked when, confining our attention to his boyish correspondence, we ventured on the statement: "When a lad can draw from other men such tender expressions of regard and affection there

must be something in his character peculiarly inviting and attractive."¹

Among the Hobart MSS., by which term we designate the correspondence in the custody of the Registrar of the General Convention, there are a few letters written to other persons than the Bishop; we shall include some of these whenever they are germane to the subject at hand. Unless there is a note to the contrary all the following letters are taken from the Hobart MSS.

We now come to the consideration of the first period, that up to his consecration as Bishop in May, 1811.

We shall give the letters in the order of date instead of grouping them together under subjects. This method will not only give the reader a better perspective of Hobart's development of character, but enable him to trace the career of the Bishop and his influence from the beginning to the end.

As it has been our good fortune to come across some letters and documents relating to Hobart's early life since the Second Part of this History was written we shall include a few of these letters, beginning with the year 1795.

1795.—Under the date of September 6th, we have a letter from Abraham Skinner. In the Second Part of this History we have already alluded to the strong affection existing between John Hobart and Abraham Skinner, Junior, and an extract from one of his father's letters has already been given.² Another letter has since been discovered, which is interesting, not only from its contents, but from the endorsement on it in Hobart's handwriting, as follows:

¹ Part II., p. 203.

² *Ibid.*, pp. 201, 203, 204.

“ABRAHAM SKINNER ESQ.,

“NEW YORK, September 6th 1795.

“Containing information of the death of *his son, my dearest friend*, who was first united to me in the bonds of a close friendship in the summer of 1793 at Princeton College.

“I did not receive this letter at Frankford till the 14th Sept^r, the day I entered on my 19th year, melancholy birth-day. But I had previously (10th inst) seen an an^t of the distressing event in a newspaper.

“I write down these circumstances from a wish to preserve on a tablet more durable than memory every thing relating to this melancholy event.”

The letter itself reads :

“MY DEAR HOBART,

“How shall I begin this sad epistle, I must, I must begin it, and be thou prepared to read—My darling Boy, my virtuous Abram is now no more. The Church yard contains his Body, and his pious Soul took its flight with the morning’s dawn to Regions of happiness and Peace. Yes, my friend, his Race tho’ short is run, and he is gone I hope to meet his merciful God.

“O! sad lesson, bitter cup, how shall I swallow it—I will—I will bow submissive to him who cannot err, who gave to me, and who has taken from me, blessed be his holy Name.

“Teach me, O gracious God, to bear my affliction, support and strengthen me, and make me sensible of my dependence on thee.

“But amidst this direful confusion and distress what a consolation, that he had his reason almost to the last, and even in his lucid intervals, very shortly before his dissolution his expressions and Ejaculations exhibited strong proofs of his Resignation to the will of heaven and a firm reliance on his God thro’ the merits of a blessed Redeemer. Let these things, my friend, Comfort You, and learn by his fate to be always ready, we know not *the hour*. Be up and doing.—Your Letter of the first of September he received on his death bed, It was read by him to his Mother, but the Invitation came too late. You have our blessings for the Benevolence it contains, and tho’ my Child is dead, I know his Memory will survive. I know he had a place in Your heart, and I know that it will not be effaced,—adieu, Hobart, farewell my friend,

“Remember my Abram—Says “Yr afflicted but real friend

“ABM SKINNER

“*not the younger*, but who was once *his* father

“NEW YORK, 6th Sept 1795 Sunday morning
“9 o'clock A. M.—

“On opening his desk this morning, the first thing that presented itself to me was this enclosed Scrap. I am induced to think it was part of a letter intended for you. Keep the Essay—tis his last.

“If ever you come this way. Come to me and let me embrace my dear Child's friend.

“He was taken on Tuesday night the first day of Sept. and died on Sunday at 4 o'clock, the 6th Sept.

“Write me, Hobart, it will console me, it will give his Mother some ease.

“Pardon me for not sending you the Essay above alluded to, his mother cannot spare it yet. I will however preserve it for you.”

If this transcript be compared with that printed by Dr. Berrian in his life of Bishop Hobart,¹ it will be seen how little importance was attached in those days to a literal rendering of MSS., and how much we should be on our guard against accepting any correspondence as representing the *ipsissima verba* of the letters.

On August 14th John J. Sayrs² opens a correspondence with Hobart, then at Princeton, on the validity of Presbyterian orders.

“I was much pleased when I was informed that you had begun the study of Divinity; not only because it is held in contempt by the generality of young men; but because I was convinced that your engaging manners would also promote the interest of religion, which I believe, has suffered more from the moroseness and gloominess of some of its professors than any other cause, or perhaps every other combined.

“As you are fixed at Princeton not among churchmen I shall be glad if you will inform me what your sentiments are, respecting Presbyterian Ordination, Government and the Validity of their ordinances. By this I can determine if you are sound, as I hold myself quite orthodox. In return I will send you mine. I shall therefore leave all till

¹ Vol. i., p. 30, Dr. Berrian's *Memoir*.

² Not John I. Sayrs as given in McVicker's *Professional Years*, p. 168.

I hear from you, and then you may expect a few pages if you comply with my request."

To this Hobart replied at length, eliciting a long letter dated November 7, 1795, in which the writer, amongst others, raises the point as to "whether the Doctrine of Predestination or universal Salvation has been most hurtful—the one has a tendency to drive men to despair, and to raise in their minds frightful ideas concerning the Almighty; the other to lull them into security,"—and goes on to express his belief that punishment for sin will be proportionate to the degree of sin, but eternal nevertheless.

1797.—The following letter to his sister refers to the death of his friend, R. M. Forsyth; with the exception of about a dozen lines the whole of the letter is underscored:

"PRINCETON, September 3^d 1797.

"How shall I thank my dear Sister for that affectionate sympathy & consolation which have contributed to restore peace to my mind. True indeed the participation of grief will not remove the heavy load, but the feeling heart that has itself been wounded by affliction can speak with a tenderness that assuages the poignancy of sorrow & is able to offer those bright hopes that were its own comfort & support—

"Ah my Sister miserable indeed are those whom Heaven has gifted with sensibility, if death is to tear from them forever the objects of their ardent & virtuous affection. If sensibility be not a crime, if indeed it be not our free choice, why should it be made our misery—and oh! what misery can be greater than that which accompanies the thought that we have parted forever from those whom we loved as our own souls. If this destiny awaits congenial spirits whose hopes & enjoyments here have been bound together by mutual affection—enviable must appear to them the lot of the savage, enviable even that of the brutes who live without feeling and without hope. No, God who is love, eternal love has not meant thus to sport with his creatures. He has given us virtuous feelings to be indulged & he separates the objects of our affection from us only that being less bound to this world we may love it less & aspire constantly after

another where we look for the full & perfect fruition of every virtuous sentiment & feeling—Oh! how precious in this light is the hope of immortality; to the wounded spirit, what a balm does it apply. The resurrection of these frail & corruptible bodies to purity & glory becomes a truth consoling & valuable indeed when we consider that in this perfect state we shall be united to those we have loved in an indissoluble bond. Well, might the Apostle in offering it to our faith say—'Comfort one another with these words.'

"Founded on this basis my soul is at peace—it seems to defy the tempests of life—Calm in the assurance that God is love, that he regards his creatures with infinite kindness, & is desirous to conduct them by chastisement as well as mercy to his gracious favour, & to an eternal rest in heaven, the gloomy prospect of life brightens for me into joy, & even the dark valley of the shadow of death is enlivened by hope.

"It has not been indeed without many doubts and much anxiety that my mind has become settled in this state. I have been fearful that particular attachments, strong as mine have been, were inconsistent with a sincere love to God & therefore improper, at the same time I felt they were deeply seated in my breast & that my happiness was connected with their indulgence. But this apprehension arose from an erroneous view of the perfections of God. Infinite in love & goodness—he has made us to be happy & whatever contributes really to our happiness must be pleasing to him. The virtue, tenderness & goodness which excite sincere friendship & affection is his image in the soul, & in this sense to love the creature is to love the adorable creator. It is only a false love for the world, its honors & pleasures, it is only such attachment to the creature as corrupts instead of cherishing virtuous feeling, that his holy eye condemns and when virtuous affection fixes too fondly on its object, when it becomes so immoderate in its exercise as to destroy our peace, or so rational & pure in its enjoyments as to make this life a place of reward instead of probation, & induce us to say with the disciples 'it is good for us to be here,' then a gracious parent pities the weakness of his children, & by his merciful correction & trial he leads them back to duty, & reminds them that they are to live by faith;—faith in his goodness & wisdom—faith in his power & truth—who has promised a blessed & eternal inheritance beyond the grave.

"Yes I feel that such views exalt & purify the soul & fix it more firmly in the divine faith & love. They bind it to God thus infinite in goodness—they endear to it the gracious redeemer, who by

Princeton, September 3, 1797

How shall I thank my dear sister for that affectionate sympathy & consolation which have contributed to restore peace to my mind. Indeed the participation of grief will not remove the heavy load, but the feeling heart that has itself been wounded by affliction can speak with a tenderness that alleviates the poignancy of sorrow. & is able to offer those bright hopes that ever show comfort & support

Oh my sister miserable indeed are those whom Heaven has visited with sensibility, if death is to separate from them forever ~~from~~ the objects of their ardent & virtuous affection. If sensibility be not a crime, if indeed it be not our free choice; why should it be punished as such? and oh! what misery can be greater than that which accompanies the thoughts that ~~we have parted forever from~~ ^{we have parted} those whom we have loved as our own souls & whose destiny ~~attends~~ ^{attends} those congenial spirits whose hope & joyments here have been bound together by mutual affection - enviable must appear to them the lot of the savage - enviable even that of the brute who live without feeling & without hope. No God who is love, eternal love has not meant thus to sport with his creatures. He has given us virtuous feelings to be indulged. & he separates the objects of our affection from us only that bravery left behind to this world we may love it less & aspire constantly after another where we look for the full & perfect fruition of every virtue & sentiment & feeling - Oh! how precious in this light is the gift of immortality; to the wounded spirit



his suffering & death purchased for it eternal life, & has opened the prospect of that full perfection of being & enjoyment, which alone sheds consolations on this vale of tears & misery Ah! if I could always have these bright views, how could I enjoy the world yet live above it, with what resignation & cheerfulness would I press thro' my pilgrimage be it long or short.

“J. H. HOBART.”

1798.—Hobart at this time appears to have taken a despondent view of the spiritual state of New York and Philadelphia, for Mr. Sayrs says under date of October 16, 1798:

“I condole with you in the distressed situation of our two most flourishing Cities.”

In the same year, 1798, Hobart fell in love with Sophia Duché, and proposed to her, but while it appears from the correspondence that the affection was returned, there was no engagement. The courtship must have been as brief as it was ardent, for the correspondence is confined to one month only, that of August, 1798. Hobart treasured not only Miss Duché's answers, but the copies of his notes to her.

His friend, Charles Fenton Mercer, who at that time shared his room at Philadelphia, and who was perhaps his most intimate friend, drafted a letter to the inexorable beauty, and besought her to let Hobart know the true state of her feelings towards him.

“*Tell him* the real state of your heart, that you love, you are engaged to another, or that you are resolved never to marry.”

His appeal concludes:

“It is one o'clock—my friend is at present in a disturbed sleep, ignorant of my writing—at four o'clock I leave Frankford for Virginia perhaps never to return. Oh that my friend, Hobart were happy—as happy as when I met him.”

Whether Mercer left the letter for Hobart to send if he approved of it, or whether Hobart woke up before it could be sent is not known; but what is known is that this appeal was never sent, for it bears the endorsement in Hobart's writing, "Never Sent."

1800.—We have discovered the original letter from Bishop Provoost addressed to the Presiding Bishop "resigning his jurisdiction as Bishop," and present our readers with a facsimile of it.

"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 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 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."

This original letter is interesting in many ways; it is dated September 7, 1800. The letter as printed in the General Convention *Journal* is dated September 7, 1801. This opens up many questions. Did Bishop Provoost hand the letter in to Bishop White, September 7, 1800, thus leaving it to him to make it public then? or at the General Convention in the following year? or, was the date of the year a slip of the pen on the part of the Bishop? Mrs. Provoost had died in August, 1799. In December, 1800, he resigned the Rectorship. It is, therefore, quite possible to suppose that he resigned the Bishopric in 1800 and not in 1801, before, rather than after, his resignation of the Parish. Then, the autograph letter read originally, "I resigned at the late

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New York, Sept 7th 1800

Right Reverend and Dear Sir

I think it my Duty to request the President of the House of Bishops, you will inform that venerable Body, that induced by ill Health, ~~some~~ melancholy occurrences in my family and also a prudent wish to retire from all public 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

Yours affectionately Brother

Sam. C. Provoost



The Right Rev. Dr. White
Bishop of the Ep. Spi. Church
in the State
of Pennsylvania.

The Address on Bishop Preuss's
Letter of Resignation, 1847.



meeting of our Church Convention *in this State my office of Bishop and my jurisdiction as Bishop of the Protestant Episcopal Church,*" and the words above italicized were crossed out. This certainly gives an increased weight to the contention of those who declared that Bishop Provoost had not resigned his Bishopric, but only his jurisdiction. It is altogether a most valuable and interesting find.

On October 6, 1800, Mr. Hobart declined the call to St. Mark's Church, New York, in a letter to Mr. William Ogden:

"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 St. Mark's must be at an end."

1801.—Under this date there are among the Hobart MSS. the following instructions from Bishop Moore to Mr. Davenport Phelps relating to his ministrations to the Indians:

"NEW YORK, Dec'r 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 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 and support you under the trials 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 religious precepts be enforced by a virtuous and pious example.

"Exposed as you will be to the seducements of a vitious 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 ministration to the Indians after laying the foundation in the belief of the existence of 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 influences 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 and catechisms which will be placed in your hands, you will 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 the fundamental principles of Religion according to our catechism.

"In the celebration of public worship you are to confine yourself to the established Liturgy. Whosoever 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 indulge in extemporaneous effusions.

"Endeavour to introduce family-worship by gentle and persuasive methods; and be very particular in the 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 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

(Copy.)

"Bishop of the
Prot. Ep. Church
in the State of New York."

1804.—The following letter, hitherto unpublished, contains the offer to Hobart of the Rectorship of St. Paul's Church, Philadelphia :

“ PHILADELPHIA, 1 February 1804.

“ REVEREND SIR :

“ It hath pleased God to visit the reverend Samuel Magaw, rector of St. Paul's Church in this city, with a severe stroke of Palsey thereby rendering him incapable of his official duties in the Church and Congregation. He hath last week surrendered his pastoral duties to the Congregation, the Church is now without a regular minister, and is dependent upon the goodness of the Bishop, & other episcopal Clergy of this City for temporary Supplies nor hath the Vestry or Congregation any particular pastor in View.

“ Not knowing how your engagements may be in the Churches of New York, I take the liberty to write you, in confidence, and your answer will be received and acted on with equal caution—to know whether if a call should be offered by the Congregation of St. Paul's Church you could with propriety accept of it—several of the vestry of the Church are desirous of receiving information from you, in confidence, before any steps on this important subject shall be further taken, you will therefore oblige me by an early communication.

“ With great esteem

“ I subscribe myself

“ Your obliged

“ Humble svt

“ LEVI HOLLINGSWORTH.”

To this offer Hobart replied on February 10th,

“ various considerations of expediency and duty, therefore, oppose, at present, what would otherwise be very gratifying to me—a residence in the place of my nativity, and among my nearest friends.”

1805.—The troubles attendant on the starting of the *Churchman's Magazine* are vividly portrayed in this letter :

CHESHIRE, Oct. 25, 1805.

“ REV^D. AND DEAR SIR

“ At Newhaven yesterday we had a meeting concerning the Churchman's magazine ; I find the business very much thrown out of

the jurisdiction of the Church into the hands of the printers. The printers are authorized to *procure* an Editor that shall be *agreeable* to the Committee. Hitherto the *Convocation appointed the Editor* ; but now the printers may appoint such an editor as *they* would not choose, at the same time many things may unite to make *their* negative on the appointment a matter of extreme delicacy. As to the idea of the Editor's being resident in N. H. I only say, I wish it is not too chimerical ever to be realized. The Gentlemen who were at Convocation say or seemed to say, it was your and the N. Y. Clergy's proposition as a *sine qua non* on the scheme of uniting the two States in a common concern in the Magazine. I should esteem it a favour to be informed by yourself, Sir ; whether this really be the agreed-upon *vinculum*. Some months since, being in N. H. Mr. Walter (one of the printing concerns) asked me for what sum I would sit down in N. H., and give my undivided attention to editing the magazine. Without considering that my answer might be perverted to imply a renunciation of all future views of being Editor, which I find has been the case I replied—'One thousand dollars per annum.' So that virtually I find myself excluded from this business contrary to my views and expectations, having spent a great proportion of the little income arising from the editorship in purchasing books proper for the business. Perhaps you know not that at the commencement of this business, the Editorship was divided among the Clergy of the Diocese of Con' divided into four districts, of which N. H. published the first three numbers—the next three fell to Cheshire—the next three to Stratford—here Mr. Baldwin utterly refused to take it up, and in fine I was persuaded to continue it, and henceforward with very little aid it has come from my superintendence. At the time the present printing Company ousted Mr. Griswold, it sustained no small shock. By the force of superior persuasion what you have seen of Dr. Johnson's life has been published—I never meant to publish but extracts, & December shall close the whole with a warm recommendation of the work. If there are any views of publishing a Magazine in N. Y. : I shall be pleased to know what terms will be offered to an Editor, on the spot, and whether it would merit my attention. I have for some time contemplated publishing a magazine of my own in N. Y. which perhaps could comprehend all the subjects of the proposed N. Y. one ;—if so, I would be obliged to you, to open a correspondence with me upon the subject. My Family at present are too much separated for our mutual comfort.—Any how, please to write me as soon as possible upon the aforesaid question. I pray God to preserve your

health and bless your labours: & Our best wishes to you and Mrs. Hobart.

"Yours &c.,

"WILLIAM SMITH."

1807.—A letter from the Rev. James Dewar Simons is interesting as showing what books a thoughtful clergyman then read. In a letter to Hobart from Charleston, June 23d, 1807, he speaks of reading *Beveridge's Sermons*, *Secker's Sermons and Charges*, *Burnet's Pastoral Care*, and *The Letters of Orton and Stonhouse to a Young Clergyman*.

When the *Churchman's Magazine* came out, Mr. Simons was one of the very first to congratulate Mr. Hobart, offering to act as agent for it in Charleston.

The publishers of the new venture write to Mr. Hobart :

"NEW HAVEN 20 NOV. 1807.

"REV. & RESPECTED SIR

"Having been apprised of the arrangement last proposed by yourself & others of the Clergy of N. York, respecting the Churchman's Magazine, & not knowing whether an answer has been returned you by those duly qualified to act, we beg leave to submit a few words from ourselves as publishers. The time is rapidly advancing when the arrangements for the ensuing year must be in operation, & as we know explicitly the wishes of the Committee appointed to act on the business for this state, (with the exception of Rev. Mr. Burhans, from whom we have not fully heard) it is perhaps proper to mention them.

"The Bishop, & Rev. Messrs Baldwin & Bronson, fully & cordially approve it, & the latter will continue the Editor, in part, under the terms prescribed. As for ourselves, in the character of Publishers, we earnestly hope nothing may be suffered to delay or weaken the project, and therefore, as far as the terms have reference to us, we stand pledged to abide them.

"Trusting Rev. Sir, that no obstacles will now supervene, it becomes us to ask your opinion of the *manner* (if at all) in which the subject shall be announced to the public? This ought to be done

with the Magazine for the present month. We would also suggest, that any communications designed for the Magazine can be left at Messrs. T. & J. Swords, & will be regularly taken from thence by some person deputed by us.

“With great respect, we are Rev. Sir,

“Your Hum'l Serv'ts,

“OLIVER STEELE & CO.

“REV. J. H. HOBART.”

1809.—The long correspondence the Bishop had with Mr. Thomas Swords appears to have been opened by a letter from Mr. Swords, on December 29, 1809, enclosing a thank-offering for Mr. Hobart's baptizing his children, Thomas and Mary, on the previous evening.

1810.—The Hon. and Rev. Charles Stewart, afterwards Bishop of Quebec, was a frequent correspondent. His first letter is dated July 19, 1810, and in it he asks the Bishop if he can procure him a clergyman or candidate for Holy Orders to take charge of his mission at St. Armand during his proposed absence in England. From the following paragraph in the letter it appears that a missionary could at the same time hold his cure in England :

“I had the pleasure sometime since of reading the Essays on the Church published by you ; and I sent them to my Diocesan, the Bishop of Lincoln, for I have been Rector of a small living in England since the year 1799.”

The following letter, characteristic of the fashion of those days when guilds and societies for young people had not been invented, speaks for itself :

“HAERLEM, Oct. 9th 1810.

“MR. HOBART,

“During the vacation the young ladies of the Mansion of Truth, having denied themselves some few pleasures in order that they might be enabled to add to the support of the missionaries now send

you the produce of their self-denial, which they hope you will have the goodness to remit to the society; it amounts to thirty dollars.

“ANNA HOFFMAN,

“*Queen of the Mansion of Truth.*”

The Secretary of the British and Foreign Bible Society accompanied their donation of books by the following letter:

“FULHAM, October 30, 1810.

“RIGHT REV SIR,

“I am instructed by the Committee of the British & Foreign Bible Society to acquaint you, that they have unanimously resolved to present the Institution of which you are the President with a Donation of Bibles and Testaments to the amount of 100£ sterling; and that the books will be forwarded to you from the Depository by the first conveyance.

“It must be obvious to you, Right Reverend Sir, that the Committee, in whose name I write are naturally anxious in the first degree to encourage Establishments of the Bible exclusively and combining for that purpose the funds, the services and the affections of all who acknowledge the holy Book as the standard of Truth: they are however sincerely disposed to extend a proportion of their encouragement and assistance to Associations of every description, which comprehend, as a part of their plan that object of paramount importance.

“Actuated by these principles the Committee have determined to aid the Bible department of your Society by the grant as above described, and they accompany this offering of Christian friendship with their fervent prayers, that a blessing may rest upon your Institution; and render it of real usefulness, in turning many from darkness to light, and from the power of Satan unto God.

“I have the honor to be

“Right Rev. Sir,

“Your faithful Servant,

“JOHN OWEN, *Sec'y.*”

“THE RIGHT REV.

“BENJAMIN MOORE,

“*Bishop of New York,*

“*&c., &c., &c.*”

1811.—In an undated letter endorsed, "1811," the Rev. William Meade (afterwards Bishop of Virginia) begs Bishop Hobart's acceptance of

"a small book of devotions, which I have collected from the works of that excellent man, Bishop Wilson. I think them the best private devotions ever yet published."

The following letter was addressed to Bishop Hobart by the Rev. William Smith, D.D., of Connecticut, on the subject of certain criticisms on a work recently published by him. Dr. Smith was a high churchman, of the Bishop Seabury type, and for some time Principal of the Episcopal Academy of Connecticut; a student of Liturgics, and much interested in church music. He was the author of the "Office of Institution of Ministers into Parishes or Churches," in our Book of Common Prayer, an Order particularly offensive to a certain school among us on account of its strong churchly tone, the use of the word "altar," and the phrase about the "Ministers of Apostolic Succession." He also wrote a most entertaining book, entitled, *The Reasonableness of Setting Forth the Most Worthy Praises of Almighty God According to the Usage of the Primitive Church, with Historical Views of the Nature, Origin, and Progress of Metre Psalmody*" (New York, T. & J. Swords, 1814). In this work Dr. Smith argues strongly for the chanting of the Psalter; a bold position at a time when bitter opposition was made to singing even the *Te Deum*. Whoever may secure a copy of this valuable book, long since out of print and now become a literary curiosity, may be congratulated on his good fortune. Dr. Smith of Connecticut should not be confused with his eminent namesake, the Rev. William Smith, D.D., first Provost of the College and Academy of Philadelphia, and first President of Washington College, Mary-

land. Both men were scholars and students, and both active in the formation of our American Liturgy; but they were of very different types of churchmanship. The reader may now proceed to the letter.

“NORWALK Aug't 8th, 1811.

“RIGHT REV'D & DEAR SIR

“I have written to Mr. Jones one of the Committee for Sacred Music and Voluntaries, appointed in Con'n 1809 to report to Con'n 1810—in order to ascertain what parts of my book 'comported with the rubrics'—for at this hour I know not how much of it escapes the imputation of unrubricality, or by what criterion the Censors determine the meaning of certain directive words, and interpret such rubrics as are not of obvious meaning. As to the record of Convention, it is apparent that though the Vote of adoption, passed verbally, both of the 105 metre psalm tunes & my book 'so far as it comported with the rubrics,' yet there is no mention of said book in the printed record. This your candor ascribed to your own inadvertency. Pray, my good Sir, how can this act of inadvertency be rectified—and the book relieved from the appearance of total rejection? Can this error be corrected in the next Convention—or was the report of the Committee understood to be remitted for further revision? I am utterly at a loss how to understand this mode of procedure:—but I am far from being satisfied with the correctness of it. Before I can ascertain the identicalness of the parts *supposed* to be unrubricated, I must know how many & where they are, for by a mode of interpreting rubrics hitherto unknown in any Episcopal church, anything may be called unrubricated for which there is not a positive precept—and prejudicial sanctions the verdict. Nor can I with propriety attempt a plenary vindication, before I hear some higher authoritative sentence than that which is couched in the indefinite opinion of a Committee of one State. If the Bishops should vouchsafe to give their *Veto* to any parts, I should obey it, but a *Veto* is one thing, and Unrubricality is another. That is the rub—and no proof of Unrubricality has ever been adduced:—When I shall have received either from yourself or from Mr. Jones a list of the supposed violations, I shall know how much to defend and bring altercation to an end—I am truly sick of defending a work, which I am confident stands in no need of defence, but there is no withstanding prejudices and private conceptions. From the Clergy I never expected such a degree of fastidiousness—

from the laity I had to look for every opposition that ignorance & prejudice could muster up:—But 'a little' (puritanic) 'leaven leaveneth the whole lump.' With my ardent wishes, that health and happiness may attend you

" I am

" Rt Rev'd & Dear Sir

" Your Reverence's friend & humb Svt

" WILLIAM SMITH "

CHAPTER VII.

HOBART'S CORRESPONDENCE.

PART II.—FROM THE YEAR 1812 TO THE YEAR 1817.

Controversy as to Bishop Provoost's Jurisdiction after his Resignation—Letters from Mr. P. G. Stuyvesant—From the Rev. Daniel Nash on his Work at Cooperstown—Services in the Debtors' Gaol Suggested—Day of Fasting and Humiliation during War of 1812—Letter from the Rev. Jackson Kemper—Bishop Hobart's Poor Health—Letters from the Rev. Joseph Prentice—From Mr. Matthew L. Davis on the Cave-Jones Matter—Bishop Hobart Consulted as to Choice of a Rector for "Old Swedes" Church, Wilmington, Delaware—Rectorial Rights and Prerogatives—Letter from the Rev. John Brady—From the Rev. Samuel F. Jarvis—From the Hon. and Rev. Charles Stewart on the Moravian Missions—From the Rev. L. P. Bayard—Extract from a Letter from Bishop Hobart to Bishop White on the Archaic Diction of the Homilies—Letter from a Roman Catholic Priest—The Small-pox Epidemic of 1816—Letter from Board of Health—Bishop Hobart and Church Music—Letter from Mr. Peter Erben—From the Rev. L. P. Bayard Giving Desired Information in regard to Princeton College—From Daniel Fanshaw Giving an Estimate for Printing the Book of Common Prayer—Correspondence between the Rev. Timothy Clowes, Bishop Hobart, and the Rev. Amos G. Baldwin on Eleazer Williams and his Work among the Indians—The Severe Cold in the Summer of 1816—Letters from the Hon. John C. Spencer and the Rev. Henry U. Onderdonk Concerning St. John's Church, Canandaigua—From Bishop Meade Appealing to Bishop Hobart on Behalf of Slaves and Colored People—The Trial of the Rev. Timothy Clowes—Bitter Feeling Evoked—Letters from Mr. W. A. Duer—From Mr. Peter Jay Munro on the Increase of the Episcopal Fund—From the Rev. Samuel S. Smith on the State of Affairs at Princeton—From the Rev. Henry U. Onderdonk on Bible Societies—From the Rev. Roger Searle on his Extensive Missionary Labors in Ohio—From the Hon. William Johnson and the Hon. Rufus King on the Theological School—From Bishop Croes on the Prayer for the General Convention—From the Rev. John Strachan on Bible and Prayer-Book Societies—Secessions to Rome of the Rev. Virgil Horace Barber and the Rev. Dr. Kewley—Letter from Mr. Barber—From Mr. Paul Busti on Behalf of the Holland Society—Third Centennial Jubilee of the Reformation—Letter from the Evangelical Lutheran Church—And the Rev. B. Mortimer on Behalf of Bishop Reichel of the Moravian Community.

1812.—The controversy as to what jurisdiction Bishop Provoost really possessed after his resignation and to

which allusion has already been made in the Second Part of this History¹ still continued to agitate the minds of Churchmen in 1812, as appears from this letter of Mr. P. G. Stuyvesant :

“ RIGHT REV'D SIR

“ I have had the pleasure of receiving your favour of the 12th, accompanying your statement to the Episcopalians &c.

“ On the subject of Episcopal jurisdiction, which for some time past I have frequently considered; I have the pleasure of agreeing with you; I think that by the acts of the Convention, the Bishops, & the Church at large, the diocesan jurisdiction is possessed by Bishop Moore, & that an interference with that venerable prelate's authority will not advance the solid interests of the Church—In expressing my mind on this subject I cannot refrain from adding my regret, that our State convention in eighteen hundred and one had not passed a resolution more explicit in accepting the proffered resignation of Bishop Provoost, & that the declarations of the House of Bishops the same year have not the appearance of assimilating with their acts; which if they had done, would have prevented a contrariety of opinion on a subject so essential to the good order, discipline, & welfare of the Church.—In the 11th page, & subsequently of your pamphlet, the subject is represented in a new light, & on principles which I had not before considered, but which strengthen my conviction in favour of the diocesan right of Bishop Moore.

“ I beg leave to add that an opportunity of paying you my respects on the new Year would have afforded me much pleasure.

“ With great respect

“ Right Rev'd Sir

“ I remain

“ Your Obed't Svt

“ P. G. STUYVESANT.

“ PETERSFIELD, Jan 15th 1812.”

The Rev. Daniel Nash, whose letter we now give, was for nearly forty years the laborious pioneer missionary in Otsego and other counties in the southern and central portions of the State of New York. His work was done with unflinching cheerfulness and with a large measure of

¹ Pp. 170-172.

success. He was known to every man, woman, and child in all that region.

“EXETER, OTSEGO COUNTY, JAN. 24, 1812.

“RIGHT REV AND DEAR SIR,

“I have repeatedly gone to the Post Office in Cooperstown, flattering myself that the letter you promised me when you last wrote was brought by the Mail, that you had transmitted some commands, or else had given me some particulars respecting the very disagreeable situation in which you are placed, and I pray you to remember, whenever you are thinking of the evils which befall you (because your friends not only wanted your abilities to sustain our sinking Church, but were unwilling that you should be sacrificed to an envious spirit) that I in unity of feeling with them contributed all in my power to place you in the most eminent ecclesiastical station in America. That I love you sincerely for the attachment to our Lord and Master which you have discovered, will not be disputed. And had I a hundred votes to have given, I would have given them to a man whom I judged would shine with more lustre and rise with more dignity the more he was calumniated and abused. I presume you are not deterred, altho' you may be perplexed, for I hope you have the presence of *him*, who will cheer his servants when visited with the greatest afflictions. I rejoice that you have taken the buffetings you have received with so much patience: this is thankworthy. Yet I hope you never again will be under the necessity of answering *idle tales*, fit only for some splenetic *animal* to relate.

“Oh! the wretched depravity of human nature! Poor Jones, for poor I consider him in every sense of the word, I pity him when I consider he is under the power of such malignant passions as will not permit him to rest. Ah, the troubled sea—Who was it suffered that woman Jezebel to teach erroneous Doctrine.—Is not the poor man under the influence of the same proud female.

“If so wretched indeed must be his situation. Let us pray for him heartily and sincerely, and we shall not hate him.

“Why I write and send by the Mail is because I am requested so to do by Esq' Cooper. That you may understand the reason why he requested me to write I must be particular in my relation. Judge Cooper, father to the Esq' and his sons, gave \$1600 or 1700 hundred Dollars to the Church at Cooperstown. They had the care of the building. When the accounts were brought in, contrary to their expectations, they amounted to \$260 more than they had agreed to give, or

was given them from Trinity Church, or was on the subscription. He desired this might be laid before the Corporation of Trinity to grant him and his brother, who are responsible for the money, the above sum. Judge Cooper's family were Quakers. His only daughter is now a member of our Church. One of the sons, Isaac, married a daughter of General Jacob Morris, with whom you have acquaintance. When Mrs. Cooper moved into Cooperstown, there was only one old Lady who was a communicant in this Church. Mrs. Cooper was young, pious and sensible.

"From the evening I received and gave her hand to M^r. Cooper, I entertained the idea that she would be the instrument in the hand of Providence of establishing the Church in the County Town, a place most carefully guarded by the Presbyterians. I preached one fourth of the Sundays within three miles of the Place. The small number of communicants who were there together with those who have joined the Church at Cooperstown and its vicinity now amount to about fifty. Thus we have flourished, among these are some very honourable women. I have by accident found out that the Cooper family design to do more for the Church, but they wish to adorn and beautify the Building. I judge the best way to induce them to be liberal is to meet this request. We ought to be wise as serpents and harmless as Doves.

"Little do you know, or will you ever know, of the difficulties I have met with and still have to encounter in building up the Church from among the Dissenters. Did you know you would pity my situation. Neither would the gentlemen of Trinity be backward in lending a helping hand,—to me they have been good without my asking for their charity. May God bless them. But I wish they would remember our poor Church for good. Surely a divine blessing would follow them for so doing.

"My family are enjoying usual health. The winter is uncommonly severe. This is the only day of moderate weather we have had for some weeks, man and Beast have suffered greatly. In the midst of these reflections I have to be grateful to God for disposing the hearts of my People to erect me a very decent House where we are comfortably protected from the inclemency of the weather.

"Mrs. Nash joins as usual in respects to Mrs. Hobart and yourself.

"God bless you.

"Yours with much affection,

"D. NASH.

"Received of J. H. Hobart \$76 by the hand of Judge Peck.

"Jan 23, 1812."

"D. NASH.

This letter shows the mingling of shrewdness and simplicity in his character and his ardent friendship for Bishop Hobart. His relation to the family of Judge Cooper was an intimate one, and the son here mentioned, "Esquire Cooper," the well-known novelist, took him as the prototype of Parson Grant in *The Pioneers*.

Mr. Nash died on June 4, 1836. Bishop Onderdonk, in his Convention address for 1836, says :

"He received Deacons' orders from the first Bishop of this Diocese, and went immediately to the extensive field of labour in which with a perseverance and fidelity, wherein he set his younger brethren a most worthy example he continued to the last.

"The face of the country, the state of society, the congregations which he served, all underwent great changes ; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labours. The young loved him, the mature confided in him, the aged sought in his counsels and example, right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of their more immediate charge ; but still the good old man was there labouring to the last among them."¹

He well deserved the affectionate epithet by which he was known, "good old Father Nash."

The following resolution of the Common Council is a witness to their religious zeal and also to the unfortunate debtor laws in force in those days which were the chief cause of Shays's rebellion in New England.

"In Common Council 15th June 1812

"The following resolution was proposed and agreed to:

"The Common Council being persuaded that the celebration of Divine Service on the Lord's day in the Debtors' gaol would be attended with very beneficial effects,

"Resolved, therefore, that it be respectfully recommended to the Reverend the Clergy of this city that they make arrangements amongst

¹ Pp. 46, 47, *Journal*, Diocese of New York, 1836

themselves for the regular performance of Divine Service in the Debtor's Gaol, on every Lord's Day throughout the year.

"Extract from the minutes.

"J. MORTON,
"Clerk."

The following letter is of interest; not only is it the first of a correspondence with Jackson Kemper, afterwards Bishop of Wisconsin, but its references to Bishop White are of value. The day of fasting and humiliation referred to was observed with reference to the war of 1812 with Great Britain.

"NEW-YORK, July 17th 1812

"RT. REV SIR

"At the request of Mr How I enclose the Proclamation of my Bishop relative to the day of Fasting & Humiliation. It will now of course be deferred till the third Thursday in August. It was with some reluctance that Bp White published the notice in the Papers, but as the time was short, he thought it was the only method that could be adopted to make the information general throughout the State.

"Upon my arrival in the city I was informed by B. T. Onderdonk that you could not go up the Hudson till next week, I felt therefore very much disappointed this morning on hearing that you started yesterday in the Steamboat. Bp White had requested me to converse with you about his M. S. S. & if possible on my return to bring with me the M. S. first number of the third Part of the Comparison. But as I will leave the city early next week I presume that your absence will render it impossible for me to take it with me.

"I am Rt Rev Sir

"With great respect

"Yr most obed humbl Ser—

"JACKSON KEMPER"

Two letters from the Rev. Joseph Prentice prove the anxiety that was felt for the Bishop's health even in the fourth year of his Episcopate.

"ATHENS, Nov 3, 1812.

" RT REV & DEAR SIR

" Enclosed to Dr. Bowden are the certificates in favor of Charles Hamilton, which may be considered by the standing committee at their next regular meeting.

" I passed an evening last week with Doct Croswell and had a long conversation with him on the state of your health.—He gave it as his decided opinion, (without a view of it being communicated to you) that nothing could possibly restore and preserve your health but exercise, & he says none you can take will be so good as that of riding on horse back; the horse should generally trot and that so hard as to occasion rather an intention or throwing back of the arms, You will excuse this liberty of prescribing as I could not well satisfy myself without communicating an opinion given with so much solicitude The decision of the judges has reached us and by most people well received.

" May God continue your labors to us for many years, in haste I am with much respect &

" esteem Your

" Friend & Obt Ser't

" JOSEPH PRENTICE

" Note The Certificates mentioned are not enclosed but sent in a letter to Dr. Bowden."

1813.—A horse was duly selected and his qualities are thus described :

"ATHENS April 27

" RIGHT REV & DEAR SIR,

" I send the Horse by the sloop Thresher, Capt Harland, belonging to Thomas Jenkins, Hudson: all the bills will be paid by Mr. P Buskirk. The horse will cost you in N York about \$170; some thing more than I expected; but if he is carefully used untill well accustomed to the single carriage I think he will please you.—I wrote you by mail a few days since describing his temper and habits. I have since rode & driven him;—he has never been used to a crupper, and when just put on care should be taken that it does not bear too hard, or that he contracts no bad habits;—I used him with one at first, he was not well pleased but in a few rods did not mind it.—

" He is a little hard upon the bit but is obt at the word woo—

Mr. Buskirk will be down in a day or two and call on Mr. Berrian or yourself with the bills; With much esteem

"I am

"Your obt Se't

"JOS PRENTICE "

The elevation of Dr. Hobart to the Episcopate caused the bitter Cave-Jones controversy. As a full account of this matter has been given in the previous volume of this History, we shall, therefore, in this volume, confine ourselves to the insertion of a few letters bearing on the controversy.¹

The following letter is worthy of insertion, for its bearing on the Cave-Jones controversy; and as showing how strongly good men felt in the matter.

"NEW YORK, December 3rd 1813

"SIR,

"I owe it to you to explain the motives which have influenced me in refusing to give bishop Hobart's Statement a place in my Report of the Case of Mr. Jones.

"On my return, (on Wednesday Even'g the 1st) from the Northward, Mr. Swords informed me that bishop Hobart had made a deposition, denying the material facts as stated by Dr. Beach in his answers to the interrogations proposed to him, and which I had published as an appendix to my work. Mr. Swords added that Mr. Hobart's deposition was printed and in readiness to be bound in my volume, if I would give it a place.

"I informed him that about 150 were already done up, and that there would be great difficulty in stitching the sheets together. His reply was, that any additional expense Bishop Hobart would pay. I then requested Mr. Swords to send me, for perusal, a copy of the deposition alluded to, which he did, in the course of the Evening, but which was not handed to me until eight o'clock the next morning. From a pressure of engagements it was not in my power to examine it at that time, but after a few moments reflection, I determined to insert it in the Volume presuming it contained, without

¹ Part II., Chapter XIX.

comment, a simple denial of Dr. Beach's affidavit, and such a detail of FACTS as in the opinion of bishop Hobart, were true. With this determination I called upon Mr. Swords, and stated to him that I had NOT READ the deposition he had sent me, but had resolved to bind it up with the Report of the Case, requesting him to forward the copies immediately to the book-binder for that purpose. From Mr. Swords' I proceeded to the binder's and gave him the necessary instructions, and he continued, during the afternoon & evening, to insert the deposition of Dr. Hobart in the volumes previously done up.

"Last evening I read the deposition alluded to & to my utter astonishment found, that it was of such a nature as to render it totally inadmissible in the Work I was about to publish.

"So far from denying, it admits one of the most material *facts* stated by Dr. Beach, *Viz.* the treatment of him, *after* leaving Dr. Bowden's apartments.

"Its object therefore appears to be threefold

"First—To assail with great violence, and as I think cruelty, the feelings and character of Dr. Beach.

"Second—To publish the declaration of the Rev Mr. Lyell *to* Dr. Hobart,—'That it is impossible for a gentleman, a Christian and a clergyman to act with more propriety than he (Dr. Hobart) had done.

"Third—As a certificate in favor of the Rev'd Drs. Lyell and How.

"When, Sir, it is recollected that the Rev'd Mr. Beach is verging to *eighty* years of age; that for nearly *thirty* years I have been in the habit of entertaining for him the most sincere and respectful feelings; that I well know his meek and amiable temper, his stern integrity and unaffected piety: when these things are recollected, to ask of me, wantonly, to become a party in publishing such an attack upon that venerable man, is demanding of me a sacrifice of the most honorable feelings of the heart, and which no consideration can induce me to make.

"Your obt Serv't

"MAT. L. DAVIS

"JNO WELLS, ESQ."

1814.—Bishop Hobart was consulted far and near in the selection of clergymen for parishes. When the Church of the "Old Swedes" was vacant, he was thus consulted

by one of the vestrymen, Mr. James M. Brown, who wrote the Bishop from Wilmington, Delaware, February 12th, in reply to a letter from him :

"I accord with you in the opinion you entertain of the liturgy and regret that it should be abused and neglected as much as it is—with a heart properly disposed toward God no one can hear it without the happiest effect—I have sometimes realized almost the presence of God in his sanctuary when it has been recited with the solemnity which it requires.

"I could not ask that Mr. B.¹ should forego any establishment which sho^d. be offered him for I could not be responsible for his acceptance here. The most intelligent part of the congregation are favourably disposed for him but these have no privileges in the management of its concerns, the same being by charter confined principally to the descendants of Swedes and entirely to those who or whose ancestors were members at the time of the Charter. We have it in contemplation at no distant day if we can raise the funds to build a church in connection with the gen^l. Episcopal Church of the U. S. being convinced from lamentable experience of the bad effects of the want of the church discipline and Government.

"With the highest respect

" & most sincere affection

" I am yours,

" JAS. M. BROWN.

"THE RT. REVD. BISHOP HOBART."

The relative rights and prerogatives of the Rector and his assistants were a constant source of controversy, and as we have already seen the Vestry of Trinity Parish were frequently invoked as arbitrators and adjusters of difficulties of that class.

The Rev. John Brady took a very decided stand in these matters as the following letter proves. Mr. Brady was at this time Assistant Minister to the Rev. Dr. Kewley, Rector of St. George's Church, and it is to his Rector that this letter is evidently addressed.

¹ Mr. Baldwin, whose name is given in full in the former part of the letter.

“REV. SIR,

“The communication which I lately received from you is a desideratum which I have for some time past intended to solicit ; inasmuch as circumstances seemed to require something formal & specific on the subject therein discussed.

“In respect of the prerogatives of a Rector, as you have set them forth, I have only to observe, that they are as supreme as they could well be stated.

“Without entering into any discussion respecting these Rectorial rights, & upon the supposition that they are precisely as you have stated them, I think I may venture to remind you, Sir, of the following particulars which seem to direct the manner of the *application* of these rights : In the first place, I presume I may say, that it is the general expectation of all concerned, that the public services of our Church should be divided in the alternate mode between the Rector & Assistant ; with those exceptions which mutual convenience may suggest ;—In the second place, it was most undoubtedly my firm expectation, when I was employing my most strenuous efforts to obtain a Rector over the Church & me, that I should, at least in the public services of the Church, share the benefit of a division of labour. In respect of private duties, I made an offer of sustaining the whole burden, as far as you might desire ; & including in them all the occasional services of the week.

“In the third place : It is the custom of the Rector of Trinity Church, who perhaps is invested with more power by the charter of that Church than Rectors in general, to assign an equal division of public duty to himself & Assistants in the alternate mode. This, it would seem, has, in a degree, established a precedent in this city, on the relative privileges of Rector & Assistants.

“If, Sir, from these particulars, you with me form the conclusion, that I am authorised to expect & request that I be placed on the same ground with the Assistant Ministers of Trinity Church, I have reason to hope, that the application of your Rectorial prerogatives to my situation will prevent uneasiness and complaint. The thing is still to be tested. After a due time has been allowed to judge of the justice of your arrangements from the nature of the arrangements themselves, I shall then know on what I have to depend.

“On the next paragraph of your communication, Sir, I can make no remarks, as I do not exactly comprehend its meaning.

“On the succeeding paragraph, I regret that I am obliged to state, I must differ from you in opinion. If the Parishioners of St. George’s

Church can recognise me as possessed of Parochial powers by Ecclesiastical authority, they can request me to exercise them on their behalf ; and of course can extend to me for the same what perquisites they please. In proof that I am possessed of Parochial power, permit me to refer you to the following parts of the office of Institution—the Senior Warden presents the keys of the Church to the new Incumbent, saying—In the name and behalf of St. George's Church, I do receive & acknowledge you, the Rev. J. B. as Priest, and Assistant Minister of the same ; and in token thereof give into your hands the keys of this church.—Then the new Incumbent shall say, I, J. B. receive these keys of the House of God at your hands, as the pledges of my institution, and of your Parochial recognition, and promise to be a faithful Shepherd over you in the name of the Father, the Son & the Holy Ghost. On this ground, therefore, I must decline, Sir, accepting the permission you were pleased, to give me, of saying to our Parishioners, that it is your wish I should perform those services for which perquisites are expected. I am perfectly willing to perform any of those services for you, when your ease & convenience require it, upon your request. The will of the people in this city has always been the criterion on this point.

“With prayer to God thro' Jesus Christ, that I may have grace to act in this matter according to godliness,

“ I subscribe myself,

“ Your brother in Christ

“ JOHN BRADY

“ Monday Morning }
June 27, 1814” }

In this note of inquiry Mr. Jarvis raises a question upon which it would have been of interest to know the opinion of Bishop Hobart.

“ RT REV. & DEAR SIR,

“ I have been requested to baptize the sick child of a dying woman who is a presbyterian, but whose husband educated a Quaker wishes to have the child baptized by an Episcopal clergyman. She is anxious to have the rite administered before her death as the husband regards it as a mere form. But none of her relatives are of our church, and those who have offered to be sponsors are members of the Dutch Church. They are pious persons, and as she informs me fully sensi-

ble of the obligations they will be under to educate the child in the doctrines & worship of the Episc. Chh.

"I shall hope to receive your advice in a case of which I know no precedent, and have suspended my attention to her request till I shall know your opinion. I called yesterday for the purpose of stating it to you.

"I am, Right Rev^d & Dear Sir,

"Yours very respectfully,

"SAMUEL F. JARVIS.

"Tuesday morning,

"Nov^r 22^d, 1814."

We have already alluded to a letter from the Hon. and Rev. Charles Stewart, in which he asked Bishop Hobart to procure him, if possible, a clergyman or candidate for Holy Orders to take charge of his mission in Lower Canada during his contemplated visit to England. He at the same time took occasion to point out that no Deacon ordained in the United States, not even if he subsequently received orders from a Canadian Bishop, could legally officiate in his Parish.

From a subsequent letter it appears that Mr. Stewart did not sail for England till August, 1815. The following letter not only gives the reason for his delay, but is interesting as showing the writer's large-hearted missionary spirit.

"ST. ARMAND, LOWER CANADA,

"December 7th 1814.

"RIGHT REVEREND SIR,

"I had the honor of exchanging a letter with you a few years ago relative to my procuring a Candidate for Holy Orders, to be appointed to this place, while I made a visit to England. I have continued here ever since that time. At present there is a young man in this neighbourhood whom I expect the Bishop will Ordain in April or May next; and I hope to go to England in Summer. Various circumstances induce me to propose making a visit to the Moravian Settlements on the Coast of Labradore, previous to my going to England.

"I have taken considerable pains to procure *Cartwright's Journal*

of the Labradore Coast, and my friend Mr. Wm. G. Hooker of Middlebury, Vermont, after making many inquiries for the Book, writes me that he can safely say that he does not think there is a copy of it for sale in America. He informs me, however, that it is in the N. York Society Library, and that he could get the loan of it by depositing forty-eight Dollars, double the price of it. This I should be willing to do, were I certain that the information it contained would be useful to me, and that it is necessary for me to go to this expense in order to get the said copy. Unless it contains considerable information respecting the United Brethren, I shall be disappointed in giving so much for the perusal of it.

“Under these circumstances, I take the liberty of troubling you on the subject. You will oblige me by examining it as to this head; and if you think that it would be desirable for me to read it preparatory to my going to the Labradore Coast, or to assist me in determining on the expediency of such a measure, I would request you to procure it for me in the manner, and on the terms you judge best. As my motive in proposing to go to the Labradore Coast is purely with a view of examining into the system of the U. Brethren in converting the Heathen, and of judging how far it may be desirable to me to apply to them (in London) to extend their settlements to the Straits of Bell-Isle, or to Hudson’s Bay, I presume that you and other Directors of the Library will be disposed to assist me in gaining information connected with these objects, and that you will favor me with a loan, at least, of Cartwright’s Journal, if you think it will supply me with useful information. I wrote lately to London for the book, but as it probably cannot come to Quebec before May, and as that is doubtful, and as I wish much to read it without delay, I make this request of you. If it seem to you advisable to send me the book, be so good as to send it to Mr. Wm. G. Hooker, Middlebury.

“I shall not apologize for giving you this trouble, as I trust it will meet with your approbation. I shall expect the pleasure of hearing from you, and of writing to you again. & I have the honor to be with respect, and esteem, Right Reverend Sir,

“Your obedient Servant

“and affectionate Brother in the Lord,

“C. STEWART.”

In pencil the Bishop has endorsed on the letter the title of the book referred to :

"A brief account of the Mission established among the Esquimaux Indians on the West coast of Labrador by one of the Brethren." [The two last lines are too faint to be deciphered.]

The writer of the following letter was an intimate friend of Bishop Hobart and afterwards the first Rector of St. Clement's Church, in this city. His apprehension of the motives of Mr. Cumming was groundless, for that gentleman became a useful and loyal priest of the Church. Bishop Hobart's decision appended to the letter is of special importance as an interpretation of a much discussed rubric.

"NEWARK, 15th Decr. 1814.

"RT. REV. & DEAR SIR,

"It was my desire before I left the city on Monday last to see and converse with you a few minutes on a subject I had neglected to mention to you when at your house on Saturday evening. You may remember that I stated to you Mr. Cumming's declaration that several of his people would come with him to the Episcopal Ch: This has been thus far verified that several did attend divine service on Sunday last, but whether permanent pew holders or mere visitors time must show. Now the question I wish to propose to you is this,—Whether there would be any impropriety in admitting any of their communicants (upon their application) to a participation of the sacrament in our Ch. I was at first inclined to think of rejecting all such propositions, unless accompanied by the assurance that they should be permanent members since they might otherwise use our ordinances merely to suit their own convenience & on the first opportunity that offered leave them again. But I am not satisfied whether this is not prejudging motives which we are not considered to know & depriving ourselves of members which might be thereby firmly attached. Give me your advice on this subject that in case such a question sh^d arise I may act with due discretion.

"A word in regard to Cumming, From what I am able to learn here, his friends boast with a triumphant confidence of his success in his application for orders in our Ch. I take it for granted your opinion is fully established in a belief of his inconsistency & insincerity.

He has already declared that in *joining the Episcopal Church* he did not renounce his old doctrines but merely embraced the opinion of primitive Episcopacy. We have every reason to be on our guard against a person so artful & insinuating. On Tuesday last I wrote to Mr. Berrian earnestly requesting his consent to administer the sacrament for me on Christmas. I have not heard from him & fear he has not received my letter wh I sent by post. Will it be too much trouble for you to speak a word for me to him? I wish certainly to hear before next Sunday in order to read the Exhortation.

"I remain, dear Sir,

"With great respect,

"Yours affectly"

"L. P. BAYARD."

"MR. BERRIAN,

"Please to state in answer to the above from me that in present circumstances it will be advisable for Mr. Bayard to admit those of Mr. C's congregation whom he thinks are fit for communicants without requiring from them any pledge of their permanent membership.

"J. H. H."

1815.—Bishop Hobart carefully preserved a copy of the memorandum he addressed to Bishop White on the advisability of putting the Homilies in a modern dress.

"Extract from a letter by me to Bp. White, N. Y. Ap. 3, 1815 :

"I hope you will allow me to say that I more and more regret that we have set forth the homilies without altering the style. They abound in quaint obsolete phrases & plain and colloquial expressions, & sometimes particularly in the Homilies on Adultery in words and allusions that certainly will wound a delicate ear. And I am much afraid therefore that they will afford matter of ridicule to the scoffers, & of pain & disgust even to Serious Christians. From the very horrible terms which they use on certain doctrines I am not without my apprehensions that they will be employed in the cause of error, & that we shall find more difficulty in defending our Homilies than we have our Articles from a Calvinistic construction on certain points. All these things occurred to me before our last Gen. Conv. & led me to suggest to you the winter before to turn your atten-

tion to a revision of them. I yielded at Convention to what I am still desirous to think was your better judgment, but you must excuse me if I am not without my fears."

The following epistle from a Roman Catholic clergyman proves how little a pious and sincere priest of that communion understood the position of Dr. Hobart, or the claims of the Church in which he was a Bishop :

+

" ETERNITY.

" Sunday, 9 April
1815.

" MR. HOBART,

" A poor Roman Priest, was just praying for you, thinking much about you during the sermon at St. Peter's which was on the affecting and striking gospel of Unity read this day at Mass—*Ego sum pastor bonus, alios oves qui non sunt de hoc ovili, fiet unum ovile et unus pastor.*

" I know you are none of those inconsistent christians who profess such unreasonable and irreligious indifference for the truths, commands and institutions of that great divine pastor who gave his life for us, as to suppose it is just all one to believe or believe not what he taught ; practice or not practice what he would have practiced in his Kingdom on Earth, that his flock is a monstrous assemblage of all jarring sects and errors. I read with attention and much pleasure your discourse at the last Convention—all our firm Catholic principles are at the bottom and when you wrote that you were not a protestant, you were in the heart a Catholic, sensible of the necessity of divine authority, infallible faith and rule of faith, apostolical Mission, in a word, true means of being true christians which as evidently as the sun visible above, is wanting in the protestant system, private judgem't can give but fallible and changeable opinions. Dear Sir, you were no more a protestant when writing that ; and I am sure every sect will have been as indignant at your principles and propositions as I was generally pleased with them—So steadily do you seem grounded on their Necessity you say (almost—I have not the paper here) that rather than departing from them in your efforts to promote the interest of your church you wd let it go to destruction—So far yet are you *right*—so far a *Catholic* who takes

religion & church for divine institutions, and knows of no reading against principles—*non inventum sed traditum*—the application of your principles should then be the only thing wanting—come over, to your Mother church—surely had you lived in the times of the imprudent & passionate Luther you should have never left it, come, Mr Hobart, do I say with my foolish simplicity—you can have no rest in the false position in which you are now situated—think of the dreadful responsibility hanging over those whom providence will have brought to such approach of a reunion most necessary, and mending of three ages of such an unnatural and unfortunate separation from the only Church which in your own full principles can be the true one of Christ. Schism or indifferentism, what a crime! *Unus Deus, Una fides, Unum baptismum*, but what a joy for a religious heart to take the full step, when grace and light are at hand—how inferior any other consideration!—

“At least, dear Sir, take this as a sincere mark of love and good will from your

“poor humble serv

“B. NUTÉ

“P. S. I need not, after reading over, to discriminate in what sense and how far I say I read and approved your papers, you know enough the restrictions my very character supposes. My compliment, pleasure, hopes, intreaties can imply no injury to it. You wd not love or esteem me better for it if, after all, such an insignificant address can [claim] a moment's attention from you—that I wish you sh'd Unite that I suppose your heart nearly a Catholic one, that I meant to express to you, may our Lord favour—and you also *da Gloriam Deo*.

“I sail for Europe and after all have wait for no answer nor controversy. Take it, Good Sir just before God, as I did, having not so much as spoken of this my poor letter to you my friend, Mr. Renwick¹ & where I lived—do reflect, pray, examine, be earnest, it is impossible for you to be a protestant in the heart, and not to look for the Unity so evidently instituted by our blessed Lord—do, my dear Sir, give full glory to him and comfort so far your own soul.”

As illustrative of the wide influence Bishop Hobart was rapidly gaining even beyond the dioceses under his care, and of the confidence reposed in him, General Swift, on April 26, 1815, wrote to the Bishop on the subject of

¹ Indistinct, may be Fenwick.

"the great want of an Episcopal clergyman at Wilmington, N. C., and to learn from the Bishop, if there be any prospect of getting from this quarter, some food for the hungry; the Church at Wilmington is rapidly becoming Methodistic and calls for a helping hand."

1816.—In the opening years of the nineteenth century the clergy of the city were appealed to by the municipality more frequently than they are now, to aid in the dissemination of information. Their co-operation was solicited in various matters. We have already noted some of these occasions. When the smallpox was virulent in the city in 1816, the Board of Health invoked the aid of the clergy to help them disseminate the rules and recommendations adopted to check the spread of this dread disease.

"NEW-YORK, Jan. 2, 1816.

"SIR,

"I have the honour to enclose to you a Report of a Committee of the Board of Health,¹ on the subject of means to be pursued for preventing the extension of the Small-Pox disease in this city. It has been viewed by them as of very great importance to use all human means to extinguish if possible, and at least to prevent the spreading of that fatal disease; this can only be effected by the zealous cooperation of our citizens, and it has been considered that the advice of the Reverend the Clergy of our city to that effect would be of very great importance.

"I have therefore been instructed by the Board of Health to request that you would, if the measure appears to you proper, give information to your congregation of the measures directed by the Board, and recommend to them their adoption.

"I am, Sir,

"with great respect,

"your humble servant,

"J. MORTON,

"*Secy B^d Health.*"

The following letter, which we give with its original spelling, shows the interest that Bishop Hobart took in having appropriate church music in Trinity Parish.

¹ See Appendix.

" NEW YORK, Feb. 21, 1816.

" REV'D SIR,

" Some time ago you requested me to select a number of Psalm Tunes suitable for the solemn season of Lent, and for penitential Psalms. Our Church selection does not furnish many plaintive Tunes, but such as I could find I have noted in the annexed List. Also a number of anthems for the use of Voluntaries which may conveniently be had in this City, the number is small which fell in my view, in addition to them I have selected a few written Voluntaries which are strickly sollem and cannot be converted to any other use then what they are intent for. I hope you will pardon me for making some remarks on the late arrangement to adapt meter tunes for Voluntaries, Your motive no doubt was to remove the careless and irrevent manner of some Organist, performing their music is very Correct, but removing this eavel I am well convinced will create a Greater. The meter tunes are Composed in regular measure and if a Professor of music takes the liberty of cutting them up into Variations will have a tendancy of subject them to ridicule, for the greater part of them can be converted into Gigs and Horpipes. This cannot be the Case with Voluntaries, Chants or Anthems thay must remain as thay Composed and cannot be converted to any other use then thay are intent for, what I say respecting Variations to Psalm Tunes I have arranged the Old hundredth Tune into two movements to show what mischief can be done to meter Tunes. The German hym has two very unbecoming Variations also the Portugues hym has expeared a simler variations. The music performed in our Church on the approaching season of Lent, and where their is an organ of suficient Magnitude as the one in St. John's Church ought to be soft, and performed in a Still calculated to impress a feeling of Devotion on the minds of the Congregation which has allways been my practice not onely as Duty I have to discharge but also my own religious impression to pay that reverence in the House of God, but if I am restraint of using my judgment to conduct that Instrument agreeable to my impression to our Worship the efect of the music naturally will be lost. The respect I allways have for you, and also due to you agreeabl to your Office, am willing at time to serve you to the extent of my power, but realy in my humble opinion to play over a meter Tune two or three times cannot produce the designed efect, nor is it suitable to varyify them with unbecoming Variations.

" I am Sir

" Your Humble Servant

" PETER ERBEN."

"Tunes appropriate for the Season of Lent and Plaintive Psalms or Hymns.

"Bangor, Burford if Play'd in the Key of D. and Slow, Wilderness Windsor in G., Windham, Crowle Swanwich in G. or A., St. George, St. Ann's, Mear in F. The 139th Ps. Tune, Abridge in D., Little Marlborough, Aylesbury, Peckham in C.

"The Large Book. Anthems suitable for Voluntaries.

"My Song Shall Be of Mercy; I Will Give Thanks unto the Lord; Two Christmas Anthems; Happy beyond Description; Forty-first Psalm, will make three or four Voluntaries; Floods of Everlasting Light; Crucifixion; Were the Whole Realm of Nature Mine.

"Small Book: Grateful Notes; Behold the Saviour of Mankind; When I Survey the Wondrous Cross; Lord of All Power and Might; Denmark.

"Selections from Handel's Messiah.

"O Thou that Tellest Good Tidings; Every Valley Shall Be Exalted; And the Glory of the Lord; Glory to God in the Highest; But Thou Didst not Leave His Soul in Hell; How Beautiful Are the Feet of Them that Preach the Gospel of Peace; I Know That My Redeemer Liveth; How Beautiful Are the Feet of Him that Bringeth Glad Tidings of Salvation; Erect Your Heads, by Dr. Arnold.

"Written Voluntaries Comp: for Church use—

"Marches, first Book Page 1, 2, 3, 5, 6, 8, 10, 11, 12, 13, 16, 17.

2 do page 2, 3, 7, 9, 10, 11, 14, 17, 18, 19, 20.

3 do all suitable but 11, 12, 14, 28, 33 pages.

"Lynle's first Book all suitable but 28, 32, 36, 40, 47 Pages.

"The above list of Anthems and Voluntaries are in my opinion Unexceptionable, and will if Performed with feeling, will add Decorum to the musical performance in our Church.

"P. ERBEN."¹

Peter Erben was then organist to St. Paul's Chapel, having been appointed in 1813. Afterwards, in 1820, he became organist to Trinity Church. His son Henry was a famous organ builder; he built the organ for Grace Church about 1835, and in 1846, under the supervision of Dr. Hodges, the great gallery organ for the present Trinity Church.

¹ We have taken the liberty of correcting some of the misspellings in this list of Anthems and Voluntaries.

The inclusion of selections from Handel's *Messiah* reminds us that the first production of that oratorio in America was in Trinity Church, January 9, 1770, or only eleven years after Handel's death.

When the foundation of the General Theological Seminary was being contemplated Bishop Hobart wrote to his friend the Rev. L. P. Bayard, asking him to obtain certain information respecting the working of the Princeton Seminary. This is Mr. Bayard's reply:

"NEWARK 20: March: 1816.

"MY DEAR SIR,

"Expecting to visit the city before this, I delayed communicating the result of my enquiries respecting the Theological Seminary at Princeton. My Father writes only in general terms that the am^t. of their funds collected & devised is \$50,000—The Professors salaries \$1800—& a house. Number of Students forty—& he adds 'the number w^d. be considerably encreased had we the means of supporting them—Next season we expect to have the principal building for the Seminary so far completed as to accommodate some students in the winter— But it will require 3 or 4 years to complete the whole plan.'

"He promises to send me a copy of the plan w^h when I receive I will forward you.

"There seems to be no little *jealousy* creating suspicion in his mind in respect to my object in writing—& says—'I am puzzled to guess the reasons of your wishing to know &c., &c.'

"It is not for me to decide on the questions either of expediency or practicability—in the formation of such an institution for our Church. *You* stand on an eminence from w^h you can see much further than one of my humble station. It certainly appears to me that your original plan was a good one—& the best that c^d. be adopted—By it you must ensure the united contributions of at *least* three States—& in the event it is my firm belief that you w^d have the combined efforts of the whole Church in this good work.—Once plant your standard & I am utterly deceived if your success be not worthy such a cause—Give me any place in the field of this labour & you may calculate on my best exertions—The soliciting subscriptions ought not & cannot with propriety be commenced until the place be determined on & a writ of

authority issued—The Church looks to you—as best fitted to lead the way in this enterprize and many benevolent persons in her communion wait to give of their substance to such an institution.

“Tho’ the beginning be small—yet this sh^d. not be a discourage^t.—but sh^d. rather (if I judge of others by myself) stimulate to exertion—

“Excuse me my Good Bishop if I have indulged my own feelings with more zeal than judg^t. I cannot help looking forward to a very bright day for our Church & I cannot help thinking that a Theological Seminary w^d. give a very important fortress to the militant assertors of Primitive Truth & order.

“I write in haste—you will I am sure give me credit for my *motives*—& for the rest if I remain in *your esteem* it is sufficient. Would that I could see you more frequently—Why must *duty* & *inclination* ever be at variance?

“Give my love to Mrs. Hobart,

“and believe me ever

“sincerely Yours &c.,

“L. P. BAYARD.

“RIGHT REV. BISHOP HOBART.”

The following estimate for printing the Prayer Book is of interest :

“NEW-YORK, April 2nd. 1816.

“SIR,

“I have examined the two editions of Messrs. T. & J. Swords’s Book of Common Prayer which you requested me to look over.

“The following are the estimates of Printing, drying, pressing and becoming responsible for all the damage (as to bruises) the plates may receive while at press.

“The 18mo. edition, printed in 1810, contains 480 pages, which is 13 sheets and a third, but will make 13 and a half of press work.

“An edition of 2000 copies, at 54 cents per token will amount to \$116 $\frac{54}{100}$, or 5 cents 8 and a $\frac{1}{2}$ mills per copy.

“The 12mo. edition, printed in 1815, contains 528 pages, which is 22 sheets.

“An edition of 2000 copies, at 50 cents per token, will amount to \$176, or 8 cents and 8 mills per copy.

“Yours, respectfully,

“DANIEL FANSHAW,

“10 Cliff street.”

The cost of printing the above editions nowadays would be about just one half of the figures given.

Although as early as 1813 Mr. Eleazer Williams presented to the Rev. Timothy Clowes, Rector of St. Peter's Church, Albany, the spiritual needs of the Oneida Indians, the work of the Church among them does not seem to have begun before 1815. In another chapter some particulars of it are given. It was largely due to the enthusiasm with which Mr. Eleazer Williams adopted the principles of the Church and sought with honest and earnest purpose to impress them upon his Indian brethren. The authorities of the Diocese of New York, so far as can now be known, do not appear to have paid any special attention to his request, or even sent any one to visit the Indians, until 1818, when Bishop Hobart made his first visitation at Oneida Castle.

Mr. Williams was licensed by the Bishop as catechist about 1815, but no record of the exact date is found among existing documents or printed journals. The visit of Mr. Clowes, accompanied by the Rev. Amos G. Baldwin, Rector of Trinity Church, Utica, was undertaken without even the approbation of the Bishop, as is shown by the following cautious reply to Mr. Clowes's letter. The tone of the Bishop's letter is partially explained by the fact that Mr. Clowes was at that time under official censure, and about to be tried upon a presentment made by three of his brethren for disturbing the peace and good order of the Church in Albany, and also for misrepresentation and falsehood.

The letters we now give are a real addition to our knowledge of the Oneida mission. It seems fitting that Mr. Clowes should have been the first clergyman of the Church after the Revolution to visit the Indians of New York, for his predecessors in the colonial days had been the successful

missionaries to the Mohawks, and St. Peter's, Albany, was then the Indian chapel for all the other tribes of the famous Six Nations of the Iroquois in the province of New York.

“ALBANY, June 25, 1816.

“RIGHT REVEREND SIR,

“Mr. Eleazer Williams has come to this city for the purpose among other things, of inviting me in the name of the Oneida and Onondaga tribes of Indians, to visit them, spend some days in their settlements, preach, and administer the sacraments. A favourable opportunity occurring in about a fortnight, the Vestry here intending to clean the Church, I have concluded to accept Mr. Williams' invitation and spend about a week with these people. I shall probably leave this city for the purpose as early as Monday the 8th of July. Mr. Williams desires me to state this my intention to you and to add that it is *his* earnest request as well as that of the chiefs generally, that an Address from you should be made to them, through my hands, during my visit. Such an address Mr. Williams desires me to state would do much good and strengthen his hands in the work in which he is engaged; and he desires particularly that you permit your address to be published (after being read) both in English and Indian.

“Mr. Williams' account, which is confirmed to me by other information respecting his success and prospects, is flattering. He has been much opposed by Mr. Jenkins, the Presbyterian Missionary to the Oneidas, and found himself under the necessity of setting his face boldly against him. The Northern Missionary Society have despatched their Committee to inspect into the state of affairs, and the result has been, as I am informed, that Mr. Jenkins is to be withdrawn at the earnest request of the Indians themselves, who assured the Committee that they had no longer any need of his Ministry, having engaged that of Mr. Williams, who could speak their language and was one of themselves.

“The Oneida tribe, pagans as well as Christians, all attend Mr. Williams' ministrations with seriousness and devotion. He has visited and been visited by the Onondaga tribe of Indians, who desire a portion of his ministerial services, which, however, he cannot give, unless occasionally; owing to their distance from the Oneidas (23 miles) and the expense of travelling.

“Both the Oneidas and Onondagas wish to be formed into Epis-

copal Congregations and to be recognised as part of the Protestant Episcopal Church in this State; and they desire to be incorporated during my visit.

"The good disposition of these tribes and their attachment to Mr. Williams, affords us an opportunity which I trust will be seized on, of promoting their spiritual and temporal welfare, and setting forward the interest of our Church.

"Concerning the proposed address; I have only to add to the words of Mr. Williams and the chiefs, that it would be my highest gratification to be the medium of communication from you to the Indians, for whose welfare I feel a deep interest.

"Earnestly desiring and expecting to receive your address previously to the 8th of July, and any directions you may please to communicate respecting the discharge of my ministerial duties in the proposed visit to the Indians,

"I am, Right Rev^d Sir,

"Your obedient humble Servant,

"TIMOTHY CLOWES.

"RIGHT REV^d BISHOP HOBART."

(ANSWER.)

"N. Y., July 2, 1816.

"REV. SIR,

"Your letter of the 25 Ult^o arrived during my absence from the city. I do not recollect that Mr. Williams has given me any information on the subject of the visit he requests you to make to the Indians. I am therefore unable to judge of its necessity or expediency.

"An address to them ought I imagine to be founded on a more intimate knowledge of their character & intention than I at present possess.

"The measure of incorporating them as congregations of our Chh w^d in my judgment be premature & ought to be delayed until they become more fully acquainted with the principles of our Ch^b, and until their desire to connect themselves with it has stood the test of time. Precipitancy might subject us to censure & ultimately defeat our benevolent intentions with respect to them. I am much gratified with the zeal of Mr. Williams, & hope that by God's blessing his labors among the Indians will promote their temporal & spiritual welfare. But it would be most prudent before he resolves on such important measures as those contemplated in your letter that he should obtain the counsel & opinion of those here from whom he rec^d his appointment. I observe

in your letter that you mention the 'ministry' of Mr. Williams, & his 'ministerial services.' I take it for granted that you do not employ these words in their strict & appropriate signification, & that Mr. Williams does not perform any duties among the Indians but such as belong to a catechist & Lay Reader & Schoolmaster.

"Be so good as to communicate the contents of this letter to him.

"I am, Rev. Sir,

"Yr. obd^t Serv^t,

"J. H. HOBART."

"UTICA, July 27th 1816.

"RT. REV. & DEAR SIR,

"I accompanied Mr. Clowes to Oneida Castle last week. Mr. Williams, the catechist was urgent that I should write to you on the occasion, and I think it proper that you should know something of that people. We were two days with them. Mr. Williams performed the service in Indian. He has translated a part of the Liturgy. The first day we were with what is called the Christian part of the tribe in the house of their ordinary meeting, a private building belonging to an Indian. I preached through Mr. Dana, the former Indian interpreter to Mr. Jenkins. Mr. Clowes, assisted by me, administered the Sacrament to about thirty persons. The exhortations and prayers Mr. C. began by reading a sentence, and Mr. Williams read them in Indian except the Consecration prayer. There was as much decency and apparent attention and devotion as we observe in any congregation whatever. Here we had proof of the piety and faithfulness of Mr. Williams and the honesty of the Indian character. Mr. W. said, 'I was distressed for fear some communicants will partake to-day who have not lived as they ought to do.' I was more particular in my discourse in consequence thereof, and Mr. C. made a remark before beginning the Communion service. These things, together with the exhortations and prayers in the Communion office kept *five* from the Communion, two of whom sat weeping with their blankets over their faces, not daring to receive the consecrated elements when offered them. I was touched with the appearance of these two. A person, an Indian, not a communicant afterwards said to Mr. Williams, 'How is it possible that after so many instructions, exhortations and prayers to prepare the communicants to receive the Lord's Supper, any one who knows himself to be unprepared, should dare to receive it?'

"All the services of the day were highly acceptable to the Indians and they thanked us in a formal manner, and wished us to inform *their*

good father the Bishop that they received his attention to them with gratitude.

“They were very cordial to us and individually thanked us. We could read in their countenances that they were delighted, and I will assure you that I have not spent a day more satisfactorily in a long time. We assured them of it, and the declaration made them glad.

“The second day we spent with the Pagan party who are desirous of receiving Christian instruction. Then Mr. C. preached. We baptised one man and a child there and three children the day before in the first place. The Chief who is an eloquent Indian exhorted his people to embrace the Christian religion, and to live the Christian life, and three or four persons talked for a longer or shorter time, and Mr. W. told us they were declaring their intentions of embracing Christianity. The Chiefs at the meeting assured us that they would attend to what we had said to them; that there should be a general reformation among them, of which we should hear thro’ Mr. Williams. There are many amiable and excellent people among the Indians, who are as desirous of seeing a reformation of piety and morals as any other people.

“Mr. Williams appears to be what he ought to be, I love him much. He is truly desirous of promoting the temporal and spiritual welfare of his people, for ‘he loveth his nation.’ The Indians are every one attached to him, and they do any thing short of adoring him. He understands them, is, we think, very judicious, and has all the influence a good man could desire, and this I have no doubt he will not abuse, but employ for their highest good.

“The Indians proposed sending delegates to the Convention to which we did not think proper to object.

“Our visit to the Oneidas has convinced me of the practicability and utility of introducing our Liturgy among newly converted nations. Nothing can be better suited to them than the body of simple and sublime instruction which it contains.

“I think Mr. Williams deserving of our entire confidence, and that the hope may be cherished that he will be the instrument in the hands of providence of communicating the Gospel to many of the Indian tribes. Next week Mr. C. and himself are to visit the Onondagas, who are desirous of receiving Christian instruction.

“Mr. Williams has not an adequate support. He must be somewhat generous to the Indians, and he is now in want.

“I shall have a Vestry meeting next week when I shall endeavour to make up a little subscription for him. I have no doubt of his necessity. He is modest and likes not to solicit aid, but he cannot

live on his present allowance. The very high price of provisions at this time increases his wants. Will you pardon the suggestion—might not a few of your pious friends feel a pleasure at this time in supplying the wants of Mr. Williams, whose lively gratitude would richly repay them.

“To what I have said of the disposition of the better part of the Indians to reform, I may add that they lamented to us in counsel their proneness to intemperance and complained of the white people who got on their lands and sold them ardent spirits, which they wished might be prevented, and the laws against the practice enforced.

“The season is now more promising than it was. The wheat harvest is very promising, and hopes are entertained that there will be some corn. Potatoes may be good. Grass is light. On the whole our fears of a scarcity of provisions the ensuing year are much abated.

“Excuse this long letter as I had not time to write a shorter one, and believe me,

“ Rt. Rev. & Dear Sir,

“ With esteem and respect,

“ Your ob^t Serv^t,

“ RT. REV. J. H. HOBART.

“ AMOS G. BALDWIN

“ P. S. I have retained this letter several days to read it to my people. A collection has been made and I send to Mr. Williams \$23. A gentleman of this village has assured me that he is really in want. He advanced him \$15 which I have just handed him.”

Mr. Baldwin's allusion to the state of the crops recalls the fact that the summer of 1816 was the coldest and most unpleasant ever known. In every month of the year snow fell in many places, and the long-continued frost killed many fruit trees, and did not allow what was planted to come to maturity. Although the greatest distress was in New England, New York suffered severely.

The letters given below show the intense desire of their writers for the permanent growth of the churches in their midst. Both men were strong, and earnest Churchmen. Mr. Spencer held high official positions in the State and nation, and Mr. Onderdonk became Bishop of Pennsylvania.

They also show the spirit of conciliation of Bishop Hobart in non-essentials. Ritual matters were not then burning questions. The minute directions of Mr. Onderdonk, in his letter of November 15th, to the Bishop for the journey seem strange coming from a young priest to his Bishop until we remember that he was an excellent physician as well as clergyman.

Bishop Hobart thus records the long winter journey :

“ In the month of December I paid a visit to the distant congregation of Canandaigua and consecrated a remarkably beautiful and convenient building to the service of Almighty God according to the rites of our Church, and administered the ordinance of confirmation. The congregation is much indebted for its flourishing condition to the missionary who principally officiates there, the Rev. Henry U. Onderdonk.”¹

The day of consecration was December 14, 1816. It is very improbable that the Bishop officiated without his official vestments. A story is told of his visiting Cheshire, Connecticut, about this time when his valise had been accidentally left behind in New Haven. After the service, at which a very large number had been confirmed, he expressed in strong terms to his companion on the sixteen miles' drive to New Haven his mortification at appearing without his robes.

“ CANANDAIGUA, September 16, 1816.

“ RIGHT REVEREND BISHOP HOBART,

“ SIR,

“ I take the liberty of addressing you upon a subject of some interest to our Episcopal Society in this place, and of soliciting your advice upon it. You are not ignorant of the description of people who have settled this part of our State: that they are from New England; not only unaccustomed to much formality, either in their business or their devotions, but from habit and their *puritan notions* they are very averse to it. Composed of every sect of protestant Christians, our

¹ P. 373. Reprint, *Journals of the Diocese of New York, 1785-1819*, in *Journal of 1816*.

forms are either novelties to them, or are objects of dislike. In order to succeed among such a people and to gain adherents to Episcopacy, it appears to me that we ought not to excite and encounter more prejudices, than those we are obliged to meet in vindication of our own essential principles, and that instead of reviving the rancor of puritanism we ought to endeavor to lull it, by withdrawing from its view those objects most likely to excite its hostility.

"Hitherto, from being obliged to conduct our worship in a court house, it has been rather plain and divested of numerous forms which will be expected, when we assemble in our new church. The effect of that plainness and simplicity, has been decidedly in our favor. The excellence of our Liturgy has been displayed without impediment, and it has reached the most obtuse minds. I mean not to urge a syllable against the forms of the Church, nor against the propriety of their being adhered to in those places where custom has habituated the people to them.

"But solely in reference to our peculiar situation, to the great object we have in view, and to the difficulties of its accomplishment, I would ask whether some of our forms might not be dispensed with, and particularly the custom of the minister's wearing the white vestment called a surplice, and changing it when he leaves the reading desk for the pulpit? These are ceremonies which the generality of people do not at all understand.

"They have never yet been introduced in this place, and after having worshipped so long without them, their introduction now would appear more like novelty than like adherence to old and established customs, and would certainly expose us to rebuke and cavil if not censure. If we can dispense with our reading desk and vestry room, we shall save much expense, and shall gain what we much want, more room in the body of the Church. The chancel would be preserved and the pulpit would be used for a reading desk.

"Our Church will cost not far from ten thousand dollars, will be completed and ready for consecration in December. If we are to depart as above suggested from the usual mode of building churches, the decision must be made soon.

"I have conversed with the Rev. Mr. Onderdonk on the subject, and he appears to coincide in the general principle of its being proper for us to avoid all unnecessary excitement of prejudice; he argues that what is lawful is not always expedient. And that opposed by a Congregational society which is distracted by intestine divisions, it will become us to do nothing which would prevent its members from joining

us; if by the omission we do not ourselves sacrifice any essential principle. But he is not disposed to rank himself among the 'innovators,' and would not do anything without mature reflection. It really appears to me, Sir, that the purity of our doctrines and the excellence of our Liturgy give us such decided claims to superiority over every other persuasion, that if we only give them a fair chance to be seen, known and understood, without obstructing their progress by insisting upon ceremonies which after all may not be so material to us, but which may be essential impediments to others, we shall adopt the most certain and effectual method of advancing our principles and enlarging our Church.

"You perceive, Sir, in this long letter, the effects of indulgence. The freedom of communication which you have hitherto allowed me, only prompts to the more frequent use of it, but with all those sentiments of the most exalted respect and esteem with which,

"I am,

"Reverend Sir,

"Your most ob. Serv^t

"JOHN C. SPENCER."

"CANANDAIGUA, Oct. 30th, 1816.

"RT. REV & DEAR SIR,

"Mr. Spencer was polite enough to show me your letter in which you state that you cannot well visit us till January. We all greatly regret it, as the ecclesiastical affairs of the village seem to point out the present or as near it as possible, as the most favourable time for settling all our affairs. But we feel greatly indebted to you, Sir, for coming at all during the Winter; we should not have requested it, but for the good of the Church, not our Church only, but all the Congregations who are within the sphere of the zeal of Canandaigua.

"Our ideas respecting the pulpit & desk had already taken the course pointed out in your letter: but I feel greatly relieved in regard to the surplice. I had supposed that the disuse of it in settled congregations was very singular; but as country churches generally dispense with it, we have no misgivings in following their example. In regard to your robes, Sir, you will follow your own judgment; I do not think they would give offense,—but it is a point we never can ascertain until too late: it will scarcely be worth while to trouble yourself with them upon so long a journey.

"As soon as you can fix the day for consecration, you will greatly oblige me by sending word; also any arrangement you may desire

to have made. I have given notice that you will be requested to hold a confirmation, & hope to present a good number.

"If your calls in New York be not too pressing, we hope, Sir, you will not make your visit among us a short one. Mr. Torrey has given notice that he intends to ask for a dismission. We have fallen in with a bell for our Church, & they are even talking of an organ & clock.

"Believe me, Rt. Rev. Sir,

"With the greatest respect,

"Your very humble servant,

"HENRY U. ONDERDONK."

"CANANDAIGUA, Nov' 15th, 1816.

"RT. REV & DEAR SIR,

"I fear you will think me troublesome in writing to you so often, I do it at present only to give you an extract from a letter I received from the Rev. Mr. Clark of Geneva, it is this: 'Col. Troupe wishes me to suggest to you the expediency of requesting the Bishop to prepare a discourse to be delivered at the Consecration of your Church, which shall exhibit a full view of the doctrine of the Church as comprised in the articles & liturgy. He thinks at the present time something of that sort will be of immense benefit to the Church.'

"Agreeing very fully with Col. Troup, but supposing that you will not have time for such a duty, I give you, Sir, the message as it stands, without venturing to add a request.

"The expectation of your coming according to the plan in my letter of day before yesterday has given new spirits to all our friends, & not the least doubt is entertained of our being ready. I have learnt with regret, however, that Honeyoye is not so far forward as could be wished; but Major Allen is in New York & has doubtless given you better information than I have.

"The Mail is now four days between this place & Albany; the Cherry Valley line however runs yet in three. The roads are reported to be wonderful good for the season, and unless we get a great deal more rain will probably not be very deep until spring; as to the North River you will hear more of it than I can, but we hope, Sir, that it will remain open for your whole journey. If you find the ride fatiguing you had better stop at Geneva, and send in a letter, and I will come immediately over for you; a night's rest is very important at the end of a long ride.

"Pray, Sir, be well provided against cold,—surtout, cloak, mocka-

sons, & thick clothing will all be necessary. If the weather is heavy & cold you will need the fire when the stage stops. If it be dry & sharp, walking about in a warm room is better than going to the fire. I think I have heard you complain of a weak stomach, I can assure you, Sir, from my own experience that a long journey in cold weather will do it great service. This may be a comfortable anticipation during your ride,—when you have got *here*, we trust you will find more important reasons for cheerfulness.

“ With the highest respect,

“ Your obedient servant,

“ HENRY U. ONDERDONK.

“ P. S. Lest my former letter should miscarry, I repeat the arrangements mentioned in that ; arrive here on the 3rd Dec^r. consecrate at Richmond on the 5th, consecrate here on the 7th & confirm on the 8th. We presume this small extension of your time will not be inconvenient to you. If you fix on this, or any other arrangement, be good enough to send immediate word.

“ H. U. O.”

Bishop Meade writes to enlist the sympathies of his brother of New York in slaves and the colored people in general:

“ November 13th 1816.

“ RIGHT REV. STR,

“ I have requested Mr. Caldwell of your city to present you with a volume which I have published within the last year for the benefit of our poor slaves. As you have a portion of this unfortunate race of beings within your state and diocese, and as some exertions appear to be making in their behalf by some benevolent persons amongst you, I have sent a box of these books to the care of Mr. Caldwell to be disposed of in the most suitable manner. The importance of the subject will I feel assured be sufficient to obtain from you a careful perusal, after which you might feel disposed to recommend it in such a way as your own judgment should direct. Bishop Kemp of Maryland is very zealous in the cause, and has undertaken to send a number of my books to Bishop Dehon of Carolina. I could wish much to see the members of our church earnestly engaged in so noble a work; they have great numbers of these poor creatures in bondage and ought to be concerned for their souls. I should be glad to have your opinion on the subject

after you have examined the book. Until when and even after may the spirit of God be with you in all your ministrations and undertakings is the sincere prayer of your

“friend & brother,

“WILLIAM MEADE.”

It is not within our province to consider the proceedings attendant on the trial of the Rev. Timothy Clowes, Rector of St. Peter's Church, Albany. Although reference was made in the course of the proceedings to the grants made by Trinity Church to St. Peter's Parish, they had nothing to do with the affair.

In examining the many letters to the Bishop on the subject of this trial one is struck by the extreme bitterness of certain of the Bishop's friends, who seem to consider that there could be no possible good in any man who dared to think differently from him. In short, he was looked upon by his friends as bearing upon his shoulders the burden of the Church not only in New York, but throughout the Union.

The Rev. Joseph Prentice, referring to the Clowes case, says under date of March 14, 1816 :

“I lament exceedingly not only the general evil and hindrance that must thus arise to the cause of religion, but also the pain and grief which they must occasion to yourself; on whom the church, not only in this State but throughout the union has thrown the chief care of her reputation and advancement.”

The correspondence of Mr. William A. Duer with the Bishop on the Clowes case is full of interest, as Mr. Duer acted on behalf of the presenters and against Mr. Clowes. The tone of the letters is that of a lawyer advising his client.

The following letter is worth transcribing because through it we have an accurate statement of some of the matters in dispute.

“ALBANY, Nov. 15. 1816.

“RIGHT REV'D & DEAR SIR,

“In proceeding in the Trial of the Rev'd Mr. Clowes, it became necessary in the opinion of the Board, that the fact of his having received a months notice of the time and place of trial, should be established by Testimony. The only mode in which I hoped to succeed in this on the part of the presenters was by means of the documents which you did me the favour to transmit. It was admitted that the copy of your letter, addressed to Mr. Clowes by the Steam boat mail on the ninth of October which contained notice of the postponement was in your handwriting, and it appeared highly probable from a paragraph in his letter to you of the 28th of October, in which he questions your authority to change the time & place of trial that he had received the notice to that effect sometime before he repaired to Troy. In a succeeding passage he expressly acknowledges to have received your '*last* letter' alluding, as it is admitted, to your letter of the 14th of October. In the copy which you forwarded to me lately of this letter, you mention having altered the *time* of trial to the 13th of November—but nothing appears as to any alteration of the place, this circumstance therefore rendered it certain, that the paragraph of Mr. Clowes letter above referred to, could not have reference to your letter of the 14th & coupled with the circumstance of your having sent a letter by the Steam boat mail of the 9th of October in which you certify the alteration both of *time* & *place*, it was evident that he must have received the letter before he went to Troy. Whilst I was insisting upon this argument Mr. Clowes produced your original letter of the 14th in which after the words, 'I have altered the *time* of trial' you interlined the words, 'to the 13th of Nov'r next' '*at Albany*' the last two words not only being incongruous with the former part of the sentence in which an alteration of *time* only is expressed, but appearing to be written at a different time and with a different pen and ink, if not by a different hand. Not relying altogether upon this as an answer to my argument, Mr. Clowes afterwards tendered for insertion on the minutes a written declaration to which he offered to be sworn 'that he had not been able to find amongst your letters one of the date of October the 9th 1816, nor had he ever received one of that date.' This declaration you will at once perceive is altogether equivocal. He does not deny that he had received a letter from you by the Steam boat mail of the 9th October (& it is very doubtful whether the figure is not intended for a 7) much less does he deny expressly that he had received one month's notice of the time & place of trial.

The board have not yet decided upon the point, & I have felt it my duty, Right Rev'd & Dear Sir, in this stage of the proceedings, confidentially to submit to you a statement of these mysterious and extraordinary circumstances in hope that you might enable me to develop & explain them. I beg you to have the goodness to inform me as particularly as your recollection may permit whether the letter sent by the Steam boat mail of the 9th of October was dated upon that or upon any other & what day? Whether it was sent directly to Mr. Clowes, or under cover to any other & what person? And to transmit to me such evidence relating to that letter, & to the receipt of it by Mr. Clowes as you may have it in your power to furnish and procure.

"I am, R't Rev'd & Dear Sir,

"Very Respectfully Yours,

"W. A. DUER"

1817.—In his *History of St. Peter's Church, Albany*, the Rev. Joseph Hooper states that :

"There is no record now in the archives of that Diocese [*i. e.*, New York] by which we can learn the names of those constituting this court, whether Mr. Clowes chose the five Presbyters of the Board, or, on his refusal to do so, the Bishop appointed them as the canon allowed."¹

Mr. Duer's letter furnishes us with this information.

"ALBANY, Feb^y. 1817.

"RIGHT REV'D & DEAR SIR

"The Rev^d Mr. Jarvis is the only Presbyter, summoned upon the board of Clergy for the trial of Mr. Clowes, who has made his appearance in Albany. Mr. McVickar is sick & I fear your letters to the others have miscarried, and that renders Mr. Wells's negligence respecting your letters enclosing the duplicates doubly vexatious. We have sent for Messrs. Fuller, Thompson, & Huntington. But if they come, a question arises as to the legality of their proceeding after the failure in their appearance upon the day appointed. We wish, however, that Mr. Clowes should raise that question, and better opinion amongst our Episcopal professional friends here is that it would be too hazardous to proceed after a delay in forming a board for so many days. That

¹ P. 214.

part of the congregation who wish to get rid of Mr. Clowes are excessively mortified at this prospect of further delay.

"I am Respectfully & truly

"Your obed^t Serv^t,"

"W. A. DUER.

"THE BISHOP."

Another letter out of the mass of correspondence is of peculiar interest. The sentence of suspension from the Sacred Ministry was sent to every clergyman in the Diocese and also to the Wardens of St. Peter's Church, Albany, yet it appears that Mr. Clowes complained that the fact of his suspension had not been made generally known. As Mr. Clowes, after leaving Albany, had gone to reside at Hempstead on Long Island, the Rev. Mr. Hart wrote to the Bishop on the subject, and hence the Bishop's reply, which will be found under the year 1819.

One of the spasmodic efforts made by the Diocesan authorities to increase the Episcopal Fund is alluded to in the following letter. None were successful. It was expected that this Corporation would bear all the expenses of the Episcopal office.

"NEW YORK, 17 Jan^y 1817.

"DEAR SIR,

"I take the liberty of enclosing you a letter addressed to the Vestry of Trinity Church, by Mr. Van Wagenen, Mr. Jay and myself, who were appointed by the late Convention of our Church, a Committee to examine and report to the next Convention the state of the Episcopal Fund; and of requesting that after reading and sealing that letter, that you will be pleased to deliver it at the next meeting of the Vestry.

"I will also esteem it a favour if you will take the trouble of facilitating our receiving an answer with as little delay as circumstances will permit.

"I remain with the greatest respect, D^r Sir,

"Your most ob^t Serv^t"

"PETER JAY MUNRO."

We have already had the views of one correspondent on the state of affairs at Princeton. Here are the views of another, which are given with the utmost frankness. Parts of this letter, however, are so bitter, in criticism of the head of the college for the time being, that it seems best to erase them; an intense theological *animus* of unusual rancor must have dictated them.

“PRINCETON, Jan^y 18th 1817.

“DEAR SIR,

“I presume you are frequently entertained with wonderful narrations, of the most wonderful state of this college in literary improvements, & religious zeal, within the last three years. I wish you were here sometimes to witness it on the spot. A *polite* scholar, & a virtuous & pious *gentleman* can hardly conceive the change in sombre aspects, & assumed pretensions which are often played off, to court the credulity of an old *made up* bigot and theatrical saint. Nothing but personal observation can enable a scholar, & a rational christian to conceive it. The college is converted into a mean country grammar school, in the lower classes; & in the upper, science & taste are absolutely excluded. Instead of exercises to cultivate the opening genius of youth to eloquence, you see them only muling & puling out some old religious sing-song fit only to entertain some country circle of grannies. Instead of real religion you never saw the institution in more disorder than it frequently exhibits, tho' concealed with the utmost care from the public view. Last evening offered one of these, somewhat worse than usual, . . . All the Tutors & professor Slack were tied up in their chambers. The belfry door, which had been made very strong was cut down with an axe — & the college bell set a ringing at midnight for twenty minutes; by which time Slack had extricated himself, but before he dispersed them they broke down five or six windows with all their glass, and attempted setting fire to an outhouse. What the faculty will do with the young men is not yet decided; nor is it known how many of them are discovered. This is one consequence of certain minute & rigid rules, executed with an austere & vulgar rudeness. This kind of behaviour, which is farcically called discipline, renders the greater part of the faculty so strongly obnoxious to the College. . . .

“I have been amused & gratified with the catholicism of my young ward, Marianne Witherspoon, who is a gay & sprightly girl, but

often quite serious & reflecting ; by turning half episcopalian with your *Companion*. She has made it one of her books of retirement ; & has taken it for her guide in prayer. She asked my opinion of it one day ; & I found her two or three weeks since transcribing various prayers out of it, for her daily use, especially in the evenings before her repose.

“Offer my respectful compliments, if you please, to Mrs. Hobart, & to our friend Dr. Howe, & still remember (. . .)¹ your friend,
“ & very h^{ble} serv^t

“SAM^l S. SMITH.”

The Rev. Henry U. Onderdonk was a warm supporter of Bishop Hobart from the first. The following letter is of interest, showing how men's minds were agitated on the Bishop's attitude towards the Bible Society, and his determination to form in every county, and if possible, in every parish societies auxiliary to the New York Bible and Common Prayer-Book Society which for eight years had been doing a great work very quietly. Other cities and dioceses followed Bishop Hobart's lead, and similar Bible and Prayer-Book societies were founded throughout the Church. Mr. Onderdonk's letter is of value as showing the beginning of what are now strong parishes in Northern New York.

“CANANDAIGUA, Feb. 24th 1817.

“RT REV & DEAR SIR,

“Your letter has given me great confidence in the part I was disposed to take respecting the Bible Society. I had supposed that the proper plan was, not to oppose the Society itself, but only the union of episcopalians with it. And I still think this the best course,—others here may do as they please but this meets my own views. But even to do this openly may bring on me some odium, & your letter has been a means of giving me confidence. The odium however will not come from episcopalians here, but from others. I do not believe that a single one of our pewholders (episcopalian) will dissent from their bishop, & their pastor. The following of course may be depended on, Messrs. Spencer, Jenkins, 2 Underhills, &c.,—& these, who might be expected to be doubtful I have ascertained to be correct,—Judge

¹ Torn out.

Atwater (doubtful from his friendship for Judge Nicholas) has expressed his approbation of your ideas, Mr. Seymour, Mr. Stanley, Mr. Bemis, (most to be feared because they had been presbyterians) enter very decidedly into your views. These sounded, the congregation is sounded. The body (I believe the whole) of Canandaigua episcopalians may be depended on.

"In regard to Geneva, they may do as they think fit. It is a divided place at least. I have not heard that any besides the Col. & the Judge are in opposition, & (in strict confidence) I little heed them,—they may remain so & receive a lesson from Episcopalians, whh may shew them that they overrate their influence:—they may as well learn this at one time as at another. However, if Episcopalians can be *united* or even *seem* to be so it is best; & therefore I wrote to Mr. Clark what you had said in reference to a conversation with these gentlemen, & that you thought they should be waited upon. My calling upon them I thought would add little to the chance of success, —first, because it is but a deputed message,—& secondly because I have construed some expressions from that quarter into an indistinct feeling of rivalry against us. Besides I suspect that Mr. Clark is cramped in his movements; & if he did not like to call, or thought it inexpedient, it would not have been well for me to go alone. So I leave it to his discretion,—hoping for his success, but little dreading his failure.—I hope I do not miscalculate.

"The forming of a county society cannot, I presume, be prevented, —nor the connexion of it with the Amer. Bible Society. Indeed, their zeal may well be allowed this vent. It will bring together very discordant non-episcopal materials. I suppose that they must have anniversary sermons &c., & then I think our gentlemen (Mr. Howel, Mr. Holley &c.) will be pretty thoroughly tired with Calvinism.

"Mr. Spencer's idea is, to try & do something with the District Bib. & P. B. Soc. But we both agree, that nothing can be done with it unless removed from this place. And I fear that it would occasion jealousy at our own sweeping operations. My idea was to have a B. & P. B. Soc. of our own congregation only, by the operations of whh we could shew that we are the first congregation in the district, & thus rise to confidence by stealth, instead of attempting to gain it by open violence. For ourselves I am convinced that my plan is best,—for we can thus remain unmingled with those who would spread among us their disunion and lukewarmness. For the district perhaps, his plan would be better, for we could secure a majority in any energetic operations. However, we should be liable to distractions, & I confess that I had

rather remain at peace. Be good enough to write Mr. S. on this subject as soon as you can.

"Auburn is vacant,—W. Clark is spoken of for it,—which will leave Manlius vacant. Buffalo has been very handsomely & successfully organised by Mr. Johnson with \$4000 subscribed towards a building. Rochester is deferred till the return of Col. Rochester from Albany. In regard to Rochester I organise only in the expectation that a missionary will go there in a few months; I presume Mr. Norton will not change his views,—but if you know of any clergyman of promise who would come, I will make him say decidedly whether he will go there or not. Mr. Searle passed thro' here more than a fortnight ago,—he had no prayer-books, so I mustered six, & bought six from our communion fund, whh with a parcel of tracts I sent on after him, & he got them at Buffalo. A new supply of prayer-books would be very acceptable,—I have but 10 for Rochester.—Please to add the following names to the subscription list of the *Journal*, Benj: Sheldon, Aaron Ackley, Augustine Sacket,—each one copy,—of this town. They belong to my little congregation west of this, at the school-house. Please also direct Swords to write the name on each paper,—the clerk in the post-office complains of unusual trouble. If you can well spare a copy or two of No. 1. I should like to have them,—to send a view of our chh to some of my friends abroad;—you spoke of having some impressions taken from the engraving on handsomer paper, if this be done, the engraver had better change the glass in the tower window for blinds, it can easily be altered; he might also cut out the pediment above the dial,—there is no such feature in the building.—My respects to your family, & to all our friends. Believe me, with sincere attachment,

"Your humble servant,

"HENRY U. ONDERDONK."

The Rev. Roger Searle was an untiring missionary and a warm disciple of Bishop Hobart. He laid the foundations of the Church in what was then known as the "Western Reserve," which was considered to be the Missionary Diocese or Territory belonging to the Diocese of Connecticut, and therefore coming under the immediate jurisdiction of Bishop Hobart, who was at that time in charge of Connecticut.

Mr. Searle's correspondence with the Bishop is large

and gives many hitherto unknown details of the earliest parishes on the Reserve, and opens with the following characteristic letter. It is important as showing what had been done in Ohio before the Rev. Philander Chase entered upon his work there March 15, 1817.

“LIVERPOOL, OHIO, 35 miles south-west of Cleaveland
March 8th 1817.

“RIGHT REV'D AND DEAR SIR,

“Having made provision for my parish in the person and services of Mr. Prindle, and placed my family in as good a situation as possible to be left, I commenced my journey to this country on the 30th of January. I passed in the stage as far as Canandaigua, from that to Buffalo and thence to Ohio by other means.

“I was exceedingly pleased with that worthy and christian clergyman, of whose worth you mentioned to me last fall, the Rev. Mr. Onderdonk of Canandaigua.

“During my stay in Buffalo, the Rev'd Mr. Johnson organized a parish in that place consisting of a large number of families and Gentlemen of the first respectability in that vicinity. Near 4000 Dollars were subscribed before I left, towards a church to be erected next summer. The parish took the name of St. Paul's church, Buffalo. I should have written to you, Rev'd Sir, from that place, but for seeming to anticipate that worthy young man, in the pleasure of giving his Bishop the first intelligence of an event, which itself and probable consequences to the church in that region of N. York, is so important and interesting. The fifteenth day after leaving my parish I commenced services in Ohio, 600 miles distant, and on Ash Wednesday organized a very respectable parish in the town and county of Ashtabula. This parish took the name of St. Peter's church, Ashtabula.

“Without having lost a single day, I have visited many towns and settlements, preaching—baptizing and conversing with all sober people I find. The members of our communion are planted more or less in all parts of this wonderful forest, and with flowing tears of joy, make me a most cordial welcome. Every one can tell how long it is since he saw a clergyman of our church, and how ardently he has prayed that one might visit them before the children had grown out of the knowledge of the church.

“Last Sunday in Cleaveland, situated on the Lake Shore a little

more than 200 miles west of Buffalo, I organized a respectable and promising parish in the Court-house, at the close of publick service which I held through the day. There being no other religious society founded in that town, all the most reputable families were enrolled. The site on which stands the village of Cleaveland is almost without an equal in the United States. And from its local and relative position will probably hereafter become the most considerable of all the establishments on the Lake shore, within the State of Ohio. The parish in Cleaveland being the third organized on our shores of Lake Erie, took the name of *Trinity Church*, Cleaveland, Ohio.

“Yesterday a parish was organized in this town, consisting principally of old and ardent Episcopalians from the Atlantic states. This parish takes the name of *St. John's church*, Liverpool, Ohio.

“To-morrow I am to perform divine service and organize a parish in Columbia, in Cuyahoga County. And next Tuesday do the same in the town and county of Medina.

“On Wednesday next am to commence a tour south and east about 80 miles through Palmyra, Ravenna, Youngstown, Canfield, Boardman and Poland. Thence a north and west course through Warren, Windsor and to Ashtabula on the Lake. It is indeed a remarkable fact that in most of the above towns the numbers and attending circumstances will not only justify but require the parishes be organized. Who indeed is, truly ‘sufficient for these things.’ Very great personal sacrifices are my present portion. And in addition to all the hazzards, the strong sympathy towards my family—the difficulties of creating funds equal to the proper commencement of this great undertaking:—the awful responsibilities of this service to God, to the American church, and my own bosom, have often caused me to fear and tremble. Most earnestly Right Rev'd Sir do I request your prayers to the supreme Head of the church, for his blessing on these well meant exertions.

“Every step hitherto taken has been, and by God's help I intend shall continue to be in strict conformity to the constitution, canons & usages of our church. Each parish when organized adopts ‘the constitution of the Protestant Episcopal church in the United States of America,’ and their records are made in due form. One or more Lay Readers are appointed in each parish and they are earnestly requested to hold service every Sunday. Prayer-books and catechisms are greatly wanted.

“The moment I arrived within this State, I wrote to some gentlemen in Worthington, advising them of the fact, and of the intention on my part to act in conformity to what ever unusual arrangements the

friends of the church in this vicinity might have adopted last October or at any subsequent period. I also requested to know soon as possible what those arrangements were. I have written a second time but have not received any answer. Necessity therefore, in view of a general organization of the church in this state, will oblige me to hold a convention or something like one within the Reserve, between this and the first of April. The necessity of this measure is found in the fact, that there will be from 16 to 20 Lay Delegates from parishes that have been founded within the Reserve, and that the location of these delegates will be from 150 to 200 miles from Worthington. The proposed meeting of the Delegates in the Reserve I have therefore already appointed to be held in Windsor. And after that meeting shall have taken due measures towards an organization in common with the church throughout this State, with a view of being organized at the next general Convention, it is proposed that two or more Gentlemen be appointed as Delegates to attend the proposed convention in Worthington if we can learn its appointment.

“ With the most dutiful affection I am Right Rev Sir

“ Your Humble Servant

“ ROGER SEARLE

“ P. S. The day I left home I received the first number of the *Christian Journal*. By requesting the publishers to forward to me at Plymouth, Con't a regular file of that work by mail, and also six more to the care of Bela Blakslee, Esq., or agent in Plymouth, you would very much oblige me, while my situation must be my apology for asking the favour.

“ R. S.

“ Right Rev'd Sir. As it is probable the church in this state will be annexed to the diocese of Pennsylvania, in making me more particularly known to the venerable Bishop White by letter you would add much to the many obligations already conferred—

“ R. SEARLE.”

The following letters, including those from Governor Tompkins, which will be dealt with in a subsequent chapter, explain why the Bishop and prominent churchmen of New York were indifferent to the plan of a General Theological Seminary when approved by the General Convention of 1817. The design of a large and growing institution with

Grammar School and Theological School exclusively under their own control seemed preferable to them.

“RIGHT REV^d BISHOP HOBART.

“DEAR SIR,

“My constant attendance at the Court has prevented my seeing the governor on the subject of your letter until this morning, when I waited upon him, & he appointed an hour to meet Mr. Harison & myself at his Chambers in the Capitol; but something has prevented the meeting, probably the governor being informed that Mr. H. was engaged in a cause in the Court of Chancery. I hope, however, to have an interview with his Excell^y who appeared very desirous of conversing on the subject. Mr. Harison & myself are agreed in our views; & security to the permanent interests of the College & the interests of the Theological Seminary will not be lost sight of or separated, in any arrangement which we may encourage, for we cannot enter into anything more than a mere agreement as to the mode of opening a negotiation on the propositions of the Gov^r, which no doubt ought to be in the mode mentioned by you; that is by the Legislature to authorise the Regents of the University to treat with the Trustees of the College. I shall inform you as soon as we have had a conference with the Gove^r of the result of it.

“The Memorial of the College relative to the condition of the Botanic Garden was presented to-day, & referred to a special Committee of three members, Mr. Irving of N. Y., Mr. Emott and Mr. Thompson; the gentlemen with whom I conversed think there will be no difficulty in getting the bill through the Assembly; & I cannot suppose that it will meet with any serious opposition in the Senate.

“I shall probably remain here two weeks longer & hope to have the Act passed before the expiration of that time. Mr. Harison who will return in a few days will inform you more fully on the subject.

“I am, with very great respect & esteem, my dear Sir,

“Yours truly,

“W^m JOHNSON.”¹

“DEAR SIR,

“I last evening received your letter of that date, having since my return rec^d the letter which you addressed to me at Washington, but which did not arrive there before my departure.

“The considerations which you mention are certainly entitled to

¹ Undated—but written from Albany in February or March, 1817.

much weight in deciding upon the Question of removing the College and your opinion that the Theological School may with advantage be united with the Grammar School serves to diminish objections, that I believed would stand somewhat in the way of the Removal of the means of a classical education from the city.

"I will by reason of the importance of the subject, attend the Committee whenever they may appoint a meeting; more with a view of securing information than from any expectation that I possess any worth imparting.

"With very sincere Respect, Esteem & Regard,

"I have the honour to be, Dear Sir,

"yr ob & most faithful Ser^v

"RUFUS KING.

"JAMAICA, L. I., Mar 16, 1817.

"BP. HOBART."

The prayer to which Bishop Croes refers in the following letter was set forth in the General Convention of 1799, and placed immediately after the service for the consecration of a Church or Chapel. In 1808 the House of Deputies adopted a resolution to place the prayer among the occasional prayers. The House of Bishops returned the resolution,

"wishing to delay the insertion of the same among the occasional prayers in the Book of Common Prayer until some future occasion."

No action was taken in 1817.

In 1829 the House of Bishops was asked to set forth a prayer

"to be used as an act of intercession in behalf of the General Convention during the meetings of the same."

Through inadvertence it was not sent to the Upper House. In 1832 it was reported among other items of unfinished business. The House of Bishops proposed that a rubric concerning its use should be made known to the various dioceses and inserted after the prayer. This

was adopted in the General Convention of 1835, and the prayer then took its place among the occasional prayers.

“NEW BRUNSWICK, April 9th 1817.

“RIGHT REV^d AND DEAR SIR,

“It affords me much satisfaction, on the receipt of your letter of the 31st ult^o to find my communication, on the subject of the Prayer for the Convention, received with the spirit in which it was written.

“So far from ‘attributing to you a disposition to take unwarrantable liberties with the Prayer Book,’ I knew the direct contrary to be the fact. I know that the insertion of the prayer in question could only have taken place without your knowledge; or, if you knew it, with the impression on your mind that it had been authorized.

“What the reasons were against its admission among the occasional prayers at the Conⁿ at Baltimore I have never heard; but I really do not perceive any, at present, of sufficient weight to prevent it. I hope if the error should be noticed by any one else and the subject should be brought before the Convention that a motion will be made, and carried to admit its insertion, and legalize the stereotype impression already made; as it would be a serious injury to censure the copy, or prevent the use of the plate in question in the future.

“While I accept with a high degree of pleasure your kind invitation to make my abode with you, during the sitting of the General Conⁿ I feel I may prevent your accommodating some other person, who may be more entitled to your hospitality than I am.

“With sentiments of brotherly affection, and with high esteem and respect, I am, Rt. Rev. and Dear Sir,

“Your sincere friend,

“JOHN CROES.

“RIGHT REVD BISHOP HOBART.”

Allusion has already been made to the friendship which sprang up between Bishop Stewart, of Quebec, while he was yet a missionary, and Bishop Hobart. The truth is that the stand which Dr. Hobart was making on behalf of the Apostolic and Catholic position of the Church was making him many warm friends all over the continent of America. It is hard for us to realize to-day what John Henry Hobart did for the Church in America. His teaching was in so many respects novel, and it ante-

dated by so many years just what the Oxford School taught, that it is no wonder it caused great searchings of heart.

John Strachan, afterwards the famous first Bishop of Toronto, was one of Bishop Hobart's earliest friends and admirers. The stand he took in regard to the establishment of a Church society for the diffusion of the Bible and Prayer-Book commended itself to the Rev. Mr. Strachan, and one of his first letters is on that subject. He writes from York (now Toronto) as follows :

"YORK, UPPER CANADA, 2 May, 1817.

"MY RIGHT REVEREND AND DEAR SIR,

"This will be delivered by Messrs. Ridouts, two Brothers, very promising young men, Natives of this place. They are making a short tour through the United States. The elder is a Barrister of good practice, and the younger has served most respectably as Commissary in the army and was very lately reduced. They were Pupils of mine. I am therefore interested in their welfare, and have taken the liberty of recommending them to your kind attention.

"I send you the Constitution of a Bible and Prayer Book Society that was formed here last winter, and which has succeeded beyond expectation.

"I read frequently in the Papers of your great and incessant labours, and have no doubt of the rapid increase of the Church through your exertions.

"I am indeed persuaded, that a few more such Prelates at the head of the Church, would bring a majority of your inhabitants within the Pale.

"Should anything drop from your Pen, or any interesting publications on Divinity appear, I should like to have them. Kirk and Eastburn will forward them and charge them to my account as I left directions to them to procure books for me.

"I request you to remember me kindly to good Dr. Bowden.

"With kindest respects to Mrs. Hobart and earnest wishes for the success of your most useful and laudable labours.

"I remain,

"My Right Reverend and Dear Sir,

"Your affectionate Brother,

"JOHN STRACHAN."

The Rev. Virgil Horace Barber, whose letter to Bishop Hobart we now subjoin, was the son of the Rev. Daniel Barber, whose work in New Hampshire and Eastern Vermont was hard and successful. He was carefully educated, and esteemed highly by friends and parishioners. He held several positions of some importance, among them the principalship of the Fairfield Academy. He is said to have been a very strict disciplinarian. When Rector of St. John's Church, Waterbury, Connecticut, it is told that he kept his family in the strictest submission, allowing its members to speak only in Latin, and even then but seldom. Their diet was meagre and simple.

As the following letter intimates, on becoming a Roman Catholic he deserted his family entirely.

“GEORGE TOWN COLLEGE,

“DISTRICT OF COLUMBIA,

“JUNE 10, 1817.

“RIGHT REV. SIR,

“Being about to embark for Europe, I cannot leave the country without declaring to you and thereby to my late brethren of the Episcopal clergy, my change of religious sentiments, and the causes that contributed to produce it.

“Sometime in the beginning of the year 1816, a casual perusal of St. Cyprian's Epistle to Pope Cornelius, strongly induced me to suspect the ecclesiastical jurisdiction of the Episcopal Church. Considering it a duty of the first magnitude to obtain satisfaction on so important a point, I instantly went into an investigation of it, with such helps as my situation afforded. The authors I consulted were such as Mosheim, Potter, Barrow, Chillingworth and others of the same class. These tended more and more to confirm my suspicions. As a final resort the holy fathers of the first centuries were taken up. Their testimony was to my apprehension, so clearly against the Episcopalian system, that I could not at first be persuaded their most obvious sense would be the real sentiment of the authors. This difficulty obviated, it was at once apparent to my mind that the supreme ecclesiastical jurisdiction was given to St. Peter and his successors in the see of Rome, from whence it was delegated in various subordinate degrees over the whole Christian world.

“The second point of magnitude, and which seemed to me to embrace every thing of importance that remained, was that of doctrines.

“And here the same course was pursued, in order to obtain satisfaction, and precisely the same result followed prejudicial to the pretensions of the Episcopalians and decidedly in favour of the claims of the Catholic Church. In this state of things, as I valued the love of God and deprecated his wrath, there was in my estimation no alternative. And though on the one hand the world pointed to a comfortable living that must be abandoned, friends that must be alienated and a family which I loved, which must be set afloat on the tide of uncertainty, still on the other eternal truth and love opened to me the promises of the Gospel.

“My resolution was accordingly taken.

“In discharging the painful duty of taking a last farewell of a Bishop and Clergy who have ever possessed a share in the affections of my heart, I beg both your Reverence and them to be assured that my respect and esteem have been augmented rather than suffered any diminution by this change of my sentiments on the subject of religion. I subscribe myself your friend, and,

“Very humble Servant,

“VIRGIL H. BARBER.”

Of Mr. Barber's subsequent life a glimpse is given by the Rev. Dr. Berrian in his *Travels*. Dr. Berrian sought him out, and found him at the Jesuit College in Rome, changed in surroundings, in a small room with a pallet bed, a chair, a crucifix, and some religious pictures.

His father, the Rev. Daniel Barber, soon after also followed his son into the Roman Communion, and spent the closing years of his life at George Town College.

In the Hobart MSS. is also found the letter from the Rev. Dr. Kewley, giving his reasons for his secession to Rome. Dr. Kewley was the first clergyman of the American Church to become a convert to Rome, and it has long been known that he had addressed a letter to Bishop Hobart, but the letter itself had hitherto never been found. The letter gives the writer's reasons for the step he was taking in a manly, straightforward way.

The Holland Company, was an association of Dutch capitalists which purchased in 1792 from Robert Morris, the Financier of the Revolution, land which he had acquired in Western New York. It was part of the famous Phelps and Gorham purchase from the State of Massachusetts. The land was "west of a line running between the present towns of Bolivar and Alma, Elba and Byron, Bethany and Pavilion, Carleton and Kendall."

Even an epitome of the history of this association would be too long for insertion here. The settlers were not Dutch but came principally from New England.

"RIGHT REVEREND SIR

"Last Tuesday finding at the Holland Company's office the honor of your letter dated 14 inst which the Reverend Mr. White deigned to bring here himself I called immediately upon his Reverence to pay my respects and converse upon the subject that procured me the favor of being addressed by your Reverence.

"The Rev'd Bishop will no doubt report to your Reverence the summary of our conversation. In few words allow me to repeat it by way of confirmation. Impressed with the importance of promoting religion and morals in their settlements, the Directors of the Holland Company have instructed their Agent to contribute liberally towards that salutary work. A striking proof that the Agent did comply with his instructions Your Reverence must have found in visiting the Genessee County. The only Episcopal Church erected in the territory of the Company at Batavia is on a lot granted by the Company and there was subscribed besides in their behalf towards the building, a sum of 1500 Dollars. An additional contribution has since been given of nearly 300 Drs. If in order to afford some more conveniences to the Congregation a further supply of money is wanted, Mr. Joseph Ellicott the Agent, resident at Batavia has been directed by me to contribute a liberal share. He has likewise been instructed to act in the same way whenever it will be determined to build another Episcopal house of worship at Buffalo. Were it not that the unfortunate divisions have split the Christians into so many different Congregations, I would have willingly shown how ready the Directors of the Holland Company are in promoting the cause and the establishment of Episcopal Churches elsewhere also with an equal

liberal hand. But as the other denominations of Christians have the same claim on the Company's assistance and support I must for the present confine donations and contributions to the two already determined on at Batavia and Buffalo. The populousness of these two prospering villages is already so far progressed that I am led to calculate the Episcopalian community sufficiently strong to provide for the honorable maintenance of a pastor. The allotment of some glebe land for securing a competency to the Clergyman ministering the Church according to my way of thinking would only be advisable in places, where the Inhabitants thin and scattered cannot afford a pittance to the parson. Such assignments in Cities and large towns are unnecessary, they tend only to render the Clergyman entirely independent from the Congregation, to divert his attention from the care of his spiritual flock and direct it towards that of temporal affairs.

"As in conversing with the Right Reverend Mr. White I had omitted to mention this particular view of the suggestion made of glebe land I took the liberty to address your Reverence on the subject.

"I have the honor with sentiments of the most profound regard and esteem to remain

"Your most Obedient servant

"PAUL BUSTI.

"BLOCKLEY 30 October 1817."

Bishop Hobart was on friendly terms with the Lutheran and Moravian communities, as is evidenced by the following two short notes.

The Committee of the Evangelical Lutheran Church directed its Secretary to forward a copy of the following resolutions to the Bishop :

"Extract from the Minutes of a Meeting of the Vestry of the Evangelical Lutheran Church in the City of New York, held November 6th 1817:

"Unanimously,

"Resolved, that, the thanks of this Board be presented to the Right Reverend Bishop Hobart, Rector of Trinity Church, for his kind permission to solemnize the Third Centennial Jubilee of the Reformation in St. Paul's Church.

"P. SCHMIDT *Secy*."

“The Rev^d B. Mortimer presents his most respectful compliments to Bishop Hobart, & begs leave to inform him that after having called seven times at his house, and not had the pleasure of finding him at home; (twice he was there in company with Bishop Reichel from Bethlehem, who wished to take leave of him previous to his departure for Europe); he takes this mode of presenting Bishop Reichel’s best respects to him, which he has to do at his very particular desire; and of thanking him in our bishop’s, & his own name, for the insertion in N^o 11 of the *Christian Journal*, of the pieces respecting the missions of the Church of the United Brethren in different parts of the world.¹

“8 November 1817.”

The third centennial of the Reformation in Germany was celebrated in New York, with great enthusiasm, on October 31, 1817.

St. Paul’s Chapel was crowded to its utmost limit on the occasion of these Services, and thousands had to be turned away, being unable to obtain admission. The form of Service was the one compiled by the Lutheran Synod, and differed only slightly from the German Service, which was held the same morning in the Lutheran Church.

¹ The article in the *Christian Journal* will be found on pp. 166-170, vol. 1.

CHAPTER VIII.

HOBART'S CORRESPONDENCE.

PART III.—FROM THE YEAR 1818 TO THE YEAR 1820.

Deposition of Thomas V. How, Draft of, in the Bishop's own Writing, and Letter from Mr. Rufus King on the Subject—Letter from the Rev. Henry Hadley Norris Accompanying a Presentation of Books from Admirers in England—The Society for the Propagation of the Gospel among the Indians—Letters from the Rev. Roger Searle—From Bishop Griswold—From Mr. William Jay to Dr. Lyell on the Bible and Prayer-Book Society—Bishop Hobart's Interest in Church Architecture—Letter from Mr. McGeorge—Appeals Issued by the Bishop on Behalf of his Indian Missions—Letter to Rev. Eleazer Williams—Letter from Rev. William A. Clark on Work in Western New York—Letter from Rev. Richard F. Cadle on the Subject of Marriage with Deceased Wife's Sister—Letter from the Bishop to Rev. Seth Hart on Matter of Deposition of Rev. Timothy Clowes—Appeal from Mr. T. L. Ogden for Canandaigua—Organization of the Domestic and Foreign Missionary Society—Thanksgiving Proclamation of 1819 and Letter from Governor Clinton—Consecration of Dr. Brownell, and Letter from the Rev. H. Crosswell—Notice in Regard to Sunday-Schools of Trinity Parish—Letter from Bishop Kemp—*The Juvenile Spelling and Expositor*—Collections Proposed in New York Churches on Behalf of Bible and Common Prayer-Book Society—Early Efforts to Christianize West Coast of Africa—Letters from the Rev. Samuel Bacon—Consecration of St. Paul's Church, Buffalo—Service at the Healing of the "King's Evil"—The Fairfield Academy—Letter from the Rev. Daniel McDonald and the Visit of the Bishop—Sketch of the Bishop's Biography—Letter from the Bishop of Aberdeen—Mr. Rufus King Declines Being a Vice-President of the Theological Education Society—Short Sketch of the Public Career of Mr. Rufus King.

THE deposition of Mr. How, which we have already recorded, was an act which caused Bishop Hobart much personal pain, as well as great grief to a number of Churchmen. Under the date of 1818 there is a draft, in the Bishop's own hand, of the sentence of deposition. It was in reference to this sad event that Mr. Rufus King wrote the following sympathetic letter :

“SENATE-CHAMBERS,

“Mar. 4. 1818.

“DEAR SIR

“I received with grief your letter, and its enclosure, of the 30th past. The decision taken by you on this mortifying occasion is such as your Office called for; and its promptitude will as I hope protect the Church from the scoffs of its adversaries.

“I participate affectionately in your personal affliction, and as any one lament the loss that the Church has sustained in being deprived of the eminent Talents of Mr. How, and the deep Humiliation, with which his indiscretion has covered him.

“With great & sincere Esteem & Respect

“I am my Dear Sir your obedient & faithful Serv^t

“RUFUS KING

“RIGHT REV^d BP HOBART.”

In April, 1818, the Rev. Henry Hadley Norris opened a correspondence with Bishop Hobart which proved of great import, as Mr. Norris afterwards, when the Bishop visited England, showed himself a warm and judicious friend. In May he sent him a donation of books from his English admirers, accompanied by this letter :

“R^t REV^d SIR

“Inclosed you will receive the Bill of lading of a small case containing the Books of which I trust you have received notice by a letter I had the honour of addressing to you by the last packet, and in conjunction with the friends whose presentations you will find inscribed in several of the Volumes, I beg to offer them to your acceptance, as an act of that Xtian Communion, which ought to be cherished amongst all the integral parts of the Universal Church, being imperitively commended to their cultivation no less by interest than by religious duty—I have only to add respecting one of them viz: Mr. Sikes’s Parochial Communion, that the author, who is Nephew to Archdⁿ Daubeny, forwarded a copy for your acceptance some years ago, but as that probably shared a similar fate with my Practical Exposition, he avails himself of the present opportunity of fulfilling his defeated intention, and begs to add his Volume to the collection which is meant to convey to you both personally and officially a testimony

of the profound respect of a small body of English Clergymen. Believe me to be

“Very truly yours

“GROVE STREET, HACKNEY,

“H. H. NORRIS.

“May 24th 1818.”

“P. S. Can you inform me whether there is in existence any published accounts of a Society formed during Cromwell's usurpation and Chartered at the Restoration for propagating the Gospel amongst the Indians. The great Boyle was the first President. I see in the Reports of the Society for the propatⁿ of the Gospel in foreign parts that on one or two instances, that Society cooperated with it; its labours were by Charter limited to New England and commissioners were appointed in New England to superintend its concerns. The Corporation still exists here, tho' its funds have been for a long time unappropriated.—I suppose from the period of American Independence. It was always just leavened with Dissenters, and now it is entirely in their hands. I want to know what good they ever did—if any vestiges of it remain—and I should also be glad of any information you can give me of the present state of the Heathen tribes.

“The Books contained in the Case are as follows :

“Morgan's Two Essays

“Lawrence on Baptism 2 Pts

“Morres¹ on Communion and Sup^l

“Thomas's Protest

“Wilson's Defence

“Whitehead's Letters

“Phelan on Bible Society

“O'Callagan's 2 Pamphlets on do.

“Lloyd's Two Letters

“Bible Societies Exposed

“Norris on Bible Society

“Defence of do.

“Van Mildert's Sermons 3 Vols

“Spry's Bampton Lectures

“Modern Policies

“Nolan's Works 2 Vols.

“Sikes on Communion

“Bishop of Chester's Charges

“National Society Report 1816

“Society for Promoting Xtian Knowledge Reports”

¹ Morse?—indistinct.

The Society to which Mr. Norris refers was largely due to the efforts of Sir Henry Vane, who wished that in the newly settled portions of New England the Indians might be brought under Christian influence. His plan interested the most earnest men in England, both nobles and commoners. A Society was formed under the title, "The Society for the Propagation of the Gospel among the Indians of New England." Its first President was the learned philanthropist, Sir Robert Boyle. The Charter was granted by Oliver Cromwell when Lord Protector. The membership included Churchmen and non-Conformists. One of its greatest and most important undertakings was the support of the Indian missions established by John Eliot, pastor of Roxbury, Massachusetts, whose self-denying and successful labors for the Natick and other tribes of Massachusetts are a bright page of American missionary effort.

Through its contributions and that of friends in England and New England Mr. Eliot published his remarkable translation of the Bible into the Massachusetts dialect. The Society afterwards aided Dr. Wheelock in his laudable effort to educate Indians at Lebanon, Connecticut, out of which grew Dartmouth College. It undertook the support of Samson Oocom, the most learned and faithful of the Indian ministers of the Congregational order in the eighteenth century. It was sometimes known as the Scotch Society, because it was rechartered by Charles II. under the Scottish royal signet.

We give another of Mr. Searle's interesting letters :

"CANFIELD, TRUMBULL COUNTY, OHIO, May 16th 1818.

"RIGHT REVEREND AND DEAR SIR,

"Having just returned to my family from an absence of seven weeks on the shores of Lake Erie I find a few lines in one of worthy friend Rudd's interesting communications which alarm and distress

me greatly. They are as follows, 'You will hear with pain the retirement of Dr. How from the ministry, and of the sensibility excited every where here on this most unhappy subject. It has sickened us all to the very soul. Pray God my dear brother for the peace of his church. Before this you will have received Bishop Hobart's circular.' Pray, my dear Bishop, do relieve me of the pain excited by the above, by at least naming the most unfortunate events which have led to a result so distressing. I know Brother Rudd would not so have expressed himself had not there have existed something peculiarly painful. I have this moment read his letter, and find I have but a moment to write for the next mail. I beg therefore you will be pleased to excuse this short & hasty line.

"If it could be possible for you to visit this region of country this insuing summer or fall there are thousands of people with myself who should esteem it among the greatest of blessings under the smiles of Divine Providence. Please write me on the subject.

"The prospects to our church in this country generally are great & promising, but great labors fall to my lot. I have lately procured about seventy subscribers in this country to the *Christian Journal* and intend to have them all over the western region. I have also succeeded in procuring the formation of a Bible & Common Prayer Book, & a Female Tract society, as also an Episcopal Missionary Society Auxiliary to the one of same name in Philadelphia. All of this societies are now promising and are designed for the whole of the Western Reserve, Ohio, a district in this State about the size of Connecticut.

"The first Wednesday of June is near & will be the first time I shall have been absent from my brethren the clergy of Connecticut in ten years. Should Providence bless them with your presence at that time you will greatly oblige me by remembering me affectionately to them. By the blessing of kind Providence my family are in health, and Mrs. Searle with me wish to be recollected affectionately & respectfully to Mrs. Hobart and family.

"Beging your prayers

"Right Rev^d and dear Sir

"I am most respectfully

"your affectionate Brother

"R. SEARLE."

This letter from the Bishop of the Eastern Diocese seems to be the only one preserved in this correspondence. There were at a later date several formal letters concerning

the ordination of Dr. Henry W. Ducachet, who had been stricken from the roll of candidates in the Diocese of New York, but was received by Bishop Griswold and ordained on the recommendation of the Standing Committee of Rhode Island :

“BRISTOL, NOV' 30th 1818.

“RIGHT REV. & DEAR SIR,

“Your favor of the 17th has been duly received. The accompanying Resolutions of y^e Committee respecting the Theological Seminary so far as I am capable of judging are prudent and proper, & well adapted to the present state of the funds, & have my approbation. I have no reason to doubt that the choice of professors is judicious, & the persons elected among the most fit to fill the places & discharge the duties assigned them. With one of them, Mr. Jarvis, I am acquainted, and I do not know any one better qualified for the professorship to which he is elected. Of the unpleasant situation of Mr. Chase, & the business of his consecration I have from himself some information. You who are with him & know so much better than myself the circumstances of his case & the obstacles in the way of his ordination can much better judge what is most expedient.

“I have not yet heard from Bp. White respecting the business.

“Most respectfully,

“Your friend & brother,

“ALEX. V. GRISWOLD.”

As showing the reasons which many conscientious men had against Dr. Hobart's plan for a Bible and Common Prayer Book Society, this extract from a lengthy letter on the subject from Mr. William Jay to Dr. Lyell is worth transcribing. It is part of the last two pages of a fourteen page letter:

“If, Sir, you have been led by my remarks to suppose me hostile or indifferent to the diffusion of the Prayer Book you have greatly mistaken my sentiments. The Prayer Book ought to be widely & gratuitously distributed but not in such a manner as to interfere with the circulation of the Scriptures, & the cultivation of love & goodwill towards other denominations. I do not wish to see these Societies dissolved but I do wish to see them relinquish the name & object of Bible Societies & confine themselves to the distribution of the ac-

knowledge'd Standards of our Church, the *Liturgy* & the *Homilies*. A *Prayer Book & Homily Soc^y*, would more effectually spread the doctrines of our Church, than a *Bible & P. B. Soc^y* it would receive the support of all *consistent* Episcopalians & would interfere with no plan of Christian benevolence. Such a Soc^y has been established with great success in Great Britain, & its usefulness is evinc'd by the fact that in 5 years it distributed 338,000 Homilies in tracts & 37,000 Prayer Books. A similar Soc^y has lately been established in Maryland & the Bishop of that Diocese placed at its head. Indeed it is a remarkable fact that no *Bible & P. Book Soc^y* has been established in *any* Diocese in w^h the Bishop is friendly to the Bible Societies. Let it not however be supposed that these Dioceses are therefore indifferent to the diffusion of the Liturgy. In Virginia a 'Common Prayer Book & Tract Soc^y' has been established by the Convention. In Maryland we find the 'Prayer Book & Homily Society' & in the Eastern Diocese 'The Prayer Book & Tract Association of the Eastern Diocese.' Thus, Sir, we see that it is possible to distribute the Prayer Book without having recourse to such invidious & objectionable means as *Bible & Prayer Book Societies*.

"I have now, Sir, explained to you the reasons w^h induce me to refuse my support to the New York Bible & Prayer Book Soc^y. Although these reasons may fail of convincing you of the propriety of my conduct they will I hope lead you to change your opinion that no *Christian* or *Churchman* can withhold his patronage from that or similar institutions. I rely still more confidently on your charitable interpretation of my motives when I reflect that by joining the National Bible Institution you have yourself admitted the falsity of the principle on w^h your Soc^y is founded, & your disregard to its admonitions.

"When I find myself oppos'd to you, Sir, in sentiment I am led to distrust my own opinions, & to review them with redoubled caution; & if on the most rigid examination I am unable to detect their fallacy I rejoice in the conviction that error of judgment was not inconsistent with zeal for religion or attachment for the Church.

"That the Master in whose cause you have so diligently and successfully laboured may long continue to you his favour and protection, & finally bestow on you the reward of a good & faithful Servant is the sincere & fervent wish of

"Rev^d & dear Sir

"Your friend & Obd^t Serv^t

"WILLIAM JAY.

"BEDFORD, WEST CHESTER C^y Dec^r 1818.

"THE REV^d M^r LYELL"

Bishop Hobart took a keen interest in church architecture. It has been generally supposed that his strong views with regard to the position of the pulpit were the result of his visit to England. The following letter from Mr. McGeorge and the drawings accompanying it prove the contrary.

As a matter of ecclesiological interest we have reproduced the drawings for the pulpit and chancel.

“ OXFORD Dec^r 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 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 ”

1819.—The following drafts of the appeals and notices to be read in the churches within Trinity Parish are noteworthy, showing the Bishop's deep interest in his Indian missions, and especially that of Mr. Eleazer Williams to the Oneida Indians. These drafts are by Bishop Hobart and are dated New York, February 20, 1819.

“ We beg leave to present to the serious consideration of the public & particularly of the members of our respective congregations the case of Abraham Le Fort Commissary. He is the son of the Head Warrior of the Onondagas who was killed in the American service at the battle of Chippewa, & is qualified as far as respects natural good parts & pious & amiable dispositions, for acting as the religious Instructor of his countrymen. To fit him for this important work, it is necessary he should receive an education—but he is destitute of pecuniary means ;

to supply them this appeal is made to the humane & benevolent. Several denominations of Christians display much zeal & munificence in educating young men of various nations to act as Missionaries. It will be much to be lamented, if the only case of the kind presented to Episcopalians should not meet with their patronage.

"All sums subscribed shall be faithfully applied to the above pious & benevolent purpose."

"The unfortunate condition of the Indian tribes is justly lamented by the humane & benevolent, & various measures are prosecuting for introducing among them the arts of civilised life & the blessings of religion. It must be obvious that no persons are so well calculated for this purpose as native Indians, who acquainted with the language, & dispositions of their countrymen, & enjoying their confidence, will be able to exert a beneficial influence over them in relation both to their temporal & spiritual concerns. Mr. Eleazar Williams who is of Indian extraction & who has for some time successfully labored in the religious instruction of the Oneidas is now in this city with a young Indian chief who is desirous of rec'g an education for the purpose of acting as Religious instructor among his countrymen.

"He is the son of the Head warrior of the Onondagas, who was in the American service during the late war, & was killed at the battle of Chippewa. According to the usage of the Indians, he succeeds to the station of his Father, & thus as one of the Chiefs of the nation will possess considerable authority among them. He was instructed in the truths of Christianity in early life by Abraham Brandt, a Christian of the Mohawk nation, & more recently Mr. Eleazar Williams has superintended his instruction, & his earnest desire is to receive an education which may qualify for exercising the ministry among his countrymen, for which he is fitted by his habits & by his pious & amiable disposition. As he is only very imperfectly acquainted with the English language, his education will require some time & he is entirely destitute of the funds for defraying the necessary expenses. He is therefore compelled to make an appeal to the benevolence of the public, in the hope that those who commiserate the benighted & degraded state of his countrymen, will aid him in qualifying himself to extend among them the comforts of civilised life, & the unspeakable blessings of the Gospel of Christ.

"His interesting situation as the son of an Indian Chieftain who was killed in the service of the country at the head of the warriors of the six nations, gives him a still further claim to public patronage.

“Benefactions for this pious & benevolent purpose will be rec'd by the Rt Rev Bishop Hobart No 22 Vesey Street, or by Garrit H. Van Wagenen, Esq., No. Gold Street.”

Here is the draft of the letter the Bishop wrote to Mr. Williams :

“NEW YORK, May 11, 1819.

“DEAR SIR,

“I have reason to believe that by your visiting the Seneca Indians you may be instrumental in promoting their temporal welfare & their religious & moral improvement. In reference to those important objects it is my desire that you should visit them, & remain with them as long as you may deem your stay with them useful & as may be compatible with the paramount duties which you owe to the Oneidas with whom you are immediately connected. Express to the Oneidas my best wishes & prayers for them. I expect to visit them in August next & to consecrate their Church. Sometime previously it will be necessary that you should return to them from your mission to the West.

“I am

“Sincerely yrs

“J. H. HOBART

“MR. ELEAZAR WILLIAMS.’

The work of the Church upon the extreme western border of the State had been done with much energy by the Rev. Samuel Johnston, the Rev. William A. Clark, and the Rev. Deodatus Babcock.

Mr. Clark's letter shows the progress that had been made in less than two years :

“BUFFALO, June 1st, 1819.

“RT. REV^d & D^r SIR,

“Having an opportunity by Mr. Ogden I embrace it to write you concerning the state of the Church and of my own proceedings,—the Sunday after I left N. York I reached Batavia, and performed Divine service, but I found the Church even more depressed than I could have anticipated. The Vestry are in debt for what they have expended upon the building, about \$1000, considerable of this to Mr. Ellicott's clerks who have commenced prosecutions, probably with a

design and by his instigation to sell the Church on judgment and thus place it at his disposal,—and there is not enough of spirit and love of Episcopacy in Batavia to save the Church from this ignominious degradation, the people in this situation not being real Episcopalians are perfectly indifferent about the services of the Church, and now, Sir, after this sad account please give me your advice what I shall do, whether I shall continue to devote a part of my services to that place or direct them to some other where there may be more hope of success. Since my return I have performed service once every Sunday at the Rock and twice in Buffalo. Everything seems promising in each place, were it not for the embarrassment of the inhabitants. We are preparing to commence the building of a Chch and shall probably have it in a situation to meet in by Christmas.

“Mrs. Hobart will recollect the extraordinary nutts I mentioned to her brought from Sandusky. I have procured some for your plantation and if Mr. Ogden cannot take them shall send them by the next conveyance. Please make my respects to Mrs. H. and the rest of your good family.

“Yours &c.,

“WILLIAM A. CLARK.

“RT. REV^d. J. H. HOBART.”

The Revd. Richard F. Cadle was another of the Bishop's disciples. A pioneer missionary of the Church, he laid enduring foundations in what was then the new West. The vexed question of a marriage with a deceased wife's sister troubled him early in his ministry.

“GOSHEN, June 9th 1819.

“RIGHT REV. & DEAR SIR

“It would give me much satisfaction to receive, as often as it is convenient for you to give, your direction & counsel. The duties of the ministry I find to be arduous as the office is responsible—I feel my insufficiency, my need of instruction—I think sometimes if others were in my situation they would be more useful, which makes me concerned for myself & this congregation—but though little success has attended me so far, I know God has promised—the truth shall be blessed—& the seed now sown may at some future day spring up & bear abundant fruit.

“We have lately formed a Female Episcopal Miss^y Society agree-

ably to the recommendation of the New York Episcopal Miss^y Society. The sum raised by this society cannot but be small, but it will aid in promoting the interests of religion & our church.

“Would you please to give me your opinion on the question—is the marriage of a deceased wife’s sister unlawful? I have enquired the opinion of some, who considered it as strictly lawful, & I have seen a pamphlet designed to prove it incestuous, some of the reasons of which seem to me to have considerable weight. I wish to be settled on this subject, as, in case I should be called upon to marry any under these circumstances, I would not know what course to take.

“I remain

“Your’s

“with respect & affection

“RICH^d F. CADLE

“RIGHT REV BISHOP HOBART

“Would you please also mention what books are most necessary & proper for me to study in my preparation for priest’s orders?”

The following is the letter of the Bishop to the Rev. Seth Hart which we have already alluded to, referring to the curious statement of Mr. Clowes that no public notification had been made of his deposition :

“NEW-YORK, JUNE 14, 1819.

“REV & DEAR SIR,

“I have understood from you that several persons belonging to the congregation of Hempstead were desirous of knowing the causes of Mr. Clowes suspension. The same intimations have been made to me from various other quarters. I have therefore concluded to have the sentence of his suspension which is a public document printed for the information of those concerned, and I send to you some copies thereof.

“I have also been informed that the Rev Mr Clowes has expressed his surprise that the sentence of his suspension & the record of his trial were not made generally known. I must therefore request you to deliver some of the copies to Mr Clowes, & to inform him that he can procure more at the office of the Messrs Swords. You will also please to inform him that when any arrangements are made by

him or by others for printing the record of his trial, which would form a large volume, the original record shall be furnished by me for that purpose.

“ I am

“ Yrs very sincerely

“ J. H. HOBART

“ THE REV. MR. HART—”

The Rev. Henry U. Onderdonk, Rector of St. John's Church, Canandaigua, wrote to the Bishop of the financial embarrassment of that parish owing to certain failures and to the stringency of money. An execution in the hands of the sheriff had only been kept from publication by his vigorous efforts. He appealed to the Bishop for aid from Trinity Church. The manner in which relief came is told in this letter of Mr. Ogden, written in 1819, which proves what has often been said, that the Church in Western New York could not have prospered had it not been for the timely aid of this Corporation :

“ MY DEAR SIR,

“ I have written a letter to Mr. Harison containing a distinct and strong expression of my sentiments on the subject of the Church at Canandaigua.

“ Happening to learn from Mr. W. D. Blackwell that he had \$1500 which he was desirous to lend to T. C.—I proposed to Mr. H. that the gentlemen give their bond for this sum to Mr. Blackwell, and that the Church should guarantee it, to which Mr. B. consents. He wants, however, an immediate answer as his money is unemployed.

“ Remember me in your prayers for those who travel by land & water & believe me ever and everywhere,

“ Yours,

“ T. L. OGDEN.

“ 26 June

“ EP. HOBART.”

The discussion of the missionary work in the various parts of the United States, the appeals from Kentucky, Louisiana, and other Southwestern States, and the

trumpet call of Bishop Chase for the far West had made a deep impression. It was left to Philadelphia to take the first steps for an organization which was approved by the General Convention of 1820, and named the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

" PHILADELPHIA, August 26, 1819.

" RT, REVD SIR,

" The propriety of establishing a general missionary society in the United States under the direction of the Protestant Episcopal Church has for some time past occupied the attention of the Managers of the Missionary Society of Penn^a.

" Several circumstances have occurred to convince them, that such a measure would be attended with much benefit, & they cannot believe that any difficulties would present themselves which might not be overcome by zealous co-operation.

" A Committee has been appointed to lay the subject before the Rt. Rev^d, the Bishops of the different Churches in the Union, and if approved to adopt such measures as seem best calculated to effect the design.

" We ask your opinion, & shall be glad to find that you approve the object. Any observation which you will have the goodness to make touching the subject, & any advice you may give will be thankfully received.

" GEO. BOYD,

" Chairman of the Committee.

" Names of the Committee:

" REV^d JACKSON KEMPER,

" WILLIAM A. MUHLENBERG,

" JOHN B. WALLACE,

" JAMES MIXEN,

" GEORGE BOYD."

The Thanksgiving Proclamation for the year 1819 came very near not being issued on account of the Epidemic in New York. The virulence of the disease somewhat abating, the Governor finally decided to issue the ordinary Proclamation, and wrote accordingly to the Bishop :

" ALBANY, 28 October 1819.

" RIGHT REVEREND SIR

" In consequence of the existence of malignant fever in New York, I thought proper to postpone issuing a recommendation for a thanksgiving. This, however, I propose to do in a few days, and probably the beginning of next week. The day I contemplate is Wednesday the 22^d day of December

" I have the honour to be

" With the highest respect

" Your most Obed^t Serv^t

" DEWITT CLINTON

" THE RIGHT REVEREND

BISHOP HOBART "

This letter from the Rev. Dr. Harry Crosswell, Rector of Trinity Church, New Haven, refers to the sermon preached by Bishop White at the consecration of Dr. Brownell, and the address of a Special Committee of the Convention to Bishop Hobart. It shows the warm appreciation of the work done in Connecticut by Dr. Hobart, and the generous manner in which he gave his services.

" NEW HAVEN, Dec. 3, 1819.

" RIGHT REV. & DEAR SIR,

" I have the pleasure to forward agreeably to your request two dozen copies of Bishop White's sermon with the addresses. As a part of the edition is published for gratuitous distribution, you will not consider yourself indebted to any body for them. With regard to sentence in the address of which you speak, I have taken the liberty to retain it with a very slight alteration—you certainly undertook to discharge the Episcopal duties of this Diocese, *without any view to pecuniary compensation*—nor do I think that the comparatively small sum presented by the Trustees could be termed a compensation; for it was nothing more than a fair remuneration for your expenses. However, to remove all possible objection, I have substituted the word *interest*:—you had no view to any pecuniary interest, nor has any such interest been subserved. As to the address at large, you will believe me when I say, that it contains but a feeble expression of the high sense which I entertain of your personal character as well as of your public ministrations.

I hope it is all correctly printed, but amid the pressure of duty errors may have escaped me.

“ Bishop Brownell has commenced the Episcopal visitation, of the success I think we have little reason to doubt. He will visit New Haven next week when I will attend to the suggestion communicated by Mr. Jacocks. Mr. Gilbert has gone by Bishop Bowen’s invitation to South Carolina. I am convinced that it is altogether best. He is a fine young man, but his wife would never suffer him to be happy in a northern climate.

“ Pardon this hasty scrawl, and believe me to be,

“ With sentiments of the most cordial esteem,

“ Your friend & ob’ servt,

“ H. CROSWELL.

“ RT. REV. BP. HOBART.

“ Dec. 11th.

“ P. S.

“ Since writing the foregoing, which I postponed sending on account of a few days delay in publishing the pamphlet, I have rec^d yours of the 7th, and will inquire after some young man for the place you mention, though I am apprehensive that I shall not be able to find one. Bishop Brownell is now with me. His visitations thus far have been attended with favourable effects, and there is little doubt that he will fulfil our best anticipations. On all Church points he takes high and decided ground and seems to rejoice at the unanimity of the clergy and laity on the subject.”

1820.—A draft of the notice to be read in the Parish Church and its Chapels on Sunday Morning, January 16, 1820, is among the Hobart MSS. It was an appeal for funds to purchase books of instruction for the children of the Sunday-schools. In it the Bishop says :

“ The utility of Sunday Schools is in many respects apparent, particularly in bringing to public worship, on Sundays, children who would otherwise remain idle at home, or be wandering the streets; and in giving them religious instruction; and forming them to orderly and decent habits.”

This letter, one of several from the second Bishop of Maryland, reveals the orderly methods of Bishop Kemp

and the impulsive, careless methods of Bishop Hobart. It deals frankly with several matters of interest and shows the intimacy between the two Bishops.

"BALT^o Jan^{ry} 13, 1820.

"RT. REV^d & DEAR SIR,

"I am so much pleased to have a letter from you, that I do not mean to wait the return of Mr. Cox to New York to carry an answer. Without saying anything about what has passed we will return to the same affectionate and useful intercourse, that for many years existed between us. God knows we have enemies and opponents enough, & of course we ought to comfort and strengthen one another. As to the manuscript it is so long since I saw it that I have entirely forgotten the terms in which the conversion of Mr. Barnwell is described. The cast of enthusiasm given to the matter may well be ascribed to Mr. Campbell, and any change in the mode of expression might be quite allowable. I think I should not like the part reproducing my letters to be published unconnected with the rest, and if such alteration cannot be made to render the whole fit for the public eye, I would wish you to return the Letter & I will barely show it to some of my most confidential friends.

"I feel greatly indebted to you for your instrumentality in the late affair of settling a Bp. in Connecticut. It is of great consequence to keep the Episcopate correct & pure. And hitherto it stands as well as we could expect. In Virginia, indeed, there are few if any correct churchmen among the clergy, but the laity are a good deal disposed to grumble; and I believe our good friend Bp. Moore is very much worn out in Richmond. The congregation is composed of very different materials from those of the congregation of St. Stephen's in New York.

"Mr. H.' is trying hard to raise a party here, but I think he has mistaken his sphere of action, particularly with the laity.

"They may occasionally give a vote at a Convention, but whenever any great matter occurs in which the character of the Church is implicated great reliance I think may be placed upon the laymen of Maryland. Our vicinity, however, to Virginia is no advantage. You have no doubt seen a Letter addressed to *Ricardus*, D.D., Bp. of *Vignay* by *Sopater* of Berea.

"The clergy of Virginia are very angry about this Letter but the laity think it will do good.

“ Before I close this letter, I must say to you that you offend your friends & occasion great trouble for yourself from want of method in the management of your papers, your correspondence & your manuscripts. Let me beg of you to put your study in *order* & assign a place for every description of Papers. Set apart also a particular time for answering Letters & you will do more business & to much more satisfaction.

“ Your aff^{ce} Brother,

“ J^AS KEMP.”

As showing the variety of appeals made to him for his opinion and approval, there is a letter from Messrs. A. and J. W. Picket, January 18, 1820, soliciting the Bishop's approbation of *The Juvenile Spelling and Expositor*.

Mr. Floyd Smith wrote to the Bishop, July 20, asking his opinion as to the advisability of having collections in all the Churches in New York for the Bible and Common Prayer Book Society. This good man says :

“ The demand for Books is undiminished. Our hands are fettered, and the high hopes entertained of the usefulness of the Society nearly blasted. The solemn enquiry what can be done? has weighed heavily on the minds of many of us, and we think we cannot stand acquitted at the Bar of our own conscience, nor at that of a higher Tribunal, If we fail to make an effort to revive and reanimate our Society that shall be proportionate to its necessity.

“ This, among other Experiments has suggested itself to the Board, and in obedience to the Apostolick Injunction, ‘ Do nothing without the Bishop,’ they have Instructed me to ascertain your Sentiments on the Subject. Will you therefore have the goodness to take It into consideration, and give me the result thereof? ”

The earliest effort to Christianize the west coast of Africa was by the Rev. Thomas Thompson, who, in 1750, resigned the mission of Christ Church, Monmouth, New Jersey, to become a missionary to the negroes. He was fairly successful and through negroes educated by him, particularly Philip Quague, an excellent work was done for

many years. The design of sending negroes from America to the land of their fathers to form there a colony, and carry with them civilization and Christianity was entertained by many before the Revolution, notably Dr. Ezra Stiles and Dr. Samuel Hopkins.

Sierra Leone had been established in 1791 by Granville Sharp, William Wilberforce, and other benevolent gentlemen of England as a home for negroes from all parts of the world, but especially those in America who had remained loyal to the British Crown.

The Rev. Robert Finley, D.D., of New Jersey, and Mr. Ezra B. Caldwell, of Washington, were the prime movers in founding a Society for the colonisation upon the West Coast of Africa of a colony of free negroes who might wish to return to the land of their fathers.

Many men prominent in political and social life became members, among them Henry Clay, Daniel Webster, John Randolph, Bushrod Washington, Bishop Meade, Francis S. Key. The Society was organized in Washington on December 21, 1816. Mr. Samuel J. Mills, the suggester of the American Board of Foreign Missions, and Mr. Ebenezer Burgess were sent on an exploring tour to determine a suitable site. They sailed in November, 1817, and their report, upon which the Society founded Liberia, was made in the summer of 1818. Mr. Mills literally gave his life for this work, as he died on the homeward voyage. It was not until 1820 that the Society found itself in funds to commence operations.

The Government of the United States appropriated one hundred thousand dollars for the deportation to Africa of recaptured slaves. President Monroe in 1819 determined to send a ship with suitable agents, men and supplies, to establish a colony in Africa. With this movement the Colonisation Society combined its efforts. The

bark *Elizabeth* of three hundred tons was chartered by the United States, who appointed as its agents the Rev. Samuel Bacon and Mr. John P. Bankson. With them the Society associated Dr. Samuel A. Crozer. Goods and stores were provided by both the Society and the Government for the purchase of land and the use of the emigrants. It was while the *Elizabeth* was waiting to receive cargo at the foot of Rector Street that Mr. Bacon made his application to Bishop Hobart. The bark sailed February 6, 1820, with eighty-nine emigrants and a large quantity of tools, supplies, and stores, convoyed by the United States sloop-of-war *Cyane*. It reached Sierra Leone in March. The first settlement was made on the island of Sherbro which Mr. Burgess had recommended. This location proved very unhealthy, and within a few weeks the three agents and many of the colonists died. Others went to Fourah Bay and Sierra Leone. The disheartened remainder were finally rescued from their unpleasant surroundings by Captain Robert F. Stockton, of the United States armed schooner *Alligator* in 1821.

"NEW YORK, 20 Jan. 1820.

"RIGHT REV. SIR,

"Being now in such a state of readiness as to be able to say we shall doubtless sail in 6 or 8 days, & being desirous to carry with us a supply of prayer Books both for the use of the Church we have a prospect of forming amongst ourselves, & for those who may be reclaimed from heathen idolatry (for which purpose we pray God to bless our labours) I take the liberty of requesting the Prayer Book Society through you, to make us a donation of 150 or if convenient 200 Prayer Books. There are about 12 native Chiefs, Kings or Headmen on that part of the coast of Africa to which our attention is directed, whose friendship we wish to conciliate & for whose religious instruction we shall feel anxious, two or three of whom were educated in England & can read & speak & I believe write the English language, to all of whom I wish it to be in my power to present prayer books. If therefore it be possible, I beg you to procure from that Society about one

dozen Prayer Books, of larger size, & superior binding than those in the most common use. We shall also be obliged by any advice you may think proper to impart to us as well as for any countenance & encouragement you may give us now or at any future opportunity. So far as our Church is interested in this great undertaking we think we may calculate on your zealous cooperation. Should this request be complied with, any communication relative to it may find me at 6 Garden Street near the Post Office, or at No. 325 Bowery. I would gladly call & make a personal request, but felt doubtful whether your multiplied engagements would enable you to see me.

"I have the honour to be,

"Your obt humble serv^t."

"S. BACON."

"N. YORK 27 Jan. 1820.

"RIGHT REV. SIR,

"I acknowledge the receipt of a package of small Prayer Books (not marked as to quantity) and one dozen of extra Prayer Books for the African expedition. This last donation I have been informed is from yourself. To those gentlemen who have thus contributed for our supply, I beg leave, thro' you to tender our united thanks. In the name of those chiefs for whom the extra books are intended, I beg you to accept my acknowledgments. As these donations will probably excite replies on their parts & a request from them to be instructed in their contents, I shall take care to make a proper report of the same, if of sufficient importance; & shall take the liberty of saying that the Church whose Bishop has thus presented them with books will doubtless feel interested in sending them Gospel Preachers too.

"With respect I am,

"Your obt serv^t,

"SAMUEL BACON."

The pious hopes expressed by Mr. Clark, in his letter of June 1, 1819, that before long a church would be erected in Buffalo were fully realized, for Mr. Babcock, on July 25, wrote that the Church was nearly ready for consecration, and his letter was followed by this one from the Wardens:

"BUFFALO, Dec. 2d 1819.

"RIGHT REV. SIR,

"We have the satisfaction to have it in our power to inform you that we have erected a Church in our village and that it is now in every

respect completed ; and that it would be pleasing to us that it should be consecrated at as early a day as can be made convenient. On this account as well as on others we should be highly gratified by a visit from the Bishop as soon as is consistent with his other duties. You will confer a favour upon us by informing us when we may expect to be gratified by your attendance to consecrate the Church.

“ We remain, Right Rev. & Dear Sir,

“ Your obedient Servants,

“ CYRENIUS CHAPIN,

“ HENRY M. CAMPBELL.

} Wardens.”

The request to consecrate written by Bishop Hobart himself and duly signed by the Wardens and Vestrymen of St. Paul's is still preserved among the Bishop's manuscripts.

It was presented and read by the Senior Warden, Mr. Chapin :

“ We, the Wardens and Vestrymen of St. Paul's Church, in the village of Buffalo, County of Niagara & State of New York, do hereby appropriate the building erected by the congregation of the said Church to the worship of Almighty God, according to the Liturgy & offices of the Protes^t Epis^t Church in the United States of America ; & do hereby request the Rt. Rev. John Henry Hobart, Bishop of the Protes^t Epis^t Church in the State of New York to set apart and consecrate it accordingly.

“ CYRENIUS CHAPIN,

“ HENRY M. CAMPBELL

} Wardens

“ Buffalo, Feb. 24, 1820.

“ ELIAS RANSOM,

“ GEORGE WEED,

“ SMITH H. SALISBURY,

“ HENRY KIP,

“ JNO. J. CAMP,

“ SHELDON THOMPSON.”

The Bishop thus records the consecration in his Convention address :

"In the month of February I visited the Western part of the State; induced to this journey at this unfavourable season principally with a view to consecrate the Churches at Rochester and Buffalo, and to make arrangements with respect to the Branch Theological School which had been fixed at Geneva. On the 18th of the month I officiated at that place, and on the 20th consecrated the new church at Rochester, by the name of St. Luke's Church, and confirmed 10 persons. . . . And on the 25th consecrated a neat and commodious edifice on the banks of Lake Erie at Buffalo, by the name of St. Paul's Church. This is also comparatively a new village, having been settled but little more than twenty years; and I experienced high gratification in witnessing the spirited exertions of the congregation in the erection of their edifice. Confirmation was administered to about 20 persons."¹

The form of service which accompanies Mr. Hamersley's letter is that to be used whenever the Sovereign "touched" those afflicted with scrofula, which was in England known as the "King's Evil."

While the belief, or superstition, that the Sovereign could by his touch remove the taint of scrofula, dates from the time of Edward the Confessor, there appears to have been no special religious service for the ceremony until the reign of King Henry VII. Many thousand persons were in each reign "touched." From 1660 to 1682 it is said that ninety-two thousand persons were "touched."

The form here given is that in use in the the reign of Queen Anne. It must have been used in March, 1714, when among the two hundred unfortunate children and others who sought removal of the evil from their systems was the young Samuel Johnson, afterward the lexicographer and essayist.

"One of his earliest recollections was that of a stately lady in a diamond stomacher and a long black hood."

The practice ceased early in the Georgian period, al-

¹ P. 14, *Journal*, Diocese New York, 1821.

though Prince Charles Edward in 1745 claimed and exercised the right as lawful Sovereign.

At the "Healing" each person received a small gold "noble," which was hung by a ribbon around the neck.

"NEW YORK, June 14th, 1820.

"RESPECTED SIR,

"Agreeably to your request, I herewith send you a copy of the Ceremony of the Healing, transcribed (verbatim) from the family Bible in my father's possession. Should it in any degree serve to convey to you information with which you had been previously unacquainted, & in respect to any of the usages and forms of the Mother Church, I shall deem myself amply recompensed for the trifling trouble I may have incurred in this copy.

"Yours respectfully,

"ANDREW HAMERSLEY.

"RIGHT REVND BISHOP HOBART."

AT THE HEALING.

"Prayer :

"Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life through Jesus Christ our Lord.—*Amen.*

"The Holy Gospel is written in the 16th Chapter of St. Mark, beginning at 14th verse :

"Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe ; In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not harm them ; they shall lay their hands on the sick and they shall recover."

"So after the Lord had spoken these things, he was received up into heaven and sat on the right of God, and they went forth and

preached everywhere, the Lord working with them and confirming the word with signs following.'

"Let us pray.

"Lord, have mercy upon us.

"Christ, have mercy upon us.

"Lord, have mercy upon us.

"Our Father which art in heaven, &c.

"Then shall the infirm persons, one by one, be presented to the Queen, upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the chaplain that officiates, turning himself to Her Majesty, shall say these words following:

"God give a blessing to this work; and grant that these sick persons on whom the Queen lays her hands may recover through Jesus Christ, our Lord.

"After all have been presented, the chaplain shall say:

"Vers. O Lord, save thy servants.

"Response. Who put their trust in thee.

"Vers. Send help from thy holy place.

"Resp. And evermore mightily defend them.

"Vers. Help us, O God of our salvation.

"Resp. And for the glory of thy name, deliver us, and be merciful unto us sinners for thy name's sake.

"Vers. O Lord, hear our prayer.

"Resp. And let our cry come unto thee.

"These answers are to be made by those who come to be healed.

"Let us pray.

"O Almighty God, who art the giver of all health and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be showed upon these thy servants, that they being healed of their infirmities may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

"Then shall the chaplain, standing with his face toward them that come to be healed, say:

"The Almighty Lord who is a most strong tower to them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore your defence, and make you to know and feel, that there is no other name under

heaven given to man, in whom and through whom you may receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

“The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*”

“FINIS.”

The Fairfield Academy under the Rev. Daniel McDonald and with the aid granted by this Corporation was proving itself a necessity for the Church in Northern New York. This letter shows its progress :

“FAIRFIELD, 16th June, 1820.

“RT. REV. SIR,

“I was highly pleased to hear by Mr. Butler, of our village, that you still kept in mind the intention of visiting us at our Annual Exhibition of the Academy. That time will be on the first Wednesday of September next, happening on the 6th day of the month. On the two days preceding there will be a public examination of the students to attend which I should be much gratified to have you present.

“I hope you will find it convenient to hold a confirmation, there being some here that need that rite.

“The following students are on the Trinity Church foundation:

| | |
|------------------|----------------------------|
| “Messrs. Powers, | Salmon, |
| “Kellogg, | Bostwick, |
| “Hollister, | Gregory (from Auburn), and |
| “O. Smith, | J. A. Clark, of Manlius. |

“Henry Graves of Russia, designed for the Church, having a rich father, and being an only son, will finish his literary education at Schenectady. Powers, Kellogg, Hollister & Bostwick, together with Mr. Whipple the Assistant are reading Theology.

“It has not been customary hitherto to call upon the students who have finished their literary course, to appear as speakers on our days of exhibition, but it is now a question in my mind whether, seeing the Bishop is to be present I ought not to direct the Theological students to prepare themselves to speak: leaving it optional with you, Sir, when arrived here to excuse them or not. If I hear nothing from you on this subject I shall take it for granted that you require them to be pre-

pared. I shall give notice to the clergy within this vicinity that they may expect to meet their Bishop here on the first Wednesday of September next.

“ I am, Rt. Rev^d Sir,

“ With great Respect,

“ Your Humble Servant,

“ DANIEL McDONALD.

“ Rt. Rev^d Bp. HOBART.

“ I have put the following books into the Theological Library:

“ Family Bible, 7 numbers,

“ Butterworth's Concordance,

“ Campbell On Miracles,

“ Daubeny's Guide,

“ Bowden's 2 letters,

“ On Episcopacy,

“ Letters on Romish Conf.,

“ Bishop Hobart's Excellency of the Ch.,

“ One vol. of Journals,

“ Essays on Episcopacy,

“ Seabury's Sermons, 3 vols.

“ Prideaux, 4,

“ Barrow's Sermons, 2,

“ Horne On Ps., 2,

“ Apostolic Fathers,

“ Howe's Defence,

“ Simeon On Liturgy,

“ Festivals and Fasts,

“ On Confirmation,

“ Comp. to the Altar.

“ As you have a duplicate of Wall, we hope you will present the Library with the old copy. Every clergyman in the Diocese ought to give us a volume or two; for if the School does not stay here, I trust we shall have a diocesan one in the State.

“ D. McD.”

The contemplated visit of the Bishop was made to the great satisfaction of every one. His commendation of the work done there is hearty and sincere :

“ My visit to Fairfield afforded me an opportunity of becoming acquainted with the valuable services of the Rev. Mr. McDonald, the

Principal of the Academy in that village; particularly in his attention to the young men designed for holy orders who are there receiving their education. I should do injustice to him, if I did not bear testimony to his important qualifications for the station which he fills of Classical and Theological Instructor."¹

Under date of August 7, 1820, a Mr. D. Fraser, Senr., sends the Bishop a sketch of his own Biography, which is certainly a model of brevity, since all it says is as follows :

"The Right Reverend Dr John Henry Hobart,

"Bishop of the State of N. York.

"A Native of.....

"A Gentleman of handsome talents, who reflects Credit on his Dignified Station; as an able and orthodox Divine; and a good and fluent Speaker.

"He is a Benevolent Character.

"May the Episcopal Church always have such able Corinthian Pillars, to support its Rights and Doctrines."

The Bishop of Aberdeen, with whom Dr. Hobart afterwards had such pleasant personal relations during his stay in Scotland, wrote to his brother bishop the following cordial letter :

"ABERDEEN, 12th August 1820.

"RIGHT REVD & DEAR SIR,

"I gladly embrace the opportunity of a vessel going direct from hence to New York to return you personally those thanks of which I requested my brother at Forfar to make offer in my name, for the interesting communications which you had lately the goodness to send thro' his hands to the Scottish Bishops. They have all been perused by me, I assure you with singular satisfaction, & with a heart full of pious affection towards our worthy & zealous Brethren in the American Church: nor can any one, who has sincerely at heart the interests of pure & undefiled Religion, possibly view with indifference the rapid progress, which the Gospel of Xⁱ in its purest & most primitive form is

¹ P. 14, *Journal*, Diocese of New York, 1820.

making throughout the United States.—Your exertions in the good cause have long been known to, & duly appreciated by the Church in Scotland; & nothing could afford greater pleasure to me, as an humble individual of that Church, & I may safely venture to add, nothing could more gratify the Episcopal Church at large, than having the honour of occasionally corresponding with our venerable Brethren in America, & mutually communicating what may at any time seem interesting in ecclesiastical affairs.

“The bearer of this letter Cap^t Milne of the Brig Aurora seems now established as a regular trader & sails once or twice every year, between Aberdeen & N. York; and when your numerous & weighty avocations will admit of it, I should esteem it most highly, if you would favour me with a letter.

“That your valuable life may be long preserved to the Xtian Church at large, & to that portion of it in particular, over which you so worthily preside is the earnest & devout prayer of

“Right Revd. & dear Sir, your most faithful

“& affect^l Brother in X!

“W. SKINNER

“RT. REVD. BP. HOBART }
 &c., &c., &c.” }

In a subsequent chapter we shall give the history of the New York Theological Education Society. It was of this Society that Mr. Rufus King was elected one of the Vice-Presidents, which office he felt compelled to decline for reasons given in this letter:

“JAMAICA, L. I., 24 Oct^r 1820.

“DEAR SIR,

“I received last Evening, and carefully read over, the letter you so kindly did me the Honor to write to me: I wish that I had been earlier apprized of the proposed Plan of establishing a theological Seminary in this Diocese; and regret that it was not in my power to express unwillingness to be chosen one of the V. Presidents of the Society, before my name was placed in the Catalogue.

“I have not examined the Subject, and for this Reason, joined to a Disinclination to be engaged in a business not absolutely free from Difficulty I must beg leave to decline the Honor of the appointment, I entreat of you to find for me an Excuse for this Decision, which

shall leave wholly unimpaired the Esteem, Respect, and friendly consideration with which I am

“ D^r Sir

“ Your most ob^d & faithful Serv^t

“ RUFUS KING.

“ THE RIGHT REVEREND
B^p HOBART ”

The Kings have been so prominently identified with the Church and State in America that we feel it but due to them to say something in detail of Rufus King, and we have seen no better short notice of his public career than that which appeared in the New York *Evening Post* of March 30, 1901, which we here transcribe :

“The family was founded in this country by John King of Kent, England, who came to the New World about 1702, and settled in Boston, Mass. He married Mary Stowell, by whom he had several children. Of these, Richard, the eldest, was born in Boston in 1718, and from his early youth displayed singular vitality, ability, and versatility. He was a merchant, trader, speculator, soldier, farmer, and writer, in all of which callings he made his mark. After serving in the expedition against Louisburg, during the war with France, he moved to Scarborough, Me., which became the permanent home of himself and some of his descendants. He was twice married. His first wife, Isabella Bragdon, bore him three children, of whom Rufus, the eldest (1755), became the head of the New York house. Mary Black, his second wife, bore him five children, of whom William became the first Governor of the State of Maine, and Cyrus a noted Congressman from Massachusetts.

“Rufus was graduated at Harvard in 1777, and studied law with Theophilus Parsons, one of the leading jurists of that time. In the Revolution he was aide-de-camp to Gen. Glover, under Gen. Sullivan's command, and proved himself a brave and faithful soldier. Of his war experiences a thrilling story is extant. Young King, the General, and the officers were at breakfast, about a mile distant from Quaker Hill, where a lively cannonading was in progress. The meat had not been served when the General ordered King to ride over and ascertain how the engagement was going. The young officer shook his head sorrowfully at losing his morning meal, but nevertheless sprang from

his chair on hearing his commander's words, and ran to where his horse was standing. As he did so H. Sherbourne, another officer, slipped into his chair at the table, smiling at the departing aide-de-camp. King had scarcely mounted his horse when a stray cannon-ball entered the dining-tent and mangled Sherbourne's foot and ankle so badly that the leg had to be removed. Sherbourne recovered and was on warm terms of friendship with King for the rest of his life, but ever afterwards he claimed that King owed him leg and foot service, while King, on the other hand, invariably removed his hat and thanked Sherbourne for his courtesy in substituting his own leg for King's in the trying ordeal.

"In 1783 Rufus King was elected a member of the Massachusetts General Court, and in 1784 was made a delegate to the Continental Congress at Trenton, being returned in 1785 and 1786. He took a very busy part in the deliberations of that body, and was a member of several important committees. In 1787 he was a delegate from Massachusetts to the Philadelphia Convention which made the present Constitution of the republic. In this struggle, upon which depended the future of the young commonwealth, King was easily one of the great leaders. After the final draft had been made and the bill referred to the thirteen States for their several adoption, he was sent to Massachusetts by Congress to secure its passage by that State, which occurred in 1788. On March 31, 1786, he married Mary Alsop, daughter of John Alsop, a member of the First Continental Congress from New York, to which State he transferred his domicile, in 1789, shortly after Massachusetts had adopted the Constitution. He had been so busy with his political duties that he had had no time to make himself acquainted with the people of his new home. Great, therefore, was his surprise in the same year when they elected him to the New York Assembly, and greater still a few days after joining that body, when made their choice with Philip Schuyler for colleague as Senator from the Empire State to the First Congress of the nation.

"His elevation to the Senate disclosed to him the fact that he was as much respected in New York as in Massachusetts. His career at Washington was marked by ability and fidelity, as well as by infinite patience. He was always in his seat, and attended every session of the committees to which he belonged. He took a strong part in the important debates of the period, and was instrumental in shaping the course of legislation as well as the policy of the Government. Now that more than a century has elapsed, it is easy to see that he was one of the great men of that body, and that to him was due much of the welfare which the nation subsequently enjoyed. In 1796 he was chosen by

George Washington to be Minister to the Court of St. James, where he remained during the Administration of Adams and for two years of Jefferson's. Much work devolved upon the Minister at that time, more, in fact, than is the case to-day, but King, with characteristic industry, attended to every matter, great and small, working sometimes eighteen and twenty hours out of the twenty-four. He stood the strain for seven years, and then, finding that his health was giving way, he was relieved at his own request. Upon his return to New York he settled in Jamaica, L. I., where his mansion house was soon the centre of a large literary and political circle. Here for several years he led a studious but busy life, expressing himself with force upon the public questions which arose from year to year. In all of these utterances he was actuated by the sense of right, and frequently took issue with his own party. In 1813 he was again chosen by the Legislature of New York as Senator of the United States, and he was re-elected for the third time in 1820 nearly unanimously, only three votes dissenting. As early as 1785 he took strong grounds against slavery and its extension. He later stanchly advocated the plan of converting the proceeds of the sale of Government lands into a fund for the purpose of emancipating slaves or for their removal, as might be desired by the individual States. In 1825 he was again appointed Minister to England, where he was heartily welcomed, but after a few months he found that his declining strength was insufficient to meet the labors of the office, and, with the deep conscientiousness which marked his life, he resigned and returned home. He died in 1827, leaving five sons."

CHAPTER IX.

HOBART CORRESPONDENCE.

PART IV.—FROM THE YEAR 1821 TO THE BISHOP'S DEPARTURE FOR EUROPE.

Acrostic on the Bishop's Name—Hobart's Interest in the Indians—Abraham La Fort—Letter from the Stockbridge Indians—The Berrian MSS.—Letter of the Bishop to Dr. Berrian when on a Missionary Tour—Founding of Geneva College—Letter from Dr. McDonald and Dr. Orin Clark—Letter from Bishop Brownell—The "Family Prayer Book"—Application of Geneva College for a Charter—Letters from Bishop Hobart—Letter from the Rev. John Reed—Charter Granted to Geneva College—Attempt of Mr. Christian Bergh and Others to Found a Free Church—The Natchez District of the Diocese of Mississippi—Letter from Donald Malcolm—Consecration of St. Luke's Church, New York—Appeal from Milledgeville, Ga.—Appeal from Louisville, Ky.—Letter from Rev. Philander Chase—Application from William Hylton for Aid in Recovering Family Title and Estates—Letter from Dr. Jacob Mountain, Bishop of Quebec—Rev. Cave Jones Secures Position in Brooklyn Navy Yard, through Influence of Mr. Rufus King—Letter from Eleazer Williams on his Work among the Indians—Dr. Berrian's Account of his Trip through Canada with Bishop Hobart—Curious Letter from Bishop Mountain—Bishop Hobart's Poor Health—Letter from Dr. Berrian Announcing the Bishop's Return to New York—Drafts in the Bishop's Handwriting Giving: A Declaration of Faith against the Errors of the Church of Rome; An Account of the Consecration of St. Paul's Church, Buffalo, and of St. George's Church, Newburg.

ON New Year's Day, 1821, the Rev. Henry J. Feltus, the Rector of St. Stephen's Church, New York, an admirer of the Bishop, composed and sent him the following

"ACROSTIC

" I wish you happy, free from care your mind,
O r only for the Church to feel concern.
H ere while on earth in this your pleasure find
N or other hopes, nor other fears alarm.

" H is constant love that watch'd your early days,
 E ach *painful trying hour* shall still attend.
 N or doubt his faithfulness, tho' dark his ways,
 R esign *your cause* to him, and He 'll defend,
 Y our path shall thus be peaceful to the End.

" H ow great the trust!—to feed the Flock of God
 O 'er which the Holy Ghost has fix'd your care,
 B lest charge!—The Church He purchas'd with his Blood,
 A nd still her cause defend, and in her honor share
 R est in the Confidence of your Brethren here,
 T ill in that brighter world we all appear.

" H. J. F.

" Jan. 1, 1821 "

Bishop Hobart's regard for the Indians was displayed not only in his visits to their reservations but in efforts to educate some of them in Christian homes.

He placed in the family of the Rev. Samuel Fuller, a parish priest of primitive piety and great learning, a bright young Indian boy, Abraham La Fort, for whose education, the appeal made by the Bishop has already been given. After a course at Geneva College, in the Class of 1829, La Fort became a Catechist and teacher among his people at Onondaga. After some years of devotion to duty he grew indifferent to the Christian religion and sided with the Pagan party.

Shortly before his death on October 5, 1848, he sent a message to the Rev. Eleazer Williams, his old pastor, that he died in the belief of the Christian religion, and acknowledged the Lord Jesus Christ as his Saviour.¹ This letter written in a well-formed clerkly hand will be an

¹ Quoted by the Rev. Charles W. Hayes, p. 51, *Diocese of Western New York*, from p. 123, J. V. H. Clark's *Onondaga*.

evidence that the attempt was successful. It is given exactly as written :

“RENSELAERVILLE May 5th 1821.

“RIGHT REV. SIR,

“This morning the little opportunity I have at present I improve by writing to you a few lines. I long to see you, perhaps you would like to hear from me, and to know how I am. I go to school and learn to read and spell and sometimes at home I study geography. I hope I sha soon be able to speak and English very well. I hope to go my brethren in the widness and teach them good things. I am much please with study, and that I very much thank you that you sent me to school. I am great joy to God about my education. I find some good Books to read about Jesus Christ. I thank you to pray for me beside my own prayers, pray to God that he might pour down his holy spirit upon all our souls.

“Give my respects to all your family. One thing I thought I must mention to you. I shall go home in twenty-fifth of May to make visit to our countrymen a little while. I wish you to assistance for me. You please to write me as soon as you can, and This is latter from your Friend

“ABRAHAM LA FORT.

“RIGHT REV. JOHN H. HOBART,
“New York.”

It was the plan of the Government of the United States with the consent of the State of New York to open the Indian reservations in that State for settlement, and to remove the Indians to the reservation in Michigan Territory bordering on Green Bay. Mr. Williams seems to have been a potent factor in this attempt although that fact does not appear in contemporary correspondence. When this letter of the remnant of the Stockbridge Indians was written he was still the faithful Catechist without special ambitions or engaged in political jobbery.

“NEW STOCKBRIDGE, June 9th 1821.

“RIGHT REV. SIR,

“This is particularly to state to you that our tribe have all agreed to send messengers to meet with the Tribes in the Northwest Territory,

agreeable to an arrangement made with those Tribes last summer by Mr. Williams and his Oneida friends.

"We would further inform you that we as a tribe united with our brethren in a speech to those Tribes and received a friendly answer, brought by Mr. Williams.

"We would further inform you that we are expected by those heathen Tribes to visit and hold a general Council with them this season in union with our Brothers the Oneidas.

"Our object is to recommend perpetual peace among themselves & among both Red and White people.

"Also to recommend Civilization and the Christian Religion among that heathen people.

"We well know that those Tribes will expect us with a few of our brethren, the Oneidas. We have good reason to believe that Oneidas will not send unless your Missionary Mr. Williams goes as their leader.

"We have reason to expect that we may obtain from those tribes a fire place or Country which will be beneficial to our tribes.

"We are now nearly ready to send four of our principal young men on this great and important business.

"We have reason to hope we shall meet the blessings of Heaven, and by our Council be able to do much good for the glory and honour of our Common Saviour to a numerous population of Red people. Now, Right Rev. Sir, our request is that for the above mentioned reasons you give your consent and approbation that your Missionary, Mr. Williams go with us.

"Remain Rev. Sir, your friends and children.

"We shall expect an answer as soon as is convenient.

"HENDRICK AUPAUMENT,

"JACOB KONKAPOT,

"ABNER W. HENDRICK,

"SOLOMON U. HENDRICK.

"RIGHT REV. BISHOP."

The Berrian MSS., which were in the custody of the Very Rev. Dean Hoffman, and by whose courtesy we have been able to examine them, contain many interesting letters between Bishop Hobart and Dr. Berrian. The following one gives an account of one of the Bishop's missionary tours :

“ ALLEGHANY COUNTY,

Aug. 20, 1821.

“ MY DEAR FRIEND :

“ I have travelled for some days past thro' a country comparatively newly settled and very mountainous, so that we suffered not a little from the badness of the roads, and the heat of the weather. Yesterday I officiated at Angelica, the county town, near which Capt. Church resides with whom we lodged. To-day we had a most tremendous ride thro' a country in which 5 years ago there was not a settler and now there are only a few scattered settlers. The stumps and the stones and the roots of trees prevented us from travelling but little more than two miles an hour, and that at the risk of breaking or oversetting our carriage. We are now going north into Ontario County where we shall have good roads and a cultivated country. I shall be anxious to hear how you all are. Remember me to Onderdonk and all friends. Yesterday was only the second time that the Episcopal service was performed in Angelica. Mr. Phelps officiated there once several years ago. How much we have lost from not having a sufficient number of missionaries.

“ Truly and affectionately yours,

“ J. H. HOBART.”¹

While to Bishop Hobart must be given much credit for seeing the necessity of a College under Church auspices in Western New York, and using his great influence to accomplish that purpose, the exertions of the earnest Dr. Orin Clark of Geneva and the accomplished Dr. McDonald, scholar and theologian, are not to be forgotten. Their well-matured plan, which was substantially carried out, is given in this letter :

“ GENEVA, 13 Decr 1821.

“ RT. REV. SIR,

“ We take the liberty of communicating to you our views relative to a college in this place. The necessity of having one West of Clinton is obvious, and some other place will soon advance pretences to it if we do not. We shall say nothing to a person as well acquainted with the West as you are, relative to our claims founded on local

¹ No. 67, Berrian MSS.

circumstances. But the necessity of *our* having a College is pressing. A College gives great weight and influence to that Denomination that has it, and manages it well. We could educate more young men and better in a College than in an Academy, because it would be popular and possessed of better Discipline. Such is the charm of a Diploma to a youth that he will ever prefer a Col: to an Aca^d: Hence some will leave us. A Diploma, like an oath in Disputes, cuts off all controversy, and the professor is admitted by the world as competent without further examination. But what is worthy of deep attention in Ecc^l concerns is this; He that goes to College must, & thinks he must, proceed through regularly; he that is a member of an Academy thinks himself at liberty to study as much as he pleases & no more. Hence a College is *indispensably* necessary to us if we mean to have a *learned* clergy.

“\$50,000 exclusive of Aca^d Buildings and lot will be required by the Regents before they will permit us to exercise Coll. functions; to obtain this sum to the satisfaction of the Regents we propose:

“1st. To get the Regents to accept of the Sherred Professorship as a part of required fund, if acceded to by the Trustees of Th: School, which is 10000.

“2. We hope Trinity Church would in case we could obtain a charter, convert her Donation into an Annuity which would count 11000 more.

“3. We would hope to have another professorship here; 10000 more making \$31,000. We think that 9,000 could be filled with subscriptions of Lands and some lands perhaps might be obtained from the State, and 10000 the remainder must be solicited through the country secured on property where the principal was not paid down.

“The Professors in the Theol: sch: might be officers in the College. Thus the President might receive the stipend from Trin. Ch: There might be a Professor of Divinity as in N. Haven; and the Professor of Ecc^l: Hist: might be prof of Languages and History generally—The prof of Divinity might also be prof of Logic & Rhetorick.

“We press & think there is more need of pressure upon this point of a College from this consideration; without flattery we think that the whole weight of the Theo Branch here rests upon you, Sir; You are its author and supporter; But what guaranty have we of your life, of the good will of your successor, or of the favourable views of other States towards us after your exertions shall have ceased by the course of nature? But if we had a College with the proper professors sanctioned by the Trustees of the Theo: School we should be safe, and always have the means of educating young men ourselves. Party feel-

ing could do little mischief to a College; but might destroy a Br. Th. School.

"This winter seems to present a combination of favourable circumstances for us to apply—Mr. Verplanck is in the Legislature; no application of this kind is pending. The census is recent by which the importance of this Western world is fresh in the minds of all; and the West is favourable to the majority in politics.

"Our friends here are decidedly for making an application this winter. Col. Troup thinks there will be no difficulty in obtaining a Charter. There will probably be difficulties in Obtaining the Charter *as we want it*. We want it to be our own; but the property given must secure the Control of it. We hope to hear from you soon touching this point; in the meantime we shall open communication with Mr. Verplanck, with whom we trust you will consult & wish us to do so.

"The Legal course of procedure in the actual application is pointed out in the Statutes, but we wish to have the thing well understood by the Church before we move, that there may be unity in motion.

"We are with great respect & obedience,

"Your much obliged and dutiful Presbyters,

"D. McDONALD,

"ORIN CLARK.

"RT. REV. BP. HOBART,

"New York."

1822.—In the following familiar epistle the Bishop of Connecticut touches upon several matters of interest.

"NEW HAVEN, Jan^y 2, 1822.

"RT. REV. AND DEAR SIR,

"I have sent the Library of the Seminary to N. York by the Packet *Paragon*, Capt. Curtis, which sailed on Saturday evening last. It was not thought best to take the shelves of the Library to put the books in; as they would not have held one-quarter of the number, and the nails would have spoiled them for future use. Some cheap boxes were bought at the merchants and the Bookshelves were sold to a Carpenter. The Books were sent to the care of the Rev. Mr. Feltus who has doubtless received them before this time.

"Bishop White has kindly consented to write the notes upon the

alterations from the English Book which have been introduced into our book of Common Prayer for my contemplated Family Prayer Book.

"I should be glad to receive any aid from you which you may find it convenient to afford; either by way of advice; or by notes of your own; or such as you may think proper to select for any part of the work.

"As you have been pleased to express your appreciation of my design, I should be obliged to you for two or three lines to that effect to publish in my Prospectus. I have made a similar request of the other Bishops, and have this day received the recommendation of Bp. White.

"I can hardly reconcile myself to the idea of our proposed journey to the South. The thought of the cold rides and the crossing of the great rivers amidst the broken ice seems to me formidable as I sit snugly in my study. If, however, you think it necessary for me to accompany you I shall hold myself bound to do so; though I shall wish to defer it till February is considerably advanced.

"Should it be your intention to put Mr. Richmond's services in requisition, he had perhaps better be informed of it as soon as convenient, that he may make arrangements for the supply of his Church in his absence. Does Mr. Reed accept his appointment? And does he conclude to go to the South? Have you commenced your solicitations anew in New York?

"I cannot forbear to express my perfect satisfaction with the result of our proceedings in New York. I do believe that everything relative to the Seminary will now go on as harmoniously and prosperously as the nature of such an institution will admit, and all the anxiety and trouble which I have felt on this subject I consider as trifling in comparison of the result which such a state of things has Providentially produced.

"In much haste, though with perfect respect & esteem,

"I remain,

"Your Friend & Brother,

"T. C. BROWNELL.

"RT. REV^d Bp. HOBART."

The proposed southern journey by the Bishops was not taken as the Rev. John Croes became the agent to solicit funds for the Seminary. The Rev. Dr. John Reed of

Poughkeepsie had also been appointed as a solicitor of subscriptions. The Family Prayer Book appeared in 1823 and was acceptable to the Church. It passed through several editions.

In January, 1822, the Trustees of the Geneva Academy petitioned the Regents of the University for a College Charter. Bishop Hobart wrote to Lieutenant-Governor Tayler, Chancellor of the Board of Regents, March 13, as follows:

“DEAR SIR,

“I hope you will permit me respectfully to call your attention to an application from Geneva for a College. I understand there is a similar one from Ithaca (for a Methodist College) and may not both be granted on the principle, that whenever a denomination of Christians raise funds to a certain amount for a College, it is expedient to grant them a Charter. Would not the security that this would give to every denomination as it respects its influence in literary instruction, the impartiality which this would discover, the removal of all causes of jealousy, and the competition which would thus be excited among the various Colleges for public patronage more than counterbalance any disadvantage, which might arise from the multiplication of Colleges, and after all those only would be eminent which were deserving, and degrees would be intimated¹ according to the character of the College which conferred them.

“The establishment of a branch of the theological school of our Church at Geneva leads to an earnest wish that the powers of a College may be granted to the Academy there.

“Union College and Hamilton are *de facto* under Presbyterian influence, and subservient to Presbyterian views in a great measure.

“All that the Church would wish is an opportunity to employ her means as she may think proper for the advancement of literature and religion, having of course no objection to the same opportunity being enjoyed by others.

“May I presume, Sir, that you will give these suggestions an indulgent consideration. And believe me to be with great respect,

“Your obedient friend and servant,

“J. H. HOBART.”

¹ Estimated? The letter is given *literatim et verbatim* as found in the Pamphlet.

Bishop Hobart wrote soon after to Dr. McDonald a letter in which he said :

“ The moment I heard it¹ I took all the measures in my power to promote its success and addressed letters to several of the Regents. You who know how much I have thought, and how much I have planned and laboured for this object can readily conceive my delight at seeing it thus far accomplished, sooner indeed than I could have expected. Providence has favored us. I am the more gratified as I have found it difficult to make the Clergy and others in this quarter feel as I have felt on the subject.²”

The Rev. John Reed, a frequent correspondent of the Bishop, always wrote to him in the frankest manner possible; his letters are therefore worthy of consideration as revealing not only his own feelings, but under-currents of those times which it is hard to realize to-day.

He thus writes to the Bishop relating to the reorganization of the Seminary, March 16, 1822 :

“ The school is but just organized—the funds are not collected and an income is not ascertained. If considerable appropriations are now made and a deficit should happen it would damp and retard every thing. And hence however desirable to begin strong, it is wisdom to begin as we can hold out. Another thing. I judge from your letter that much prudence and caution will be necessary with the general board in reference to the branch school.

“ I presume if we are patient and prudent in exhibiting the arguments in favour of the branch two or three professorships may be permanently established by the general board which will establish it forever. But if the matter be driven I am fearful it might fail because I fear that some might be disposed to construe the thing into a measure of interest of this diocese. These are my present impressions. Perhaps I might have different views had I the happiness of a conversation with you.

¹ The forwarding of the application to Albany.

² Pp. 9, 10, 11, *Some Historical Notes Connected with the Origin of Geneva College*. Utica : H. H. Curtiss, printer, 1849. Pp. 22.

“This had better be *tricy nos.*”

“You very justly express an interest respecting the school at Geneva. I view it of vast importance to your diocese in particular. It must be a matter self-evident that a school there would add more to the strength, honour and increase of the church in this state than even the general school. If at all well managed it will make that rich and extensive wilderness blossom as a rose, and during your life at least there can be no fear of low church principles taught there to corrupt the peace of the church. I therefore view that branch as of all importance to this diocese. But you are aware of caution here for the present. It appears that we should at present plead only for the endowment of 2 or 3 professors as soon as convenient.

“But there is another light in which [the school is to be viewed, in as important relation as even the one in the city. The interior navigation will soon bring all the Episcopalians of the western states to educate their young candidates there. The Canadas must soon in all human probability constitute a part of the U. S. A. In such case the School at Geneva will be as important to the union in general as that at New York, for it will have water communication to a greater extent of country. I shall write to Doc McDonnald soon not in a discouraging manner, nor shall I say any thing I have to you but endeavour to strengthen his hands as far as I can. I shall see you, God willing, at the Convention. In the mean time I am yours most sin^r.”

“JOHN REED.”

The passage of the preliminary charter for Geneva College is announced in these letters of Dr. Lacey, of St. Peter's Church, Albany, and Judge Duer. The College did not actually go into operation until 1825 when Dr. McDonald became President.

“ALB. 10 April, 1822.

“RT. REV. SIR,

“The Regents have this moment decided (5 against 3) to grant the Geneva petition on consideration that the Corporation raise a fund that shall produce an annual income of 4000 dols. So I trust we shall have an Episcopal College in the State of N. York.

“Yours with very great respect,

“W^m B. LACEY.

“BISHOP HOBART.”

"ALBANY, April 11th 1822.

"DEAR SIR,

"I have the gratification of informing you that the Regents last evening accepted the Report for incorporating the Geneva and Ithaca Colleges. The votes were five to two exclusive of the Lieut Gov^r who presided as Chancellor of the University. It was however determined to require each institution to secure funds within the three years which shall actually produce an income of \$4000 annually.

"From the best information I can collect I am induced to believe that the Ithaca College will not be able to comply with this requisition.

"I received your favour by Mr. Verplanck, and had previously written to Mr. Williams, but that gentleman was unable to attend.

"I am, Dear Sir,

"Very respectfully & truly,

"Your obedient servant

"W. A. DUER.

"THE BISHOP."

The attempt of Mr. Christian Bergh, a wealthy ship-builder, father of our great philanthropist, Henry Bergh, and others to found a "Free Church" seems to have been entirely overlooked in any history of the Free Church movement in New York. Evidently the money desired could not be obtained, and the Churchmen of the East Side who did not live near St. Stephen's Church were obliged to wait two years until All Saints' Church was founded, although without free seats.

"NEW YORK, 12 April, 1822.

"RT. REV. SIR,

"As you were pleased to express your favourable sentiments & good wishes towards the plan of a free Church on a former occasion, will you have the goodness to read to the Congregation in which you shall officiate on next Sunday the following notice, accompanied with such remarks & recommendations as you shall see proper to annex?

"In behalf of the Building Committee,

"Your ob^t Serv^t,"

"C. BERGH."

"For the benefit of those who may not have seen the public notification, the Congregation are informed that it is designed to erect in

the Eastern part of the City, a Free Episcopal Church, that is a Church which shall *in all points* be organized exactly as the other Episcopal Churches with the single exception that none of the Pews shall be either sold or rented, but all shall be retained free without the least reserve, for the use of all who shall be induced to attend.

"In order to effect this benevolent purpose, especially desirable in the neighbourhood, where it is designed; several individuals have engaged to erect the building; at least so far as to have it enclosed, with a dependence on the Benevolence of their fellow Christians & especially their fellow Episcopalians. In order to defray the expences in erecting the building, a subscription is opened to ascertain the am^t of contributions; but no payment will be demanded until the building shall be enclosed.

"A Suitable Spot of ground is already procured in a very eligible situation, and the work will soon be commenced & proceed without delay. Several benevolent individuals have volunteered their services for the purpose of soliciting contributions, the members of the congregation may therefore expect to be shortly call^d on.

"Should however any be unavoidably overlooked; all who feel disposed to aid the design, which promises to be so highly beneficial to the community in various points of view, will have an opportunity of contributing by depositing at the Savings Bank, where an Account will be opened for the benefit of the Free Church."

The "Natchez district," with other portions of West Florida, had been seized upon by the Spanish Government in 1779, in gross violation of the treaty of 1763 between Great Britain and France, which gave to the conquering nation that territory. In 1795, by the treaty of Madrid, it was ceded by Spain to the United States, and final possession given in 1798. The Rev. Adam Cloud, from Delaware, came to St. Catherine's Creek, near Natchez, in 1792. Exercising his ministry during the Spanish domination brought upon him persecution. He removed and did not return until 1816. This letter describes the condition of affairs immediately before and after the arrival of Mr. Pilmore, who had been assistant to Bishop Kemp, in Baltimore. On May 17, 1826, the Diocese of Mississippi was

organized in Trinity Church, Natchez. Four clergymen were present. It was admitted into union with the General Convention November 10, 1826.

“NATCHEZ 13th April, 1822.

“REV^d & DEAR SIR,

“Presuming that every information relative to the progress of our Antient & excellent church will be acceptable to you, my dear Sir, I take the liberty of addressing you this letter on the state of the church in this part of the country.

“I left home in January last and arrived at New Orleans about the fifth of February, where I remain over two Sabbaths. How shall I express my feelings, at witnessing the almost total inattention to the solemnities of that holy day. The Presbyterian church closed entirely. The Episcopal Church opened but once of a Sunday, & very thinly attended, and I was informed oftentimes not opened at all for a month. Mr. Hull is not much liked or *respected*. In many parts of the town business going on as on a week-day, & billiard Tables open in the most public manner & every other amusement countenanced as at any other time.

“As I was going to spend some months at Natchez (which is 300 miles up the Mississippi) I hoped that I should find a better state of Society there. On my arrival in this place, among the first inquiries that I made was relative to what churches were established here, and to my surprise as well as sorrow I found that no Episcopal Church had ever been attempted in this place. I found a Roman Catholic & Presbyterian, Methodist & Baptist churches. I attended them all & found them generally but thinly attended, although there is entirely a different state of Society here. The Sabbath is very strictly observed and the greatest order prevails.

“I made several inquiries for Episcopal families, with a determination to consult them on the propriety and prospect of establishing a church. I found but few in the place and was told that the people were mostly Presbyterians and not friendly to the Church.

“As the preachers here are by no means interesting or popular, I was perswaded that if some of our interesting young clergymen from the Northward would come here, that a Church would soon spring up and flourish, and I had several times determined to sit down and address you on the subject, knowing your great zeal and indefatigable¹ exertions for the progress and spread of the Gospel & particularly

¹ Indefatigable? The word in text follows MS.

through that evangelical Church in which you are so much and so usefully engaged.

"But how shall I now express my happiness to have witness'd in so short a time, and so very unexpectedly, my fondest wishes actually realised. To-morrow will be the fourth Sunday that the Rev^d Mr. Pilmore (a young gentleman from Baltimore, I believe) has preached here, and you, my dear Sir, will hardly believe me, that an Episcopal Church is fully established & by far the most numerous congregation in the flourishing & important section of our country. I now find that the most wealthy and respectable part of the community are attached to the Church. The country around Natchez is covered by wealthy and highly respectable planters with numerous families and the Court House (where Mr. Pilmore preaches at present) on Sunday is surrounded by splendid carriages &c., and as much splendour and stile is witnessed as at any time at Grace, Trinity or St. Paul's.

"Such has been the Progress of the Church here that several meetings have been held & committees appointed to raise money to build a church, and carry the whole into immediate effect. So great is the zeal of the people that in two days after the subscription was out upwards of Eight thousand Dolls was subscribed and more than a dozen lots of ground gratuitously offered. Mr. Pilmore is really one of the most interesting young men I ever met with & is completely idolised by the people here. I will close this letter which I hope will be acceptable to you Rev^d friend, by copying a short passage from a highly usefull Journal printed in this place which I presume you would see at Mr. Coleman's: 'We cannot close our remarks on this subject without adverting to the deep and rich strain of pulpit eloquence which Mr. Pilmore pour'd upon the minds of several successive audiences. His elocution is impressive and commanding, his diction dignified and classic; with a peculiar power of arresting the attention which we have seldom felt. We have felt the Powers of his masterly mind more than once, and have never left the House without feeling wiser and better than when we entered.'

"With my most sincere wishes and prayers for your continual health, long life & happiness,

"I remain, Rev^d & dear Sir,

"Yours affectionately,

"DONALD MALCOLM."

In the Convention address for 1822, Bishop Hobart says :

"On Ascension Day, the 16th of May I consecrated to the service of Almighty God, the new Church of St. Luke's in the city of New York, having the pleasure on this occasion of the attendance and participation in the services of the Right Rev. Bishop Brownell, of Connecticut. This Church is situated in that part of the city which is called Greenwich. The building is a neat and commodious edifice of moderate dimensions.

"The desk, the pulpit, and the chancel are constructed with great judgment and taste; the chancel is so elevated in front of the former that the congregation may see with convenience all the services performed there.

"The congregation of St. Luke's was organised about two years since, and has been gradually increasing under the services of its Rector from thirty families to more than double that number. The lay gentlemen who associated for the building of this Church deserve great credit for their zealous and persevering exertions; and it is much to be desired that their example should be imitated by others; and that new churches might thus be erected in other parts of the city where they are much needed."¹

The request to consecrate is among the Hobart correspondence.

"We, the Wardens & Vestrymen of St. Luke's Church in the City of New York, do hereby appropriate & devote the building erected by the Congregation of the said Church to the honour & worship of Almighty God according to the Liturgy & uses of the Protes^t Epis^t Church in the United States of America; & do hereby request the Rt. Rev. John Henry Hobart, Bishop of the Protes^t Episcopal Church in the State of New York to consecrate and set it apart accordingly.

"NEW YORK,

"May 16, 1822.

| | |
|---------------------------------|--------------------------|
| "CLEMENT C. MOORE | } Church w ^{ds} |
| "EDWARD N. COX | |
| "FLOYD SMITH | |
| "D. A. CUSHMAN | |
| "GEORGE COGGILL | |
| "HENRY RITTER | |
| "JAMES N. WELLS | |
| "ANDREW BACKUS | |
| "THO ^s CONSTANTINE." | |

¹ P. 16, *Journal*, Diocese of New York, 1822.

The stories of the vast wealth of Trinity Church had spread far and wide, as this letter shows. Upon what the "intelligent gentleman" based his information cannot be known, and to what act he referred is equally difficult to conjecture as none affecting the Church in the State or city was passed at that time. The quiet confidence of this letter is quaint and amusing to those who know the circumstances of the case :

" MILLEDGEVILLE, GEO.: 12th June, 1822.

" SIR,

" Sometime in the year 1808 I was informed by an intelligent gentleman from N. York, whilst speaking of the Protestant Episcopal Church of America in N. York, that the funds of the Church were so great as to induce the legislature to pass an act to reduce them by requiring those with whom the funds were entrusted, to build churches on proper application being made, in any part of the United States where members of the episcopal Church may reside.

" The object of which I was informed, was by reducing the funds thereby to lessen the weight which the Church held in political affairs.

" In consequence of this information I address'd a letter to your late Predecessor, Bishop Moore, who answered me so :

" ' That the funds of the Church were so completely occupied at that time in consequence of the numerous applications made by eastern brethren, he was not able to reciprocate my wishes ; but that so soon as the funds were sufficiently recussitated¹ I would attended.'

" The Bishop died, soon after, and so the matter has rested.

" Having now a favorable opportunity, by Mr. Jos^h Washburn, merchant of this place, and formerly a resident of your city, and an episcopalian too ; I address you as being the head of the Church, on the same subject, for and in behalf of myself and the episcopalians of this place and its vicinity, most respectfully soliciting you to build a Church at Milledgeville and in such Style as will comport with the dignity of the place, as well as to provide us a clergyman of profound learning and true piety with a family, if possible, yet affable, pleasant and cheerful in his manners as all good Christians ought to be, an agreeable person and above an animated and good delivery. There are a sufficient number of Episcopalians in, and contiguous to this

¹ Resuscitated?

place to support a Clergyman & family handsomely, independent of the Rent of the Pews. Ground is already provided by the Legislature for every denomination of Christians.

“Should you conclude to erect a Church or place of public worship at Milledgeville, you will of course provide agents to superintend and manage the affairs of the building and afterwards regulate the affairs of the Church, permit me to name Col. Abner Hammond, Secy of the State ; George R. Clayton, Treasurer ; Edw^d Cary, Cashier of the State Branch Bank ; and Daniel Sturges, Sr. General of the State of Georgia.

“I should be extremely glad to hear from you, by the return of Mr. Washburn on this subject, and am, Sir,

“Your Mo^t respectful and very hum^{ble} : servant,

“DANIEL STURGES.”

While there had been many churchmen in Kentucky in other portions of the State, and several clergymen like the Rev. Mr. Sebastian, the Rev. James Moore, and others in Lexington, no previous steps had been taken to organize a congregation in Louisville. Afterward the zeal of the Rev. George T. Chapman brought about the organization of a Diocese, and the election and consecration of the Rev. Benjamin Bosworth Smith, subsequently Presiding Bishop.

No answer seems to have been made to the following appeal :

“TO THE RECTOR, WARDEN AND VESTRY OF THE CORPORATION OF TRINITY CHURCH IN THE CITY OF NEW YORK :

“The Petition of the Committee of Management of the Protestant Episcopal Church about to be erected at Louisville in Kentucky, respectfully sheweth

“That your Petitioners, in common with a considerable number of Episcopalians, subscribers to said Church and others, resident in the Town and neighbourhood of Louisville aforesaid, having long regretted that the want of a place of worship in which they might attend to their public religious duties in the manner to which they have been heretofore accustomed, and seeing that numbers have been, and are continuing to

be weaned from the Church in which they received their early religious impressions, from the want of such a place of Worship, have associated themselves together for the purpose of building and supporting a Protestant Episcopal Church in Louisville aforesaid, as will appear by the printed document annexed hereto.

“That from the rapidly increasing population of this Town, your Petitioners are induced to build said Church upon a scale somewhat larger than would be otherwise necessary; which will augment the expense of their undertaking.

“That from the best calculation your Petitioners can make there will be a deficiency of about six thousand dollars in the means they may possess for the completion of the object they have in view; which will cause their Church to remain for a long time in an unfinished, and perhaps in a useless state, unless they can obtain some help from their liberal and well disposed Brethren in other parts of the Union.

“Your Petitioners, therefore, humbly pray that your respectable Corporation will be pleased to afford them such assistance, by Donation or otherwise as your wisdom and discretion may direct; which will be gratefully acknowledged by your Petitioners and their Constituents.

“Signed on behalf of the Committee,

“ P. B. ORMSBY,

“ Ch^{mn} ”

(Printed on third page of sheet.)

“ PROTESTANT EPISCOPAL CHURCH.

“ At a meeting of EPISCOPALIANS and others, resident in the town and neighborhood of Louisville held at the Washington Hall in said town on Friday, the 31st of May, 1822, pursuant to public notice, for the purpose of considering and adopting the most efficient means of establishing and supporting an Episcopal Church in said town,

“ On motion made and seconded, JOHN BUSTARD was called to the Chair, and Samuel Dickinson appointed Secretary.

“ The following resolutions were adopted:—

“ 1. *Resolved*, That it is expedient and desirable to erect in this town a Protestant Episcopal Church, in conformity with the Protestant Episcopal Church of the United States of America.

“ 2. That a Committee of management consisting of seven persons

be appointed to transact the general business relative to said Church, until a vestry shall be regularly elected, and that it shall be the particular duty of this Committee to obtain and collect donations and subscriptions for the purpose of defraying the expense of building and furnishing said Church, to keep a record of all their proceedings, to transmit copies of the proceedings of this meeting generally to the Rt. Rev'd the Bishops and Corporations of the Protestant Episcopal Church throughout the Union, respectfully requesting such assistance and co-operation as they may respectively be able to bestow; and particularly to correspond with the Rt. Rev'd Bishops White of Philadelphia, and Hobert of New York, on the subject of providing a suitable clergyman for this Church.

"3. That said Committee of management shall be composed of the following persons, viz.: Peter B. Ormsby, Dennis Fitzhugh, Samuel Churchill, James Hughes, William L. Thompson, Richard Barns, and William H. Atkinson.

"4. That the Committee of Management shall have power to call meetings of the subscribers whenever they may deem it expedient.

"5. That Books of subscription for a building fund for said Church be now opened, and the individuals present be respectfully requested to subscribe; and that the said Books be delivered to the aforesaid Committee, for the purpose of procuring subscriptions generally.

"6. That all persons subscribing as aforesaid shall be allowed to bid off a Pew or Pews at the sale of the Pews of said Church, and the Amount of their subscription shall be respectively allowed in payment or part payment thereof; provided that the said Pews shall not be sold for a less sum than shall be fixed upon by the Vestry, according to the circumstances of the funds of, and demands against, said Church.

"7. That the Secretary of this meeting be requested to deliver a copy of the proceedings hereof to the Committee of management to be entered on their record.

"8. That the Editors of The Morning Post, The Public Advertiser, and The Kentucky Herald, be respectfully requested to give one insertion of the proceedings of this meeting in their respective papers.

"JOHN BUSTARD, Chairman."

"Mr. Bustard having left the Chair—On motion made and seconded, it was unanimously Resolved, That the thanks of this meeting be given to John Bustard, Esq., for his able and impartial conduct in the chair.

"Attest: SAML. DICKINSON, *Secretary*."

(Written on same page.)

“ ESTIMATE.

| | |
|---|-----------|
| “ Building and finishing the Church..... | \$16,000 |
| “ Amo ^t subscribed, about..... | \$5000 |
| “ Further subscriptions anticipated. 1500 | |
| “ Proceeds of the sale of Pews, (deducting the amo ^t of such subscriptions as are probably intended in part payment of Pews) estimated at..... | 3500 |
| | 10,000 |
| “ Deficiency..... | \$6,000 ” |

Superscription: “To the Rector, Wardens & Vestry of the Corporation of Trinity Church, New York.”

“ LOUISVILLE, KENTUCKY, 20th June, 1822.

“ RT. REV^d. SIR,

“The Committee of Management of the Protestant Episcopal Church intended to be erected at Louisville, Ky., agreeably to the instructions contained in the annexed resolutions, transmit to you a copy of the proceedings of the Meeting establishing said Church, and have added thereto a probable statement of the expense of building the same, and of the means of Meeting that expense. In the present stage of our progress it is impossible to make the statement exact, but the Committee believe that the annexed will not be far from the truth.

“It may not be improper to state that from the rapid increase of population in this Town, and from a prospect of its continuance, it is contemplated to make the dimensions of the Church somewhat larger than would otherwise be required; and this of course will increase the expense; and should we not succeed in obtaining some assistance from our Brethren abroad, it is to be apprehended that our building will for a long time remain in an unfinished state, or that we shall find ourselves in the unpleasant alternative of remaining in debt.

“We have seen in this Town the Roman Catholics, the Methodists, the Presbyterians, and now, the Babbtists successively erect their Churches:—whilst the Episcopalians from one cause or other have hitherto failed. However, from the active exertions of those who wish to promote our views here, we have, under divine providence, the greatest hope of success.

“Our intentions are to begin, and we trust, that through the blessing of God, we shall be enabled to finish.

"It is become the duty of this Committee, respectfully to ask of you such assistance toward the completion of this great work, as you may be able to give, by taking up collections, or otherwise: this duty they perform with pleasure and they feel confident, that at least the application will not be received unkindly.

"The Committee enclose a petition to the Corporation of Trinity Church, which they respectfully request you will present to that Body; and they ask your kind offices in the promotion of its success.

"It is also the duty of this Committee to address you on the subject of providing a suitable clergyman for this intended Church. This is a subject of vital importance to us from the competition of other sects, from the infant state of our Church, and from the effect it will have upon the future revenue of our Church.

"You will see from these considerations that it is advisable our Minister should be pious, eloquent, and affable. The compensation we shall be able to give him will be, in the first instance, moderate; as it will, till the Pews are fully appropriated depend chiefly on voluntary contributions; when the Pews shall be so appropriated, which will be accomplished in a very considerable degree, by the agency of such a minister as we describe, we have no doubt that the remuneration he will receive will be ample; and, in the mean time, we do not hesitate to say, 'that the labourer will have his hire.' You will see by the printed resolutions that we have also to address Bishop White on this subject:—with deference we suggest the propriety of a communication with him and trust that under God, your joint exertions will procure us such a man as may build up this infant Church, and crown our humble endeavours with the desired success.

"We are, R^t Rev^d Sir, with great respect,

"Your ob^t Ser^{ts},

"on behalf of the Committee,

"P. B. ORMSEY, Ch^m,"

On the third page are the printed resolutions and written estimate of cost as in petition to the Vestry.

The letter is addressed:

"The RT. REV.^d JOHN H. HOBART,

"Bishop of New York,

"New York."

It is postmarked:

"LOUISVILLE 20 June—

"Paid 50."

Bishop Chase in this letter, written in 1822, shows his wish to serve all those under his spiritual care.

He finally obtained a small grant from the General Government for a schoolmaster, and much good was done among the Wyandotts.

“ WORTHINGTON, OHIO.

“ TO BISHOP HOBART.

“ RIGHT REV. AND DEAR SIR,

“ I am anxious to be of some service to the Tribe of the Wyandott Indians, who live at Upper Sandusky in this State, about 50 miles to the North of this place. A young man (whose mother is of that nation), about 20 years old is receiving his education at my house. I have had much conversation with him, and some with his Father, (when up there) on the subject of introducing our Liturgy among them, and appointing the said young man, William Walker as a schoolmaster and Catechist. It is their opinion that, although the Methodists have gained a partial station in the tribe, yet they being under *their* mode entirely cut off from the benefits of Devotion in public prayer, the Indians would prefer the Church on acc^t of our prescript form could they be made to understand it.

“ To learn them English, tho' they are desirous of acquiring that language is a tedious process; and would require more time than could be spent. To translate all the prayers would be under our present circumstances impracticable, if not hazardous to their purity considering the low ebb at which the present state of learning is generally reconed. What then can be done ?

“ To solve this question I have thought of troubling you, Dear Sir, for advice. You have in your Diocess, the Church at Oneida similarly situated. Pray be so good as to inform me how, & in what manner the Liturgy is performed among them? Is it translated into the Mohawk Language, all or in part? And as to the Epistles & Gospels; also the Lessons; are they read in Eg^h or in Mohawk? Any information, you 'll be pleased to give me will be gratefully received. Some of the Wyandotts understand Mohawk tolerably well; and could they hear the prayers read in that language William thinks they could in some considerable degree understand them. Would you not have the goodness to send me a few copies of anything relating to the Liturgy of our Church in that language? I will endeavour to do what is practicable for the benefit of primitive Religion among these our Red

Brethren, of whose benighted condition it is my duty to have a compassionate concern.

"My son has said so many things in praise of you and of our good brethren in N. York, that I should do violence to the best feelings of my heart, did I not endeavour to return you and them my grateful acknowledgments.

"May the Good God reward you sevenfold in his choicest blessings!

"I wish you would write me a long letter. It would comfort me in my present isolated state, more than anything I could name. Believe me, Sir, my situation as it respects this world is not the most pleasant. But my deprivations are *pro ecclesia Dei*, and this consideration is quite a consolation to me.

"Ever most sincerely & affectionately,

"Your Friend & Brother,

"PHI^R CHASE."

William Hylton, of Jamaica, W. I., writes the Bishop several letters, in 1822, respecting

"the *legal* requisite proofs of the pedigree of my venerated father Ralph Hylton, deceased 1754 or 55, & *his marriage* with Mehetabel, second Daughter of David Lawrence, 'of Lawrence's Neck' near Flushing on Long Island, and *their issue* as entered in his Family Bible shewing his descent from '*Henry, Baron of Hylton Castle by his 2d Son Robert*' whose father dyed at Michael Grove, Sussex, anno 1656"

and goes on to ask the Bishop to ascertain what year his father died in New York, saying,

"If no other proof can be had, his Tomb Stone, if left in old Trinity Church Yard may be yet standing a little distant *west* of the large gate, formerly you went into the Church by."

The monument above referred to is still standing in Trinity Churchyard. The stone is on the easterly side of the churchyard, between the south entrance and the Watts monument. It bears the following inscription :

"Here Lies the Body of Ralph Hylton Who Departed This Life The 12th of April 1753 Aged 42 Years."

Alongside of this headstone is another. Part of it is broken off so that the inscription is now incomplete. It reads :

“ — Lyes — Body of —table Hylton Who Departed This Life Sept 2, 1761, Aged 9 Years. Sleep Lovely Babe & Take Thy Peaceful Rest. God Call'd Thee Early Because He Tought It Best.”

In all probability the partly effaced Christian name stands for “Mehetable” and the young girl was, possibly, the daughter of Ralph Hylton.

There appears to be no mention of Ralph Hylton in any historical work upon New York in the eighteenth century ; nor have we found any record of his marriage. As a matter of interest it may be noted that Mehetabel Lawrence was the granddaughter of Abraham Redwood who built and endowed the Redwood Library in Newport, Rhode Island.

1823.—Dr. Jacob Mountain, the first Bishop of Quebec, was another of the Canadian Bishops who formed a friendship with Bishop Hobart. He writes him :

“QUEBEC 31 March 1823.

“I have very often had ‘compunctious visitings,’ my right reverend & dear brother, for having neglected to thank you for the Pamphlets which, thro’ your great kindness, I met at Chief Justice Powell’s at York, in the summer of 1820. I beg you to be assured that I was much gratified by so pleasing an attention, & had every disposition to express my thanks for it: but I was then on my Visitation, & so entirely occupied by its duties, of the extent of which in so young a Country, you can scarcely, I think, form an idea, that I allowed myself to defer my acknowledgements; & after I got home, arrears of ordinary business, & many other matters with which I must not trouble you, prolonged a delay, of which I began to be so ashamed, that I lost the courage necessary to apologize for it.

“The most undeserved proof of indulgence which you have given me, by the hands of Mr. Arnold, has placed me in a situation which I find it difficult to express: I am more humbled than ever, by the sense

of my former neglect; & yet am made prouder than before, by this second unmerited distinction. Pray believe me to be unaffectedly thankful.

“I see with heart-felt satisfaction the value of your labours, my right reverend brother, & sincerely hope that they will be followed, not only by that future reward which no worldly obstacles can impede, but, by your immediate experience of their beneficial effects.

“I would not approach you without some offering in return, of little worth as it would be, if I could find a Copy of my last Charge to my Clergy; but it appears that I have not one left.

“I shall be truly glad to avail myself of any opportunity that may offer (no impossible case) of cultivating your acquaintance; &, venturing to presume that you will place no impediment in the way, I announce myself as a Candidate for the honour of being called

“Your faithful friend
 “& servant,
 “J. QUEBEC.”

In Part Second of this History we mentioned the fact that the Rev. Cave Jones had been appointed a Chaplain in the Navy and Principal of the Naval Seminary at Brooklyn, which appointment he held till his death in 1829. The following letter shows us through whose influence Mr. Jones secured this post.

“JAMAICA QUEENS Ap. 1. 1823.

“DEAR SIR

“I received this evening your letter of yesterday, enclosed in a letter from the Rev. H. U. Onderdonk of Brookline.

“It affords me great satisfaction on all occasions to shew my respectful deference for your Recommendation; and I should cheerfully do so, in reference to Mr. Onderdonk, had I not, in the course of the last week, written a letter to the Secretary of the Navy, in favour of the appointment of the reverend Cave Jones to the Chaplaincy of the Navy Yard at Brookline.

“with the highest respect & Regards

“I remain D^r Sir

“yr ob. & faithful Serv^t

“RUFUS KING

“RT REVD. BP. HOBART.”

May 8, 1823, Mr. Edward R. Jones writes to the Bishop asking him to furnish him with "an Inscription for the Wall Plate, I intend to erect in Trinity Church to the memory of my beloved father."

The following long letter from the Apostle to the Indians, Mr. Eleazer Williams, gives a description of his work :

"GREEN-BAY, 15th May 1823.

"RIGHT REV. FATHER,

"Since my last of 12th Dec. the affairs of the Mission have continued much in the same situation. Or rather the people here both civil & military outwardly appear more & more attentive to religion and morality. On the second Sunday in January I commenced to labor constantly, alternatively with the citizens and military which has thus far been continued with little relaxation.

"I think, Right Rev. Father, you would be highly pleased to hear the service of our holy Church so well responded, by these novices in the wildness, as well as the pleasure & satisfaction, with which they exercise this Christian duty. We are however very much in want of a quantity of prayer Books, as few of the people are supplied, and not unfrequently five or six make use of the same Book.

"The French inhabitants of this place, tho' Roman Catholics, are nevertheless well disposed towards us, and the most distinguished characters of them, being such as understand English, have frequently attended our service. They express a great desire that the service might be performed in their own language—three or four copies of the french Prayer Books, which I brought with me from N. York have been distributed among them and accepted with Joy. Thirty or forty more might be usefully distributed among these people.

"I can only say of my Brethren here, that they are still disposed to receive my instruction and are anxiously expecting us to receive their Children for education. A site has been selected for their Agricultural village, and the Grand Chief & some of his particular friends have already settled and commenced laboring. I cannot but hope that something may be done by the Christian public, to encourage these unhappy sons of the forest in their good beginning. About twenty families of the Indians from the state of New York came on last season, and it is expected that more will be here this.

“Both the citizens and military are very desirous of seeing our Right Rev. Father here. They say that nothing could possibly have so great an effect to establish firmly the good of the Episcopal church in this place as a visit from the worthy Bishop of the state of New York. I hope Right Rev. Father, will find an opportunity to gratify this friendly people.

“Right Rev. Father, it may perhaps be thought that I have deviated from the proper functions belonging to the rank which I hold in the Church, in as much as I have been compelled to deliver Sermons, part of the time my own composition, and the other part, selections.

“Whether this will be looked upon as a fault in me under my peculiar circumstances, or for the good of the Church, I leave for your decision. Tho’ as it is generally maintained by Divines of our Church the *reading of the service* is of greater consequence than preaching, I cannot believe I shall be censured. I now feel the want of proper authority to administer the ordinances, and extremely regret that I did not receive it at the time I anticipated, which was just before I left Oneida, when I expected you to have been there,—though I nevertheless feel myself still unworthy so sacred & responsible an office.

“Considering these things and the wish of the people here, and the welfare of the Church and Christianity among the heathen, could you not make us a visit the ensuing summer? Such a visit to ‘these ends of the Earth’ could be effected with little time and expense, and could not be viewed by the friends of missions with indifference. If such a visit could be received from you, it is believed that several might be prepared for confirmation both among the whites & half-breeds.

“Mr. Ellis, the bearer of this, the young man, whom I have repeatedly mentioned to you has labored the season past, with me, and taught a school for whites, half-breeds & Indians, and discharged his duty to the satisfaction of the parents as well as myself.

“I now send him to New York, as the bearer of my address to the Christian public upon which I am in hopes to receive Donations for the use of the mission. He is instructed (before circulating it) to present it to you, for your concurrence, which I cannot but hope will be cheerfully given.

“If I mistake not, some encouragement was given that a part of my salary would be continued to me here. This I think could with propriety be done by you, when it is considered the enormous expense

I have been at for the benefit of the Oneidas. I have borne the expenses of Mr. Ellis, transportation, board & clothing for the year past.

"Any publications of your own or others which may be at your command would be very acceptable to me. By Mr. Ellis will be a good opportunity to send.

"Considering our peculiar situation may I not before concluding suggest to you the propriety of giving to Mr. Ellis the order of Deacon or empower him to Baptize. At least I think he should be appointed Catechist & lay-reader, and the former if possible.

"I hope you will give me your unreserved opinion respecting the manner of my officiating.

"Please to remember me kindly to your Lady & family.

"I am, Right Rev. Father,

"your most dutiful Son,

"ELEAZER WILLIAMS.

"RIGHT REV. BISHOP HOBART."

These two letters from Dr. Berrian to his wife give an interesting account of the trip he took with Bishop Hobart through the Canadas:

"PLATTSBURGH,

"Aug. 11, 1823.

"MY DEAR JANE:

"In my other letter which though written several days before has probably reached you at the same time as this, you may perceive that after leaving the steamboat my journey was not particularly pleasant. But from Whitehall it has been enchanting. The lake for forty-five miles as far as Crown Point is like a river, very narrow, sudden in its windings, and infinitely varied in the appearance of its shores, sometimes with meadows fringed with trees, at others with bold and precipitous rocks and others with the sides of woody mountains, which retreat from it for miles and after rising to a sufficient height for grandeur, are overtopped with the more distant and loftier peaks of others. Whatever can contribute to the picturesque in the mere wildness of nature is found here at every turn, together with spots here and there so attractive by cultivation and places rendered interesting by the events of the Revolutionary war and the military occurrences of a more recent date. Sometimes we were nearly encircled by lofty ranges of mountains, the Green Mountains to the South and East, the Willsborough to the West and others unknown to us to the North.

In many points from their bold and varied outline they were more striking than the Catskills. In one or two parts of the lake the scenery is decidedly finer than any on the North River, more diversified, expanded and sublime.

"Plattsburgh is charmingly situated with many of the objects already noticed in view. I have seldom seen anything more glorious than the prospect here at the setting sun.

"The Bishop preached here yesterday morning in the Presbyterian meeting house, and I in the afternoon. There is a novelty at the least in the circumstance.

"Your affectionate Husband,
"WILLIAM BERRIAN."¹

A letter dated August 13th describes the journey from Plattsburgh by land to Montreal through Chazy, Champlain, Odell Town, Lachine, and La Prairie.

"The total change as soon as we entered Canada in language, costume and manners produced the most agreeable effect on our minds; on the Bishop's from novelty, and on mine from association. The beauty of some parts is inexpressible and particularly the whole vicinity of Montreal. The description, however, must remain for future letters or many conversations. We must, if we live, see it together. This afternoon we drove with Mr. Charles Ogden and Lieut. Creighton who have been very attentive to us, and this evening we sail in the steamboat for Quebec.

"Your affectionate husband,
"WILLIAM BERRIAN."²

The following letter is amusing as showing how little, after all, was known about the American Church by even so careful a student as Dr. Jacob Mountain :

"DEAR SIR,

"I am desired by my father the Bishop, to request that, if it is agreeable to yourself, you will favour our Congregation with a sermon in the forenoon of to-morrow. They will probably expect to hear you, from its being generally known that you are here, & it has never occurred before that they have had an opportunity of hearing a Bishop except their own.

¹ Berrian MSS.

² *Ibid.*

"I do not know whether the Bishops of your Church wear lawn sleeves in preaching: you will have the goodness perhaps to inform me whether you are in want of an officiating habit, & we will supply you as well as we can, if you will take the trouble to call upon me on your way to Church, about 20 m. before eleven.

"Mr. Berriann perhaps will be prevailed upon to preach in the afternoon.

"As Dr. Mills & myself, in the ordinary course of duty, each preach 3 times on the Sunday we are glad of some occasional relief, independently of the consideration of gratifying the Congregation by variety.

"I remain, dear Sir

"with very sincere respect

"Your faithful humble serv^t

"G. MOUNTAIN

"THE RIGHT REV. BISHOP HOBART."

The benefit which all his friends hoped the Bishop would derive from the visit to Canada appears to have been very short lived. It soon, therefore, became apparent that a more extended rest, such as an ocean voyage would give, was necessary, and the trip through the Canadas was brought to a conclusion. Dr. Berriann writes to his wife in regard to the Bishop's health.

"STEAMBOAT,

"LAKE CHAMPLAIN,

"Aug. 25, 1823.

"MY DEAR JANE:

"The Bishop has had a return of his intermittent fever with the bilious character of his late attack. It came on the first day after we left Quebec and you may judge of my anxiety and distress when it first occurred at a little place nearly 30 miles from any good physician and more than 500 miles from home. To-day is his third turn. The journey was on our way most delightful, but on every account I am anxious to be at home, and if you would be in New York to meet me I should be glad of it. I have not received a line from you and have felt no small uneasiness.

"Your affectionate husband,

"WILLIAM BERRIAN."¹

¹ Berriann MSS.

We will close our review of the correspondence of this period with the transcription of three short papers from several drafts in the Bishop's writing, all undated, but which belong to about this time.

The first is a Declaration of Faith to be made in regard to the errors of the Church of Rome.

"The Subscriber, in consequence of peculiar circumstances deems it his duty to state that with respect to the errors of the Church of Rome he unequivocally and in all respects holds the same opinions as are expressed by the Protest Epis^l Church in the United States of America in her articles, and particularly in the 6th Article, the 14th Article, in the 19th Article, in the 22nd Article, in the 24th Article, in the 25th Article, in the 28th Article, in the 30th Article, in the 31st Article, in the 32nd Article, neither has he in conversation or teaching designedly inculcated or advocated the errors therein specified."

The second is an account of the Consecration of St. Paul's Church, Buffalo. It is evident from this and other drafts that the Bishop was in the habit of furnishing the Press with accounts of some of his public functions, and also with extracts from his sermons and addresses.

On the occasion of the consecration of St. Paul's Church, Buffalo, the notice reads in part :

"On Sunday last, the 25th inst a new Church erected in this village was consecrated to the worship of Almighty God by the Rt. Rev Bishop Hobart by the name of St. Paul's Church. It is a neat & commodious edifice with a tower & spire in the Gothic style. The erection of this building during the present period of pecuniary depression reflects much credit on the enterprise & liberality of those concerned in it. And it must be a source of pleasure to every pious & benevolent mind to see a Christian temple raising its spire on the banks of Lake Erie, where little more than twenty years since, only the inhabitants of the wilderness roamed. In this pleasing prospect our brethren on the sea board may see the fruit in some measure of their pious & benevolent exertions in sending among us Missionaries; & we are satisfied that the continuance & extension of Missionary labors through the destitute settlements of our country, would be followed by results equally gratifying, in the establishment of Christian congregations,

& in the erection of Churches from which would be dispensed the light & blessings of that holy religion which is not more essential to the spiritual & eternal than to the present happiness of man."

The third extract is from a sermon, evidently the one preached at the consecration of St. George's Church, Newburg. This edifice was begun in 1816, and consecrated by Bishop Hobart November 10, 1819.

"We have obtained the following extract from the sermon delivered on this occasion by the Bishop:

"But a short time since there were only a few families of our Church in this town scarcely sufficient to form a worshipping assembly. No one of those individuals however sanguine could have anticipated the present auspicious state of things. A respectable congregation now meet stately for worship. The memorials of the Redeemer's mercy and grace which at first were celebrated by only three or four communicants are now rec'd by 10 or 12 times that number—and this day witnesses the consecration to Almighty God of this substantial & commodious edifice.

"I am satisfied that you will join me in ascribing under divine blessing much of the credit of your spiritual prosperity as well as of the erection of this building to that servant of the Lord who with singular zeal & industry has laboured among you.¹

"While he faithfully ministered to your spiritual edification he has incited you to the pious resolution of building a temple to the Lord, has animated you under every discouragement, & devoted a large share of his time & his exertions to providing means for erecting it, to the superintendence of the work. Still, without your liberality & your zeal & perseverance, his attention & diligence would have been ineffectual. Your joint exertions are now rewarded in the completion thro' many discouragements & difficulties of an edifice which while it reflects credit on those who immediately contributed to the erection of it is an ornament to this flourishing town & which therefore should be viewed with pleasure by all its inhabitants."

The Bishop did not fill in the date in the note referring to Mr. Brown's beginning of his ministry at Newburg. It was in 1816.

¹ The Rev. John Brown, who took charge of this congregation in ———.

CHAPTER X.

BISHOP HOBART AND THEOLOGICAL EDUCATION.

Trinity Parish the Mother of Theological Education—Early Interest of Bishop Hobart in Training Men for the Ministry—"The Protestant Episcopal Society"—Purchase of Property at Short Hills, New Jersey—Dangers of an Unlearned Ministry—Efforts Made by Bishop Hobart, Dr. Gadsden, and Others to Found a Theological Seminary—Bishop Hobart Issues Prospectus for a Grammar School and Theological Seminary—Advocates its Foundation at Springfield—General Convention of 1814—Resolution Offered by Dr. Gadsden—That the Convention Take into Consideration the Institution of a Theological Seminary—It is Defeated—Resolution Passed by House of Bishops Referring the Consideration of a Seminary to each Diocese—Dr. Gadsden and Others Persevere in their Plans for a General Theological Seminary—General Convention of 1817—Pledges and Promises of Money and Land Secured by Bishop Hobart for a Seminary—Resolutions Offered by Dr. Gadsden Accepted—The Immediate Establishment of a General Institution Having the Support of the Whole Church Recommended—Bishop Hobart Gives at Length his Views on a Theological Seminary—Advocates its Foundation in the City of New York—Committee on Organization Formed—Hobart Supports the Plan—His Address to Diocesan Convention—Professors Appointed—Mr. Moore's Offer of Sixty-Two Lots in Greenwich Village Accepted—Seminary Opens in 1819—With Six Students—In a Room in Gallery of St. Paul's Church—Then in St. John's Chapel—Afterwards in a Room of a Student on Broadway and Cedar Street—Apathy of Bishop Hobart—Resignation of Dr. Jarvis—Differences between Bishop Hobart and the Professors—Diocesan Seminary of Virginia Established at Alexandria—General Convention of 1820—Removal of the General Theological Seminary to New Haven—The Reason Alleged that if New York Had a General Theological Seminary she would be Deprived of a Diocesan Seminary—Board of Trustees for Seminary at New Haven Created—Diocese of Connecticut Accepts the Trust—Hobart Maintains that New York has Reserved her Right to Found a Diocesan Seminary—Argues against the General Convention Legislating for a Theological Seminary—Advocates the Formation of a Seminary for the Diocese of New York—And the Formation of a "Protestant Episcopal Theological Educational Society"—This Society was to Establish Theological Schools in the City of New York and a Country Branch School in the Northern or Western Part of the State—These Views Set forth in a Pastoral and in Address to Diocesan Convention of 1820—Convention Acts Favorably—Founds the "Protestant Episcopal Theological Education Society in the State of New York"—Constitution Adopted—Board of Managers Appointed—Chief Divinity School to be in City of New York with a Branch at Geneva—Trinity Parish Consents to its Grant to Fairfield Being Trans-

ferred to Geneva—Professors for School at Geneva Appointed—School Opens June 11, 1821—Bequest of Jacob Sherred—Bequest Claimed by the General Theological Seminary—Opinions of Counsel are that New York School alone is Entitled to Bequest—Bishop Hobart Expresses his Views in Address to Diocesan Convention—Suggests the Amalgamation of the Two Seminaries—Convention Appoints a Committee to Consider Amalgamation—Report of Committee Favors Consolidation—Report Adopted—General Convention of 1821—The Whole Matter Referred to a Special Joint Committee—Committee Reports Recommending a Constitution for a General Theological Seminary and Locating it Permanently in the City of New York—Report Adopted and Constitution Approved by Both Houses—New Board of Seminary Meets in Trinity Church, December 18, 1821—Transfer of Property Made to the New Institution—And Professors Appointed—Order of Service Drawn Up by Mr. John Pintard—Inaugural Address by Bishop Hobart in Trinity Church on Opening of New Seminary—Seminary Opens its First Session in Trinity School—Letters from Mr. John Pintard—Location and Description of the Seminary Buildings—Summary of the Influence of Bishop Hobart and Trinity Parish on Theological Education.

WHILE the Bishop is crossing the seas to visit Europe we may take time to review his attitude towards education in general, his foundation of what is now Hobart College and also of the General Theological Seminary, as well as the almost inexplicable stand he took in opposition to Bishop Chase, who advocated with so much zeal and self-denial the claims of what was then considered the far West to have the means to provide for the theological education of its own men, as well as for the nurture of its own children in a religious and churchly training. These inquiries into the origin of our educational institutions are in no sense a digression, since it must be remembered that Trinity Parish is their real mother. From her sprung the parent institution, "The Protestant Episcopal Society."¹ From this institution were developed both Hobart College and the General Theological Seminary.

The interest taken by Bishop Hobart in the training of young men for the ministry was shown at a very early period; for soon after he came to New York it was his

¹ The full title is "The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York." It was founded in 1802, and incorporated in 1839. See Part II., p. 183, of this History.

pleasure to guide and direct those desirous of acquiring the elements of theology. His biographer mentions the personal regard which Dr. Hobart had for him, and the manner in which he aided him in his studies.¹

No provision had been made for a course of study for Candidates for Holy Orders up to the year 1804, when an elaborate scheme was set forth by the Bishops, of which the learned Dr. Turner says that every one knows the impossibility of completing it within three years, "which would not allow half the time necessary to study the books referred to."²

There was then no thought nor expectation of any institution in which the Candidates should be properly instructed. Each sought out for himself some priest with whom he read such books as were thought desirable, and each made such progress in Greek and Hebrew as his instructor enabled him to do in the limited time allowed for it. The need of the Church for priests to occupy vacant parishes immediately, and to undertake new work, made the course a very brief one. A few only were thoroughly conversant with theological principles. It was an age when the practical had to be preferred to the theoretical.

To Dr. Hobart, with his love of knowledge, the thought of an unlearned ministry was eminently distasteful. He began in 1806 by gathering the New York Candidates and such others from neighboring States as cared to join them into a society known as "The Protestant Episcopal Theological Society." It held stated meetings, at which theological subjects were discussed by the members after they had studied them in volumes recommended by Dr.

¹ Pp. 104-108, Dr. Berrian's *Memoir*.

² *Autobiography of the Rev. Samuel H. Turner, D.D.* New York: A. D. F. Randolph, 1863.

Hobart. What was said by the young men was supplemented by the presiding clergyman. In this way a more perfect knowledge was attained, differences of opinion reconciled, and practical and evangelical views of disputed doctrines formed. The spiritual aspect of the ministry was not neglected, for the meetings were opened with an office of devotion prepared by Dr. Hobart.¹ After this discussions took place and sermons were read and criticised. Treatises upon the Evidences of Christianity, the Constitution of the Christian Church, and the Doctrines of the Gospel were read in course and commented upon.

The Society was gratefully remembered by those who were privileged to belong to it, and it effected its purpose.

"Many," says Dr. Berrian, "look back with gratitude to the helps and advantages which it afforded to them; and some, perhaps, may number these among the means by which they have been raised in the Church to usefulness, respectability and honour."²

It seems clear from the testimony of those who were intimate with Dr. Hobart, that he had even then the plan of a Theological Seminary in his mind. This was probably the reason for his purchase in 1808 of a pleasantly wooded estate near Springfield, New Jersey, which he named Short Hills. It was near the City of New York, which could be plainly seen on clear days from the elevation on which he built his country house.

When he communicated his wish to some prominent New York Churchmen, he found that there was no general desire for such an institution, and that the money necessary for even a small building and the payment of salaries to the professors could not be obtained. Others, however, were also taking to heart the danger of an

¹ For the "Office," see pp. 114-118, Dr. Berrian's *Memoir*; also p. 174, Dr. McVickar's *Professional Years*.

² P. 118, Dr. Berrian's *Memoir*.

unlearned ministry. In 1810 Dr. Richard Channing Moore preached a sermon in St. Paul's Church, Philadelphia, in which he spoke forcibly of the necessity of theological education and the usefulness of a divinity school.¹ The Rev. Dr. Christopher E. Gadsden, of St. Michael's Church, South Carolina, had long deplored the meagre opportunity which aspirants for the ministry had for study. Desiring to remedy this deplorable condition, he introduced into the Convention of that Diocese, in February, 1814, a resolution which, as adopted, ran thus :

“Resolved, unanimously on motion of the Rev. Mr. Gadsden, that the representatives of this Church in the General Convention, be requested to use their endeavours that there be established in some central situation, under the auspices of the Church in general a theological seminary, in which young men of genius and piety may be trained for the sacred office.”²

In the meantime Dr. Hobart, having been consecrated as Assistant Bishop, had constantly kept his friends informed of his desire for a theological seminary, and noted with very great satisfaction that the idea was slowly acquiring strength and penetrating to the hearts and consciences of Churchmen throughout the country. He found in 1813 that the discussion of his original plan had been so general that he could formally present it to the consideration of the Diocese.

In his address before the Convention, which was held in Trinity Church, October 5th and 6th, he thus alluded to this subject :

“The importance of an establishment for the instruction, for the religious and moral discipline, and in some cases, for the support of young men designed, for Holy Orders has always appeared to me essen-

¹ P. 80, Dr. Turner's *Autobiography*.

² P. 13, *Journal*, Convention of South Carolina, 1814.

tial to the prosperity of our Church; nor were exertions and arrangements wanting on my part, when in a private station, to carry this object in some degree into effect. As the responsibility of the admission of persons to Holy Orders ultimately rests on the Bishop; and as from the nature of his office and the provisions of the canons, it is his duty to exercise a general direction, and superintendence of their previous studies, the necessity of a *theological school* presses with great force upon my mind in the station, which I now occupy. It is an auspicious circumstance that the attention of the clergy and of Episcopalians generally, appears to be wakening to the importance of this object. And I trust it will not be long before a theological school is established, the object of which shall be to train up young men for the ministry, not only in literary and theological knowledge, but in evangelical piety, and prudent but fervent zeal for the advancement of the Kingdom of CHRIST. It is of the utmost importance that the plan and situation of this institution should meet the wants and wishes not merely of the Church in this Diocese, but of our Church at large, and thus contribute to advance and preserve those invaluable objects, the purity and unity of the Protestant Episcopal Church in these United States."¹

These forcible utterances had their effect, and many who had been indifferent became warm advocates of Bishop Hobart's proposition.

While no formal action could be taken until the General Convention met in the following spring, Bishop Hobart matured his plans and issued, on the 9th of May, 1814, a prospectus for a Grammar School and Theological Seminary.²

In it he proposed to institute a Grammar School when thirty pupils were secured. There was to be one instructor for each fifteen pupils, and the school was to open "as soon as thirty scholars shall offer." For that number there were to be two principal instructors and a subordinate

¹ Pp. 257, 258, *Journal*, Convention of New York, 1813. *Reprint*, H. M. Onderdonk, 1844.

² *Grammar School and Theological Seminary*, by John Henry Hobart.

instructor. The scholars were to live in the family of one of the principal instructors.

“In the erection of buildings, large rooms or halls shall be provided; around the sides of these halls there shall be compartments, one of which shall be assigned to every student for the purpose of lodging and private study; the compartments to be so arranged that they will be open at one end to the halls or rooms, in which during the hours of private study there shall be constantly one of the principal instructors or ushers, who will thus be able to superintend with great advantage their studies; having the pupils constantly under his eye and inspection. In these rooms or halls, one of the ushers shall constantly lodge. It is conceived that this arrangement is peculiarly calculated to advance the objects of the institution, which shall be to form correct and thorough scholars; and early to discipline the mind to habits of close thought, attention and study.”

The tuition fees were to be three hundred dollars, for each pupil, which the Bishop thought

“are not placed too high when it is considered further that the avails of the fees of the students, after the expenses of the institution are defrayed shall be appropriated to the support and endowment of a *Theological Seminary*, for the education of young men designed for Holy Orders in the Protestant Episcopal Church.”¹

The principles upon which it was to be established were :

1. That instruction should be according to the Canons of the Church and the prescribed course of study.
2. It was to be under the patronage of the General Convention and the immediate care of a Board of Trustees who were to report to the Convention.
3. The Bishops were to be *ex-officiis* members of the Board. When the institution came into existence they were to name the Trustees, who were to be an equal number of clergymen and laymen.
4. The acting Bishop of New York and the acting

¹ Pp. 1, 2, *Grammar School, &c.*

Bishop of New Jersey¹ were to be *ex-officiis* the Superintendents of the Seminary ; “ the former in the capacity of President and the latter of Vice President.” They were to see that the course of instruction was properly carried out “ agreeably to the Canons and prescription of the Church.”

5. The chief object of the Seminary was :

“ to establish the young men designed for Holy Orders in the spirit of Evangelical piety, in habits of close thinking, and accurate research, in Theological attainments, in the proper mode of celebrating holy offices, in pulpit eloquence, and in the important practical qualifications, which constitute a faithful, laborious, and zealous parish minister.”²

To this end there was to be ample theological instruction, with recitations in Theology ; and exercises in the composition of sermons, and in reading and speaking.

6. Due care was to be taken regarding the mental, moral, and spiritual fitness of each applicant for admission.

7. The officers of the institution were, not merely in exercises of devotion but by frequent practical addresses and by all other means in their power, to cherish these dispositions and qualifications in the young men designed for Holy Orders.

8. Students as respects their reception as Candidates, examinations, and final admission to the ministry were to be subject to the Canons of the Church. They were to be free to select the dioceses in which they were to become Candidates and be ordained.

9. Theological scholarships were to be established by gifts of congregations or individuals, with the right of nomination.

¹ It is to be remembered that the Bishop of New York was practically in charge of the Diocese of New Jersey until the consecration of Dr. Croes on November 15, 1815.

² P. 3, *Grammar School, &c.*

10. These gifts were to be recorded in a Book of Benefactors; and the registers of the institution.¹

The Bishop then considers the proper location of the school, which, as it was to attract students from all parts of the United States, should be, he thought, in one of the Middle States. It was not to be remote from a large city,

“in order that it may enjoy the influence and patronage of the clergy and church in that city. But he considered it of the utmost importance that it should be *retired*; for the self-denying, devoted and zealous spirit of the ministry, is not nourished amidst the ease and the enjoyments of a city life. Nor as a general remark are its social, and even its literary pleasures and still less the literary vanity which those pleasures tend to cherish in the youthful mind, favourable to those modest and humble tempers which are the ornaments of the Christian and the peculiar grace of the Christian minister. These circles are not the schools in which is to be acquired and cherished that apostolic spirit which only will carry a minister, where the herald of the Protestant Episcopal Church must be prepared to go, among the poor and humble in the wilderness of Zion, and amidst desolate places to seek, to revive, and to bring into the fold, Christ's wandering sheep. The spirit of the ministry such as was in the primitive times, and such as the Church now requires, must be formed in retirement, by study, meditation, and prayer.”

As it was essential that the institutions should be in a retired place, he stated that he had secured a plot of ten acres of land at Springfield, New Jersey, only eighteen miles from New York City.

The Bishop then alludes to the deep impression made upon him at an early period of his ministry

“that institutions similar to those which he now proposed to establish are essential to the prosperity of the Protestant Episcopal Church; and he resolved to devote to these objects as soon as a favourable opportunity should offer, whatever talents or zeal he might possess.

¹ Pp. 3-6, *Grammar School, &c.*

“A general and faithful superintendence of these institutions,” he considers, “and an occasional participation in the instruction and discipline will not be incompatible with his other duties.”

In thus urging the claims of theological education,

“his heart acquits him of all selfish views. The plan which he proposes is one of obvious, of general, and of the highest utility. It invites, as he conceives, general patronage, by extending generally and impartially its benefits. It regulates the Theological instruction by the directions and rules of the Church and places this department under the control of the authorities of the Church.”

It was his intention to accept no compensation directly or indirectly from the institutions for whatever time, attention, and labor he might give to them. Even his own property at Springfield was not benefited, for he intended to locate them at such a distance from the property held by him, that its value could “be but little increased by the location.” He deprecates the charge of presumption, or officiousness, in his proposal, since his very office and the large number of candidates in the Diocese of New York have caused him to see the absolute necessity of a Seminary which is to be established

“on principles strictly conformable to the Canons of the Church, respectful to its authorities and promising extensive benefit to it. He does not vainly imagine that the unassisted efforts of any individual could accomplish these things on an extensive scale.

“But he trusts that the plan he has outlined is of a nature to secure the approbation, to awaken the interest, and to command the beneficence of every friend to the Protestant Episcopal Church.”

He briefly enumerates some advantages of a Seminary :

“By collecting young men in a Theological Seminary, their ardor and diligence are excited; they enjoy the advantages of libraries, and of frequent and minute instructions; they are subject to a religious discipline, and called to engage in devotional exercises which guard and

exalt their piety, increase their affection for the ministry, and fit them practically for its duties. And the provision which in such a Seminary may be most advantageously made for the education of young men for the ministry, who are destitute of pecuniary means, is of itself an advantage which must decide the utility of these institutions. The pressing and increasing calls for ministers in the Protestant Episcopal Church, can be effectually answered only by an establishment of the nature contemplated."

But "the difficulties of the time" (for the second war between the United States and England was then in progress) and the financial condition of the country, far from encouraging, precluded any idea of an immediate establishment of the institutions. Bishop Hobart, however, thought and hoped that eventually,

"on a small scale, 'they' might be originated in the way that has been proposed."¹

The General Convention met in St. James's Church, Philadelphia, eight days after this "Plan" had been issued. Evidently it was discussed by the Deputies and Bishops, although other important matters occupied their attention, notably the revival of the Church in Virginia and the consecration of Dr. Richard Channing Moore as its Bishop. At the consecration on Wednesday, May 18th, Bishop Hobart preached the sermon upon the condition and prospects of the Church in the United States.

On the fourth day of the session, Friday, May 20th, the Rev. Dr. Gadsden introduced this resolution:

"Resolved, That with the consent of the House of Bishops a joint Committee of both houses, be appointed to take into consideration the institution of a theological seminary, and if they should deem the same expedient, to report a plan for the raising of funds and generally for the accomplishment of the object."²

¹ See pp. 9, 10, *Grammar School, &c.*

² Pp. 8, 9, *Journal, General Convention, 1814.*

This resolution was laid upon the table for further consideration. It was called up on Monday, May 23d, and discussed; but finally defeated on a vote by States. The States of Massachusetts, Rhode Island, Virginia, and South Carolina voted in favor; Connecticut, New York, New Jersey (clergy—no, laity—aye), Pennsylvania, Delaware, and Maryland against it.¹

This was a disappointment to Dr. Gadsden and others. The subject, however, was taken up in the House of Bishops which, on Tuesday, May 24th, passed this resolution, in which the House of Clerical and Lay Deputies concurred:

“Resolved, That it be referred to the Bishops, and in those Dioceses in which there are no Bishops, to the Standing Committees, therein, to inquire in the respective Dioceses or States, and to consider for themselves, concerning the expediency of establishing a Theological Seminary, to be conducted under the general authority of this Church; and to report to the next General Convention.”²

The disposition made by the Bishops of a plan which had been very favorably received by Churchmen in general is thus explained by Bishop Hobart in his Convention address for 1814:

“It is proper also that on the subject of the proceedings of the General Convention I should remark, that the opposition from the deputation of the Church in New York to the establishment of a general Theological Seminary, by an *act of that body*, did not arise from disaffection to a measure of vital importance to the Church, but from an opinion that the same object could be accomplished on the most correct and enlarged principles and views, by private concert and co-operation by the friends of the Church in various parts of the Union, without encountering many difficulties to which the measure would be liable if taken up under present circumstances by the General Convention, at

¹ Pp. 17 18, *Journal*, General Convention, 1814.

² Pp. 315, 316, Bioren's *Reprint of Journals*. For concurrence of Lower House, see p. 307.

the next meeting of that body they will doubtless be in possession of such facts as will enable them to come to a decision on this important subject."¹

The "hard times" then prevalent and the strong opinion of Bishop Hobart that private effort would ultimately establish a theological school, delayed the carrying out of his original project. The Bishop of South Carolina, Dr. Gadsden, and others of that Diocese, both clergymen and laymen, were unwilling to abandon their cherished design. It is said that at the Convention which met in St. Michael's Church, Charleston, Tuesday, February 21, 1815, the sermon by the Rev. Hugh Fraser, Rector of All Saints', Waccamaw, was largely upon theological education and the foundation of a Seminary.

The Rev. Dr. Gadsden reported on behalf of the Deputies to the General Convention that

"they had acted in conformity to their instructions, but that the General Convention had postponed the consideration thereof to the next meeting."

Dr. Gadsden then offered this resolution, which was unanimously adopted:

"That this Convention still entertain the opinion that the welfare of the Church, imperiously demands the institution of a Theological Seminary and that the Delegates from this Diocese be instructed to persevere in their endeavours to obtain so necessary an object."

Bishop Hobart further explains the reason why he could not favor at that time action by the General Convention establishing the theological school.

He was doubtful of the expediency of

"committing a power so vital to the Church as the control of the education of its candidates to a body so fluctuating and irresponsible as

¹ P. 274, *Journal*, Diocese of New York, 1814, Onderdonk's Reprint. Also, pp. 442, 443, *Churchman's Magazine*, 1814.

the General Convention, at least in the House of Delegates, and of the operation of which the Church had not at that time sufficient experience to justify so high a trust."¹

The Hon. Daniel D. Tompkins, sometime Vice-President of the United States and Governor of the State of New York, was a resident of Staten Island. After Bishop Hobart had proposed his grammar school and college at the "Short Hills," Governor Tompkins thought a more eligible site for a third college would be upon Staten Island. Many sites were looked at and rejected. Finally a tract adjoining St. Andrew's Glebe was bought by Governor Tompkins and given to that parish with the intention that it should be used for a college.

In 1817 the plans had so far progressed that petitions were drawn up, printed, and circulated, asking the Regents to grant a charter for a college to be located on Staten Island and naming the Trustees.

The affairs of Columbia College at this time were somewhat involved, and the original plan of a new college was abandoned and it was proposed to transfer Columbia College with the consent of the Trustees and of Trinity Church to Staten Island.

Upon January 25, 1817, Governor Tompkins wrote a long letter to Bishop Hobart upon the subject, unfolding his plan and enclosing a copy of the printed petition. He says, referring to a full and free conversation he recently had with Mr. Harrison, then in Albany, on the subject :

"He seems to be perfectly satisfied that the arrangement I propose is beneficial to the Church and thinks there will be no difficulty in procuring the assent of Trinity Church to it. He is also of the opinion that a College on Staten Island will be equally convenient and

¹ Quoted from an unidentified utterance of Bishop Hobart in a sketch of the General Theological Seminary, by the Very Rev. Eugene Augustus Hoffman, D.D., D.C.L., Dean, on p. 508, vol. ii., of Perry's *History of the American Church*, Boston, 1885.

economical as Columbia College for the citizens of New York even, and clearly preferable as respects health, endowment and numberless other advantages."

The Governor requests the Bishop to use his influence with the Episcopal members of the Legislature. The new college was to be styled "Washington University," and those of the Regents to whom Mr. Tompkins had mentioned his plan were very favorably inclined.

In a second letter, under date of January 28, 1817, Governor Tompkins mentioned that a conditional charter had been obtained from the Regents for a college on Staten Island to be called "Washington College." He suggests the propriety of consulting the Vestry of Trinity Church and the Trustees of Columbia College. In connection with the college a theological seminary was to be established there and those Trustees of Columbia College who were not named for the new college would be trustees of the seminary. A steamboat to run twelve times a day would convey New York students back and forth "for the trifling sum of Twenty Dollars a year." "The passage across the Bay will contribute to the health more than would twenty dollars applied in any other mode of exercise or travelling, and a separate apartment shall be provided for them in this boat if required."

There seems to have been no extensive negotiations with either the church or college, although in private conversation the plan was discussed, and "Washington College, Staten Island," never came into actual existence.

The letters given in a previous chapter show the course of procedure in this endeavor to combine three institutions of learning whose proper home was New York City.

At the time appointed for the meeting of the General Convention of 1817, in New York, many expressions of opinion by Churchmen in the various dioceses had been

made known to the Bishop. The sentiment appeared to be almost unanimously in favor of a Seminary, the only difference of opinion being as to the best method of establishing it. Bishop Hobart had already secured provisional pledges of money and land for buildings; funds for scholarships were also promised, and suitable persons selected as professors; little more was required than to authorize the formation of a general institution, under the direct supervision of the General Convention. While no details can be found of gifts, or the names of those who were to be professors, there are statements either by Bishop Hobart or by some one speaking with authority for him, in articles in the numbers of the *Christian Journal*, that justify the assertion.¹

Bishop Dehon and Dr. Gadsden were extremely solicitous that the institution should be at once established. At the Convention of South Carolina, held on February 18th and 20th, in St. Michael's Church, Charleston, the Bishop said

"that the measures proposed in 1814 would come up again on the reports from the several Bishops and Standing Committees, and that he knew of no way so sure and convenient for ascertaining the opinion of the Church in his Diocese, upon the subject referred to him, as by taking it in this Convention; and he therefore requested that this important business might be taken into consideration by the Convention and their opinion be given him in such a way as they should deem best upon the practicability and expediency of establishing for the benefit of the Church in the United States such a Seminary as had been described."²

After much consideration, Dr. Gadsden offered two resolutions, which were unanimously adopted. In them the immediate establishment of the Seminary was urged

¹ See the first volume of *Christian Journal* for 1817, especially the numbers for May and November.

² P. 17, *Journal*, South Carolina, 1817.

as "of vital importance to her welfare" and "imperatively called for by the present want of ministers"; such an institution "must have the united support of the whole Church in these States," which it is believed will be given generously, and pledging South Carolina "to contribute her full portion to the endowment and maintenance of the establishment."¹

Bishop Hobart gave his views upon the proposed theological school in a contribution to the *Christian Journal* for May, 1817, using his well-known pseudonym, "An Episcopalian."²

When the Bishops and clergy assembled for the opening of the General Convention in Trinity Church, New York City, on Tuesday, May 20, 1817, it was found that the wish for a Seminary was almost universal. On May 26th, Bishop Dehon introduced into the House of Bishops these resolutions, which were adopted with substantial unanimity in the Lower House :

"Resolved, That it is expedient, to establish for the better education of candidates for holy orders in this church, a general Theological Seminary, which may have the united support of the whole church in these United States, and be under the superintendence and control of the general convention.

"Resolved, That this seminary be located in the city of New-York.

"Resolved, That — persons be appointed by the House of Bishops to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution.

"Resolved, That a committee be appointed, to consist of the presiding bishop, and the bishops of this church in New-York, and New-Jersey, with three clergymen, and three laymen, to be appointed by the House of Clerical and Lay Deputies; which committee shall be empowered to receive and manage such funds as shall be collected— to devise a plan for establishing and carrying into operation such an institution; which plan shall be communicated to the several

¹ P. 18, *Journal*, South Carolina, 1817.

² See Appendix.

bishops of this church—and in the event of sufficient funds being obtained, if a majority of the Bishops shall have approved the plan, to carry it into immediate operation."

The House of Clerical and Lay Deputies then proceeded to appoint the Rev. Daniel Burhans, of Newtown, Conn., the Rev. Nathaniel Bowen, D.D., of New York City, and the Rev. William H. Wilmer, to visit the various States and solicit contributions. The committee upon the organization of the seminary was the Bishop of Pennsylvania, Dr. White; the Bishop of New York, Dr. Hobart; the Bishop of New Jersey, Dr. Croes; the Rev. Dr. Charles H. Wharton, of Burlington, N. J.; the Rev. Dr. Thomas Y. How, of New York City; the Rev. Dr. William Harris, President of Columbia College; the Hon. Rufus King, of New York City; Mr. William Meredith, of Philadelphia; and the Hon. Charles F. Mercer, of Virginia.¹

The committee on the proposed Seminary acted with due deliberation.

An informal meeting was held in the summer of 1817, when the Rev. Dr. Bowen, of Grace Church, New York City, was appointed as General Agent to solicit donations in the Middle States. In transmitting to him his appointment, Bishop White, in a letter dated at Philadelphia, July 13, 1817, enlarges upon the need of more careful theological training, the dangers of the times, and the place the Seminary was to occupy in American Church life.²

Bishop Hobart proceeded with his energetic zeal to aid in the steps necessary before the institution could be opened.

While his plan had not been followed, his desire for

¹ For action of the General Convention of 1817, see *Journal*, pp. 13-15, 33, 34, 35, 42, 43, 45, 46, 48, 49.

² Pp. 7-10, *Proceedings Relating to the Organization of the General Theological Seminary*. New York: Daniel Dana, Jr., 8vo, pp. x., 668, 1854.
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the proper training of young men for the ministry was too sincere to allow personal wishes to deter him from rendering effective aid. He influenced many to subscribe, setting them a generous example, and when the Convention of the Diocese met in Trinity Church, New York City, October 21st and 22d he laid the subject before them in detail, using these forcible words and giving with much frankness his own matured opinions :

“ But I think I should fail in my duty, if I neglected to impress on you, my brethren, and through you on the Episcopalians of the Diocese, the immense importance of the proposed Theological Establishment. There cannot be an object presented to them which has equal claims on their beneficence. Without a ministry the Church cannot *exist* ; and destitute of a *learned*, as well as a *pious* ministry, she cannot *flourish*. These are axioms, which it would be an insult to the understanding of any person to suppose that he denies or doubts. As a *general* proposition, it is also true, that the ministry will not be distinguished for learning, unless there are public institutions, which, in the professorships attached to them, in the libraries with which they are furnished, and in the association of young men of similar pursuits and views supply both the most advantageous *means* of theological improvement, and the most powerful *motives* diligently and faithfully to employ these means.

“ A candidate for orders thus situated, directed by able, affectionate, and pious professors, having access to richly furnished libraries, associated in the exercises of piety, as well as in his studies with those who are preparing for the exalted office of ministers of Christ and stewards of the mysteries of God, would make a much greater and more substantial progress in all the preparatory qualifications for the ministry, than if left to solitary instruction, and solitary study.

“ But a still further, and most eminent benefit of the contemplated Theological School, will consist in the pecuniary aids which it will furnish to youths of piety and talents, who are destitute of the funds to procure the necessary education for the ministry. Young men of this description have often furnished the brightest examples of ministerial fidelity, talents, and zeal. Many such, however, are now lost to the Church, from the want of funds with which to aid them in procuring the necessary education. There can be no species of benevolence more grateful to the friends of religion, and of the temporal and eter-

nal happiness of mankind, than that which takes a youth of piety and talents, from a state of depression and obscurity, and furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful herald of the cross of the Redeemer, and the dispenser under God of spiritual blessings to his fellow-men.

“ But for all these purposes—for the salaries of Professors, for procuring libraries, for supporting candidates for the ministry destitute of pecuniary means, for erecting the requisite buildings, funds are necessary, and *large* funds.

“ This then is no ordinary call on the liberality of Episcopalians. It is a call, on the successful issue of which in procuring *large* contributions, depends, if not the existence, certainly the extension and prosperity of their Church. I would respectfully say to you, brethren, especially, my brethren of the Laity, and to Episcopalians in general—Look at what is done in this respect, by *other Christian denominations*—professorships handsomely endowed, commodious buildings, extensive libraries, numerous students. They annually send forth ministers disciplined by the exercises of piety and fitted by the studies of the School for the eloquent and faithful exercise of their functions. Ought we not to be alarmed for the welfare of our own Church, destitute as she is of all public provision for theological education? Benevolent individuals of other denominations freely bestow contributions to this object to the amount of hundreds and frequently of thousands of dollars. Should we not be excited to, at least, equal liberality in the cause of a Church which has every possible claim on our affection, and on our zealous exertions? Many Episcopalians in this city, and elsewhere in the State, have already liberally contributed. They will have the prayers and the gratitude of the Church, and affording the most effectual means of perpetuating the blessings of our holy religion, they will have the gratitude of posterity; they will not be forgotten, for this good which they have done, by their God. May their example be emulated by others; may every Episcopalian, when called on for his subscription to the Theological School, consider that he is to make his contribution to an object of more importance to the interests of religion and the Church, than any other for which he can be solicited; and which, therefore, demands the largest exercise of beneficence.”¹

¹ Pp. 330, 331, *Christian Journal*, November, 1817; also pp. 18-20, *Journal*, Diocese of New York, 1817; pp. 377, 378, *Reprint*, H. M. Onderdonk, 1844.

After several meetings of the Committee and the pledge of nearly ten thousand dollars it was determined to appoint professors and commence the instruction of such candidates as might offer themselves.

At a meeting held in Philadelphia, October 7 and 8, 1817, the Rev. Dr. Wharton was appointed, "when the funds of the institution admit," Professor of Systematic Divinity, the Rev. Samuel H. Turner, Professor of Historic Theology, and the Rev. Samuel F. Jarvis, Professor of Biblical Learning.

It was also arranged that the subject of Systematic Divinity should be assigned to the professor of Historic Theology until a salary could be provided for Dr. Wharton, and that the chair of "the Ritual of the Church and of Pulpit Eloquence," for which no professor was appointed, should have its topics treated by mutual arrangement between Dr. Jarvis and Mr. Turner.

At a meeting of the Committee on February 7, 1819, the offer of sixty-two lots in Greenwich village, New York City, made by Mr. Clement C. Moore through Bishop Hobart, was thankfully accepted with the conditions attached to the gift.

Under the power given by the Bishops upon the Committee to open the institution when they saw fit, it was determined that Dr. Jarvis and Mr. Turner should commence their duties in the spring of 1819. It was left to Bishop Hobart to secure a room suitable for the purpose. In the recollections of the Rev. Dr. Turner is found the only account of this event :

"Early in the spring of 1819, Dr. Jarvis and I entered upon our duties. Nothing was done to bring the Institution before the Church. No publication was made of its opening, and no inaugural address delivered, or public religious service of any sort performed. Those who might have been expected to make arrangements of this sort relied, perhaps, upon the New-York authorities, who remained

ineffective. The number of students was limited to six, constituting one class. Their names are as follows: Lawson Carter, James P. F. Clarke, George Washington Doane, Benjamin Dorr, Manton Eastburn, and William Hinckley Mitchell. With the exception of the last, who died in the spring of 1836, in South Carolina, where he exercised his ministry, all are still living, and some have become distinguished in the Church."¹

Dr. Turner gives a gloomy picture of the inauspicious beginning of this important work, and says :

"For causes which can only be ascertained from data well known to persons concerned, Bishop Hobart treated it with comparative indifference; and it is not to be questioned that with the great proportion of Churchmen in his diocese, his word and practice were equivalent to law."²

"The small room immediately beyond the corner of the north gallery in St. Paul's Church," which was first assigned by Bishop Hobart for the use of the professors and their six students, was changed in the fall of 1819 for accommodations in St. John's Chapel, where a fire could be made. Dr. Turner says that the class met

"sometimes in the Vestry-room, which lay then contiguous to the Chancel, at the north-east corner of the building, and sometimes in the adjoining part of the Church which contained one of the stoves."³

The use of the Chapel was continued until the professors were informed by Mr. Wunenberg, the sexton, that they must furnish their own fuel if they desired to hold their sessions there. The offer of Mr. Carter, one of the students, to use his schoolroom on the northwest corner of Broadway and Cedar Street was then accepted and the sessions held there until the close of the academic year in the spring of 1820.

¹ Pp. 83-84, *Autobiography of the Rev. Samuel H. Turner, D.D.* New York: A. D. F. Randolph. 1864. 12 mo, pp. vii., 292.

² Pp. 86, 87, Dr. Turner's *Autobiography*.

³ *Ibid.*, p. 87.

Dr. Turner dwells upon the actual ignorance of Churchmen in New York regarding the Seminary and the lack of any interest in its welfare.

He attributes it entirely to Bishop Hobart, although some persons at the time considered that the withdrawal of Dr. Jarvis from the faculty after a service of only a few months to accept the rectorship of the new St. Paul's Church, Boston, was the reason for its neglect by New York Churchmen.

Dr. Turner considers at length the effects of the resignation of Dr. Jarvis, and concludes that the indifference shown to the Seminary by the Bishop and prominent Churchmen induced that brilliant scholar to go to Boston.

He also details the conflict of opinion between Bishop Hobart and the two professors :

“The Bishop desired two courses of study, one which could be mastered in a year, and the other covering three years. Neither of us had any sympathy with his wishes in this respect. Dr. Jarvis had for several years been regarded as a superior biblical scholar, and he directed the attention of the students to the Hebrew and Greek Scriptures. The Bishop was not much versed in that kind of learning, and had no respect for it.”¹

The divergence of views upon certain points of theology between Bishop Hobart and Dr. Turner was not favorable to harmonious action, especially as the divergence bore upon the authority and divine right of the Episcopate.²

When the General Convention met in Philadelphia in May, 1820, the affairs of the Seminary largely occupied its attention. It was evident that New York City did not desire the Seminary to continue there under the conditions that then prevailed.

¹ P. 94, Dr. Turner's *Autobiography*.

² Pp. 95-98, *ibid.*

There was much discussion; many conferences were held by representatives of various dioceses and the friends of a general institution. The design of Diocesan schools had been already formed and Virginia had taken measures to establish one at Alexandria. Bishop Hobart was strongly inclined to alter his original intention and favor a Diocesan school.

There are few documents which bear upon the subject, and the *Journal* of the General Convention only gives results, not deliberations. The Diocese of Connecticut had long desired to establish a college under the control of the Church. In the exigency which arose regarding the proper location for the General Seminary, New Haven was suggested as a city in which there was already an institution of learning of the highest character, Yale College, whose library and scholastic exercises might be of material benefit to many of the young candidates.

The consideration of the advantages of that city and of Philadelphia was protracted.

Bishop Hobart and the New York deputies finally decided in favor of New Haven, for the measure could not have been carried without their consent.

"They yielded to it," says Dr. Berrian, "however, from the persuasion that diocesan institutions would ultimately be established—that a general institution would rather be acquiesced in than cordially supported—and thus, while the principal part of the funds of the general institution would be raised in New York, that diocese might be one of few which would not have a Theological Seminary subject to her own control. The removal therefore of the General Seminary was consented to on their part as a measure of conciliation, it being understood, as was supposed, that a theological institution would be organized in New York, for which the resources and contributions of the Episcopalians in that State were to be exclusively reserved."¹

¹ Dr. Berrian's *Memoir*, p. 242.

Toward the close of the session these resolutions were adopted :

" 1st. Resolved, That the theological seminary instituted at New-York, under the authority of the last General Convention of the Protestant Episcopal Church of the United States, be transferred to and located within the city of New-Haven, in the Diocese of Connecticut.

" 2d. Resolved, That the management of the said seminary be, and is hereby, vested in a board of trustees, which shall consist of the Bishops of the several Dioceses within the United States, of twelve clergymen, and twelve laymen, to be appointed by the House of Clerical and Lay Deputies, at every meeting of the General Convention, any *seven* of whom shall be competent to form a board for transacting business. They shall have power to collect and manage funds for the benefit of the seminary; to appoint professors and teachers therein, and prescribe their duties; regulate the admission of students, and prescribe the course of studies to be observed by them, not inconsistent with the canons and the course of studies which is, or may be, established by the house of bishops; to make such by-laws and regulations as may be necessary for the government of the seminary; and generally, to take such measures as they may deem essential to the prosperity of the institution; *provided*, that the sums subscribed and collected, in pursuance of these resolutions, and the resolutions on this subject passed by the last General Convention, shall be vested in some secure and productive fund, and shall remain inviolate and untouched, except for the purpose of erecting suitable buildings for the accommodation of the seminary; and that the interest of the said capital shall be employed for the compensation of professors or other current or annual expenditure, except that they may continue and provide for the present professor.

" 3d. Resolved, That the Bishops of the several Dioceses within the United States, and where there is no Bishop, the Standing Committee of the Diocese, be and are hereby earnestly and respectfully requested to adopt such measures as they may deem most advisable to collect funds in aid of the theological seminary, and to cause the same, when collected, to be transmitted to the Treasurer of the Board of Trustees."¹

¹ *Journal*, 1817, pp. 43-45.

Bishop Brownell and the Diocese of Connecticut bravely accepted the trust, and provided for the one professor, Dr. Turner, and the students who might apply for admission.

In communications to the newspapers of the day several Churchmen commented on the action of the General Convention.

In one of them "An Episcopalian" says :

"It is sincerely to be hoped that an object of such vital importance to the Church, will now be prosecuted with unanimity and vigour; and from the judicious plan on which the Seminary is reorganized, there is every reason to believe that this will be the case. The new situation is favourable on the score of economy, and the moderate habits of the people of Connecticut are peculiarly calculated to form the students for the situations which they must generally be called to fill in the Church."

Other writers took the view that it would not be long before a local theological school was founded in the City of New York and Mr. Moore's gifts and large sums of money promised conditionally to it would be available for its support. The preliminary measures for that were taken.

Bishop Hobart issued in the summer of 1820 a Pastoral Letter, in which, after detailing the history of the General Seminary, he showed that New York had reserved her right of founding a Diocesan institution :

"The right of every diocese to provide for the theological education of candidates for orders, subject only to the provisions of the general canons of the Church, cannot be questioned. The ecclesiastical authority of every diocese is responsible for the admission of persons as candidates for holy orders; who in their state of preparation are under the charge of that authority, and, amenable to it. It is impossible for a moment to doubt the right of any diocese to make any arrangements which they may deem proper, in consistency with the

general canons of the Church, for the instruction and aid of candidates for orders who are under its charge. No act of the General Convention has ever contravened this right. To prevent however, all misapprehension on this subject, both the right, and the probability of its exercise, were explicitly stated by the New York deputation in the House of Clerical and Lay Deputies: and in the House of Bishops, still more explicitly, the following declaration was adopted, as the condition on the part of that house, of concurrence in the resolutions relative to the seminary at New-Haven. The declaration is recorded on their journals.

“The House of Bishops inform the House of Clerical and Lay Deputies that in concurring in the resolutions relative to the Theological Seminary, and in its removal from the city of New-York, they deem it proper to declare that they do not mean by this concurrence to interfere with any plan now contemplated, or that may hereafter be contemplated, in any diocese or dioceses for the establishment of theological institutions or professorships and further they deem it their duty to express the opinion, as to the various sums subscribed under an act of the Convention establishing the seminary in New-York, that the subscribers who have not paid, are not now bound except they think proper, to pay their subscriptions, the institution being removed to a different city.”¹

What had been done in Maryland and Virginia could be done in New York.

“Shall then,” the Bishop inquires, “New-York relinquish the resources which she pre-eminently possesses for making ample provision for the theological instruction of candidates for orders, when other dioceses are, or will be turning their attention to the subject? This is more than can be expected, or than should be required. What would be the consequence? Other dioceses would have their establishments for theological education, and, New-York, who has every claim to one, having bestowed her resources elsewhere, would be destitute.”²

Bishop Hobart argues with much ingenuity upon the danger of committing too much power to the General Convention and the serious question that had been dis-

¹ Pp. 17, 18, *A Pastoral Letter*.

² Pp. 19, 20, *ibid.*

cussed concerning the propriety of a General Seminary under its control.

“That the General Convention should confine its legislation to those matters that are absolutely necessary to preserve the different parts of the Church as one body, is a principle which the venerable presiding Bishop of our Church states as the principle that should be strictly observed.’ And doubtless in conformity with this principle, and from an apprehension of the collisions which might arise from attempts by parties of different views, to obtain the control of the general institution, he has always expressed his opinion in favour of provision being made by the different dioceses, for the education of candidates for orders. The very attempt to preserve unity of theological opinions by a general institution, under the authority of the Convention, would lead to collisions and to separations. Here, too, the experience of other denominations may guide us. The Presbyterian theological institutions, in the western part of this State, and in Tennessee, I am credibly informed, are established by those not favourable in all respects to the theological system inculcated by the general institution. The only practical security for unity of theological opinion among candidates for orders, consists in the course of studies prescribed by the Bishops, and in the general regulations of the Convention.”²

To carry out this design the Bishop proposed the formation of a society to be called “The Protestant Episcopal Theological Educational Society.”

“And for the purpose,” he proceeds to say, “of constituting this society it is further proposed, that on the Wednesday evening succeeding the Tuesday on which the annual meeting of the Convention of the State is held, a meeting be held of the clergy and laity who are members of the Convention, and of others who are friendly to this object.

“In reference to the constitution of this society, the following are offered as suggestions. Everything definitive will of course be settled at the proposed meeting.

“That this society consist of the Bishop and clergy of the State, and of lay delegates to be elected by the vestry of each congregation in the same.

¹ *Memoirs of the Episcopal Church*, p. 309.

² Pp. 20, 21, *Pastoral*.

“That the concerns of this society be managed by a board of trustees, consisting of the Bishop, and of a certain number of the clergy and laity, to be chosen by the society.

“That the society meet annually at the time of the meeting of the Convention of the diocese, to whom reports of its proceedings shall be made; as also to the several Bishops of the Church in the union, and to the General Convention.

“That this society take measures for procuring funds for the aid of young men of piety and talents designed for the ministry, but destitute of pecuniary means—for the establishment of a professor or professors of divinity in the city of New-York—and for the endowment of a theological school in the northern or western part of the State.

“This last measure seems suggested by a consideration of the different circumstances of candidates for orders, and of the different spheres in which, as clergymen, they will probably move. There will always be some candidates for orders resident in the city and other places, who deem it desirable and convenient to pursue their studies under a professor, or professors, there; while for others, particularly those who receive pecuniary aid from the society, a situation should be provided where they may receive their theological education at less expense. Among these latter the Church must principally look for that eminently meritorious class of Clergy, who, with primitive zeal, and often with primitive self-denial, carry the doctrines and institutions of the Gospel to the new or retired settlements of our country. And upon this plan also, the benefits will be realized of a more retired and of a more public education for the ministry.

“This then is an object, my respected Brethren, that should excite and unite our most zealous exertions. Let them be roused and directed to this object, and it will be attained. For, the Episcopalians in this diocese, and particularly in the city of New-York are so numerous, and so abundant in pecuniary means, that there is no object demanding pecuniary resources which they cannot accomplish. Already our brethren in a southern diocese have set us an example. Though the Church there is just emerging from a state of depression, which threatened its extinction, yet one of the efforts of its friends is directed to the provision for the theological education of candidates for orders, and for pecuniary aid for such as are indigent. I repeat it; we as a diocese possess unrivalled resources, and peculiar advantages for the accomplishment of the same object, so vitally connected with the honour and the prosperity of our Church. Let these resources then be liberally called forth, and these advantages faithfully

employed, and we shall secure for our Church that, without which no church can be respectable, and with which under the Divine blessing, every church must and will flourish—a well-educated and able, as well as pious and faithful ministry.

“ I remain, respected Brethren,

“ Faithfully and affectionately yours,

“ JOHN HENRY HOBART.”¹

The Bishop's views were received by the whole Diocese with remarkably strong approval.

They were put in smaller compass in his address to the Convention of the Diocese in October of that year and enforced by several telling arguments. Such an institution as he proposed he declared does not

“ imply hostility to the General Institution and that even those who, from a decided preference to the latter, may withhold their support from the former, may still not deem it their duty to oppose it. In the remarks which I shall offer I beg to be understood as expressing no sentiment unfavourable to the General Institution, any further than may be necessary to illustrate and enforce the advantages which we possess for the purposes of theological education.

“ The *extent* of our *resources*, arising from the numbers, the respectability and the wealth of the individual members of the Church, points out this Diocese as a place favourable to the establishment of an Institution, the prosperity and the utility of which so essentially depend on the extent and the efficacy of the means which may be employed to carry it into effect. It can be hardly necessary to state, that the Church in this Diocese, in regard to the numbers and aggregate wealth of its individual members, as well as its general character, is eminently respectable, and ought, therefore, not to be deficient in zeal to advance that object of theological education which so justly engages the attention of the friends of the Church. I speak not now of the resources of the corporation of Trinity Church, which in times when her means were abundant, were so liberally applied to the wants of congregations in every part of the state as well as to objects of general utility. The same liberal disposition and wishes are still cherished in their full extent. But the state of the property

¹ Pp. 23, 24, *A Pastoral Letter, &c.*, by John Henry Hobart, D.D. New York : T. & J. Swords. 1820. 8 vo, pp. 24.

of that corporation renders it necessary that those who have the charge of it should refrain from any further grants, until the income of the church can be made to equal the expenditures. The individual resources of the Episcopalians of this Diocese, however, were they applied in the same proportion with the benefactions of other denominations of Christians, are competent to the most respectable provision for all the purposes of theological education.

"In estimating these resources, I ought not to omit the very liberal and valuable grant, by a generous individual of this city, of sixty-two lots of ground in its immediate vicinity, for the benefit of a Theological School.

"It would seem natural and proper, therefore, and the duty of the church in this Diocese, to apply her resources in a way in which she would have the reasonable control of them. And it is here necessary to mention that, according to the organization of the general institution, the Diocese of New York, which if her resources were liberally applied to this purpose, would certainly have the largest interest in the funds collected, has but three members on the Board of Trustees in which several other Dioceses have the same number, and one diocese eight members. And it is also necessary to notice in order to shew how little control in proportion to their numbers, the Church in the respective states would have over the general institution, to mention that these trustees are elected by the House of Clerical and Lay Deputies in every General Convention, in which the vote is by states. And accordingly the state of New York in which are about 70 clergy and 120 congregations, has only the same vote with a state in which there are but two ministers and two Episcopal congregations. The influence of the various parts of our church in the direction of a general institution ought obviously in some degree to be proportioned to the amount of their benefactions to it."

He then alludes to the need of a branch school in the country, the grant made to the Fairfield Academy, and the excellent work of Dr. Daniel McDonald, its principal.

"There exists respectable provision in this diocese for a classical and theological institution in the country. The corporation of Trinity Church have granted an annuity to the Principal and Assistant of the Academy at Fairfield, in the northern part of the State, the former of whom is an Episcopal clergyman of very respectable talents and attainments, and the latter will soon take orders. This grant is made

on the condition that eight students designed for the ministry shall always receive the whole course of their classical and literary education, and afterwards of their theological instruction free of any charges for tuition. The Society for the Promoting of Religion and Learning, which several years since was liberally endowed by Trinity Church, annually grants to about the same number of young men \$80 or \$100 to aid them in preparing for the ministry. This then is a respectable foundation for a theological establishment in the country. The grant to the academy at Fairfield may be transferred to an institution in any other situation that may present greater advantages, both for classical and theological instruction. Funds, however, will be wanting to extend its usefulness, and to make provision for the increased expences of the students in divinity, during the last year of their term while they reside in the city, in order to avail themselves of the advantages of a residence there."

The advantages of New York City for the school are set forth :

" But there are some circumstances which render New-York peculiarly calculated for an Episcopal Theological Institution. I allude to the College which is there situated, and the number of Episcopal congregations and clergymen.

" There are great and obvious advantages in an Episcopal theological school being placed, if not in intimate union with an Episcopal college, in such a relation to it as to admit of the students enjoying the literary facilities which the college would present and of being strengthened in their principles and animated in their studies, by the countenance and exhortations of its president and professors. But the colleges in the union, and particularly the college at New-Haven, are with but one exception, by the provisions of their charters, by the conditions of their endowments, or by the force of circumstances under the influence of other religious denominations than Episcopal. The organization of Columbia college affords a pledge that no influence unfriendly to the church will there be exerted. On the contrary, Episcopal students in divinity in the city of New-York may confidently calculate on the patronage and aid of the President and Professors of a college, which, as it regards the extensive, thorough, and judicious course of instruction, and the distinguished ability and fidelity with which that course is carried into effect, ranks inferior to none other in the union.

“From the number of Episcopal clergymen and congregations in the city of New-York, candidates for orders would pursue their studies there under circumstances most favorable to their improvement, and most animating to their views. The company and conversation of a numerous body of clergy, and the opportunities enjoyed of attending on their public ministrations, afford candidates for orders the most important advantages in respect to the prosecution of their studies, to their zeal and devotion to the ministry, and to the most efficacious mode of discharging its functions. Surrounded by a large body of clergy, and placed amidst numerous and respectable congregations, they would be constantly under the influence of the most inspiring motives to diligence, ardour, and fidelity in the cause of a church which appears externally under all those advantages to which her high character entitles her. . . .

“Shall it be said that theological education in New-York is too expensive? But shall other denominations of Christians establish theological institutions in cities, and shall the Episcopalians in New-York be deterred, by the apprehension of the expense, even from the attempt? What is the expense compared with the advantages? Are students in medicine and in law deterred from availing themselves of the advantages which this city affords for the study of their respective professions? It is to be supposed there will be some students of Divinity resident in the city who can pursue their studies here at less expense than elsewhere; and there will be others to whom the expense will be an inferior consideration. On the plan which I have presumed to propose, however, the theological establishments in the country may be made to afford theological education at less expense than in any other situation, and the additional expense of a year's residence in the city, in order to derive the advantages of preparing for the ministry there is not worthy of serious consideration.”¹

The Convention cordially received the suggestions of the Bishop and promptly acted upon them. A committee was appointed to draft a constitution and suggest a board of trustees. By this constitution a society was formed to be known as “The Protestant Episcopal Theological Education Society in the State of New York.” The membership of the Society was to be

“the Bishop and such of the clergy of the Diocese as shall not decline

¹ *Journal, Diocese of New York, 1820, pp. 16-21.*

to be members, and of such other persons as shall contribute annually a sum not less than two dollars, or at one time a sum not less than twenty-five dollars."

Contributors of the larger amount were to be life members and the others annual members. Lay delegates to the Diocesan Convention were to be members *ex officio*, if they choose to attend the meetings of the Society.

The officers were to be a president, "who shall be the Bishop of the Diocese"; a board of trustees composed of all clergymen who were members; thirty vice-presidents,

"from different parts of the Diocese," and "not less than one hundred and fifty lay members of the Society from different parts of the Diocese";

a secretary and a treasurer. The vice-presidents and lay trustees were to be elected at the stated meetings, and the secretary and the treasurer appointed annually by the board of trustees. Contributors of two hundred and fifty dollars at one time were to be life trustees so long as they continued their subscriptions.

Twenty-one persons were to be selected from the trustees to constitute a board of managers, which was to superintend and conduct the business of the Society, with such powers as may be delegated to them by the by-laws of the Society, or otherwise by the board of trustees. Power was given to the managers to fill vacancies in their own body from the board of trustees.

The trustees were vested with full power over all the affairs of the Society, including general management, disposition of funds, and theological instruction. They were to make by-laws and resolutions for these purposes not in conflict with the Constitution of the Church and the Canons of the General or Diocesan Conventions.

The stated annual meeting was to be on the day

following that appointed for the meeting of the Convention, with twenty-one trustees constituting a quorum.

The board of managers was to report to the trustees, and they to the Convention. The Constitution was open to amendment by the trustees, provided the amendments were approved by the Convention.¹

In the terms of this Constitution we can see the keen sense of proportion of Bishop Hobart, and the clear idea he had of the function of such a Society. Chancellor Kent, David B. Ogden, and John Wells and others supplied the necessary knowledge of law to make the Constitution free from all ambiguity or evasion.

Under this Constitution a meeting of the Society was held immediately after the adjournment of the Convention, on October 20, 1820. Plans and methods were discussed for obtaining the necessary funds before opening the institution. It was determined that the chief divinity school should be in the City of New York, and that a branch school should be established at Geneva, for which the nucleus already existed in the theological class of the Fairfield Academy under the Rev. Dr. McDonald.

An influential board of managers which included the most prominent clergymen and laymen of the Diocese was elected at a subsequent meeting on October 27, 1820.

The managers seriously applied themselves to the task before them. They found that a few generous laymen and some clergymen were unwilling to transfer their contributions from the General Seminary to the Diocesan Seminary. Notwithstanding personal letters from the Bishop written with all his diplomatic skill, only a few wavered in

¹ The Constitution in full is found on pp. 12-14 of the account of the Society. It is reprinted on pp. 52-54 of *Proceedings Relative to the Organization of the General Theological Seminary*, 8vo, pp. 668. New York: Daniel Dana, Jr., 1854. Also on p. 8, *Documents Respecting the Protestant Episcopal Education Society in the State of New York*. New York: Printed by T. & J. Swords, 1820.

their allegiance to the general institution. This letter from the chief founder of the New York Historical Society and the liberal contributor of valuable books to the General Theological Seminary Library will serve as a specimen of the answers he received :

“WALL STREET, 15th Sept. 1820.

“RIGHT REVEREND SIR,

“Your favour of 15th. Ult^o. has remained thus long unanswered as I knew not where to address you during your absence from this city.

“As in respectful duty bound I have given your pastoral as well as private letter my most deliberate consideration. The result is that I regard it most expedient and to the best of my judgment most for the unity, character and interest of our Church to render my feeble services in support of the general Theological Seminary.

“To differ in sentiment with my Right Rev^d. Diocesan is a source of unfeigned pain. But I have not taken up my line of conduct late nor lightly, and confidently trust that I am pursuing the path on which I originally set out.

“I am

“Right Reverend Sir

“With great respect

“Your ob. friend,

“JOHN PINTARD.

“RT. REV. BISHOP HOBART.”

Through the energy of the Bishop and the willing cooperation of the managers, some of whom gave much time to the affairs of the Society, the New York City school was opened on May 18, 1821, with four students in attendance.¹

Bishop Hobart was the Professor of Systematic Divinity and Pastoral Theology; Mr. Clement C. Moore Professor of Biblical Learning, and also Interpretation of Scripture; Mr. Gulian C. Verplanck Professor of the

¹ George M. Robinson, M.A.; Thomas K. Peck, A.B.; William S. Irving, and Samuel Seabury.

Evidences of Revealed Religion and of Moral Science in its Relations to Theology; the Rev. Benjamin T. Onderdonk Professor of the Nature, Ministry, and Polity of the Church, and also of Ecclesiastical History; the Rev. Henry J. Feltus was librarian.

The plans for the "Interior School" progressed somewhat slowly. The grant to Fairfield Academy from Trinity Parish was the subject of considerable negotiation and correspondence. Finally the Academy agreed to relinquish it. This corporation was willing to transfer it to the Interior School, provided Dr. McDonald could carry with him the students in theology and be the principal of Geneva Academy, which was designed to be only the forerunner of a college under the control of the Church. The arrangement was carried out; Dr. McDonald with his pupils went to the beautiful village of Geneva on Seneca Lake, and the Academy trustees commenced the erection of a stone building to be known as Geneva Hall, with thirty rooms for students.

The trustees of the Education Society had wisely chosen the professors for this school. Dr. McDonald was the Professor of the Interpretation of the Scripture, Ecclesiastical History, the Nature, Ministry, and Polity of the Church, and librarian; the Rev. John Reed, Rector of Christ Church, Poughkeepsie, Professor of Biblical Learning, and the Rev. Orin Clark, the Rector of Trinity Church, Geneva, Professor of Systematic Divinity and Pastoral Theology. Dr. Reed was expected to deliver an annual course of lectures until the endowment should yield a sum sufficient for the support of the professors.

The Interior School opened June 11, 1821, in the schoolhouse of Trinity Church, Geneva. Dr. McDonald was the chief instructor. There were nine students in

attendance.¹ Three more were to take their places in the school in the late fall.² But before any instruction had been given, an event occurred which materially affected the interests of the New York school and of the General Theological Seminary.

Mr. Jacob Sherred, a Vestryman of this Parish, a liberal friend to theological education, died in March, 1821. By his will he bequeathed certain legacies to friends and servants and all the rest, residue, and remainder of his personal estate and effects in trust to his executors to be invested, until there should be established within the State of New York, under the direction, or by the authority of the General Convention of the Protestant Episcopal Church in the United States of America, or of the Convention of the Protestant Episcopal Church in the State of New York, a college, academy, school, or seminary, for the education of young men designed for Holy Orders in the Protestant Episcopal Church in the United States of America.³

Upon the establishment of such a college or seminary the accumulation and principal of the bequest were to be paid to the treasurer of such an institution. Mr. Sherred was the personal friend and parishioner of Bishop Hobart. He knew the plans of his Rector, he thought them judicious and far-sighted. He wished the Church in the State of New York to be supplied with young men of sound and competent learning. In his opinion a New York school was necessary, whether under diocesan or general control.

The managers of the Education Society perfected

¹ Eight of these nine were Marvin Cady, Richard Salmon, William Bostwick, Orsamus H. Smith, Burton H. Hecock, John A. Clark, John Gavott, Thaddeus Garlick.

² Henry Gregory, Allanson Bennett, and Seth Davis.

³ *Journal*, Diocese of New York, 1821. Also *Proceedings*, General Theological Seminary, p. 74.

their plans in the full expectation that their school would receive the bounty of Mr. Sherred. They considered the intent of the testator obvious and were greatly surprised when a claim was put forward on behalf of the General Theological Seminary and a request made to the Bishops to call a special General Convention to consider the matter. The attitude of the Bishop was at once dignified and conciliatory. He allowed the matter to take its course.

During the summer of 1821 there was much earnest discussion of the affairs of the two institutions in gatherings of the clergy, in the Church press, and privately: all agreed that the best course was that which would promote peace and harmony.

The Bishop of New York and the members of the Education Society were unwilling to stir up strife and debate. At a meeting held late in the summer the subject was fully discussed, and a committee appointed by the Board of Managers, of which Mr. Thomas L. Ogden was the chairman, reported:

“That in consequence of the claims to the benefit of Mr. Sherred's bounty, understood to have been set up on the part of the theological institution established in Connecticut, under the authority of the General Convention and of professional opinions appearing to have been procured by the trustees of that Institution in reference to those claims, the Committee deemed it advisable to submit the will of Mr. Sherred and a brief statement of the facts connected with it, to several distinguished counsel in this city. This course was pursued; and the case stated, with the opinions given on it, are herewith laid before the Board of Managers.”¹

The opinions are from Mr. Richard Harison, Comptroller of Trinity Corporation, Mr. John Wells, Mr. Thomas Addis Emmet, Mr. David B. Ogden, and Mr. Josiah Og-

¹ P. 38, *Journal, Convention of New York, 1821*, quoted on pp. 72, 73, *Proceedings, General Theological Seminary*.

den Hoffman, the recognized leaders of the bar of the State. They agreed that the right to the bequest vested in the school established in New York either by the General Convention or by the Diocesan Convention.

Under these circumstances the friends of the New York Seminary awaited the action of the General Convention which had been summoned to meet in Philadelphia October 30, 1821. That there were private conferences and much correspondence between the Bishop of New York and the Bishop of Connecticut, and the leading trustees of both seminaries is certain. When the Convention of the Diocese of New York met in October these matters were chief subjects of discussion.

Bishop Hobart, in his address, spoke fully and plainly of the work of the Education Society, noted the establishment of the two schools at New York and Geneva, and mentioned with approval the opportunity given to the students in the Interior School to complete their course in New York, where the activities and energy of the Church might be noted, and where, in Columbia College and other literary institutions, they might add general culture to their strictly theological attainments. He dwelt upon the beauty of Geneva and its advantages as a place of study. He then spoke of the legacy of Mr. Sherred with much appreciation and continued to say that it

“ has however given rise to measures which may possibly lead to a collision between our theological school and the general institution. A special meeting of the General Convention of our Church has been called, for the purpose of taking into consideration the last will and testament of Mr. Sherred, and of determining whether any and what measures should be taken for obtaining the legacy bequeathed by him. What will be the result of the deliberations of this Convention it is impossible to ascertain. It would seem, however, that they would resolve to relinquish the claim of the general seminary to the legacy,—

or to assert it, and for this purpose to bring the general seminary into this Diocese; or that they would prefer what might be styled a compromise—a consolidation of the General Theological Seminary with our diocesan School so as to make one general institution in the State; or finally that they will relinquish the project of a General Seminary.

“That little dependence can be placed on the validity of the claim of the General Seminary to the legacy of Mr. Sherred, would appear from what is understood to be the fact, that no legal gentleman consulted on behalf of that seminary has given a decided opinion in favor of it. The eminently respectable legal opinions which will be laid before you, will show the strength of the claim of the theological school of this Diocese, and will serve to remove all apprehension that it can be wrested from us by the general institution.”¹

He then discusses the probable action of the General Convention and speaks of the Virginia Seminary as a manifestation of a disposition to establish Diocesan institutions. He thinks that the plea of the General Seminary may be abandoned, but only in the event of a proposed union with the New York School. He presents strongly the objections to a general institution on the ground of equal representation in the management by all dioceses, and thus it might come under

“the control of a very small minority of the Church at large, and even of those who have not contributed, or in a very small proportion, to its funds.”

Should this union take place

“such an organization of the General Seminary might be made as to secure to every part of the Church a *just* influence in its management. And the plan might be formed of such a nature as to remove all the reasonable objections to a general institution in this Diocese, and to secure all our important arrangements with respect to our own institutions.

“Permit me to suggest whether it would not be well to be prepared for such an event. For this Convention, however, to settle the

¹ Pp. 22, 23, *Journal*, Diocese of New York, 1821.

details of this plan, would on many accounts be inexpedient, inasmuch as subsequent consultation of the General Convention might render other details desirable, and definite arrangements on our part appearing to preclude consultation might present a barrier to any conciliatory project. Still it would seem necessary that something definite should now be done."¹

The response of the Convention to the suggestions of the Bishop's address was the appointment of a committee to consider the report of the board of managers of the Education Society, and a plan for the union of the two seminaries. Mr. Thomas L. Ogden, of this Parish, was the chairman. In his report, presented October 18th, after referring to the account rendered of its work by the Education Society, he recommended that its report be accepted, and took up the subject of the consolidation of the General with the Diocesan Theological School.

"The Committee are of opinion that an arrangement of this nature would be desirable and ought to be carried into effect, if it can be done upon fair and correct principles, so as to preserve all the essential provisions and regulations of our diocesan seminary and to assure a just influence in the government and controul of the general institution to each diocese within which contributions may be obtained towards its funds."

While it was not practicable to foresee, and unnecessary to discuss the details of such an arrangement

"the committee are of opinion, that the Convention, under this general expression of their views, may with perfect security authorize the Bishop of the Diocese and the clerical and lay Deputies to the General Convention to settle those details."

Any plan proposed was to be subject to the approval of the trustees of the Protestant Episcopal Education Society.

¹ P. 24, *Journal*, Diocese of New York, 1821.

These conclusions were put into the form of three resolutions, the first accepting the report of the Society, the second approving its proceedings, and the third consenting to a consolidation upon the conditions named.

The report was then accepted unanimously, for all New York Churchmen felt that no other course could be pursued with dignity and honor.¹

Upon October 30, 1821, the special General Convention met in St. Peter's Church, Philadelphia. Upon the first day the only business transacted was the organization of both houses. On Wednesday, October 31st, the object of the session was introduced, and all the papers referred to a special joint committee.²

On Friday, November 2d, Mr. Cameron, the Chairman, reported a

“constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.”

It located the institution permanently in the State of New York, vested the management in a Board of Trustees with full power to constitute professorships, appoint professors, prescribe courses of study, make rules and regulations consistent with the canons and course of study set forth by the House of Bishops.

The Board was composed of all the Bishops of the Church, *ex officio*. Every Diocese was entitled to one trustee. An additional trustee was to be appointed for every eight clergymen, and a trustee for every two thousand dollars contributed, until ten thousand dollars had been given, when a trustee was to be appointed for each

¹ Pp. 67-69, *Journal*, Diocese of New York, 1821.

² The Rt. Rev. John Henry Hobart, D.D., the Rt. Rev. James Kemp, D.D., Duncan Cameron, Esq., Richard Harison, Esq., Colonel Alexander Jones, Rev. Daniel Burhans, Rev. David Butler, Rev. Dr. Wharton, Rev. Dr. Gadsden.

additional ten thousand dollars. They were to be nominated by the Diocesan Conventions to the General Convention, which was to confirm or reject them.

"For the present," it was provided "that the Bishops, the twenty-four trustees of the General Theological Seminary and fourteen trustees chosen by the New York Education Society should form the Board."

The professors were to be the professors of both schools.

The funds and other property of the institution at New Haven were to be transferred to the new seminary whenever the New York School should transfer to the same corporation its funds and other property.

After due deliberation and discussion the report of the committee was adopted and the Constitution approved by both houses.¹

Calm consideration and a partial yielding of cherished convictions had made possible this outcome of events which might have led to bitterness and estrangement of brethren. On the part of Bishop Hobart, as his biographer states, it was a compromise and abandonment of his cherished plan for the good of the Church.

The new Board of the Seminary met in Trinity Church, New York City, December 18, 1821, with Bishop Hobart as chairman and the Rev. Henry U. Onderdonk as secretary *pro tem*. The trustees appointed by the General Convention were recognized and the names of the fourteen selected by the New York Education Society approved. A permanent organization of the new Board was then effected, with Dr. Henry U. Onderdonk as secretary. The Board announced its readiness to receive the property to be transferred to it, and then adjourned, a committee having been appointed to consider

¹Pp. 9-11, 14, 15, *Journal*, General Convention of 1821.

measures expedient at this time for the establishment of the Seminary.¹

At a meeting on the following day the transfer was made, the professors appointed, a picture of Mr. Sherrerd authorized to be procured, and provision made for opening the Seminary in New York on the second Wednesday of February, 1822.

The students in the two schools continued under instruction until the final arrangements were made.

It was, however, found impossible to open the Seminary on February 13th, as originally intended. Before its opening in March, Mr. Pintard, one of the Seminary's most liberal benefactors, drew up a form of Service which he sent to the Bishop with this accompanying letter :

“ WALL STREET, 22d Feb. 1822.

“ RIGHT REVEREND SIR,

“ In compliance with your intimation yesterday I take the liberty of submitting the following outline of an order for celebrating the Inaugural address of the Professor of Pastoral Theology and pulpit eloquence for your consideration and improvement, being in no wise tenacious of my own suggestions. To give as far as may be an imposing effect to the ceremonial, that may attract the attention and inspire the zeal of Episcopalians in favour of the Seminary is the sole object and it is hoped not inconsistent with decorum or piety.

“ I have the honour to be,

“ Right Reverend and dear Sir,

“ Your obedient friend.

“ JOHN PINTARD.

“ R^T REV. BISHOP HOBART.

“ ORDER

“ For Celebrating the Rt. Rev. Bp. Hobart's Inaugural Address in Trinity Church, on Evening, March.

¹ Bishop Hobart, Bishop Brownell, the Rev. William Harris, D.D., the Rev. James Milnor, D.D., the Rev. Jackson Kemper, Mr. John Wells, Mr. Thomas L. Ogden, and Mr. Isaac Lawrence.

“The Bishop officiating & the other Clergy, Professors, Students and Trustees to meet in the Vestry Room at . . . o'clock.

“When the Congregation is assembled, the Procession to take place thro' the Middle Aisle, Organ performing suitable air.

“BISHOP HOBART, Pastoral Professor,
“Officiating Minister,
“Other Ministers

| | | |
|---------------------|-----------|---|
| “REV. DOCTOR WILSON | TURNER | } The Rev. gentlemen in their gowns. |
| “REV. MR. ONDERDONK | MR. MOORE | |
| “Librarian | | |
| “Students—in pairs | | |
| “Trustees— do. | | |

“On reaching the head of the aisle, the Bishop and ministers having entered the desk, the Professors, Students and Trustees to file off to the right and left, and take the seats to be provided for them in front of the chancel and on each side of the Reading Desk, the Students conspicuously in the Front.

“Divine Service, with appropriate Psalms and Tunes.

“On delivering the Inaugural when the Reverend professor addresses them the Students to advance in front of the Pulpit standing and to face the professor; on conclusion to retire to their seats.

“After the Inaugural

“A collection to be made to be applied to the support of the city missionary Students.

“The collection to be made by the Trustees.

“*Exeunt Omnes*

“And may the exercises of the evening under the auspices of Divine influence inspire the heart of every Episcopalian to lend his liberal support in the favour of our Holy, Catholic and Apostolic Church and her sons destined to be the future bulwark under God of her Faith and Discipline.”

Upon the day set for the opening of the Seminary the Service was held in Trinity Church, in all probability according to the form outlined by Mr. Pintard, and Bishop Hobart delivered the inaugural address upon Christian education and the proper training for the ministry.

In the course of it he said :

“It is due to the Bishops and delegates of the Eastern Diocese and of Connecticut to state, that though from local considerations they must have preferred the continuance of the seminary at New Haven, they supported in the Convention, on the grounds of general good to the Church its removal to New York. The Bishop of the Church in Connecticut in particular was cordial in his promotion of that measure, and his exertions active and influential. Having earnestly advocated, for reasons detailed elsewhere, it is unnecessary here to repeat, the establishment of a diocesan seminary in New York. I trust, I may be permitted to observe, that the measure of the consolidation of this with the general Seminary on *correct principles* was suggested in my address to the Convention of that diocese which met a short time before the General Convention, and received their unanimous approbation; and that the constitution of the General Seminary, as finally adopted, is in all its essential features that which was advocated on the part of New York in the Committee who reported it. These circumstances are mentioned as evidence that the diocese of New York was not backward in the great measure of general conciliation on this interesting subject.”¹

The suggestions which Mr. Pintard makes in these two letters were followed, as readers of Bishop Hobart's inaugural address will notice :

“WALL ST 14th March '22.

“RT. REV AND DEAR SIR

“May it not be proper as well as complimentary to the young gentlemen to mention the names of the students of the Th Sem^y in a note to that part of your excellent address more particularly applying to them—also the state to which they belong. It will be marking the epoch of opening the Gen Sem^y in this City, which at a future day will be gratifying to those who now constituted the first classes.

“Is there a matriculation Book? So essential at a future period to identify, please God, some prominent and exalted characters who may receive their education in our seminary.

“On the subject of Walton's polyglot, an essential work in the Biblical department, Dr. Turner thinks that an application to the Rector &c of Christ Church, Phil^a for the loan of its duplicate copy

¹ P. 5, note, *An Introductory Address on the Occasion of the Opening of the General Theological Seminary*. New York: T. & J. Swords, 1822.

w^d meet with more attention and probable efficacy if formally made by the Library Committee, & officially communicated.

"Should you concur, it would be proper to convene the Comm^y on some suitable ev^t before Doctor Turner returns to Phil^a, where probably supported by his personal solicitation the loan can be effected, in which event the professor may have the books packed up and sent round with his effects.

"An order for the purchase of this great work, w^h was once regarded as little better than waste paper, has been sent to England & Holland for 2 years, it having become so rare and costly, that no search has ever yet been successful to obtain a copy. I hope therefore on a fair presentation of this Fact that the Rector &c of X^t Church will, if not bound down by some *ne exeat* condition, favour the Seminary with this important desideratum.

"It were to be wished that our funds w^d justify the expense of providing suitable cases for the preservation of our Books—from dust, smoke & too easy accessibility. Important works,—difficult of attainment in this country & designed for every age,—cannot be too safely protected, as well against dilapidation as casually by Fire. We may redeem the value by Insurance, but some works might not be recoverable.

"Let us however not repine but *hope* your impressive address cannot fail of a due influence.

"The business of building up important Institutions is not the affair of a day, and when those who now lend their feeble efforts to carry on this work shall sleep in the dust, God will raise up instruments with greater zeal & endowments to complete the edifice.

"With every respect,

"Y^r ob: friend,

"J. PINTARD

"R^t REV BISHOP HOBART."

"WALL ST. 14th March 22. 2½ P.M.

"RT. REV. SIR,

"Since you favoured me with a call I have endeavoured from the lists in my possession of Books sent to New Haven, to ascertain the number.

"The donations are so miscellaneous, that if credit were given to some, and the names of others not mentioned—it might—indeed most probably would give offence, with due deference therefore it appears to be least exceptionable only to say 'that the number of books

| | |
|---|---------|
| contributed to the Library whilst the Sem ^y was at New Haven amounted to about ' (in round numbers to) | 1000 vs |
| The books in St. Paul's, it is said, am ^t to | 800 |

| | |
|------------|------|
| Total vols | 1800 |
|------------|------|

"Considering the short period of the existence of the Sem^y this number is far from contemptible, especially when their character & ponderosity are considered.

"By a general note no offence can be given, and a catalogue is directed to be prepared towards which when days grow longer & milder I will render my aid—it may be prepared for publication in season to accompany the Trustees' Report to the next General Convention in May 1823, and in the interim, further donations may be hoped for to increase the N^o.

"As regards myself individually the complimentary notice of my humble but ardent efforts to promote the interests of the Sem^y, and our Church, in your powerful address, transcends my merits.

"Let me intreat you therefore, my highly respected Diocesan, to say no more, at least for the present.

"While one is apt to lament their limited powers & resources, still let us bow with gratitude to our Heavenly Father for disposing our hearts to do all the good we can—not what we idly wish. The widow's mites are a powerful example not to despise small services, nor totally to abstain thro' false pride from rendering any because we cannot rival the lofty.

"To 'fill the circle marked by Heaven' is in the power of every one, circumscribed as it may be, each has his allotted sphere, and let each discharge his social and religious duties.

"Excuse these effusions & believe me,

"R. R. Sir,

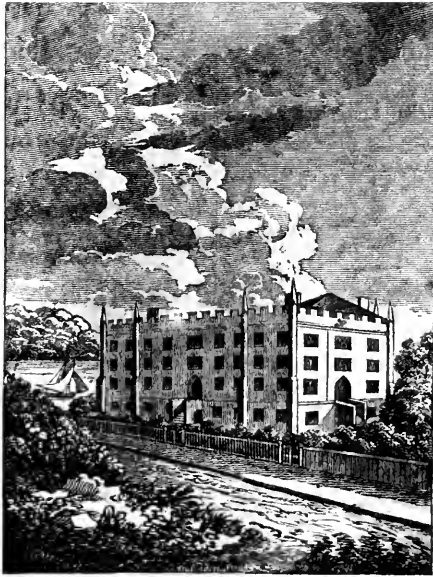
"Your sincere friend

"and cooperator

"J. PINTARD

"RT REV D^r HOBART."

The corner-stone of the east building of the Seminary was laid July 28, 1825, by the Presiding Bishop, Dr. White, in the presence of the Bishops of Maryland, New Jersey, and Connecticut, the trustees, the faculty, the students, many of the clergy, and a large number of the laity. The building was finally completed and occupied in the spring



The General Theological Seminary 1832.

of 1827. The *Churchman's Almanac* for 1832, which was then in its third issue and a small publication of thirty-six pages, gives as the illustration on its cover a view of the Seminary, and describes the location in the text, on p. 26 :

"The Seminary is located at Greenwich, in the immediate vicinity of New-York, upon an open plot of ground, the gift of Clement C. Moore, LL.D., commanding a fine view of the Hudson river and the opposite shores of New-Jersey. It is sufficiently near to the city for all purposes of necessary intercourse, and yet retired from its noise and excitement.

"The Seminary building is of stone, in the Gothic style, 110 feet in length, and 52 feet in depth. The two wings are occupied by Professors Turner and Wilson; the centre is appropriated to the library and to rooms for the students, and the basement contains the refectory and the apartments for the domestics."

This view is the one which we reproduce.
Dean Hoffman, in his sketch of the Seminary, says :

"Those who have seen it only as it stands today, surrounded by a dense population, can hardly realize its appearance when the cornerstone was laid, in 1825. Its site was then an apple orchard, about twenty feet below the entrance to the grounds which was on the Ninth avenue, a little north of what is now Twenty-first street. Professor Moore's country residence was situated on the high ground to the north of it, near the southerly side of what is now Twenty-third street. There was then no street in the vicinity. A narrow road, called 'Love Lane,' ran easterly from it to the Bloomingdale road, now Broadway. The principal approach to the site was by the road which ran near the line of the present Hudson Street, through the village of Greenwich from the city. At that time there was scarcely a good three-story brick house between it and Canal street. The high-water mark of the Hudson river was east of the present Tenth avenue; and, as Dr. Turner records in his autobiography, during the winter the water was sometimes ankle deep in front of the end in which he resided, so that, in order to have a dry access to the lecture-room, in the centre of the building, he had a door cut through the garret partition; and one winter the mud was so deep immediately around the building as to make

it almost inaccessible, except on horseback or in a carriage. It was, in fact, a quiet, rural retreat on the picturesque banks of the Hudson, with the elysian fields across the river in full view, far removed from the noise and bustle of the now crowded city, and where the devout student had every appliance to aid him in his work, with nothing to distract his mind or call him off from his sacred studies. Then, as now, it was noted for being one of the healthiest portions of the island on which the city is built."¹

In the present Seminary Close this building has given way to the residences of professors ; the only old building now remaining is the "West Building," erected in 1836.

This is the story of the General Theological Seminary, that school for the training of our candidates for Holy Orders, which now, after many vicissitudes, is settled on strong foundations, as a great help and power in the Church. It was opened in the City of New York, with twenty-three students, in the brick building on the corner of Canal and Varick Streets, commonly known as "Trinity School." After its final establishment in New York the Bishop upheld it with all his influence, personal and official ; he served it not only as Chairman of its Standing Committee, but also as "Professor of Pastoral Theology and Pulpit Eloquence." He gave to it largely of his time, defended it against attacks, and steadily advocated the establishment of branch schools connected with it, should they be needed, instead of Diocesan institutions. In position, organization, and principles, it met his views of what a theological school should be ; untrammelled by Diocesan connection and influence, catholic in scope, at or near some centre of active, secular life, yet affording the retirement and calm which are essential for sacred study. We have now recorded, in as brief a compass as possible, the succession of events which led to this conclusion, and the dominating influence of the Bishop in directing the move-

¹ P. 517, vol. ii., Perry's *American Episcopal Church*.

ment. All this belongs, of right, to the history of our Parish ; for the initiative impulse given by the " Protestant Episcopal Society," founded and fostered by our Corporation, and the grants made to Fairfield Academy, bore their final fruitage in the establishment of those seats of learning which have done so much for the Church in America, Hobart College and the General Theological Seminary.

CHAPTER XI.

BISHOP HOBART AND BISHOP CHASE IN ENGLAND.

Position of Bishops Hobart and Chase Defined—Indignation of Bishop Hobart that Any One should Solicit Contributions for any other Theological Seminary than the General Theological Seminary—Bishop Chase's Strong Tenacity of Purpose—His Plans for Theological Education in the West at First Disapproved—Consent of his Diocese at Length Reluctantly Given—Bishops of Pennsylvania, New York, Virginia, Maryland, New Jersey, and Connecticut all Oppose the Plans of Bishop Chase—Bishop Hobart Writes a Strong Remonstrance—Bishop Hobart Refuses to Sail in the Same Ship with Bishop Chase—Warns him that he will Oppose his Projects in England—Bishop Chase Sails to England quietly—Meets with Discouraging Reception in England—Bishop Hobart Issues a Note against the Appeals of Bishop Chase and Dr. Wheaton—Follows his Note with "A Postscript"—Hobart's Note and Postscript Discredit Bishop Chase—English Church People Led to Form a Wrong Idea of Bishop Chase and his Mission—Bishop Chase finally Triumphs—His Cause is Espoused by the Evangelical Party—A Truce in the Pamphlet War is Declared—Bishop Chase Refuses the Offer to Combine the Three Appeals in One Fund to be Divided in Equal Proportions—The Seminary and Washington College Arrange for a Joint Subscription—End of Controversy—Testimony of General Putnam and Rev. Dudley Chase to the High Opinion Entertained by Bishop Hobart of Bishop Chase.

IN the autumn of 1823, three men, each conspicuous for ability, force of character, tenacity of purpose, firmness of will, and undaunted perseverance, sailed from New York to England, intending to ask their fellow-churchmen across the seas for aid on behalf of struggling institutions in America. The Bishop of New York, compelled to visit Europe in search of health, had decided to plead, while there, the cause of the General Theological Seminary. The Bishop of Ohio, Dr. Philander Chase, went solely in hopes of obtaining the means of establishing seats of learning in his infant Diocese for the education of

candidates for the Sacred Ministry. The third of this notable trio, the Rev. Nathaniel S. Wheaton, went to seek help for the newly founded Washington College in Connecticut.

For the first time, the ties between the Church in America and the Church of England were to be strengthened by personal and friendly intercourse. Communication between them had been infrequent and transitory, since the consecration of Bishop White and Bishop Provoost in 1787 at Lambeth.

The reader is by this time well acquainted with the character of Bishop Hobart and his methods of procedure. He had confidence in himself, and believed that what he did was for the benefit of the Church. When, therefore, he had made up his mind that the General Theological Seminary was the legitimate object for the support of churchmen, and found himself in a position to obtain means for its endowment and proper equipment during his expected visit to England, he further decided that no one ought to interfere with his project by going abroad to solicit subscriptions for other objects of minor importance in his eyes. It was with mingled astonishment and indignation that he learned, during the summer of 1823, that the Bishop of Ohio, despairing of obtaining clergymen from the East to supply the missions under his charge in the Western country, intended to sail for England, and there ask the generous and affluent churchmen to help to build up a theological seminary in Ohio and educate the sons of the soil for the work of the ministry in their native States.

Bishop Chase, with his impulsive frankness, wrote to each Bishop of the American Church "A Note of Communion and Charity," announcing his intention and asking for the prayers and commendation of his brothers in the

Episcopate. His purpose was disapproved by all of those in the high places of the American Church. The struggle to carry on the missions supported by the newly formed "Domestic and Foreign Missionary Society," to secure the funds for the endowment of the General Theological Seminary, and to maintain even the Diocesan work in the Eastern States was felt to be all that the Church could do. The money which had been collected for Ohio missions in New York, Boston, Philadelphia, and other Eastern cities and towns in 1821 and 1822, and which aggregated twenty-nine hundred and eleven dollars, could not be effectively used, as men would not come to the wilds of Ohio.

At first Bishop Chase stood alone in his advocacy of the plan of seeking aid from England. He summoned an informal meeting of the clergy and laity of the Diocese after the adjournment of the Convention held at Worthington June 4 and 5, 1823.

"The project though opened with great seriousness and the entreating of divine direction was at first opposed by nearly all. It was considered as visionary, though at last agreed to by the clergy; and silent consent was impliedly given by the laity."¹

A letter of commendation from the clergy of his Diocese was indispensable. Six of the eight clergymen in Ohio at once signed it; the other two at first refused, but finally signed as a matter of duty. Thus Bishop Chase had the unanimous, though not the hearty approval of all the clergy. As he proceeded Eastward he encountered an opposition to his design which was bitter and strong. Bishop White had written to him on August 11th expressing much apprehension of grave danger to the American Church should the plan be carried out. He based his disapproval upon the implied understanding of 1787,

¹ P. 184, vol. ii., *Bishop Chase's Reminiscences*.

when he and Bishop Provoost were consecrated at Lambeth, that nothing further than the bestowal of the Episcopate should be asked from England. He also was firmly convinced that aid from that source would lay the Bishop of Ohio and the whole Church in this country under an obligation which would impair its independence.

The Bishop of Pennsylvania was, no doubt, influenced in his opposition by the Bishop of New York, who followed up the protest of Dr. White by a vehement letter, in which he expressed the sentiments of the Bishops of Virginia, Maryland, New Jersey, and Connecticut. His letter is dated "New York, September 11, 1823." In it he acknowledges Bishop Chase's communication, and alludes to a letter recently received from Bishop White, disapproving Bishop Chase's design and declining in any way to promote it. He mentions the sentiments of Bishop Croes and Bishop Brownell and "a letter from South Carolina to the same effect," and adds, "in their opinions I cordially unite."

He then examines in detail the grounds for the supposed necessity of appealing to England, first averting from himself the charge of unfriendliness to Ohio and its Bishop, by recalling the fact that he had powerfully assisted the Rev. Philander Chase, Junior, when he was soliciting funds for missionary work in Ohio. He proceeds to repel the accusation that Ohio had been neglected, since Mr. Chase had collected nearly three thousand dollars in the East, and Bishop Hobart had been informed "that the early exertions of a Missionary Society in Pennsylvania probably laid the foundation of the Church in Ohio," and that the General Missionary Society had granted four hundred dollars for work in that Diocese. Nor could he see that the claim of Ohio to consideration was greater than that of other parts of the country.

Should each Diocese adopt Bishop Chase's plan for providing for its needs there would arise many complications and conflicting interests. There was a General Missionary Society to supply all wants. As to the intention of training the candidates for Ohio on its own soil, it seemed to him both unwise and impolitic. Unwise, because the young men of the West needed the polish of the East which would be acquired by a course at the General Theological Seminary in New York; impolitic, because they could not be as usefully trained in theology, or even in the ordinary college course, as those who studied in the East. These young men could not be kept in Ohio, and when they mingled with other clergymen their inferiority would become apparent. While there might be some reason for acting upon the liberty given in the constitution and by-laws of the General Theological Seminary for a branch school, there certainly was none for an independent divinity school. The Seminary recently established in New York under the authority of the General Convention was the only one which deserved recognition and should be so considered. He adds that "the disunited view in which your application would present the American Church to her friends in England is another formidable objection."

As Bishop Chase had announced his intention of sailing in the packet of the 1st of October, and the appearance of the two Bishops on the same boat and together in England might appear to indicate approval by Dr. Hobart of the plans of his brother Bishop, he concludes by saying that he is compelled to forego the pleasure of the company of Bishop Chase, and to take his passage in another vessel.

"Even with this precaution, I foresee a possibility of our being brought into unpleasant contact, and shall doubtless be inquired of

with regard to the object of your visit, and must state the opinion entertained concerning it. It may appear my duty to take some pains to prevent the impression that a measure deemed so injudicious and inexpedient by my brethren and the great body of the Church here, is countenanced by them.

"I do not think it at all unlikely that I shall be requested to make known particularly your object, and the paramount claims of the General Institutions of our Church, and whatever pain it may give me, I shall not hesitate to discharge the dictates of my duty."

He was persuaded that in view of the many weighty considerations which were presented in opposition, Bishop Chase would pause. "The writer in conclusion would most respectfully and affectionately urge on you the relinquishment of it."¹

The New York clergy and others, in letters and personal interviews, upheld the opinion of their Bishop. Bishop Chase, after preparing an open letter to Bishop White, stating the facts which seemed to justify his course in proceeding to England, sailed on October 1st, in the *Orbit*, Captain Tinkham, one week after Bishop Hobart. The Rev. John Sellon, of Christ Church, Ann Street, and the son of Serjeant Sellon, of London, was the only clergyman who had the courage to accompany him to the ship. The *Reminiscences* deal minutely with the story of the voyage and the chilling reception in England, cheered only by the warm welcome of his friends, Mr. and Mrs. Wiggin, near Manchester.

Bishop Hobart considered it necessary, in view of rumors of the intentions of Bishop Chase, and of Dr. Wheaton, to issue a "Note" explaining that the American Church had not "by any act of the General Convention of the Bishops and Representatives of her clergy

¹ The letter in full is on pp. 10-16 of *A Letter to the Wardens and Vestry of Christ Church, Cincinnati; in Reply to their "Declaration and Protest," &c., &c.*, by a Presbyterian of the Diocese of New York (Henry U. Onderdonk). New York: Printed by T. & J. Swords, 8vo, pp. 73. 1824.

and laity, the only organ through which that authority can be conveyed, authorized an appeal on her behalf to the parent Church in Great Britain," and showing that the only general institution which had desired the benevolence of English Churchmen was the General Theological Seminary. In that document he explains the origin of the Seminary, the course of instruction, and its claim for endowment and a library. In treating the design to form a theological school in Ohio, he says :

"It does not appear that this measure of a diocesan theological school in Ohio has been acted on by the Convention of the Church in that Diocese, that they have adopted any plan for its organization, or that there is any incorporated body to hold or to manage its funds."

He quotes from Bishop White's letters to Bishop Chase showing the extreme caution of that prelate and his perfect accord with Bishop Hobart in discountenancing the proposition laid before him. Bishop Hobart then remarks that

"notwithstanding all the remonstrances which have been urged in opposition to it, exertions will be made by the person who originated it, and who has arrived in England, to carry into effect the measures above stated, and this representation with respect to it is thus rendered necessary."

Having repeated what he had previously said of Ohio in his letter to Bishop Chase, that its claims had not been neglected, he alludes briefly to Dr. Wheaton and his errand to solicit books and apparatus, discouraging compliance with his request, and closes his note with an apology for his communication, and a further warning against applications in behalf of local institutions. The "Note" was immediately circulated in the chief cities and towns of England.¹

¹ *A Note Relative to the Agency of the Protestant Episcopal Church in the United States of America in certain Applications in Behalf of local Institutions of that Church, to the Bishops, Clergy, and Laity of the Church of England.* London, Nov. 13, 1823. Reprinted in the *Christian Journal*, January, 1824.

The state of feeling in New York City is well illustrated by passages from a letter of the Rev. Benjamin T. Onderdonk to Bishop Hobart, dated New York, October 16, 1823.

“The business of Bishop Chase was a subject of much and pretty warm discussion. There appeared to be but one opinion respecting the expediency of his voyage to Europe for the purpose he has in hand. But there was considerable objection to the propriety of adopting any opposing measures when he had taken the decisive step. After much exertion, however, we succeeded in getting the Board to pass the following preamble and resolution. You will at once perceive that they were penned by Bishop White.

“A motion to have attested copies of it sent to you was lost. That, however, is of no great consequence, as every member is, of course at liberty to make what use he pleases of it.

“At a meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held at the residence of the Right Rev. Bishop White, in the city of Philadelphia, on the first day of October in the year of our Lord 1823,

“It was stated to the Board that there has been announced the design of making an application in England for the raising of money to be applied to missionary purposes in the United States.

“Whereupon; Resolved, as the opinion of this Board, that every expedient for the said object may have an unfavourable effect on the prospects of the Society which we represent; that it may excite other applications to the same source; and that the effects of such measures will probably be the lessening of the respectability of our Church in the estimation of our Venerable mother Church of England, and, as we believe, will have that effect with our fellow citizens of the American Union.

“The opinion now expressed is not designed to discountenance the thankful acceptance of any pecuniary contributions which may be presented from a foreign country, either generally to the Society which we represent, or for the missionary exertions of any particular State.’

“Bishop Chase has published his answer to Bishop White’s letter. You, of course, will see it. It appears to me to be a very disingenuous thing. He does not publish the letter of Bp. W.; which he ought, in fairness to have done, that his readers might be put in possession of

the arguments on both sides. He publishes your's, but none other in opposition to his project. Although he is careful to give, at full length, those of Bishops Bowen, Brownell and Ravenscroft. Bishop Brownell's is singularly inconsistent with the sentiments which he obviously appeared to entertain while here. I thought this letter, and, in no small degree, the writer of it—was well characterised by a gentleman in conversation with me, the other day, who had merely glanced at the pamphlet, and felt no particular interest, one way or the other, in its contents: 'As for the Bishop of Connecticut,' said he, 'he seems cautiously to avoid decision either way.'

"By the by, on the subject of Bishop Bowen's letter I have received a letter from him in which he expresses surprise that Bishop Chase should have boasted of support from him. He fully expressed to Bishop C. the sentiment he has long cherished, that the most likely way to have our Church established in the Western States, is to have clergymen who have been born and educated there; and that, therefore, provision for theological instruction in that region, is a great desideratum. As you, however, see the pamphlet, it is unnecessary to say anything further respecting the Bishop's letter. His views in writing it will be best understood by an extract from that to me: 'I, at the same time declined expressing an opinion of the expediency or suitableness of his expedition to England. I did not like it; and if I had been called upon, in the exercise of any responsibility to tell him my dislike, I should unhesitatingly have done so, but asked for an "*approbatory letter*" in favour of a step on which he had actually determined. I thought that all I had to do, in writing a reply to one with whom my personal acquaintance had been but little, was to waive his desire and refer him to others better qualified to judge of its object than myself.'

"There is one part of Bishop Bowen's letter to me which he begged me not to mention to you. I should not, however, do you justice by withholding it, although, of course, any notice you may think proper to take of it, will not be such as to lead him to suspect that I communicated it to you. He expressed himself both surprised and somewhat hurt, that (to use his expression) you wrote *at* him, instead of *to* him, on the subject of Bishop Chase's claiming his approbation and support. Your letter, you will recollect, was to Dr. Gadsden. The Bishop begs me to say how I can account for this. I shall simply answer (and I presume rightly) that you had occasion to write to Dr. G., and took that opportunity to notice the subject, thinking it the same thing as if you addressed the Bishop himself. He says he knows of no circumstance

which would justly deprive him of your confidence. I think I can assure him that the style in which you have uniformly spoken of his correct and honourable principles and affectionate feelings, precludes any supposition of want of confidence in him. He begs to be kindly remembered to you, with assurances of the most lively solicitude for the entire recovery of your health.

“After the missionary business in Philadelphia was over, I went down to Baltimore to visit my old friend, Dr. Wyatt. There, as in Philadelphia, I was gratified with hearing many affectionate enquiries respecting you, and the expression of much deep solicitude on your behalf. A very pleasing instance of the respect and kindness of Bishop Kemp and Dr. Wyatt, was their having prayers offered for you in their churches the Sunday after your departure. The omission of this would have been no evidence of want of regard, while attention to it is a highly gratifying proof of the reverse.

“Dr. Barry wished very much to have an opportunity of an interview with you when he was last in town, of sufficient length to admit of his counselling with you on his concerns. He thinks, somewhat, of returning to this city. He is so excellent a man, and so correct, that I could not but feel pleasure at the idea of having him again connected with us. But I recollected that I heard you express yourself rather unfavourably of his qualifications, or at least success, as a teacher. And as it was in that capacity that he thought of returning, I felt painfully restricted in advising him on the subject, not knowing whether your views were such as would influence you to withhold your full approbation of his return. The truth is, his school in B. has very much fallen off. He attributes it to the vast increase of new and cheap teachers. Dr. Wyatt told me, however, that he feared some defect of his own was the real cause, although he acknowledged that the Baltimoreans erred very much in their ideas of education, being very much more ready to consult economy than real advantage. Dr. Barry showed me some testimonials from several of the most eminent citizens of Baltimore, who had attended his last examination, highly creditable to him.

“The immense influence, also, of St. Mary’s College, even among Protestants, stands very much in the way of other classical seminaries, especially as it takes boys quite young, and at very moderate charges, owing to its funds.

“I have just received a certificate of the organization of Zion Church, Palmyra, Wayne County, and a letter calling loudly for missionary aid. Converse, sometime since, wrote to me that the people of

Skaneateles and Marcellus wish his services, but must depend on missionary aid.

"The clergy are beginning to assemble for Convention. I have seen Lacey, McCabe, Baldwin, Dr. Brown, and have heard that Cum-
ing is here. Baldwin is trying for Rye. Wheeler has resigned North
Hempstead, and I am told Clowes is likely to have it. I have received
the missionary reports of Norton and Gear, who will neither of them be
able to attend. Duffie made a beginning at the corner of Broome
Street and Broadway, last Sunday evening. It was a very full congrega-
tion; and every body seems to think his prospects very promising.
Schroeder is expected next week. Ives has come in. I have not yet
seen him, but am told that he is very much recovered. With regard to
the parish, I recollect no other changes than the death of Mr. Ashfield,
and of one of Mrs. Pray's daughters, the one who lived in Alabama; also
the death of Mrs. Graham, the mother of Mrs. Wolfe and Mrs.
Cooper. You may depend upon my writing by the first opportunity
after the Convention.

"And in the meantime, I remain, Right Rev. and Dear Sir,

"Very respectfully and affectionately

"Your son in the Gospel,

"BENJⁿ. T. ONDERDONK.

"To

"the Right Rev:

"JOHN H. HOBART, D. D.

"Care of F. C. and J. Rivington,

"London."

The Rev. L. S. Ives wrote Bishop Hobart on the same subject. In a letter dated October 16, 1823, he says:

"You have or will probably have the perusal of a Letter from Bp. Chase to Bp. White on the subject of Bp. C's expedition to Eng-
land. This Letter so far as can now be determined, has made, on the
public mind an impression altogether against the Author. Your letter
to him which he so much disapproves receives general approbation."

The "Note" was followed by a "Postscript" dated London, Nov. 19, 1823, in which information was given concerning the number of Bishops in the American

Church and stating the absolute disapproval of three of them beside the Presiding Bishop; one of whom,

“who before he had become acquainted with the objects of the contemplated voyage to England, wrote a letter in approbation of it, afterwards recalled that approbation, and particularly deprecated the establishment of a local seminary in the State of Ohio; that another, though concurring in some of the views of the plan, evidently doubted the expediency of visiting England in the prosecution of it; that from another no expression of opinion took place; and that one Bishop of the ten, without reference to the Diocese of Ohio, expressed his approbation of it. He is persuaded that the great body of the clergy and laity would sustain the Bishops in these sentiments.”

He also emphasizes his impression that all which can be said of the episcopal and clerical labors of Ohio and its spiritual wants can also be said of other portions of the United States and many parts of Canada. For the relief of these conditions reliance should be placed on the *General Seminary* and *General Missionary Society*. The resolution concerning the Seminary passed by the House of Bishops in May, 1823, is then given. In it the Bishops ask for “concurrent solitudes and exertions to be concentrated on it.”

This is followed by some extracts from the report of the Lower House on the Seminary, in which gratification is expressed because of its general character. Bishop Hobart thinks that by this “Postscript” he had discharged an act of duty to the American Church by apprising its friends of its views as far as they had been ascertained on the subject of applications in Great Britain in behalf of Diocesan institutions.¹

The “Note” and its “Postscript” had the effect of entirely discrediting Bishop Chase. His “Statement” and “Letter to Bishop White” were read with languid interest, and he was considered to be a self-seeking and

¹ P. 66, *A Letter*, etc.

insubordinate person whose real needs had been suitably supplied.

Bishop Hobart had the full confidence of the men of influence and position in England. All that Bishop Chase could do was to wait. Dr. Wheaton also felt the effect of this practical inhibition, and could only hope that persuasion and time might combine to change Bishop Hobart's attitude.

These three men, with much in common, and once friends to each other, were in London for nearly three months studiously avoiding one another.

It is not intended here to narrate the final outcome and success of Bishop Chase which came about in spite of the "Note" and other publications. It is sufficient to say that an introduction to Lord Gambier brought him into close relations with the great men and pious women of the Evangelical school and that his cause became theirs.

In the spring of 1824, when the Ohio case was known and approved everywhere, a proposition was made to combine the three appeals into one and make an equal division of the money. When this was laid before Bishop Chase and the Ohio Committee in London both rejected it. An amicable agreement was reached, however, by which the Ohio appeal was not to be injured by pamphlets or word of mouth, and a joint subscription was to be made for the Seminary and Washington College.¹

Bishop Hobart's correspondence bears abundant witness to the intensely irritating nature of this controversy, and shows how widely the prejudices against Bishop Chase extended. This will be seen very distinctly in the correspondence which we shall give later on. Happily for the peace of the Church the controversy soon ended and the flow of Christian sympathy and English gold for the re-

¹ See Appendix for a list of the chief pamphlets in this controversy.

lief of American institutions began which has never ceased since that time although few other general appeals have been made.

It was always contended by the friends of Bishop Hobart that the responsibility for bringing the matter before the English Church rested with others. The printing of the open letter to Bishop White and "An Appeal for Ohio" by Bishop Chase before he sailed made it necessary to counteract them ; for while only a few copies were in circulation in England at the time of Bishop Chase's arrival he would soon have scattered them everywhere.

"Bishop Hobart thus found himself placed in a situation in which it became his duty, however painful, to seek to correct and prevent erroneous impressions, and this he endeavoured to do with as much delicacy and prudence as was possible."¹

The effect of this difference was to cause Bishop Chase, whose views were very nearly those of Bishop Seabury and other Connecticut Churchmen, to sympathize and affiliate more closely with the "Evangelical" Churchmen, and thus make him a leader of the Low Church party in this country.

Bishop Hobart felt that his course was just, and that evil would come of such an appeal. His apprehensions were not realized, but he could not, in accordance with his character, have acted differently.

Both men were thoroughly intent upon achieving their purpose and it was the habit of both to go with promptness and energy at any task. Such persons could not fail to come into collision when their designs interfered.

Colonel Daniel Putnam of Brooklyn, Connecticut, a son of General Israel Putnam and aide on his staff at the same time with the famous Colonel David Humphreys, gives not only some items relating to the parochial affairs

¹ P. 23, *Christian Journal*, January, 1824, vol. viii., No. 1.

of Trinity Church in that village but also this strong testimony to the work of Mr. Chase, then Bishop-elect of Illinois.

In a letter to Bishop Hobart, of January 27, 1819, he says :

"Nothing could add more to the gratification which I felt at meeting once more my friend Mr. Chase than your kind and obliging letter of which he was the bearer. I have considered the opposition from New Orleans as the work of the Devil to blast the hopes of the Church in the West ; and to learn from you, Sir, that Mr. Chase had gotten through those difficulties was cause of gratitude to God and of felicitation to my friend. I have long known Mr. Chase, known him perhaps as intimately as almost any person living, and the more I have known of him, the better satisfied have I been of his sincere, unaffected piety and zeal for the Church of which he is both a member and an ornament. Few if any within the compass of my limited acquaintance have the power of leading the mind to the examination of religious subjects and of making that examination so pleasant and ultimately so successful as Mr. Chase. And with you, my dear Sir, I do most heartily join in the prayer, 'that he may be made the instrument of raising up our apostolic Church in the region of the West.'"

This letter is of interest as proving that Bishop Hobart was fighting for principles, and was not animated by any personal feelings against his brother Bishop, whose worth and value to the Church at large he readily recognized, and with whom he had formerly been in friendly correspondence.

Among the Hobart MSS. there are half a dozen letters from Bishop Chase to Bishop Hobart, ranging from July 16, 1803, to June 27, 1816.

They are all written in the most affectionate terms.

The first letter is from Poughkeepsie, thanking Mr. Hobart for a parcel of books the latter had sent him. On December 4, 1806, Mr. Chase writes from New Orleans, thanking Dr. Hobart for his "salutary and fraternal advice," and the letter of 1816 is from Hartford, Connecticut.

These few letters show the friendly feelings of the two correspondents.

A letter from one who had the right to speak from intimate knowledge also clears Bishop Hobart from personal animus against the first Bishop of Ohio.

The Rev. Dudley Chase, a retired naval chaplain, now in his eighty-ninth year, the only surviving child of Bishop Chase, says :

“ If you ask me (as I gather from the drift of your letter) whether the difference of opinion and consequent action between Bishops Hobart and Chase in 1823-4 resulted from any personal animosity, then or previously existing on the part of either of these prelates, I should from all I know or believe in charity say No! They were both too good Christians to harbour such feelings. But they did contend for principles of Church polity and right which each thought important in his own point of view.”¹

¹ Extract of a letter to the Rev. Joseph Hooper from the Rev. Dudley Chase, Philadelphia, Sept. 27, 1900.

CHAPTER XII.

HOBART CORRESPONDENCE.

PART V.—PERIOD DURING HIS VISIT TO EUROPE TO HIS RETURN TO ENGLAND AFTER HIS FIRST VISIT TO THE CONTINENT (OCTOBER 29, 1823, TO JULY 16, 1824).

William Berrian Nominated Preacher Assistant—John Frederick Schroeder Appointed Assistant Minister Temporarily—Bishop Hobart Sails by the *Meteor*—Arrives at Liverpool—Letters of Invitation from Rev. H. H. Norris and Rev. J. H. Spry—The Bishop Writes to his Wife—To Mr. Berrian—Goes to London—Letter from Serjeant Sellon—Letter of the Bishop to his Wife Giving Account of his Visit to Mr. Norris—Letter from Mr. Berrian, Nov. 24, 1823—From Mr. Wilberforce—The Bishop Describes his Visit to the Bishop of London in a Letter to Mr. Berrian—Letter from Lord Gambier—The Bishop's Answer—His Letter to Dr. Bell—The Rabbi Herschel—The Bishop's Letter to his Daughters—Letters from Serjeant Sellon, Dec. 12, 1823—The Bishop's Visit to Edinburgh—His Sympathies with the Scottish Church—Invitation to Preach from the Rev. Robert Morehead—The Bishop Writes very fully to Mr. Norris as to his Motives for Opposing Bishop Chase and Suggesting Printing Some of his Sermons to Vindicate his Position in the Eyes of English Churchmen—Letter from Rev. J. Skinner—Cordial Attitude of Scottish Bishops—Letter from the Bishop of St. Andrew's—Letter from Bishop of Ross and Argyle—From Sir John Sinclair—With Dr. Hobart's Reply—Correspondence with the Rev. Robert Morehead—Letter from Mr. Thomas Stanford Giving Full Account of Parochial and Diocesan Matters—Bishop Hobart's Interview with Bishop Jolly—Cordial Invitation from Bishop Torry of Aberdeen—Bishop Hobart's Answer—Letter to Mr. Berrian, Jan. 8, 1824—Letter from Bishop Skinner of Aberdeen, Jan. 13, 1824—From Rev. J. H. Spry Conveying an Invitation from Dr. Copleston of Oriel—Bishop Writes to Dr. Copleston—Letter from Mr. Berrian Giving his Impressions of Mr. Schroeder, Feb. 9, 1824—Agitation in Scotland for Establishment of a General Synod Modelled after the General Convention—Letter from Lord Shaftesbury—From Mr. Thomas Stanford, March 15, 1824—From Bishop Jebb of Limerick—Publication by the Bishop of two Volumes of Sermons on *The Principal Events and Truths of Redemption*—Leaves in March on first Visit to the Continent—Letter of Introduction to General Lafayette from General Winfield Scott—Letter of Hobart to Lafayette—Letter from Mr. Norris, April 16, 1824—From Mr. Berrian, May 8, 1824—Letter from Bishop Hobart to his Wife from Rome—Letter from Mr. Berrian, June 1, 1824—From T. L. Ogden, June 7, 1824—From G. W. Doane, June 23, 1824—From H. U. Onderdonk, July 7 and July 29, 1824—And from Thomas N. Stanford, July 16, 1824—The Bishop Returns to England.

THE provision of the Charter of the Parish allowing the Rector to nominate a "preacher assistant," when he thought it expedient was brought into requisition by Bishop Hobart when leave of absence was given to him September 23, 1823, by the Vestry.

By **Stephen Allen, Mayor**
of the
City of New York.

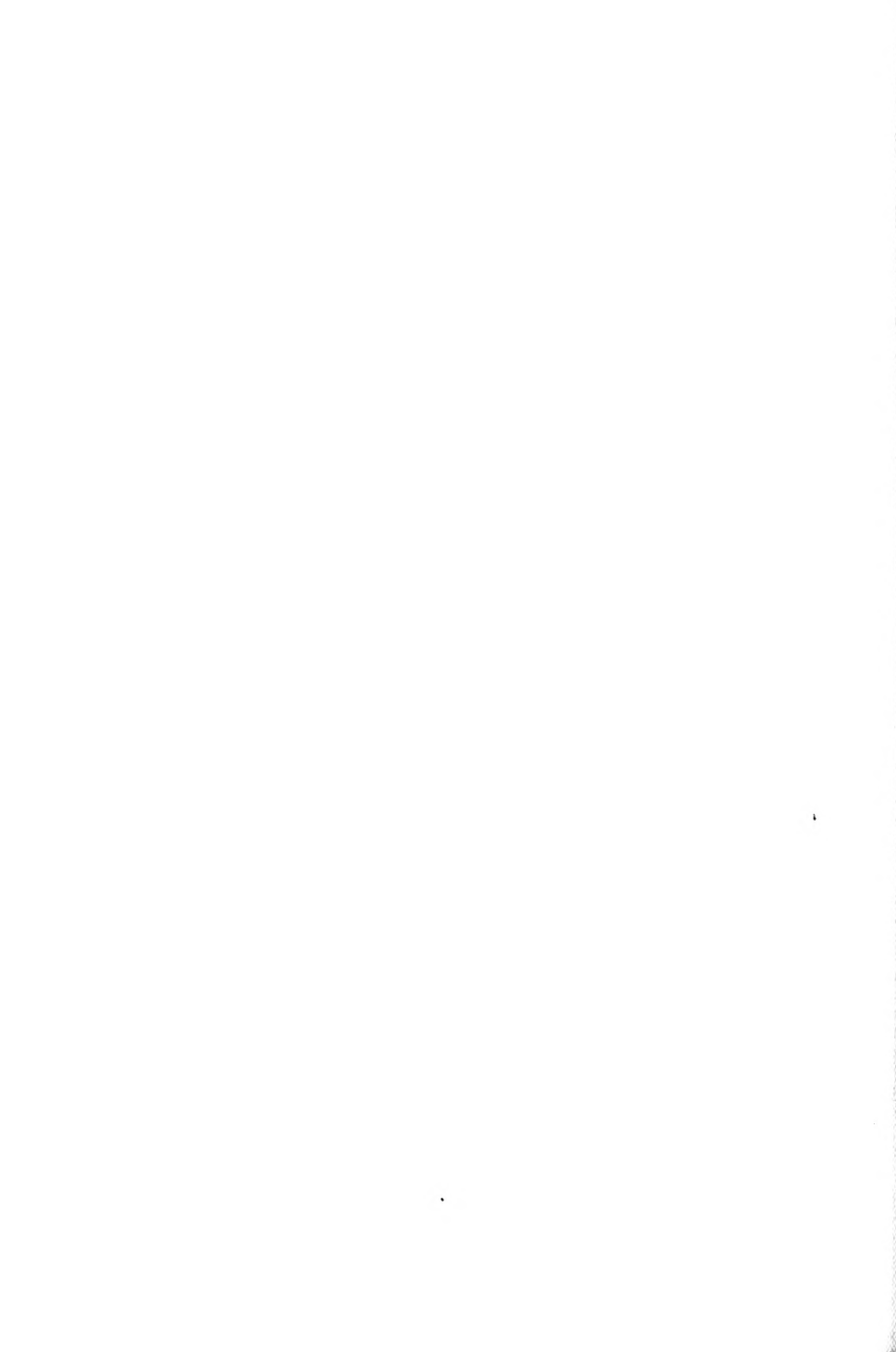
To all to whom these Presents shall come. **Greeting.**

John Henry Hobart
The bearer hereof the Right Reverend John Henry
Hobart Bishop of the State of New York, a Citizen of
the United States, and a Gentleman of distinguished
Pity and talents as a Prelate, and of worth and virtues
as a Citizen, whose name is inscribed in the margin in his
own proper hand writing; being about to pass into Foreign
Countries for his health These are therefore to recommend
the said Right Reverend John Henry Hobart to the kindness
and protection of the Magistrates and Citizens of the
several Countries through which he may pass.

Given under my hand and the
Seal of Mayoralty of the
City of New York this 22nd
day of September in the year of our Lord
One thousand eight hundred and twenty three

Stephen Allen

Passport from the Mayor of New York
to Bishop Hobart. 1823.



He nominated as acting head of the Corporation the senior Assistant, the Rev. William Berrian, who was at once confirmed.¹

During the two years' absence of the Bishop, Dr. Berrian administered the affairs of the Parish with marked prudence and executive skill.

The vacancy in the staff of the clergy was temporarily filled by the appointment of the Rev. John Frederick Schroeder, a recent graduate of the Seminary and lately made deacon by Bishop Kemp of Maryland.

The passport with which the Bishop was armed is here reproduced, and as we have already noted he sailed by the *Meteor*. The voyage was a long one; storms and high winds prevailed. The Bishop found the sea air of benefit, although his dyspepsia was as troublesome as before he left home.

He arrived in Liverpool Thursday, October 30th. The first sounds that greeted him were the melodious tones of the chimes from the church towers of Liverpool, and the answering peal from a town on the opposite side of the river at Chester.

His high reputation as a Bishop and defender of the faith had preceded him, and unknown friends welcomed him to Old England.

Many desired the honor of entertaining him.

Instead of giving a narrative of his journeyings in Europe we will simply give his correspondence during that period, with such explanatory words as may be needed.

The Hon. and Rev. Henry H. Norris, of Hackney, London, one of the leaders of Church thought and life in England, who had been for several years his correspondent, had sent a letter to reach him on his arrival and mark out the course by which he would be brought on his way by

¹ Berrian's *Sketch*, p. 265.

the Church to London. Another correspondent, the Rev. J. H. Spry, of Birmingham, a writer and scholar and Prebendary of Canterbury, wrote him in the most cordial terms, desiring that his house might be a resting place on his journey southward. But as these letters arrived nearly two weeks before the Bishop, they were forwarded to New York and were only received by him many months later.

"MY DEAR SIR,

"YOUR very welcome letter greeted me on my arrival at home on Saturday evening last, and enhanced the joys of returning to my own fireside, after an absence of eleven weeks passed most agreeably, partly in exploring the beauties of the country, and partly in enjoying the hospitality of friends. I lament the cause which brings you hither, but the effect I look forward to with most delightful anticipations; and I hope this will get into the hands of Mr. Lawrence before your packet reaches our shores, that it may meet you on landing, and assure you how glad I shall be to see you here, and how much pleasure it will afford me to do all in my power to advance the purposes of your visit, and to testify that affection and respect which is of much older date than our epistolary intercourse, and which I have never been able hitherto adequately to express. Let me now chalk out for you your route to Hackney. You should be carried forward in the primitive way, by the Church. Your first start from Liverpool should be to Birmingham, where I am sure Mr. Spry, whom I left lately, would open his doors to receive you. I shall apprise him of your arrival, and tell him where he may address you. You should next proceed to Mr. Sikes's at Guilsborough, who will I am sure, send his carriage to Dunchurch, to which one of the Birmingham coaches will convey you in four hours; and from thence you should go to Archdeacon Watson's, at Digswell, your course to which place Mr. Sikes will direct; and I will arrange with the Archdeacon for your safe conduct from thence hither, when you have given these three pillars of sound religion as much time as you can spare. . . .

"In anxious expectation of soon taking you by the hand,

"I remain,

"Very truly yours,

"H. H. NORRIS.

"GROVE-STREET, HACKNEY, OCT. 13, 1823."¹

¹ Berrian's *Memoir*, vol. i, p. 269.

" BIRMINGHAM, Oct. 14, 1823.

" REV. AND DEAR SIR,

" It is with sincere pleasure that I find by your letter of the 8th of September, that we shall see you in England, and that you will do me the honour of paying me a visit here. I heartily wish that impaired health was not the immediate cause of your voyage; but I hope that the change of air, and the hearty welcome which you will assuredly receive from the Church of England, will produce all the good effects on your constitution which you anticipate. I consider myself singularly fortunate in being so situated as to be one of the first to show you how highly your character and labours are appreciated here, by every personal attention in my power. This letter will, I hope, meet you on your landing, and find you able to prosecute your journey inland as soon as your Liverpool friends will permit you: and I shall be anxiously looking out for a line from you to say when we may expect you.

" I heard this day from Mr. Norris, who is at Hackney after his summer's ramble, and partakes with me in all the satisfaction with which I look forward to an opportunity of a personal acquaintance with you. The packet which you were good enough to send me has arrived safely, of its contents we will talk when I have the pleasure of welcoming you here.

" Believe me, my dear Sir,

" With the truest esteem and respect,

" Ever faithfully yours

" J. H. SPRY." ¹

The Bishop immediately on his arrival wrote to his wife and to Mr. Berrian.

From Bishop Hobart to Mrs. Hobart :

" SHIP METEOR, Oct. 30, 1823.

" I had hoped to have written before this time to my beloved wife, from Liverpool. Our passage from light and contrary winds, has been unavoidably a long one. We are now lying to, about five or six miles from the Skerries light-house, near Holy-Head, which is sixty miles from Liverpool. The moon is shining beautifully in a clear sky, and at daylight we hope to take a pilot and to see the mountains in Wales. . . . I stopped writing and went on deck at half-past five, and found the day had so far dawned, as to give a tolerably distinct

¹ Berrian's *Memoir*, vol. i., p. 270. In the memoir the name is printed "Spray," but Spry appears to be the correct spelling.

view of Paris Mount, back of Point Linus light-house, in the island of Anglesea. I could see with a spy-glass some houses, and the hills cultivated to their summits, though the land seemed poor. At sunrise the view was delightful. The sun rose full orb'd under a heavy cloud, in which its beams were soon hid, but not till they had illumined some high hills in the foreground, called the Table Hills, and cast a few faint rays on the far distant mountains of Caernaervonshire, in Wales. As the vessel advanced in her course, our view became extended from Point Linus light-house to the west, to the hills of Denbighshire in the east. Directly abreast was the bay of Beaumaris, with the high hills back of Great Ormes and Little Ormes' Head, and far distant the mountains of Penmanmaur and Penmanbauch towering like the Catskill amidst heavy mists. The clouds that hung on the summits of the mountains which spread over the horizon, soon increased in blackness, and we have now squalls and rain like one of our roughest March days. . . ."

From the same to the same :

"LIVERPOOL HARBOUR, 8 o'clock.

"The ship is now lying off Liverpool harbour, in the stream. The bells of the churches are ringing most melodiously, and every now and then the peals of another set of bells in a church on the opposite shore of Cheshire come delightfully upon the ear, cheering the silence and gloom of a dark evening that has succeeded a squally and unpleasant day. I hope to get a better night's rest in my berth than I have had since I left New-York. Instead of the noise of the waves, the whistling of the wind, and the tossing of the ship, the silence of the evening is only interrupted by the occasional voices of the sailors, or by the delightful ringing of the bells. I hardly know how to realize that I am in England, and three thousand miles from my beloved family and friends.

"Friday, October 31. I set foot on English ground yesterday morning about eight o'clock and was soon conveyed to an excellent hotel, called the King's Arms, where I am exceedingly well accommodated. Mr. Bolton, the friend of Mr. Jonathan Ogden, who waited on me immediately, pressed my staying at his house; but I felt that at present I should be more easy where I am, but have promised to stay some days at his house before I leave the country. I received a great many calls yesterday from those to whom I had letters, and from others. . . ."

¹ Berrian's *Memoir*, vol. i., p. 267.

There is evidently some confusion in the above letters as to the time when the Bishop landed at Liverpool. In the postscript to the first letter he says that he is still aboard the ship at 8 o'clock in the evening, and yet in the letter of the next day he says he landed "yesterday." We are inclined to think that Bishop Hobart misdated the first letter, that he wrote it in fact on October 29th; added a postscript to it the same evening; landed on Thursday October 30th, and then on the next day, Friday, added his second postscript. This view receives further confirmation from his letter to Dr. Berrian of November 29th, where he states, "I wrote you, my dear Berrian, a day or two after I arrived at Liverpool," and the letter to which the Bishop refers is the one of November 1, which we subjoin. "Two days" would make his landing at Liverpool on the 30th. This is the letter to Dr. Berrian.

"LIVERPOOL, NOV. 1, 1823.

"MY DEAR AND EXCELLENT FRIEND,

"I have thought of you daily — many times every day since I left you — with the tenderest affection; and I am happy in the reflection that such is the feeling you cherish for me.

"We had scarcely left Sandy-Hook when we got into a more heavy sea, the Captain says, than he ever experienced so soon after leaving the Hook. I stood out longer than some of the passengers, but was finally compelled to yield. In thirty-six hours the sickness almost entirely passed away, and I read and studied several hours every day during the passage, which was a long and a rough one; though, as it regards all the terrors of the ocean, my imagination had much heightened the reality. . . .

"I have recovered my strength surprisingly, but dyspepsia still torments me as much as ever, notwithstanding my close attention to my diet. I shall set off for London on Tuesday. Remember me to all friends, and especially to my brethren of the clergy, and to my venerable friend Dr. Harris, to whom I will write before I leave Liverpool. The sensibility which he and they discovered when I left them I shall never forget and it has drawn them closer to me than ever.

"To Jane¹ my most cordial love, and believe that you have the warm affection of

"Your friend,

"J. H. HOBART."

¹ Mrs. Berrian.

After a stay of about a fortnight in the north of England the Bishop went to London, making No. 29 Leicester Square, next door to the Sablonière Hotel, his headquarters. We have already in the preceding chapter alluded to the fact that Bishop Chase and Bishop Hobart were both in London at the same time endeavoring to interest Englishmen in their respective institutions of learning. The following short note from Serjeant Sellon shows the awkwardness of the situation, one Bishop treading on the heels of the other, as they called on Londoners of prominence.

"MY DEAR SIR,

"I hope you experience no Inconvenience from being with us last Night & that you will soon renew the Experiment. It is rather singular that I had no sooner read your Printed Statement which you gave me yesterday than Bishop Chace entered my Room. After some Conversation it appeared that he had the inclosed Parcel for you, which I offered to forward, meaning indeed to send to you myself to say that I shall be happy to see you privately for half an hour any time to *morrow afternoon*—I shall be engaged till a bout 3 to morrow, and will do myself the pleasure of *calling upon you* in Leicester Square about or soon after that hour, unless in the Course of this Evening, I should receive any Intimation from you to the contrary.

"I am Yours,

"Most truly

"B. J. SELLON.

"Tuesday 1/2 past 1.

"Nov^r 18"

The first letter the Bishop wrote Mrs. Hobart from London gives us a pleasant picture of the home of Mr. H. H. Norris.

"LONDON, Nov. 22, 1823.

"I forget, my beloved wife, whether I wrote to you by the last packet mentioning my arrival in London. You cannot tell the emotions of delight with which I was filled, when, on seeing Mr. Norris, he told me he had a letter for me, and on finding that it was from you

dated the seventh of October. God be thanked that you and my dear children are well.

"Mr. Norris had a room and every thing prepared for me; had sent his carriage to meet me, (but it missed me) and it was with extreme difficulty that I could get off from staying with him entirely, and making his house my home. Mr. Norris is one of the best of men, simple in his manners, kind, tender and affectionate. I am as intimate with him as if I had known him all my life. He lives in a large family mansion, on an estate of his forefathers, of about thirty acres, as near to the thickly settled part of London as Mr. Stuyvesant's is to New York; and his grounds and his garden are most beautifully improved, with extensive walks, green-house, hot-house, &c. He entertains the first clergy and people in a style of suitable elegance, having a large fortune, the greater part of which he spends in pious and charitable purposes; and at the same time, having thus the means of indulgence to the extent of his wishes, he is a most laborious, zealous, and faithful parish minister, as much so as any clergyman in the city of New York. One day I dined with him with several clergymen, and he left the company twice, once to visit an afflicted family who had lost a relative, and afterwards to see a sick man. There is no clergyman of greater influence in all Church affairs. . . .

"God bless you, my dearest wife and children. This letter will wish you, I trust, a happy Christmas. Happy may it be in every sense. May that blessed Redeemer who took our nature upon him to redeem and save us, be here our guide, refuge, and defence, and leading us in his service, bring us finally to his heavenly kingdom!

"Your ever affectionate husband and father,

"J. H. HOEART."¹

Mr. Berrian's first letter shows the affectionate solicitude he had for his friend and Bishop.

"NEW YORK, NOV. 24, 1823.

"RIGHT REV. AND DEAR SIR:

"We watched you from the heights on Staten Island till we almost saw you out at sea, and hoped from so fair a beginning that you would have a speedy passage. But though we have had no letters from you we found it could not have been very short as a vessel has arrived here without any account of yours which sailed from

¹ Berrian MSS.

Liverpool 26 days after you left New York. We hope, however, that what you have suffered in tediousness may have been more than repaid in health. It gave us all great concern that two letters from Mr. Sprey and Mr. Norris welcoming you to England and making arrangements for your journey to London came here through mistake, instead of remaining in Liverpool for you, still it was a pleasure to perceive the warmth and cordiality with which they were ready to receive you.

"Rebecca wrote to you about the sickness of Dayton. . . . Mr. Onderdonk has written to you at least about the business of the Convention. Scarcely anything has occurred in the parish except the death of our good and excellent neighbour, Mrs. Beekman. It was very sudden and unexpected. I saw her in her last moments which were easy and peaceful. Our new clergyman is an object of greater admiration than any of those who lately preceded him. I have heard him several times, twice with great pleasure, once with indifference and another time with dislike. There is something novel and extraordinary in his sermons and his delivery is easy, graceful and unaffected. But though his voice is loud, it is not distinct and some hear him with difficulty.

"We are full of anxiety to hear from you to learn the state of your health, your reception, your impressions, your enjoyments and the drawbacks upon them. But much of this, perhaps, we ought not to expect till your return. We then at least look for such accounts as no one from this country has ever had an opportunity of giving. I hope that you will find such pleasure in your journey as to make you wait with patience for the expiration of the time you proposed, and though your absence on every account is so much felt and particularly by those to whom you are near and dear, I should regret still more that you should not enjoy the full benefit of so difficult and painful an undertaking.

"Jane wishes to be affectionately remembered to you.

"Your affectionate friend,

"WILLIAM BERRIAN."¹

Mr. Rufus King, then United States Minister to the Court of St. James, furnished the Bishop with several letters of introduction, and apparently with one to the

¹Berrian MSS.

great Wilberforce, who wrote the following reply to the Bishop's letter of recommendation :

"Mr. Wilberforce presents his best respects to Bishop Hobart and feels it necessary in the first place to exculpate himself from the imputation which he would be very sorry to deserve, that of having been dilatory in replying to Bishop Hobart's obliging note. The delay which has taken place in Mr. W's replying to it, has been unavoidable, arising in part from Mr. W's being on the eve of a journey and change of temporary residence, just when it reached him. Mr. W. is sorry that his absence from London prevents his immediately availing himself of the opportunity of paying his personal respects to Bishop Hobart. The precise time of Mr. W's return to Brompton is not yet fixed, but it will most probably be D. V. about Christmas. If Bishop Hobart should then be in London, Mr. W. will be happy to have the honor of waiting upon him. While Mr. W. is persuaded that Bishop Hobart's connections are such as to render the offer superfluous, he cannot help adding both out of respect for Bishop Hobart himself and for his friend Mr. King's Recommendations, that it will give him pleasure if he can be of any use to Bishop Hobart during his stay in this country, or if he can in any way contribute to Bishop Hobart's convenience or comfort.

"As a proof of the disposition Mr. W. feels to render any the slightest good office in his power, he will take the liberty of mentioning, as Bishop Hobart may have occasion to write to the Members of the two Houses of Parliament, that their Postage privilege except in the case of some privileged Persons, chiefly in high offices, is confined to Letters that are under the weight of one ounce. Mr. W. can truly assure Bishop H. that he would not have mentioned the circumstance, but for his consciousness that he himself in similar circumstances should have been thankful for such an intimation, and he trusts therefore that Bishop Hobart will do him the justice to ascribe the freedom to its true motive.

"Yoxall Lodge

"(The Rev^d Thomas Gisborne's)

"N^r Litchfield.

"28 Nov. 1823."

The Bishop's visit to Dr. Howley, Bishop of London, is well described in a letter of his to Mr. Berrian :

“ LONDON, NOV. 29, 1823.

“ I wrote to you, my dear Berrian, a day or two after I arrived at Liverpool. I am still, as you see, in this endless city, detained here partly by a slight return of my chills and fever, and partly by Church matters, which have troubled me not a little. I am much pleased with my physician (or apothecary as they here call him,) who has attended me, and he advises my going north in the *first* instance. I expect therefore before the end of this week to go to Edinburgh, and to spend my Christmas in the Scotch Episcopal Church; after that I shall make all speed for Italy.

“ I have already made some interesting acquaintances among the clergy here. Mr. Norris is more than I expected, though sensible and extremely learned, and I was going to say, all that I could possibly wish. The Rev. Mr. Coleridge, (nephew of the poet) the editor of the *Christian Remembrancer*, and secretary of the *Christian Knowledge Society*, and the Rev. Mr. Campbell, the editor of the *British Critic*, are most excellent men. The Bishop of London is, altogether, one of the most humble, unaffected, meek and modest men that I ever met with; and his wife, what shall I say of her? handsome in her features, expressive in her countenance and elegant in her person, gentle and soft, and entirely artless in her manners, yet truly dignified and at all times just what she ought to be, sensible and pleasing in her conversation; altogether she is really a rare woman. She is above 40, I am told tho' apparently younger and the Bishop about ten years older. That you may not think me extravagant in what I say I will mention that Mr. Joshua Watson, (the Treas' of the *National Education Society*, and who bought and fitted up Ely Palace as a place of worship for the scholars, and who devotes his time and fortune to Church purposes) a sober and sedate man, observed after we left the Bishop's the day we dined there, that Mrs. Howley was a bewitching woman. They are the most interesting couple I ever met with. The contrast between their affability and humility, and the splendour of the palace and attendants at Fulham, was very striking. After dinner we passed into a large room where were Mrs. Howley and thirteen young people from three years of age to fifteen, healthy and handsome; two of them her children, and the rest the children of her sister, Lady Carrington, lately deceased. It was an interesting sight.

“ I am also exceedingly pleased with the Bishop of Llandaff, Dr. Van Mildert. He is equally unassuming as the Bishop of London but more decided in his manners as he is said to be in his mind and char-

acter. The Archbishop of Canterbury is at his seat near Croydon. I called at Lambeth, but of course did not see him.

"The Rev. Mr. Coleridge, whom I have mentioned, called on me one day, and observed, that Mr. Southey was in the city, and desirous of seeing me, and of conversing with me respecting America, and of course I felt gratified with the opportunity of forming an acquaintance with him. He is very unaffected in his manners, and I was much pleased with him. He pressed me to visit him at Keswick.

"Tell Dr. Lyell that I have also received his letter. He is so kind as to mention that my daughters were at his house 'to-day,' but whether that day be some day in October 1823 or in the 'year before the flood' I cannot tell as there is no date to his letter.

"My love to Jane and all friends, and believe me,

"Most affectionately,

"J. H. HOBART."

Lord Gambier, who afterwards befriended Bishop Chase so much, was equally cordial in his correspondence with Dr. Hobart.

"IVER GROVE 29 Nov' 1823.

"DEAR SIR

"I feel myself much honor'd by your letter of the 24th Inst and the printed note which accompany'd it: and beg leave to observe that the Station and Character which you so respectably hold in the American Episcopal Church is a sufficient introduction in every Country and to all Persons who honor and revere the Church of Christ. I shall be happy in any occasion that may occur in being personally acquainted with you; but as my constant residence is, not in London, and I seldom visit the Town, such occasion may not very soon offer, but if it should be convenient to you at any time during your continuance in this Country to do me the honor of a visit to this place I shall be happy in giving you the best accomodation that my humble residence affords.

"I have the honor to be Dear Sir

"with much respect

"your faithful humble Servant

"GAMBIER.

"If you should at any time find it convenient to honor me with your company here, I would beg the favor of a line intimating your

¹No. 81, Berrian MSS.

intention that I may inform you whether I am at home; as I make an excursion occasionally, though not often, from hence.

"The enclosed note was, I conclude, put into the cover of your letter by mistake."

To which note the Bishop immediately penned the following acknowledgment :

"LONDON Dec: 1, 1823.

"MY LORD,

"Allow me to extend to your Lordship my acknowledgments for the very polite & kind note with which you have honored [me] & to make my apology for two circumstances which have occasioned me no small mortification. I was not aware of the limitation of the franking privilege allowed to members of parliament until after I had sent a printed document to you, or I should not have been guilty of the indecorum of subjecting you, as I fear I have done, in a matter not immediately concerning you, to the payment of postage.

"And further in the hurry of inclosing & sealing up several letters & notes, I did not discover until my letter to you was sealed, & sent to the post office, that the note which you have been so attentive as to return was probably by some mistake put in the envelope to you.

"I do not expect to spend much of my time in England until the ensuing summer, when I shall endeavour to avail myself of the permission which your Lordship gives me, of paying in person my respects to one who, though long known by reputation to me in the services of his country, has always been associated in my mind with those Christian qualities which are so particularly interesting & influential where they adorn rank and station.

"I have the honour to be with great consideration,

"Your Lordship's faithful & obdt. Servt,

"J. H. HOBART."

The Bishop of New York was much interested in the new system of education propounded by its founder, Dr. Bell.

Dr. Bell, by his wealth and influence, had popularized the ideas of Joseph Lancaster on education. These methods came to be known as the "Lancastrian" or "Madras" system.

The Bishop in the following note expresses his regret at not having been at home when Dr. Bell called.

“Bp Hobart presents his Compliments to Dr. Bell, & feels much mortified that he should have made a call on Dr. Bell, at the same hour that Dr Bell did him the honor of a visit.

“He happens to be engaged to-morrow, but on Friday if agreeable to Dr Bell, he will call on him between the hours of eleven & twelve. He mentions this time as it will be gratifying to him to attend worship at the Abbey which he understands takes place at twelve.

“He assures Dr Bell that he will esteem it a great honor & pleasure to form an acquaintance with an individual to whom so large a portion of the Christian world is indebted for improvements in education which may be considered as constituting an era in that most important art.

“Wednesday,

“Dec: 3.”

The Bishop was anxious to meet Rabbi Herschel, who was then the Chief Rabbi of the Synagogue in London, and if possible to hear his lectures on Astronomy. This Herschel was not, that we know, any connection of the famous astronomer of that name.

A friend of the Bishop's, a Mr. Francklin, sends him the Rabbi's address and informs him under date of December 4th that he is expected shortly to lecture on Astronomy at the Institution, and hopes that this information will reach the Bishop in time before his departure for Scotland.

It was to his daughters that the Bishop sent the first full account of his impressions of England:

“YORK, Dec. 9, 1823.

“MY DEAR DAUGHTERS:

“I have directed this letter to Jane, but you are to consider it addressed to both of you, and to convey to you both my best affection and my thanks for your letters. I have written to your mother, or to some one of my friends in New York, by every packet; and by this time, I conclude, you have received the letters which I wrote on my

arrival in Liverpool. Your mother and my dear family daily occupy my thoughts. I do not see any object which interests me, but I wish that they were with me to enjoy it; and in passing through this astonishing country, something constantly strikes you, which is a source of gratification. Even at this season, which in this country, from the haziness and cloudiness of the atmosphere, and the short time the sun remains above the horizon, is particularly gloomy—the fields present a cheerful aspect, and are as verdant as they are with us in the spring. This is owing to the great and constant moisture arising from the surrounding sea, which corrects and moderates the cold, which otherwise, from the higher northern latitude, would be greater than with us. The first day that I rode into the country from Liverpool, on my way to London, I seemed in a new world. The hedges, not then stripped of their leaves, which divided the farms into numerous compartments, verdant as the finest meadow is with us in the richness of the spring; the substantial and neat farm-houses, with their barns and other buildings, their stacks of grain and hay arranged with a neatness of which our country affords no example; the large mansions of the gentry and nobility towering in an extensive and beautiful lawn studded with the stately oak and elm, among which you sometimes perceived the deer roaming; and even the humble cottage, with its little court-yard, sometimes scarcely large enough to turn in, fenced with a hedge, and crowded with flowers and rose bushes, the ever-blooming rose appearing as full as the monthly rose does with us in the spring; the towns, with their thickly arranged buildings, which, from their antique appearance, brought to my mind the ages that were past long since; the stone churches, with their pointed arched windows and doors and their stately towers or lofty spires; and the rude hamlets with their thatched houses moss-grown, and which looked as if they were built centuries ago, with vines creeping along and covering their stone walls and concealing their Gothic windows, partly raised into their roofs, and the shrubbery and the grass-plot which almost invariably meet the eye:—this was the novel scene which struck me with astonishment and delight: and if it be thus in the autumn and winter, when the beauties of the country are departed, what must those beauties be when shining forth in the light, and splendour, and richness of spring!

“London presented a scene entirely different. A mass of houses crowded together, and covering an extent of ground six miles long and I think three or four broad, so full of people that in the principal streets you are sometimes stopped by the crowd; rows of carriages often so close together that the horses go on a walk, and at times stand

still. Here again I was lost in astonishment. London, properly so called, neither in its public buildings nor its private exhibits any thing superior to New-York, the Cathedral of St. Paul's excepted. But the west end, which is called Westminster, has many streets wide and straight, and distinguished by handsome buildings; and Westminster Abbey, externally and internally, excited emotions to which before I was a stranger, but which have been exceeded by the awfully grand and magnificent Cathedral of this city. . . ."¹

Serjeant Sellon grew to be one of the Bishop's staunchest friends, as will be seen from these chatty and interesting letters.

"CHAPTER HOUSE, ST. PAUL'S,

"Dec'r 12 1823

"MY DEAR SIR,

"I was much gratified at the Receipt of your Letter two Days ago, and with the kind and favorable Inclinations which you manifest towards me and mine. I can assure you that we are by no means behindhand with you, for equally friendly feelings are cherished on our part towards you. Your account of the Preachers that you have heard since your Departure only verifies our former observations of the Difficulty of meeting with any to our Minds, both as to Matter and Manner—if however I can only have *one*, I had rather it should be the *Matter* as I hold that good Soup out of an earthen Dish is better than bad Broth from a Silver one. I have made myself two Presents since you left me, one, Adam's Account of the Religious World (2 Vol. Oct). This lets me into the History of your American Groups, from Episcopalians, downwards, as of the various other existing Denominations, not forgetting Mahammedans and Pagans. It may be very well to know the discriminating Tenets, and for Divines it may be necessary, but for my own part I am weary of hunting after shadows, and much lament the time which I have wasted in pursuing the Will o' the Whisps through the Quagmires of Controversy.

"The other work is an antidote to the above. It is for a Pillow of Repose when my Head is worried by Sectarianism. I was induced to buy it by the Partiality which I thought You expressed towards it. I mean Bishop Horne's Works; with his Comment^o on the Psalms I was well acquainted and have been again and again delighted; the Remainder of his printed Productions are 4 Vol Octavo by Jones of

¹ Pp. 277-279, Berrian's *Memoir*.

Nayland. I consider him to have been an orthodox pious Christian and a sound Divine. Nor do I dislike him for his Hutchinsonian Principles, altho' it brought upon him the Censure of many. They give a Seasoning of Spirituality to his writings. Jones's figurative Language of the Scriptures (probably you have got it) is a fine specimen of their Utility. The Analogy between Nature and Grace in a Variety of Instances is most striking. And altho' I consider God's *Word* as the *Sun* of Revelation I look upon his *Works* as the *Moon* shining with reflected Light.

You mentioned to me when I last saw you a Box which you would commit to my care. I have seen nothing of it. Did you leave any orders about it. I have not met with Bp. C. since your Departure. He called once & saw my Daughter: and told her he had been two or three Days at Lord G.'s who was very kind to him. I expect to see him to-morrow or the next Day and shall inquire Particulars.

"One thing I must beg leave to whisper to you before I conclude viz, That it is not the fashion here for a friend to pay *postage* for the letters which he *sends* and I mention this partly from Selfishness, because I do not mean to follow the Example, but shall heap upon you Letter after Letter by way of punishment, if you are not punctual in your correspondence with

" yr sincere Friend,

" B. J. SELLON."

" MY DR SIR,

"Since writing a note to you this morning wh I have sent off by our Messenger I have seen my Daughter Brodie who says you dine with them today: I am happy that I am disengaged and shall be able to meet you, but you are really so quick in your motions that a poor phlegmatic Englishman like myself scarcely knows how to be a match for you. I will call upon you in Leicester Sq'e at $\frac{1}{4}$ before 6 or somewhat sooner. Should you not be at home, I will meet you at Saville Row at six.

" Yrs truly,

" B. J. SELLON."

The Bishop's first visit to London was only of a month's duration. He was advised to go north so as to avoid the fogs of the city. He accordingly went to Edinburgh, being drawn to Scotland on account of his deep

interest in that Church which had given the Episcopate to America.

There were many reasons why Bishop Hobart should desire to visit Scotland at the earliest possible moment. When in charge of Connecticut, he had heard much of the primitive simplicity and faithful adherence to sound doctrine of the once persecuted "Catholic remainder of the Church of Scotland."

The Churchmanship of Dr. Hobart was of the same stamp as that of the leaders of the Scottish Church. A fellow feeling therefore naturally drew him to visit Scotland when his physicians advised him to go north before proceeding to Italy.

Owing to the short-sighted restrictions imposed on the American clergy by the "American Bishops' Act," George III., 28, Chapter 84, the Bishop of New York had been unable to preach in England. The courtesy extended to him, in the following cordial invitation, received on the very day of his arrival in Edinburgh, must, therefore, have been doubly welcome :

"Mr. Morehead presents his respects to the Right Rev^d Bishop Hobart, & takes the liberty of requesting him to preach at St. Paul's Chapel next Sunday Morning (when it is Mr. M's turn to preach)—if the Bishop is so kind as to agree to this request but would rather prefer the Afternoon—Mr. M is sure Mr. Akin will be very happy to accommodate him. If Bishop Hobart has not engaged himself to take any part of the Communion duty elsewhere on Christmas, his assistance will be greatly esteemed at St. Paul's on that day likewise.

"HILL STREET, Dec^r 16, 1823."

Immediately on his arrival in Edinburgh, Bishop Hobart wrote a very full letter to his friend Mr. Norris, explaining at length the reasons which led him to oppose Bishop Chase, and making the suggestion that it might be well for him to publish some of his sermons so that

English Church-people might understand from them that he was a preacher of Evangelical Truth, and not given up merely to the externals of religion. The following is a copy of the draft of this important letter as found in the Hobart MSS. :

“ EDINBURGH, Dec: 19, 1823

“ MY DEAR SIR,

“ I am truly indebted to you for your letter, affording as it does another evidence in addition to the many which I have already received of your kind solicitude for me. Your friend Dr. Lloyd observed in a letter to you, which you shewed me that you knew every thing about all the churches in Christendom, & he might have added you were unwearied in your efforts to promote the welfare of them all, at least those which hold the faith once delivered to the Saints & the ministry that ‘is called of God,’ and it becomes me to add that no small portion of your care & attention is devoted to the promotion of my own official & personal interests & views. For all this you have my warmest gratitude. Would it not be well to furnish Mr. Canning & others who may be likely to be applied to, with the British Critic? Is the Bp of Durham in possession of the merits of the case?

“ My plan to publish my sermons was formed after I saw you, & as you conjecture, was very principally influenced by the consideration which you state. I will tell you, however, exactly how the matter stood.

“ I have been represented for several years past in publications which have been transmitted to this country & more or less circulated, as a cold & formal bigot zealous only for the externals of religion. On my landing at Liverpool I saw an English periodical publication devoted principally to American literature & theology, in which many pages are devoted to the purpose of making this impression of my character. I ascertained in London that communications had been made at various times from America calculated to effect the same object. I saw 2 vols of travel, very respectable, by a Mr. Dusier of Glasgow, in which the same views are exhibited of me. And finally, the letter from America appeared in the Christian Observer. I reasoned with myself thus. Were I a private individual these attempts repeated and extensive as they may be to misrepresent my principles & views in a community with whom I am for some time to have social intercourse, unpleasant as they may be, might be

passed by in the consciousness that being unjust they were not worthy of notice. But connected as I am with what I consider the cause of primitive truth & order, & represented as an active agent in support of this cause in the American Church I can not but be sensible that thro' me this cause is assailed in charges against my official character & conduct, the most serious which can be alleged, of indifference to all which constitutes the Gospel, the power of God unto salvation, & of zeal only for what is stigmatised the unessential externals of religion. But moreover & *principally*, the peculiar circumstances in which I am placed in England, rendered it eminently desirable that these charges should be put down at once.

"I am now from unavoidable circumstances before the public as adverse to attempts deemed highly inexpedient by the great body of the American Episcopal Church to enlist the interest in local work & the liberality of the people here in support of certain measures & plans which have not the sanction of that Church. The principal chance of success is with a party in the Church of England who, certainly are not to be despised in reference to their numbers their means or their influence. Not to mention the Bishops who patronise them & the Cabinet ministers who also, to say the least, countenance them, some of the latter as well as many peers of the realm are among their prominent & active supporters. Their pecuniary means are drawn forth to a vast amount & of the Christian Observer devoted to their interests 5000 copies are printed monthly, and extensively circulated in this country & is reprinted among us, & such is their influence that it is admitted both parties in Parliament are somewhat afraid of them, & compelled to soothe them. I think also that many among them are disposed to patronise the American Episcopal Chh & are ready to contribute largely & liberally to this purpose. Now, should they believe that the representations made of me are correct, would they not see at once that their policy, & if they are conscientious in their views, their duty would be to withhold their influence & support from the Genl theological school which situated as it is may be supposed to be very much under my influence, & to cast their patronage in the scale of the Ohio or some other project which they may be induced to suppose, will be more favourable to what they consider the cause of evangelical truth?

"You will recollect that the matter appeared thus to Mr. Spry who in his letter to you deprecated any connection between Bishop C. and that party, in the persuasion that he would draw largely on their funds. In proportion as I may differ partly from them on certain points, & *toto calo*, as to Bible Societies, it is of importance that, simply to

prevent so far as depends on me their liberality towards our American Church from being exerted in a way which I deem highly inexpedient, I should vindicate myself from the charge of indifference to the fundamental truths of religion and of attachment to mere externals. I am satisfied I can do this completely, by publishing not sermons disingenuously accommodated to this purpose, but those which in the course of my parochial duties I have preached to my congregations. But it may be said to me,—You will be too late. Before your sermons are published those whom you expect to influence will have taken their ground. Admitting this, I shall have done what is in my power to prevent in *future*, any attempts to enlist this party in favor of measures injurious to our Church, from a misapprehension of my character and principles. I did suppose, however, that by hurrying the press the sermons might be issued very shortly, & the publishing of a prospectus immediately with the titles of the sermons, would in some degree indicate their character. It certainly never occurred to me that this means on my part would be deemed exceptionable.

“Publishing sermons is so much a matter of course, that I never thought an enquiry would be made, *why* I published. There would be something, *to say the least*, rather ludicrous in my leaving my diocese, my parish, my family and encountering the trouble and expense of a voyage to, and a residence in England, *solely* for the purpose of publishing 2 volumes of sermons, and I really should hope that I should not be in serious danger of this imputation from those whose opinions you think worth having. But suppose (which, however, is not the true state of the case) that while my principal object was gratification and the restoration of my health, I had designed as an incidental one, the publication of sermons, to what imputation would I be justly exposed? To that *vanity*, or presumption, merely from the fact of *publication*, then every author is vain, or presumptuous. Do neither my age nor station authorise the measure? Would the vanity or the presumption be inferred from the circumstance of my being an American? Why so? for all that we have valuable in Divinity, certainly for all that I have, I am indebted to English Divines. Can reflected lustre, even granting it makes any such pretension, be supposed to vie with the original beam? Would it be so extraordinary that one coming with other views, from a country where literature and theology are from unavoidable circumstances feebly patronised to one where they are duly honored, should be led to cast his mite into that treasury which is pouring forth its riches to preserve and to extend the influence of Gospel truth, or would it be so extraordinary that he should be aesir-

ous of doing something not merely with a view of conciliating prejudices but with the aim and desire, so natural and ingenuous of proving that he is not undeserving of the too favorable opinion which his friends may have formed of him. But all this is wide of the fact.

"I brought sermons with me, not, however, with the most distant idea of publishing, but merely because with us at least Clergymen always travel with them, since if asked to preach it would be considered as churlish and singular to decline on the plea of having no sermons.

"And the publication of some of these sermons was subsequently contemplated with a view to the vindication of my fidelity as a preacher of the Gospel, and this not from personal but from official considerations, in reference to the cause with which my name is publicly connected, and to objects of high importance on which from accidental circumstances it may have some influence.

"The party may be contemned, and yet much as I lament certain things in the principles of some of them, and the policy of all, I cannot but admire their zeal, their laborious devotion to advance what they consider the great interests of the Gospel and their fidelity in proclaiming the distinguishing truths, apart, I fear, from what may be a Calvinistic bias of some of them; and surely both you and I will hesitate in condemning every individual in so numerous and from a worldly view so respectable a body of men as wholly unprincipled and under the mask of a zeal for religion concealing the views of a fanatical and desperate faction.

"But I may be told you are courting these people. Not so. I merely do my duty by seeking in a candid and honorable manner to prevent them through unfounded prejudices against me from patronising measures which I think are injudicious and inexpedient in respect to the American Church.

"Are they not numerous and influential, are they not very liberal with their money? Facts prove this; are they not disposed, in one way or another, to assist the American Church? I am satisfied that they are. Will not their weight thrown into the scale of a certain party in that Church have a powerful influence? And entirely apart from personal considerations is it not a duty which I owe to my Church, and to the cause which I espouse to use all honorable means without compromising my principles to prevent them thro' the influence of unfounded prejudices against me from aiding either *now or hereafter* measures which may prove injurious to the real interests of this Church? So it seems plainly to me. If I fail, I have at least done my duty. And

certainly there is no opinion which would and ought indeed, if current, to operate more strongly against me than that which has so long and by so many means been assiduously propagated, that I am a high Church bigot, insisting only on the externals of religion

“ There are other reasons which come in aid of that which I have stated, but the principal one is the vindication of my principles and of my fidelity as a preacher of the Gospel, not to personal considerations, but from those connected with the interests of that Church to which, if I know myself I am supremely and ardently attached.

“ But does not all this argue vanity on my part, as if myself and my opinions are of great consequence? Of no more than circumstances have made them. Providence has placed me in a certain station in the Church; in that station I have advocated certain principles and measures which have been obnoxious to some persons and which have induced them to misrepresent and assail my official conduct.

“ And just as you say that their good opinion is not worth having as far as I am personally concerned, still it may be of value in reference to the good or the harm which their zeal and liberality exerted towards the American Church may affect and then the only questions are :—But what if the sermons should not sell? Very well. The publication of them will at least furnish me with the means by circulating them of accomplishing my object. Even here I have thought that so much has been said of me one way or another in praise or dispraise that there may be some curiosity to know from my sermons what kind of a creature I am.

“ I have thus stated the reasons on which I determined to publish. They appeared to me perfectly conclusive and still appear so, but I may be wrong, and I will certainly take no further step till I hear from you. As this matter may have been the subject of conversation in the circle of invaluable friends with whom you think and act, will you put them in possession of my views. I think I owe the same to Mr. Gilbert with whom I talked freely on this business.

“ And now, my dear Sir, I must beg you to excuse my pressing so much on the time which you employ so carefully by this prolix epistle. Attribute it to a most earnest and solicitous desire in me to stand well with you in all respects, for believe me I am most truly

“ Your obliged and affectionate friend,

“ J. H. HOBART.

“ The Rev: H. H. NORRIS.”

As soon as the Bishops of Scotland heard of the arrival of their American brother Bishop they were anxious to show him all the hospitality and courtesy in their power. The Rev. J. Skinner, brother to the Bishop of Aberdeen wrote him immediately :

“ INCHGARTH NEAR FORFAR,

“ Dec^r 19th 1823.

“ RIGHT REV^d AND DEAR SIR,—

“ *I cannot express the mingled Emotions of Surprise & delight, with which, by a Letter from Abdⁿ, I learn that you are actually among us! and that you mean to gratify the Clergy of the North of Scotland with a visit, as you are now gratifying our Fathers & Brethren, in the South!*

“ *That my humble Roof may be honoured by such a distinguished guest is the purpose of the present address; and anxiously shall I expect a favourable answer, to my earnest entreaty, that you will honour me & my family, with your company for at least one full & entire day—the nomination of which Mrs. Skinner and I will be glad to obtain—in order that nothing, which can be prevented from interfering, may interfere to deprive us of a pleasure so truly gratifying—and in order also that I may summon, to my humble, (tho' on such an occasion joyous) Board, two Co-presbyters of mine, in this neighbourhood, who are equal admirers, with myself, of Bishop Hobart's great exertions for the maintenance of 'the Truth as it is in Jesus.'*

“ Forfar, I reckon to be half way exactly between Edin^r & Abdⁿ whither it would be to me matter of sincere satisfaction to accompany you, my Dear Sir, if indispensable duty does not interfere. *My Brother in his Letter received, by this day's post, kindly invites me to be your Guide Northward and God is my witness that on no similar journey, did I ever travel, or contemplate travelling, with such unfeigned self-gratulation.*

“ He doubts not, when he hears the time, when he may expect the happiness of saluting you, but he will prevail upon his Colleagues, the Bishops Jolly & Torry (whose distance from Abdⁿ amounts not to more than 40 miles) to meet you there. *To me this recalls sensations of a nature not to be described! but which you will completely participate with me—when I tell you—that I am old enough to remember Bishop Seabury's Consecration—and to be (my mother's Grand mother excepted) the first to receive his Blessing!*

“ *With Sentiments of the most filial Reverence, Love &*

“ *Esteem, I have the Honour to remain, my beloved Bishop,*

“ Your truly faithful &c., &c.,

“ J. SKINNER.”

Of Bishop Hobart the Bishop of Moray wrote to Dr. Walker, of Edinburgh, in the following strain :

“ FRASERBURGH, DEC. 22, 1823.

“ MY DEAREST REV. BROTHER,

“ Your truly surprising letter gives such a transporting diversion to my thoughts, as more resembles a pleasing dream than the expectation of a reality. To meet the most amiable and most excellent Bishop Hobart, (for such is the idea which his highly valued writings have impressed of him upon my mind,) I would go to Edinburgh even at this day of the year; and to make the journey to Aberdeen, could I find no vehicle, I would set forward on foot, although it should cost me the six days to accomplish the walk.

“ This will impart to you how I am affected and inclined upon the occasion, as if I expected to meet Bishop Seabury revived, a name I never mention but with the highest veneration.”¹

The Bishop of Ross and Argyle immediately that he heard of Bishop Hobart's arrival in Scotland wrote him this friendly letter :

“ PRIORY, PITTENWEEM, DEC. 30, 1823.

“ RIGHT REV: AND DEAR SIR,

“ I congratulate myself on your happy arrival in Scotland, and on my expectation of having the honour of a personal interview before your departure. Our friend, Mr. Walker, of Edinburgh, mentions your motions northward, and your intended return south by St. Andrew's, where I purpose, please God, to meet you, and after viewing the curiosities, the antiquities, and the melancholy remains of the departed grandeur of that once famed archi-episcopal city, to accompany you to Cambo, the seat of the venerable Earl of Kellie, whom you will find a nobleman of easy and primitive manners, and a staunch friend of the Church.

“ From other friends I have applications also for the pleasure of your society, but on that head I shall at present only say, that the more of your time you can spare the greater will be the compliment and the gratification to us all.

“ If you leave Aberdeen on Monday, the fifth, it may be the afternoon of Tuesday, or the morning of Wednesday after, before you can

¹ P. 282, *Berrian's Memoir*.

meet me; but that I may have some certain knowledge of your motions, and of the time you can afford to us in Fife, I take the liberty to request that you would write a note by the return of post, addressed to me at Dr. Melville's, St. Andrew's.

"I beg the favour of you to make my best remembrance to all my brethren whom you have gone to meet at Aberdeen, and requesting your prayers (as you have mine) for the speedy complete and permanent re-establishment of your health, I have the honour to remain, with sincere esteem and regard,

"Right Rev. and dear Sir,

"Your very faithful

"And very affectionate servant,

"DAVID LOW,

"*Bishop of Ross and Argyle.*"¹

Sir John Sinclair had acquired some reputation through his "Codean System" and accordingly wrote to the Bishop on the subject :

"DEAR BISHOP,

"I have undertaken a most laborious undertaking, that of condensing several of the most important branches of useful Knowledge into 'Codes,' to which I have given the name of '*The Codean System.*' I have already completed, the '*Code of Agriculture,*' and the '*Code of Health & Longevity*'; and I have made some progress in the Codes of Political Economy, and of Religion.

"That you may judge of the plan I herewith send you a copy of my Code of Health, of *which I request your acceptance* ; and the commencement of the Code of Religion, on which I should be glad to be favoured with your remarks ?

"It has occurred to me, that these works would be highly serviceable in the United States, as they would give the citizens of that Empire, a condensed view of the information possessed by this Country, regarding such important branches of inquiry; and I should be glad to be favoured with your opinion, as to mode of getting '*The Codean System*' established in America? The Code of Agriculture, is already re-printed there; and the Code of Health is probably known, as I have carried on a correspondence, upon that subject with Dr. Rush and Dr. Waterhouse.

"When you have had leisure to consider this subject fully, I shall

¹ Berrian's *Memoir*, p. 233.

be glad to have the pleasure of a conversation with you upon it, and I remain,

“ With much Esteem,

“ Dear Bishop,

“ your faithful

“ & obedient Servant,

“ JOHN SINCLAIR.

“ 133, GEORGE STREET,

“ EDINBURGH,

“ 31st Dec^r 1823.”

Dr. Berrian in his *Memoir* gives the Bishop's reply to this letter,

“ DEC. 31, 1823.

“ DEAR SIR,

“ I had left Edinburgh the day before that on which you and Lady Sinclair honoured me with a note of invitation to dinner, and you favoured me with a letter and an accompanying pamphlet, and the valuable present of your “ Code of Health ”; all which I found on my return to this place last evening. This explanation will account to you for my apparent neglect of your favour.

“ I had possessed myself of your “ Code of Agriculture,” which had been re-printed in the United States; and shall value highly the “Code of Health,” which evidently contains a condensed summary of very important information on this subject. With respect to the proposed “ Code of Natural and Revealed Religion,” were I competent to suggest any remarks worthy of your attention, the importance of the subject would require more time than I can command, as I resume my journey next Thursday. But it occurs to me to suggest, what doubtless has received your consideration, whether there be such a system as *natural* religion, strictly so called, that is, a system of divine truth actually discovered by human reason. The fact that there was at first a revelation of the being and attributes of God, which has been handed down and dispersed by written records and by *tradition*, one would think would decide this question in the negative. The arguments *à priori*, and *à posteriori*, in proof of the being and attributes of God, so ably discussed by Clark and others in the sermons at Boyle's lectures, serve to confirm the truths originally revealed; but it is questionable whether men would have attained a knowledge of the Supreme Being, such as natural religion now presents, by any process of their intel-

lectual powers, if this knowledge had not been originally revealed. There is much ingenious observation and reasoning on this point, in a treatise by an Irish writer, entitled "The Knowledge of Divine and Spiritual Things from Revelation, not from Reason or Nature."

"With my thanks for your kind attentions, and with my best compliments to Lady Sinclair and the family, I have the honour to be,

"Very respectfully,

"Your most obedient friend and servant,

"J. H. HOBART."¹

If the Church of England, owing to parliamentary statutes, which, however, she had not yet had the courage to insist upon being repealed, could not permit the Bishop of New York to preach in her churches, Scotland made ample amends for this lack of inter-union. A lack which England has not yet remedied, since even now no American priest, no matter his standing, can legally preach in the humblest church in England without the previously obtained special sanction of the Archbishop of that Province in which the church is situate, and it is doubtful whether an American Bishop can legally officiate at all.

From all quarters in Scotland came invitations to the Bishop to preach, and the Scottish Church again proved her true brotherliness to the American Church.

The following correspondence, though undated, evidently took place about this period, probably referring to Wednesday, December 31, 1823 :

"RIGHT REV^d & DEAR SIR

"Kindness & willingness to oblige is, I fear, even in danger of being encroached upon too much, & you will probably think so when I am going to venture upon another request for your good offices on Wednesday. If you have any kind of engagement or plan for that day, I beg you will not let this application stand in the smallest degree in the way, but if you have nothing else in view, it will be considered by me as a great favour & I am sure will be highly valued by the

¹ Pp. 287, 288, Berrian's *Memoir*.

congregation of our chapel, if you will again preach for me on Wednesday Morning.

"I regret exceedingly that the state of Mrs. Morehead's health is such at present as to prevent me from requesting the honour of your company in my House, but I trust on your return in Summer, I may look forward to that pleasure.

"You will I trust forgive this new liberty, & if it is quite convenient for yourself, that you will give it a favourable reply.

"With great respect,

"I have the honour to be,

"Right Rev^d & Dear Sir,

"Your faithful & obliged Serv^t

"ROBT. MOREHEAD.

"HILL STREET. Sunday Ev^g."

"REV & DR SIR,

"I am entirely disposed to act in reference to your request as I should wish you to do in similar circumstances towards me, and therefore having no particular engagement for the day am ready to preach for you on Wednesday next as you request.

"Believe me that I fully appreciate your kind intentions of civility towards me & lament the cause which at present opposes an obstacle to them & that I am

"with great truth

"very faithfully yrs

"J. H. HOBART.

"Monday evng."

His friend and publisher, Mr. Thomas N. Stanford, wrote him regularly by every packet giving him all the ecclesiastical gossip, both parochial and diocesan. Out of this voluminous correspondence we select the following letter as a typical one :

"NEW YORK, July 8th 1824

"RT. REV & DR. SIR

"I have to acknowledge with many thanks your kind letter dated Nov 22; To all the requests therein communicated I will pay the most particular attention. Mr. Oakley begs me to assure you that he saw & felt nothing on board the Steam Boat but the most affectionate notice of himself & the rest of his associates.

“Need I assure you, Rt. Rev & Dr Sir of the eagerness & anxiety of all our people for information concerning your health & prospects abroad; and of the regret we all felt in hearing that your health had not been completely restored. We are all apprehension respecting the conduct of Bp. Chace. From accounts which have reached us we believe he is playing a disingenuous & to our church a dangerous game. His friends in Ohio have issued a pamphlet which is calculated to do mischief when the merits of the case are not known. I have found out that many copies have been sent to England. Immediately upon discovering this fact I made an arrangement with Mr. Onderdonk to procure from the Bishops whose letters were suppressed by Bishop Chace copies of their communications to him, to be published, with the reasons at large for so doing. This measure became the more necessary from a review of Chace's pamphlet in the Wash' Repertory, which was precisely such an one as might be expected from those *church radicals*; It was demanded as an act of justice to our absent Father; & also to furnish the friends of the church with a true view of the subject. The moment it is done I will forward 100 to 150 Copies to your friends in London, to be made use of as circumstances may require.

“Our warmest thanks are due to the excellent Mr. Norris for his kindness & attention to you. Believe me I will make the best use of the information which you have furnished, with a view to silencing the slanders of Nitchie & others, who, upon the authority of Capt. Sabine have propagated reports to his prejudice. They have also published an edition of Schoolfield in which your name has been unceremoniously coupled with his as slanderers of the Bible Society. I had determined to publish the reply of Mr. Norris, but was overruled.

“I lament that you have met with so much to trouble you in a land to which you had gone to avoid all the cares & anxieties attendant upon your official station. Not only is your own peace & quiet disturbed by this ecclesiastic but we feel here that the dignity & honour of the episcopate have suffered by his conduct.

“The affairs of the Aux. B & C P Bk Socty are flourishing, & our report this year will breath a happier strain of joy & thankfulness than our best wishes led us to hope. Mr. Duffie (who rises daily in public estimation) is to deliver the annual Address in Grace or Trinity. The Missionary Society is also in most excellent condition. Collections for the Theo: Seminary have been dull, owing in a great degree to the numerous calls upon our people of late. Yesterday arrived a committee of 4 or 5 from Geneva College to scour the city. They

want \$20,000 from the citizens. I wonder what the people will think. This is certainly the very worst season for besides our own local calls we are burning up with *Greek fire!*

"Mr. Duffie's people have organized by the name of St. Thomas' & a most efficient & respectable vestry have been chosen. I attend his Sunday evening lectures with great pleasure & proffit. He is a most beautiful & accomplished writer.

"A church has also been chartered at Manhattanville through the exertions of Thornton Groshon, by the name of St. Mary's church, & a building is to be erected in the Spring. The old project at Corlear's Hook is revived, & the people talk strongly of building a church. The only changes I know of in our vicinity are the removal of Mr. Clark of Canandaigua to North Hempstead, & of Mr. Thompson of Pittsburgh to Rye. Mr. Cadle officiates as a missionary in New Jersey. Robt. Croes starts this day on a Southern tour to collect funds for the Seminary. I have furnished & procured for him as many letters of introduction as will be useful to him. His success in our own State has been good when we take into consideration the recent applications for the Geneva College.

"By a Statement in my possession it appears that the interest of the funded property pays all the present expenses of the institution. The Concert for Coates' benefit yielded a proffit of about \$250, and we have obtained from his unsatisfied creditors an extension of time. Your new dwelling is enclosed, & the carpenters are employed in their part of the work. We hope by the time you are restored to us to have it finished & furnished. I paid a New Year's visit to Mrs. Nichols, your oldest communicant, who is now 93 years of age. She is going fast to her rest, & in all probability will not live to meet you again in this world. You will most assuredly meet her in Heaven. The hearts of all the church pensioners were made glad by a considerable addition to their stipend, which was produced by the increased contributions at Christmas. In the three churches nearly \$400 were collected. This was in consequence of an affecting representation made by Mr. Berrian & which was read in all the churches.

"Mr. Schroeder has become a universal favorite. He is certainly the most promising young man we know of in our church, and is of amiable & unassuming manners.

"I do not at present remember any occurrence in our circle worth relating. I fear I have already tried your patience by the prolixity of this letter. I know full well, Rt. Rev. & Dr Sir, the deep interest you feel in every event & occurrence in the church; and I

know also that I have your sanction for thus trespassing upon your time. I shall do so no longer than is necessary to assure you of the numerous requests to be remembered to you from friends of all ages, from the venerable Mrs. Nichols & Mr. Barrow down to some of your juvenile catechumens. The venerable Dr. Harris called upon me this morning & will if possible prepare a letter for this conveyance. One from Bp. White, Dr. Turner &c. are enclosed. I will endeavour also to procure some from your family.

"With unalterable sentiments of the most sincere & affectionate respect I subscribe myself, Rt. Rev. & Dr Sir,

"Yrs. Most truly,

"THO^s N. STANFORD.

"P. S. I hope Mr. Naylor has long since called upon you. Permit me to solicit you to consider me as at all times devoted to your service, & to beg that you will favour me with your commands. I omitted to mention that the documents were rec^d just in time to have a place in the Jany number of the Ch: J."

The "Coates" for whose benefit was held, the concert above alluded to, was the Sexton of Trinity Church.

The Bishop of New York spent three weeks in Scotland, being the guest of the Bishop of Aberdeen during a large portion of his visit; and made a very favorable impression on all who met him or heard him preach. His heartfelt appreciation of the great debt that the Church in America owed to the ancient Church in Scotland was very grateful to her Bishops and the clergy.

Bishop Hobart's interview with Bishop Jolly, who lived alone in a small cottage in Fraserburgh, and whose life was of the simplest character, has become a sacred tradition in Scotland; many accounts of it in which the apocryphal mingles with the actual are current. One of the best known stories is that which Dr. Neale, the biographer of Bishop Torry, gives:

"Connected with the visit of Bishop Hobart to Fraserburgh, Bishop Torry used to tell an amusing anecdote. It is well known that

Bishop Jolly lived in a cottage by himself, having no servant in the house, nor any kind of attendant except a woman who came in during the course of the day to put things to rights. As he was very fond of tea he kept in his fire all night with a peat, so that he could light it up when he rose before five o'clock. The Bishop of New York to his American energy united some portion of American inquisitiveness; and wishing to learn more than he knew of Bishop Jolly, thus began:—

“*Hobart.* ‘I wish to know, Bishop, how you spend the day. I am told you rise very early; what do you do first when you get up?’

“*Jolly.* ‘I say my prayers.’

“*Hobart.* ‘Oh! of course; but what do you do next?’

“*Jolly.* ‘I take a cup of tea.’

“*Hobart.* ‘Very well; what next.’

“*Jolly.* ‘I read the Lessons.’

“*Hobart.* ‘Good; what next?’

“*Jolly.* ‘I read a portion of the Fathers.’

“*Hobart.* ‘Excellent; what next?’

“*Jolly.* ‘I sit down to my writing.’

“And so he went on to catechize the good old man, who answered with the simplicity of a child, when many would have lost temper.”¹

Upon his return to Edinburgh Dr. Hobart was asked by a clergyman whether his winter journey to Aberdeen had paid him for the fatigue and exposure. In the most glowing and genial terms the Bishop praised Bishop Skinner and all that he had seen. But his warmest expressions were for the Bishop of Moray, whom he considered one of the most apostolic and primitive men he ever saw.

In describing him the Bishop said :

“You go from the extremity of Britain to America to see the Falls of Niagara, and think yourselves amply rewarded by the sight of this singular scene in nature. If I had gone from America to Aberdeen and seen nothing but Bishop Jolly as I saw him for two days, I should hold myself greatly rewarded. In our new country we have no such men, and I could not have imagined such without seeing him.”²

¹ Neale's *Life of Torry*, p. 111.

² P. 175. *An Ecclesiastical History of Scotland from the Introduction of Christianity to the Present Time*, by George Grub, A.M. Edinburgh, 1861.

The venerable Bishop of Dunkeld also extended to the Bishop of New York a warm welcome.

“ Jan. 5, 1824.

“ RIGHT REV. AND DEAR SIR,

“ It is with painful feelings I have to deplore the circumstances that prevent me from enjoying the happiness of meeting you at Aberdeen, which my worthy colleague there had kindly invited me to do, but I beg to be considered as bearing towards you the warmest sentiments of fraternal regard.

“ The visit with which you have honoured us, will strengthen the cords of affection already subsisting between the American and Scottish Episcopal Churches, so similar in many respects, and will tend to enlarge the intercourse between them in such a way as may, it is hoped, be not only mutually gratifying, but beneficial to both.

“ Accept of my warmest wishes for your health and happiness, and the continued blessing of God on your official labours, and believe me to be,

“ Right Rev. and dear Sir,

“ Your faithful servant,

“ PATRICK TORRY.”¹

Bishop Hobart's answer to Bishop Torry is also preserved :

“ ABERDEEN, Jan 7th 1824.

“ RIGHT REV. AND DEAR SIR,

“ I have had the honour to receive your very kind letter, and while I have the fullest confidence in the expressions of regret it contains at your being unavoidably prevented from meeting me at this place, and am very sensible of the deprivation which I have thereby sustained, you must permit me to observe, that your leaving your charge and residence for this purpose is a favour which I should not have ventured to suggest, but for which I am indebted to your excellent colleague Bishop Skinner. From him I learn with great pain, that ill health prevents this visit, and I earnestly pray that your sickness may be of short continuance.

“ The American Episcopal Church will, I trust, never forget that from the Episcopal Church of Scotland she first received the Episcopal

¹ *Grub's History.*

succession. The orthodox principles of that Church, and the primitive character of her Bishops, I have ever held in the highest veneration. And I pray God that our Churches may ever continue to preserve the faith once delivered to the Saints, and the ministry that is called of God, until that period shall arrive, when primitive order shall distinguish all who profess and call themselves Christians.

“With my earnest prayers for your individual happiness, and for the blessing of God on the Church over which you preside,

“I remain,

“Right Rev. and dear Sir,

“Very faithfully your affectionate Brother,

“J. H. HOBART.”¹

Of his reception in Scotland, the Bishop writes to Mr. Berrian :

“ABERDEEN, Jan^y 8, 1824.

“MY DEAR BERRIAN :

“I have received your welcome letter of Nov. last. I hope that I shall find at London on my return, to which I shall set off to-morrow, much more recent letters from New York. I have passed a week here most delightfully with Bishop Skinner and one of his venerable colleagues who came here for the purpose of seeing me, Bishop Jolly, one of the most apostolic and primitive men I ever saw, and with Bishop Skinner's brother, the Rev^d John Skinner of Forfar (at whose house I also was), the author of the *Annals of Scottish Episcopacy*. From them and from the hospitable gentlemen of the congregation, I have received the kindest attentions. One morning I found on my table a card of ‘Mr. Macleod.’ Next morning I called on him with Bishop Skinner at his residence near the city, and found that tho’ a staunch Episcopalian, he is a brother of Dr. Macleod of N. Y, and where, having resided in Canada, he has frequently been and seen me. He is a particular acquaintance of D. B., & T. L. Ogden. He did not know of my being in this country until he saw me in Church on Sunday. As we were leaving his house, a gentleman came in whom he introduced as his brother-in-law, Mr. Burnet, and after we left the house Mr. Burnet mentioned that he had heard of me on the St Lawrence, where I believe at the River St. Louis or some such name, you had accosted him during our memorable journey there last August.

¹ Neale's *Life of Bishop Torry*, p. 110, where, however, the date of the letter is wrongly given as 1823.

" Mr. Burnet has just come from Canada. I have mentioned this to give you an idea how forcibly you have been called to my mind, and under these impressions I now write, assuring you of my warmest and liveliest affection. During this season my heart is with my family, with you, with my brethren, with the Vestry, with my congregations, I may say with my diocese for every blessing on them. Tell them so far as you can.

" Yours most truly and affectionately,
" J. H. HOBART." ¹

When the Bishop of Aberdeen heard that Dr. Hobart was leaving Scotland he kindly sent him some letters of introduction to persons in England.

" ABERDEEN 13th Jan^y 1824.

" RIGHT REV^d & DEAR SIR,

" I most gladly fulfil my promise of sending you a letter of introduction to my excellent & deeply learned friend, Dr. Nicol, the Regius Professor of Hebrew at Christ Church, Oxford: and in him I am certain you will find one most ready & willing to shew you whatever is worthy of being seen, & to explain to you whatever you may wish to know, with respect to our System of education, whether theological or classical in that far famed University. I am still of opinion that next month will be by far the best season for your visiting Oxford; as then you will find all ranks & degrees at their posts, & occupied as usual in their literary pursuits; Lent term being generally the busiest season. Nicol must be greatly altered since his elevation, if he be not a man much to your mind, & much to your purpose at the same time; & I shall feel greatly disappointed if he fail to shew you, in the way most agreeable to you, the attentions which you may wish.

" We deeply lamented the very uncomfortable day, on which you left Aberdeen, & sincerely hope you may have felt no inconvenience from so unpleasant a journey as you must have had to Dundee. I shall be much more anxious *now* to hear of your welfare, after having enjoyed the pleasure of becoming personally acquainted with you, & receiving ample & abundant confirmation of all those pleasing anticipations of your character, which I had been previously led to form, as well from your very valuable writings, as from the concurring report of all who had seen you. I certainly shall not soon forget the first

¹ Berrian MSS

week of 1824, but will recur to it with the fondest recollection as embracing within its limits some of my happiest days.

“When you can find as much leisure during your travels it will always be a high gratification to Mrs. Skinner & me to be informed of your welfare, & to hear that you continue to enjoy the many novel scenes, which must present themselves to your observation. We shall look forward with anxious interest to your promised return to Aberdeen ; & when we join in the prayers of the Church for the preservation of all that travel by land or by water, the Bishop of New York shall not be forgotten by us.

“My brother left us on Friday morn^g & was fortunate in a day very favourable for travelling, which you also would enjoy in visiting St. Andrews. I hope you found Bishop Low in waiting for you ; & not disposed to be very severe on you for the disappointment of a day.

“My Wife & daughter beg earnestly to be united with me in every expression of kind regard & pleasing remembrance and in again offering you my cordial thanks for your delightful visit to us (but oh how *short* it was) & requesting a place in your prayers, I ever remain, with most sincere esteem, my dear Sir,

“your most faithful & warmly attached Brother,

“W. SKINNER.

“RIGHT REV^d BISHOP HOBART {
&c., &c., &c.” }

Bishop Hobart reached London about the third week of January, 1824, and on his return received some invitations ; among others, one pleased him much, from Dr. Copleston, the Provost of Oriel, conveyed to him through his friend, Mr. Spry.

“OXFORD, Jany 26, 1824.

“MY DEAR SIR,

“It is, I assure you, a great disappointment to me to find, that I shall not have the pleasure of meeting you in Oxford, and personally introducing you to many of my friends here, who will be very happy to render you any civility in their power.

“I shall leave Oxford myself this morning, having indispensable public engagements in Birmingham tomorrow. But my friend Dr. Copleston, the Provost of Oriel College, has requested me to write to you, and say from him that it will give him very great pleasure to

receive you, and shew you the University ; and he hopes you will take a bed at his House during your stay. He will be in Oxford till the end of this week. But on the following Monday he will be necessarily absent untill the Friday following. If you can so contrive your visit: as to suit this arrangement of his time, he will I know be most happy to hear from you that you will accept of his hospitalities. And I very much hope that you will also do me the favour, if possible, of so contriving your visit as to fall in with the Provost's time. He will not be absent from the University at all during the term, with the exception of those few days from the 1st to the 5th of February.

"I am rejoiced to hear that you will still allow me to expect the pleasure of seeing you at Birmingham, before you quit this country. It would have been a sensible mortification to me to have had no opportunity of shewing how sincerely you are respected and esteemed

"by, My dear Sir,

"Yours very faithfully,

"J. H. SPRY

"Pray write to the Provost of Oriel saying when he may expect you."

The Bishop accordingly immediately wrote to the Provost.

"LONDON July 28, 1824.

"REV & D^r SIR,

"I feel myself exceedingly honoured by your very polite & kind invitation through Mr Spry to take a bed at your house during my visit to Oxford. The complaint under which I labor that of dyspepsia, requiring a particular attention to regimen & to hours of going to bed & rising which may interfere with the arrangements of a private family, induces me generally to decline invitations of the nature which you with so much kindness proffer. And I believe I must beg you to permit me to remain at lodgings during my visit. I shall, however, be exceedingly happy & feel myself much honored in availing myself in all other respects of your invitation for forming an acquaintance with the Provost of Oriel with whose elevated character from his writings I was acquainted before my visit to this country.

"Circumstances will detain me here until the week after next or

later; and I am happy to hear from Mr Spry that after the next week, during the term, I should not fail of the pleasure of seeing you at Oxford.

“ I am Rev & D Sir,
 “ Very respectfully
 “ & faithfully
 “ Yrs
 “ J. H. HOBART.”¹

Mr. Berrian kept his Bishop well posted on ecclesiastical affairs in New York; we select this letter as giving an interesting account of his impressions of Mr. Schroeder as a preacher.

“ NEW YORK,
 “ Feb. 9, 1824.

“ RIGHT REV. & DEAR SIR :

“ I could make many apologies for not having answered your last two letters sooner, but I am certain that it will be unnecessary when I assure you that it has neither arisen from forgetfulness nor from wilful neglect. I find many things coming upon me since your absence which leave me less time than ever. Your letter of the 22d Nov. in which you give an account of the return of your chills and fever was quite a disappointment to us, and it was long before we got the grateful relief which your next afforded. Your last letters were precisely two months in reaching New York. The excellent spirits in which you wrote put us all in spirits here, because we considered it as a proof that you was [*sic*] better. In the attentions which you receive, and the pleasure you derive from the interesting society in which you are thrown, not only your personal friends find a gratification but all who love the Church and even their country. We hear, however, many extravagant rumours here in regard to the attentions which you receive that can neither be reconciled with your own accounts nor the peculiar habits of the English people.

“ Things go on well in the Church generally, and in our parish in particular. Mr. Schroeder is the theme of every tongue, and he has such a variety of popular qualities, as to suit almost all the various tastes among the people. There are many, however, who do not give in to the general extravagance of the multitude in

¹ The above is a draft in the Bishop's writing, and headed “ Copy. To Dr. Copleston, Provost of Oriel College, Oxford.”

admiring him and a few who, very often, do not admire him at all. Mr. W. begins to declaim very gravely on the vanity of popular applause, and to accuse our public of caprice.

"Doane has been improving rapidly, in fact, and more in the opinion of our people.

"Our Sunday congregations are good and our Friday evening lectures well attended in general, but particularly when Mr. S. preaches, for no one within my remembrance has been so much run after. You would of course wish to learn even the melancholy events among your acquaintances and friends. You have, perhaps, already heard of one, the death of Mr. Irving, which has given us all great pain. He died among strangers at the little town of Le Luc between Toulon & Frejus, on the 15th of Nov^r. I have known him long and about as intimately as he could be known, and I have taken some notice of him in the Christian Journal, with I believe as much truth as sincerity. Poor Billings of the Seminary took the variety of small-pox which is somewhat prevalent among us called the varioloid, and having neither been inoculated or vaccinated he died a few days since. Yvonnett and Stone also had it but have recovered, the disease in their case being mitigated by their having had either the small-pox or kine-pock before.

"Dr. Watts has lost two of his children, who died in the same week. After such melancholy accounts it will be gratifying to hear that all your family friends are well.

"Jane was much gratified by your remembrance of her which came safely with the other books, and Elizabeth and Hobart were delighted.

"Yours very affectionately,

"WILLIAM BERRIAN."¹

The Mr. Irving referred to in the above letter was the Rev. William S. Irving a near relative of Washington Irving.

The desire of some members of the Scottish Church, and particularly the Rev. John Skinner of Forfar, for the establishment of an Ecclesiastical Synod as the governing body in which should sit the Bishops, with chosen representatives of the clergy and laymen, received a new

¹ Berrian MSS.

impetus when it was learned from Bishop Hobart of the success of the General Convention in the United States.

Mr. Skinner issued a long address in February, 1824, in the form of a circular letter to the Bishops and clergy, advocating this plan. It was received with very great disfavor. Bishop Torry, who was Mr. Skinner's diocesan, said that "the adoption of the democratical part of the constitution of the American Church would be a complete innovation on our system. It may be useful in such a country as America, though its natural tendency is to degrade the apostolical authority of Episcopal pre-eminence."¹

On his second visit to London, Bishop Hobart saw a little more of its life, and judging from this letter from Lord Shaftesbury (who was the father of the well-known philanthropist) the Bishop attended the debates in the House of Lords :

" 2^d February, 1824.

" MY DEAR MR. HENRY HANDLEY,

" I shall have great pleasure in helping the Bp. of New York to-morrow.

" Does he wish to see the Ceremony of opening the Parliament or only to be present at the Debate?

" In the first case he must be at the H. of Lords soon after two o'clock, in the latter case he need not be there before five.

" The King will not be present. He will therefore probably be satisfied with hearing the Debate.

" Let him inquire for me at the House of Lords. I shall be there in good Time.

" Is there any probability that old Mother Bartlett's buildings will add to her large Set of Tracts soon? I am going to buy a Set for the use of my Parish before I go out of Town and should like to have my Set a complete one.

" Ever yours,

" SHAFTESBURY."

¹ Pp. 115, *Life of Bishop Torry*.

The authorities for Bishop Hobart's visit to Scotland in addition to the *Memoir* are: pp. 175, 176, Dr. Grub's *Ecclesiastical History*, iv.; pp. 110-112, 115, Dr. Neale's *Life of Bishop Torry*; p. 579, W. Stephen's *History of the Scottish Church*.

“Old Mother Bartlett’s buildings” was the familiar designation then given to the S. P. C. K.

From Mr. Stanford’s correspondence we select the following interesting and affectionate letter :

“NEW YORK, March 15, 1824.

“RT. REV. & DR. SIR

“I sett down gratefully to acknowledge your esteemed favours of the 29th Jany & 13th Feby; the last by a most fortunate passage, was placed into my hands exactly *three* weeks after its date. We were grieved to find that you were still troubled with the Dispepsia. All your friends had hoped that the sea voyage & change of air & scene would have long ere this completely eradicated this disease. It must in a great degree affect your enjoyment abroad. We look forward for more cheering accounts after you get into the milder climate of France & Italy. Continued & earnest prayer will be addressed to the great Head of the Church, for the improvement of your health, & for your safety while so distant from your country & all you hold dear. I have been sensibly affected by the kind tone of your letters: and it shall ever be remembered while I live that to *you* under God I am indebted for those inestimable religious privileges I am permitted to enjoy in the bosom of that Church founded by Christ and his Apostles. If I had never known *you* it is possible I might never have known my church. What a debt of gratitude is therefore due to you, and which it will employ years to cancel. Pass over then, Dear Sir, those trifling services which you so kindly acknowledge & consider them as justly your own due.

“I have called upon your family & other friends for letters, & many have promised to write; and from what I now have in possession I think I will be able to enclose a dozen. I shall continue to do so by *every Packet*. Mr. Onderdonk as I before stated has been for some time preparing an answer to your Cincinnati & other assailants. It is, as far as printed most excellent, & will exhibit a complete vindication of all that you have done in relation to Bishop Chace. It will be nearly as large as Corrector¹ (No. 1) and the expence is to be defrayed by myself & 6 other of your friends. In a postscript he will give the Documents in the Ch: Journal for Jany, & also the pamphlets inclosed with your letter of Feby 13 which are also to appear in the Journal for

¹ *Nom de plume* of Hobart when replying to William Jay in the Bible Society controversy.

April. There has been much excitement here & in Conn^t about this business & the necessity of furnishing correct information is of the utmost importance. I will now enclose you as much as is worked off. As soon as they are completed (& as we have all the copy in the house, that will be in a week,) I will send to Mr. Norris 50 Copies to be distributed under his direction, & also some more to await your return to Ldn. I will send one to each clergyman throughout the U. S. & to such laymen as hold distinguished rank in the church.

"There was some talk about a month ago of Bristed's going to R. Island for orders. Such however was the excitement produced by this circumstance that I suspect the fellow has been intimidated.

"Dr. Milnor certainly signed his testimonial, & as certainly Bp. G. had give him encouragement. Duchachett is not yet ordained, but is dashing about in Mass^s as a lay reader with all the apparent privileges of a clergyman.

"The Rev. W. A. Clark has been here as Agent for the Geneva College more than 8 weeks. He has had to encounter many difficulties. He is a most excellent man, & is as devotedly attached to you as any of your clergy. Of this I have had ample means of judging. He will write you very particularly about the business of his mission. I think before your return Geneva College will have funds to the amount of \$100,000, thanks to the Citizens of New York City for a small part, however.

"We are at this time in affliction & mourning for the death of my beloved & only brother, William, who died on his Plantation at S^t Kitts in Jany. Among other consolations for his untimely loss (he was only 30 yrs old) is that he died a member of the Episcopal Church in that Island, & was one of its chief supporters.

"With renewed & warmest sentiments of affection & respect, I am,

"As ever, your friend & servant,

"THOMAS N. STANFORD."

Dr. John Jebb, then Bishop of Limerick, Ireland, has a high place in the regard of all Churchmen. He was an early Biblical critic, a sacred poet, and a Church reformer. His courteous attention to the American Church is shown in this letter :

"MY DEAR BISHOP,

"I sent yesterday from Mr. Cadell's 12 copies of my Sermons, on sacred Literature, and of Mr. Forster's discourses which I hope you have

received; ten copies of the several books are respectively inscribed for the ten American Bishops; each Bishop's parcel being separately made up. There is an eleventh parcel directed to you, containing two copies of each book, these I beg you will have the kindness to cause to be deposited in any two public ecclesiastical libraries that you may think fit. Enclosed is my Ordination Card; the course is meagre enough; but sufficient to try whether candidates for orders have made tolerable proficiency. It may, hereafter, be extended. I wish you every happiness and comfort in your Continental tour; and hope for the pleasure of again meeting you early in June.

"I am, my dear Bishop, with sincere respect and esteem,

"Your faithful & obed' Serv^t

"CURZON ST.,

"JOHN LIMERICK.

"March 24, 1824."

At this time the Bishop published in London two volumes of sermons on *The Principal Events and Truths of Redemption*, which added largely to his already high reputation in England. They were soon after reprinted in New York, and used in many vacant parishes.

In March, 1824, Bishop Hobart left England for the Continent. He travelled as many did in those days with his own carriage and horses. There is little record found in his letters of any incidents of this journey. His biographer, Dr. Berrian, says that he kept a Diary filled with brief notes of the various places he passed through, but they were very fragmentary, written in pencil, and were even in 1832 almost illegible.¹

Only a single letter of this first visit to Italy seems to be extant.

General Winfield Scott sent the Bishop a letter of introduction to General Lafayette with these accompanying words:

"DEAR SIR:

"I enclose a note of introduction together with a letter for Gen^l La Fayette which I beg of you to deliver or to forward according to circumstances.

¹ Pp. 285, 286, Dr. Berrian's *Memoir*, Posthumous Works, i.

"I will add my prayers for a *bon voyage*; the recovery of your health & happy return to your native country.

"With great respect & esteem, Yrs.,

"W. SCOTT."

On reaching Paris the Bishop immediately forwarded General Scott's letter to General Lafayette :

"Bp. Hobart of New-York has the honor of forwarding to M. Le General La Fayette two letters which Genl Winfield Scott of the United States Army entrusted to him.

"Bp. H. is now on his way to Italy & makes a very hasty passage through France. But he should think himself wanting in respect to Gen La Fayette and deny himself the highest gratification, did he omit before his return to his own country to wait upon one whose name is coeval with the independence of that country, to whom it is so much indebted, & by whose citizens that name is so justly & deeply revered.

"PARIS, Ap: 6, 1824."

Mr. Norris wrote the Bishop a letter, which, though undated, must have been written on the 15th or 16th of April, since it is postmarked April 16, 1824 :

"MY DEAR BISHOP,

"I have indeed frequently thought of you and am right glad to receive the few lines you have kindly sent me, as it gives me the comfort of knowing you had not overfatigued yourself up to Thursday last, and seem to be in that sort of case and in that sort of Sisyphean motion that I can even think you may have been in attendance upon his Holiness's feet-washing this Morn^g. I have been very little in the gay or busy World since I parted with you, my time having been chiefly passed at home receiving young people for Confirmation of whom I have near a hundred upon my list. I wish you had been here on Saturday last to have witnessed the Consecration of the Church which I took you into on our road to Newington, and to have heard the Bp.'s delightful sermon. Every thing was to my whole heart's content and a more edifying day I never experienced. But you want to hear of a subject upon which I know little for Mr. Wheaton has not been near me. I hear however that he has been with the Abp^s of Cant^y & York and so I suppose he has got the first impulse which is to put his project in motion. In the meantime Bp. Chase is arrived

in London and that Pig-headed man Dr. Jackson has written to the Bp. of London to commend him to the Bp's notice. I do not know the result but I have no fears that he will gain his point. I have not yet read the 'old paths' but I have read two other sermons which pleased me exceedingly, the latter one especially on the Prophecies relative to our Lord's Crucifixion with which I edified my family on Sunday last. My own labours move on more slowly than I could wish for our reading season closes with the Month of May and I am fearful I shall not get out till afterwards; this Confirmation is against me; for the whole of the Week after next must be given up to it and much of the intervening period. But it is a delightful occupation, and I wish you could see the *finis* which *coronat opus* on the 3d of May. The whole body of Hackney Church (which by the bye you have never entered) filled with young people, the females all in White and the Galleries filled above with their relatives, and the beautiful order observed is next to the Charity children at St. Paul's one of the most Heavenly sights I ever beheld. St. Peter's illuminated is nothing to it. A Letter from Rome will be very agreeable, if you should find the time. I will take opportunities for conveying the expressions you wish both to the Abp. and to my friend Joshua.

"Your affectionate friend,

"H. H. NORRIS.

"Mrs. Norris very well, and unites with me in the best wishes and kindest regards."

Mr. Berrian wrote the Bishop fully on parochial and other matters :

"NEW YORK, May 8, 1824.

"RIGHT REV. & DEAR SIR :

"We have all been rejoiced by the accounts which Mr. Thomas brought of the improvement of your health. As to your dyspepsia of which you still complain, that has been of too long standing to be suddenly removed, though I hope it may be in some measure corrected. I learned through some member of your family that you had only received one letter from Onderdonk and one from myself. I know he has written twice at least, and I have written three times, on the 24 of Oct, 9th of Feb^y & 31st of March. A circumstance has recently occurred in the affairs of our parish which has given me the greatest uneasiness, and anxiety and I am afraid it will be received by you with

surprise and pain. Mr. S. as I had written you already, had become very popular & his popularity has lately risen to a kind of infatuation breaking down all delicacy, respect, and charity towards others. He seems to have hit in a remarkable manner the tastes of all kinds of people, men of talents, by a show of learning which is made more imposing from his reputation as a scholar, indifferent judges, by a dashing style and bold flights of fancy, and almost all occasionally by more sober and edifying discourses. His sermons are delivered memoriter, with easy grace and considerable vehemence. As to the real merits of his sermons and the propriety of his elocution there is a wide difference of opinion between the clergy and the people, the former thinking his talents respectable though often misdirected, and the latter thinking them almost unparalleled. Such has been the extravagance of their admiration and the violence of their fears lest they should lose so extraordinary a man, that both they and ourselves have been kept for some time in a state of the greatest excitement. All kinds of uncharitable suspicions have fallen upon Onderdonk and myself. Envy, hostility and neglect have been imputed to us, and even you, though absent, have come in for a full share of the unworthy feelings in which we are made to indulge. There is not the slightest foundation for any of these charges resting on our conduct towards him or our conversation in regard to him among the people. Except with a very few persons in whom I could entirely confide I have studiously concealed my sentiments, except so far as they fell in with the popular current.

“But to sum up all, the Vestry either joining in the admiration of Mr. S. or impelled by the torrent of public opinion are, I believe prepared to anticipate the expiration of his engagement, and to call him at once as an assistant minister.

“I had a difficult part to act but I have gone through it with firmness, and with as much prudence as was consistent with what I thought my duty to you. Mr. Ludlow Ogden at our last Vestry meeting proposed that a Committee should be appointed to consider of the propriety of filling up the vacancy in our parish, and put it on the ground, as I trust, with perfect sincerity, of sparing you the pain of these troublesome arrangements. Dr. Watts thought it precipitate, but the Committee was appointed. In the Vestry I made no remark, but to Mr. McFarlan and Mr. Johnson who were members of the Committee I afterwards spoke with great freedom as well as to several of the Vestry. I told them that this measure, though not so intended, did strike me as indelicate and disrespectful towards you; That no person could have so deep an interest in the appointment of an assist-

ant minister, as the Rector, whose comfort and happiness for life were in some measure connected with it ; that you had no prejudices against Mr. S., though it was maliciously said you was hostile to him, and as a proof of this I alleged your instrumentality in procuring his temporary settlement among us ; that you had heard nothing to his disadvantage, as far as I knew, during your absence but much that was creditable to him ; that, however, you knew little more of him than his reputation as a scholar and was almost entirely unacquainted with his personal character and his peculiar views in regard to the Church ; and that for all these reasons the appointment ought to be deferred till your return, in the mean time giving Mr. S. the assurance of the strong sentiment in his favour in the Vestry, and the great probability of his permanent call at the expiration of his present engagement. I thought that Mr. McFarlan and Mr. Johnson seemed to be influenced by these considerations and I believe they were, but they found the clamour so great that they have concluded it was better to silence it by immediately filling the vacancy. Mr. L. Ogden has the persuasion that you will regard it very differently from myself and others, (though I have had no conversation with him), and as he is known to be your firm and attached friend his opinion has had great weight with Mr. Johnson.

"You can scarcely imagine the degree of odium which my conduct in this business, though managed with as much prudence as possible, has brought upon me, but I could have had no respect for myself nor should I have been deserving of your's if I had been wanting to my duty, and especially duty to a friend.

"Yours affectionately,

"WILLIAM BERRIAN.

"RIGHT REV. BP. HOBART."¹

To his wife the Bishop wrote from Rome :

"ROME, May 29, 1824.

"MY DEAREST WIFE,

"I have seen a great deal in a few weeks in Italy, which almost every traveller considers the summit of his ambition to visit and to explore. In most respects my expectations are realized—in some disappointed. The climate and the sky are delightful, and the scenery unites in a high degree the grand and the beautiful. But this last has to my eye a cardinal defect. It wants the farm house surrounded by out-houses and barns, indicating an industrious and happy yeomanry.

¹ Berrian MSS.

From the top of the Catskill mountains I have looked down at one view on one hundred or more neat and highly cultivated farms ; from the top of the Appenines you can only discover walled towns, while the plains, rich as they are in verdure, want that variety and beauty, and that moral charm, which are excited by a prospect of a similar description in our own country. In the famous Campania Felix around Naples, you may travel a dozen miles and not meet with a single house. The people live in towns, from which they go out in the day to cultivate the fields. These are rich and fertile, almost beyond description ; but even here I became tired. I passed for miles and miles through a succession of fields with small trees, up which twined the grape vines, which were led like net-work from one tree to another. This, for a while, was beautiful, but I often longed for a sight of some clover, and timothy, and grass fields, such as at this season render our country so pleasant. "Nor have they orchards, except of the olive, which is a very ugly tree. The verdure is, however, most delightful, and the wild flowers along the roads and in the fields numerous and beautiful beyond description. Sometimes there are plantations of the orange and the lemon. . . ."

"You must tell Mr. Berrian that since I came on this route his book¹ has been my constant companion. In this city from various unavoidable circumstances, I have seen but little ; but in the kingdom of Naples I believe I have gone beyond him. I made a most interesting excursion, through a country, for a considerable distance more picturesque than any I have seen, to Pæstum, an ancient city, of which nothing is left except a few of the gates, a small portion of the walls, and two large temples, and another building, supposed to be for civil purposes, which are considered as the finest remains of antiquity in Italy. I also visited twice the Camaldoli hill and hermitage back of Naples, from which there is a prospect said to be the second in the world. . . .

"Your affectionate husband,

"J. H. HOBART."²

In regard to the election of an assistant minister Mr. Berrian wrote fully :

"NEW YORK, June 1, 1824.

"RIGHT REV. & DEAR SIR :

"In my last letter I gave you an account of the appointment of a Committee, to take into consideration the propriety of filling up the va-

¹ *Travels in France and Italy in 1817-18.*

² Berrian's *Memoir*, vol. i, p. 294.

cancy in the place of assistant minister in Trinity Church. I opposed it and was alone. I could not feel satisfied until I saw Mr. Harrison about it. He had been confined to his house all winter. I stated my views of the subject to him, in which he entirely agreed with me, and he said if it were possible he would attend the meeting when the report was made. He did so. When the report was brought up, he asked if the Committee were unanimous. I then remarked that they were not entirely so, that I had acquiesced in it without approving of it, that it did seem to me that the appointment of an assistant minister in the absence of the Rector without any consultation with him or even notice being given to him, would not be delicate and respectful. That the Rector undoubtedly ought to show great deference to the opinions and wishes of the Vestry and people in such a matter, but that on the other hand, they ought to have a very tender consideration for the feelings and views of the Rector. That no one had so deep an interest in such a measure as himself. That his comfort and happiness, from the close relation in which he was brought with his assistant, were intimately connected with the choice that was made, and not only so, but the well being and harmony of the Parish likewise. That I had known you long and intimately, and from my knowledge of your views and feelings, I was persuaded that the news of this step would surprise you. That for these reasons I could not approve the report.

"I begged, however, not to be misunderstood. My remarks had no reference to the individual thought of, whoever he might have been, my views would have been the same. I had previously in my conversations with Vestrymen individually taken great pains to state that you had no prejudice against Mr. S. and a sufficient proof was that he held his temporary appointment through you.

"A leading member arose, who seemed to think but little stress ought to be laid on these objections, and he took the very strange ground that though the nomination of the first assistant was indispensable to his being legally called, yet the nomination of the other assistant ministers was granted to the Rector as a mere matter of courtesy, and he always understood it to be so. Mr. Harison then replied. He said that as the nomination by the Rector of the first assistant minister was indispensable, in all fairness of reasoning and in the spirit of the Charter, the nomination of the others was also necessary, and that the qualification in the Charter 'that all things should be regulated according to the model of the Church of St Mary le Bow in London' confirmed this construction. There no assistant could be put upon

the Rector without his consent. It is impossible to relate all he said on the subject, but he spoke strongly and pointedly on it, in most of the views which could be taken of it. Mr. Hampton Lawrence spoke well and to the purpose : and one or two other members likewise.

"The adoption of the report, through this opposition was prevented at least for that time. I am afraid however, it will be accepted at our next meeting, and then you will have an assistant minister put upon you, whom for a multitude of reasons, I could wish you had known better.

"I have acted in this matter with the tenderness and delicacy required by the unbounded popularity of Mr. S., but with a firmness which has brought upon me a good deal of odium. But I have waived every consideration, though there are many that have weighed with me, but what related to yourself.

"Do you ever remember to have had a conversation with Mr. S. in which he expressed with frankness his disagreement with you in regard to the question of the Bible Society and baptism, and in which you waived the subject and spoke of them as trifles? I am almost ashamed to ask you so absurd a question, knowing the answer that must be given, but still I wish you would let me know what passed, if you remember it. I will let you know more about this business soon.

"Yours affectionately,

"WILLIAM BERRIAN.

"RIGHT REV. BP. HOBART."¹

This letter of Mr. Berrian's was supplemented by a letter from his friend and Vestryman, Mr. T. L. Ogden.

"NEW YORK, 7 June, 1824.

"MY DEAR SIR,

"Your letter of the 27 februry is the last I have had from you, altho' my accounts of you thro' Mr. Thomas and others reach to the first of April. I am very glad to learn that your health was then better. The appearance of two volumes of your Sermons leads some of us to apprehend that you have been too much occupied in revising them & superintending the publication. We all hope the labour being finished, nothing will remain after your return from the Continent which can counteract the benefits of your expected 'Tour thro' England.

¹ Berrian MSS.

I can imagine nothing more agreeable nor more likely to promote your recovery. We are somewhat decided on the question of giving a regular call to Mr. Schroeder. He is in every respect acceptable to the congregations and they are really uneasy lest we should lose him. Under these circumstances a Committee of whom I was one, reported in favour of the call, but doubts were expressed, 1. As to the right of the assistant rector to nominate 2. As to the propriety of such a step in your absence.

“ Upon recurring to the Minutes I find that Mr. Berrian was nominated by Dr. Beach & Mr. Onderdonk by yourself, then being assistant, and apart from these precedents there is nothing in the Charter which gives the right of nomination to the Rector except in regard to the Office of his Rector Assistant & the Parish Clerk. The nomination of assistant ministers having been conceded on different occasions on the ground, as I suppose of fitness and analogy. I, therefore, think there is no legal objection to the measure, and considering the assistant as your representative & deputy I cannot perceive that there can be any *Impropriety* in making an appointment on his nomination, especially as Mr. S. has come to us under your Sanction, and upon the understanding that, if on Trial he should prove acceptable he would be chosen to fill the vacancy. Indeed I consider him as virtually nominated by you, subject only to the approbation of the people and Vestry, and when nothing is objected to him on the score of principles or character & that approbation is decidedly expressed, it appears to me to be an affectation of delicacy to hesitate in doing what the Interests & peace of the Church seem to require under any doubt of your concurrence. After the long vacancy which has existed & the dissatisfaction which has been manifested under the late arrangements to supply our pulpits, it was to be expected that the Congregations would be eager to secure a regular Minister when the opportunity should offer, and this Expectation has been fully realised on this occasion. Mr. S. has become really *popular*, and we are (individually) assailed every day by Inquiries why he is not called. I believe it is best to allay this excitement, and I incline to go into the appointment before your return, not only to relieve you from responsibility but to rid you of the pain & trouble of taking any part in terminating the connection between the Vestry and the two present Incumbents. Why should these arrangements be postponed to perplex and trouble you on your return? The report of the Committee will probably be acted on at the next meeting of the Vestry, and whatever may be your view as to the propriety of the course they may adopt, I ask not only on behalf

of myself but of many others of your friends with whom I have been accustomed to act that you will not consider us as wanting in respect towards you, nor less disposed than we ever have been to consult and gratify your personal wishes.

"If it were possible to suppose that you would hesitate in nominating Mr. S. which is the only supposition that can be urged against his appointment in your absence, I would be the more anxious to excuse you from the many disagreeable consequences of a state of things which at the happy moment of your return would place you in collision with $\frac{9}{10}$ ths of your people.

"Therefore, give me credit, I pray you for looking as I always do to the preservation of your influence over and your strong hold upon the affections of the Congregation.

"We are all well, and beginning to look forward with joyful anticipations to the period of your return. God grant that these anticipations may be realised and that nothing may occur to mar in any degree those which in your most happy musings you have always associated with that event.

"I am ever & most affectionately, dear & reverend Sir,

"Your faithful friend & Servt

"T. L. OGDEN

"THE RT. REVD BISHOP HOBART"

This letter from the Rev. George Washington Doane, afterwards Bishop of New Jersey, is of value as it shows that his *Songs By the Way* was dedicated to Bishop Hobart, a fact not generally known, and also gives a pleasant description of the new Rectory being built by the Corporation for their Rector at 50 Varick St., adjoining St. John's Chapel.

"NEW YORK, Wednesday June 23: 1824

"RT. REV & VERY DEAR SIR

"Had I followed the dictates of my own inclination this had not been the first occasion of my addressing you. It was the conviction that in the multiplicity of men & things which must call for your attention while abroad any addition to your list of correspondents would be found a most irksome intrusion which has thus far restrained my pen. And when I consider how many there are whose claims upon your time are superior to mine, I know not whether it had not still been restrained

but for the apprehension that the liberty which I have taken with your name demands at least some *explanation*. I use no stronger term than this both because I would not by pleading 'guilty' anticipate your censure when surely if the 'quo animo' be regarded, no censure will be incurred, and because I would not trouble you with any parade of excuses being in their construction as apt to fail, as you, Sir, if I mistake not to be displeased at their reception.

"The little volume of which I beg the favour of your acceptance, & with whose history I will not now trouble you farther than by a reference to the preface, had with the exception of the first sheet passed through the press when I was first moved by an impulse which I have not much exaggerated in calling it 'irresistible' to inscribe it to yourself, not because I thought it in any respect entitled to your especial notice, or worthy of the authority of your name, but merely as the heart-prompted (however humble) expression of my respect & affection. Until that moment no thought of any dedication had been entertained, and had you been with us probably would not have been. But such was not the case, and under that influence, better felt than described, which is excited by the fond & habitual recollection of 'an absent friend' the dedication before you, was conceived, penned, & sent to the press. This is 'the head & front' if any, 'of my offending':

"'En adsum; et veniam, confessus crimina, posco.'

It may be proper to add that there is but a very small edition, that though published on Saturday last the sale is now far advanced, & that the opinion of those whose judgment & taste are scarcely to be questioned has been not altogether unfavourable.

"On Saturday last I rode out with my sisters to your country seat at the 'hills.' The day was fine & the country more fresh & beautiful than I have ever seen it. The season has been unusually moist and cool, the mercury not more than 10 days above summer heat, & only 3 of these very hot. The corn is not quite so far advanced as usual. But with that exception the forests & fields & indeed the whole aspect of the country is beyond conception, verdant & luxuriant. I have never before seen your place to advantage, and I must confess I do not know its equal. The roses have just past their season, but are yet very abundant & beautiful. I no longer wonder at your attachment for it, and am quite convinced of the envy of those who have spoken of the situation as unfavourable to health.

"Your family are in perfect health. Mrs. Hobart was in N. Y. on

Sunday. The examination of the Senior Class in Col. College commenced on Monday & your sons are of course much engaged.

"The new 'Rectory' goes on a pace. It will very soon be completed. And if you have not heard you will be surprised to hear it, that from 12 to 20 houses are now erecting on the lots immediately in front of the Park, & many more in the vicinity. Charles Wilkes is building very near you, D. B. Ogden in the rear of your garden, (on Laight St.), Gen^l Paulding, Mr. Weeks, Jacob Lorillard &c., &c., very near you. It will be without exception the most delightful portion of the city. I am sorry to say that our excellent friend Mrs. Mackie continues very ill, & will not I fear very long survive. I received a letter last week from Mr. Ives whose health is very good: Mr. Berrian & family now at Weehawken are well. I have only to add that my own family are in good health, & that I am

"very sincerely your Obedt Servt &c.,

"G. W. DOANE.

"It cannot be necessary for me to say that if your time & convenience permit nothing could afford me greater pleasure than a letter from you."

The dedication to which Mr. Doane refers reads :

"To the Right Reverend John Henry Hobart, D.D., Bishop of New York (now travelling in Europe), this little Volume, not as meriting his Regard, but as the irresistible expression of affectionate remembrance in absence, and of fervent prayers for his return in health and happiness, is most respectfully dedicated, by his obedient servant and son in the Church, the Author."

We give two more of Dr. H. U. Onderdonk's interesting letters :

"NEW YORK, July 7th 1824

"RT. REV & DEAR SIR,

"In my last I mentioned the case of Eleazar Williams as before the Standing Committee. On account of the strong remonstrances of Mr. Anthon and some other scruples they did not pass him for orders, but as himself has desired proposed an investigation of his conduct & character, to be made by Rev. Hollister & Tiffany, & Judge Williams; this he declined, alledging his want of time, & weariness of persecution, &c. I hope the Committee have acted rightly but for myself I should

have preferred their declining to act in any particular case in your absence, without any reference to the reports concerning W.

"Mr. Berrian mentioned afterwards at the Com^{ee} that W. had called at your house & obtained some papers from Mrs. Hobart, letters I think from him to yourself.

"The Com^{ee} at their last meeting passed for orders Messrs. Yvonn^{et} & Whitehouse; and in the case of the Ann St Chh decided to express no opinion as to the sufficiency of the change of their name, but refer it back to the Convention, unless you should return before it meets. The opinion of the Com^{ee} was drawn up by Mr. Harison. The Seminary had in agitation the project of building on Mr. Moore's lots, and the Com^{ee} on the subject are to report to the Standing Com^{ee} this afternoon. Should anything particular be done I will mention it in a P. S. At present I must close. I should not trouble you with so short a letter except to keep you informed of the progress of business. We understand we are to expect you in the fall, & our hopes & our prayers will not be wanting that you may return in safety & with health entirely reestablished. I trust your journies on the Continent have not been so rapid as to be injurious.

"I am, Rt: Rev: Sir,

"Very respectfully & affectionately

"Your obedt: servt:

"HENRY U. ONDERDONK."

"BROOKLYN July 29th 1824.

"RT: REV: & DEAR SIR,

"In the hope that this letter may reach you before you embark, I take the earliest opportunity of giving you an account of the meeting of the Trustees of the Seminary. Four Bishops attend, Bishops White, Kemp, Croes, and Brownell; Jarvis, Crocker, Crosswell, J. Croes, Jr, the four clerical trust^s from Phil^a and Henshaw, also Mr. Kean, & a Mr. Eccleston from Maryland. Mr. Lorillard is elected in place of Mr. Wells, and, put also on the Standing Committee; Mr. Sigourney, of Conn: elected in place of Mr. Johnson resigned. Otherwise no changes. On motion of Mr. Eccleston, seconded by J. Croes Jr., the Resol: of the Stand: Committee taken by you to England was approved,—only one dissenting voice. The arrangements for abolishing the branch school were completed, and they will be carried, I presume, into immediate effect. The board determined to erect buildings on the Moore lots. Dr. Wainwright, (who has just been to Geneva, and transacted some business relative

to the abolition of the branch school) came out *in full* for a city location of the Seminary, having understood in the West that the missionaries who have been brought up in the City Seminary were as much as any, or more devoted to their duties, & contented in their hardships. Bp. Brownell also stated that though once in doubt as to a city location, he now so far acceded to it as to esteem it worthy of a fair experiment, say of 20 years;—and he also spoke in commendation of the clergy who had been educated in the Seminary,—part of them since it has been in New York. Bps. White & Kemp spoke decisively in preference of a city-education, whether for general or ecclesiastical purposes. Nothing I believe was said *directly* against the city location, & the Resolution expressing the general principle that it is expedient to build on Mr. Moore's lots passed unanimously. Ten thousand dollars for the purpose are to be raised by contribution, & when that is done the same sum is to be given from the funds.

“The Trustees are to request the bishops to take into consideration & adopt a remedy for the short term of the residence of the students, that is at the Seminary: the meaning is, that the Bishops, Bp. Kemp particularly who was anxious for something of the kind, may turn the contributions of any diocese for a local school into the general one. Bp. K. wished at first to have diocesan societies auxiliary to the General Seminary; but several gentlemen thought these societies might prove a nucleus for diocesan schools.

“July 31st, Yesterday was brought up again the project of directing the professors to revise the course of study so that the Senior Class should attend Turner. It was just at the close of the session, and there had evidently been caucusing on the subject, extending to some of your best friends, but not to me,—nay, I was taken wholly by surprise, as the faculty had reported on the first day that they were ‘not prepared’ to report any change in the course of study. These words as I then found were sly enough, but I did not perceive it at first. The original motion on the subject was to recommend to the Faculty to make the Senior Class attend to the Interpretation of Scripture; it was then proposed to amend so that the Faculty should consider the propriety of this, I moved farther that the Faculty should do so when their Board became *complete*, this was vehemently opposed by the Rev. Mover, who, however, afterwards either shifted like a weather-cock, or else had not understood plain English, though every one else did & stated his entire accordance in the proposition that the Faculty should not act till Bp. Hobart had returned, in a few minutes by some turn in the debate, I was led to expose his inconsistency, and that pretty plainly. He was

mortified, denied any reference to yourself in oppo: my amend^t, & told me afterwards that my construction of his views was entirely "gratuitous." I have since spoken to two bishops & others present who allow that I was entirely correct in imputing inconsistency to him; as to warmth, or earnestness there was enough on both sides. My own was occasioned by the necessity of sparing nothing to defeat a measure whh I thought would be very unacceptable to yourself. In the course of the debate, it was moved to make the Interpretation of Scripture, by an absolute vote a part of the Senior studies. This was only defeated by the negative of the Bishops, Bp. Croes calling for the separate vote.

"With ardent prayers for your safe return & entire reestablishment of health.

"I am most truly and affectionately,

"Your obed^t Serv^t

"H. U. ONDERDONK.

"The final issue of the above matter was to direct the Faculty to consider and revise the course of study, and to report to the next meeting of the Trustees."

Mr. Thomas Stanford keeps his Rector and friend fully informed as to parochial matters :

"NEW YORK July 16th 1824

"RT. REV^p & D^r SIR

"I avail myself of a moment of leisure to write you a line by the Canada, which will sail in an hour. I am the more induced to this from the apprehension that your other friends have neglected you of late; or else they have found some more agreeable medium for the transmission of their letters.

"The last intelligence of you with which we have been favoured was contained in a letter from Mr. Miller, which covered one from you to Mrs. Hobart written at Rome. This I immediately forwarded to your seat. Mr. Miller's letter gave me no particulars of your visit to the Continent; and as Mrs. Hobart is so far distant we are unable to conjecture about your health.

"We hope most earnestly that you have derived benefit from your tour & that you will be restored to us in perfect health. Your best friends hope that you will defer your return until after the Equinoxial storm shall have passed. Another strong reason with me is, the fear, that, if you return so early as some pretend to say you will, (that is in

season to attend the Convention,) you will plunge at once into a sea of business & of care which may possibly throw you back to your former state of feebleness & debility. Another & a strong one is that you had better stay in England long enough to visit every place of interest. You may never again cross the Atlantic; therefore, there is no occasion for your precipitate return. In making up your mind on the subject, it may be a satisfaction for you to know that your parish & diocese are in the most tranquil & prosperous condition. Peace & harmony as far as I know prevail every where, & it really appears to me that there is no consideration of sufficient importance to warrant your foregoing the gratification to be derived from a prolongation of your visit. Mr. Onderdonk, who is with me at this moment joins me in an earnest persuasion that you will make your arrangements so as to avoid the meeting of the Convention. I had the happiness to receive a most interesting letter from Mr. Norris, in acknowledgment of mine to him & of 'Presbyter's Letter.' I was not pleased to find Mr. Wheaton's influence likely to effect the suppression of that pamphlet, & most sincerely happy that it did not prevail. In a few days I will send a dozen of another pamphlet on the same subject by a vessel direct for London. Both these pamphlets, in justice to yourself *must* be circulated. In the event of your determination not to return immediately, you will oblige several of your friends by answering the following question: Did Bp. Brownell write a 2^d letter to Bp. Chace, & if so was that letter placed into his hands before he left America? This fact which we believe to be true is denied by his champions at Cincinnati, & is not admitted by Bp. Brownell himself, he, rather Yankee like, evading the question when written to on the subject by Mr. Onderdonk. If you will not consider me too bold may I ask another: Did Bp. Chace circulate his pamphlets before you issued your letter of the 13th Nov? This is also denied. It affords me pleasure to inform you that at the recent convention held in Maryland resolutions were passed disavowing any participancy in the declarations & sentiments expressed in the circular of Washington College to the British nation.

"Your Sermons are going rapidly on. One Vol is done & the 2d is $\frac{1}{2}$ advanced. Creigin being in ill health we were compelled to employ Coates who is not the best hand.

"Mr. Schroeder gives general satisfaction & appears to be a most exemplary & amiable man. Bp. Brownell is mortified beyond all things at his refusal to accept the Professorship of Antient Literature in Washⁿ College which was offered him with a salary of \$1500 P an-

num, & appartments in the College. Mr. Onderdonk pays him the most marked attention, which has been very agreeable to the people.

"I have now Rt. Rev^d & D^r Sir I fear completely exhausted your patience by my long epistle. I will therefore merely add that in general your friends are well. Mrs. McKie is near her end.

"Most affectionately Yrs.,

"THO^s N. STANFORD."

The Bishop terminated his first visit to the Continent in July, 1824, returning direct to England from Italy.

CHAPTER XIII.

HOBART CORRESPONDENCE.

PART VI.—PERIOD DURING HIS VISIT TO EUROPE, FROM HIS RETURN TO ENGLAND AFTER HIS FIRST VISIT TO THE CONTINENT TO HIS SAILING FOR AMERICA (JULY 25, 1824, TO SEPTEMBER 1, 1825).

Bishop Hobart on his Return to England is Guest of Archbishop of Canterbury—Witnesses Consecration of Two Bishops—Writes to Lord Dalhousie—Letter from Rev. J. H. Spry, August 2, 1824—The Bishop's Poor Health—His Account of it to his Wife—Visits the Lake District—Letter from Robert Southey—Bishop's Reply—Letter from Mr. Berrian, September 7, 1824—And September 16, 1824—Bishop Writes Mr. Berrian September, 7, 1824—Writes to his Daughters September 20 1824—Letters from H. U. Onderdonk—Thomas N. Stanford—Cornelius R. Duffie—Samuel H. Turner—Bishop Goes to Switzerland—His Letter to his Wife from Basle—And to Mr. Berrian from Venice—Letter from William Atwater Clark—Formation of All Saints Church as a Free Church—The Bishop Reaches Rome—Preaches in the English Chapel—On Behalf of the Waldenses—His Sermon Published—Letter from Thomas Swords—From James Ambrosi—R. E. Radcliffe—Rev. Hugh James Rose—Friendships Formed at Rome—With Hugh James Rose—Bunsen—Lord St. Vincent—Lord Sandon—Lord Bute and others—Letter to Lord Sandon—Letter from Cicognani—The Bishop Writes to Countess Surveilliers—To Lord St. Vincent—Letter from Lord St. Vincent—To Lord Sandon—Letter from Bishop Jolly to Bishop Luscombe—Letter to the Bishop from Samuel F. Jarvis—The Bishop's Friendship with the Chevalier Bunsen—The Waldenses—The Bishop's Interest in Them—His Visit to Them—His Letter from Chevalier Bunsen—The Bishop Leaves Rome—The Bishop Stays at Geneva—His Letter to Mr. Dash—To Mr. Berrian—The Bishop's Return to England—Letter from Rev. R. Bridle—Letter of Thomas N. Stanford to Dr. Schroeder on the Presentation of the Bishop to the King—Presentation Improbable—Letter of Bishop Inglis to Bishop Hobart on the Subject—Letter from Lord Grenville—The Bishop's Reply—His Letter to Mr. Rufus King—The Bishop's Last Letter in England Addressed to the Poet Laureate.

ON the Bishop's return to England, in June, he was the guest of the Archbishop of Canterbury (Dr. Charles Manners Sutton), and had the unusual privilege, as well as pleasure, of witnessing, on July 25th, the consecration

in Lambeth Chapel of Dr. William Hart Coleridge, as Bishop of Barbadoes, and Dr. Christopher Lipscomb, as Bishop of Jamaica.

This was the first service in Lambeth Chapel at which an American Bishop attended since the Fifth Rector of this Parish was consecrated Bishop in 1787 within its historic precincts.

The Archbishop of Canterbury was assisted by the Bishop of London, Dr. Howley, the Bishop of Lincoln, Dr. George Pelham, and the Bishop of Llandaff, Dr. Van Mildert.

The first consecration in which an American Bishop took an actual part was that of Dr. Jackson, when consecrated Bishop of Lincoln, May 5, 1853, when Dr. McIlvaine, Bishop of Ohio, was present and assisted.

The present Archbishop of Canterbury, Dr. Davidson, whose visit to these shores marks an era in the History of the Church of England, since it is the first occasion that an Archbishop of England has set precedent at defiance and crossed the Atlantic, derives his succession in part from our American Episcopate, since Dr. Whipple was one of his consecrators, April 25, 1891, when the Bishop of Minnesota also took part in the consecration of the learned and brilliant Dr. Creighton as Bishop of Peterborough, whose death was such a loss to Christendom.

"This was," says the Bishop, "somewhat of a privilege: for the consecration is performed, according to long custom, but I think injudiciously, in the private chapel of the Archbishop at Lambeth, where but few persons can be accommodated. Not more than a dozen except the Archbishop's family, and the necessary Bishops and Clergy, were present. I attended service in the afternoon; and dined with the Archbishop, in company with the attending Bishops and those newly consecrated. The office of consecration is the same as ours. And the whole solemnity was rendered the more interesting to me, from the recollection that a predecessor of the present Archbishop

had in the same place conveyed the apostolical authority to our first Bishops.

“ In walking through the grounds at Lambeth before dinner the Archbishop who was as kind and attentive as any man could possibly be, reminded me, that the walk in which we then were was that in which Lord Chancellor Clarendon and Archbishop Laud took frequent counsels in those troublous times in which the latter suffered as a martyr. ‘ These are some of the associations that render many places in this country interesting.’ ”

Hearing that Lord Dalhousie, whose acquaintance he had made at Montreal when that nobleman had been Governor General of Canada, was now in England, the Bishop wrote him :

“ LONDON July 30 1824

“ MY LORD,

“ On my return from the Continent a few days since, I understood from the Rev D^r Inglis that your Lordship had arrived in Gr: Britain, & that you are at Dalhousie Castle. I hasten to make my best acknowledgments for your great kindness in spending time amidst arduous cares & duties, for writing & transmitting to me several letters of introduction to your friends in Scotland. They unfortunately however did not arrive until after I had made a visit to that country with the intention however of repeating it the present season. The indisposition of Lord Belville, & the absence as I was informed of Lord Beresford on the Continent & of Lord Suffield from the city prevented me from availing myself of your Lordship's letters of introduction to them. And my visit to Harrow for which you had furnished me with such valuable facilities I postponed until the present season when I supposed I should view it to most advantage ; & now Dr. Inglis informs me that Mr Temple has gone with your Lordship to Dalhousie Castle.

“ I cannot refrain from again expressing to you my great sensibility for those attentions wh I have rec'd from you, wh tho' often matters of course have in the present instance been enhanced in value & peculiarly grateful from the manner & the circumstances under which they have been conferred.

“ I purpose to leave London in a day or two on a visit to the Lakes & to Scotland. And should your Lordship be at Dalhousie

Castle, I hope to be permitted to assure you in person with what truth & respect,

“ I am your

“ most obl^d & obd^t Serv^t

“ J. H. HOBART.

“ THE RT HON:

“ THE EARL OF DALHOUSIE ”

The letter from Lord Dalhousie to which the Bishop refers, is also among the Hobart MSS. and is dated Montreal, 13 September, 1823.

The Rev. J. H. Spry before leaving Birmingham for London wrote to the Bishop this appreciative letter :

“ BIRMINGHAM, August 2. 1824

“ REV^d AND DEAR SIR,

“ Be assured that I feel deeply sensible of the kindness which you have always shewn me, in considering me as one of those friends whom you have honoured by sending them copies of your valuable works : and that I received the two volumes of your Sermons with great satisfaction: convinced before, and now rendered doubly certain by the kind expressions contained in your letter of the 24th Ult^o that neither the continual engagements, nor the many unfortunate interruptions of your pleasure and comfort which have attended your visit to this country, would alter your feelings to them, whom before your arrival you had honoured with your notice. I have read some of the Sermons in your two volumes with great attention, and pleasure ; and hope to find time to finish the volumes. Hereby they afford a sufficient answer to the adversaries who have ventured to include you in the calumnious aspersions thrown out against many of us on this side the water, that no Clergy preach the Gospel but themselves. But I believe that the majority of the Church of England, and in that majority not a few of the wise and good may I hope be included, have long ceased to require any answer to that calumny. As for others who have long been brayed in the mortar of controversy, and have come out much as they went in, to give an answer to them is a most unprofitable task : for tho' they ask it, they will not hear it ; and if they hear it, they either cannot or will not understand it. But whatever harm they may have done, or can do, they have at least produced one effect which is very interesting to all ; in that they have made us all better

acquainted with the real sentiments and doctrines of the soundest part of our Sister Church in America, by forcing her to speak for herself, thro' the medium of her authorities.

"I look forward with great pleasure to the chance of seeing you here; and to facilitate this object I now write to say that we shall certainly be stationary here till after the 22nd of this month, and probably till the end of it. Then all the discomforts of a removal will begin to press upon me: for the Bishop of London wishes me to be there in the month of October, and it will take the greater part of the month of September to wind up my affairs here, and to loosen the bonds of duties both civil and ecclesiastical which have bound me to this place for eleven years. I am much obliged by the flattering manner in which you speak of my preferment. I trust it will place me in a situation where some good may be done; and it has been bestowed in a manner which has gratified me ten times more than any contemplation of advantages which may result from the change.

"Hoping soon to have the pleasure of seeing you, and conversing on many subjects which I do not like to trust to my pen, I remain

" My dear Sir

" Yours most faithfully and affectly

" J. H. SPRY."

Incessant travelling did not improve the Bishop's health. Since his arrival in England on October 30th, 1823, he had been continually on the move; had visited London thrice; journeyed through parts of England, Scotland, France, and Italy; and in August, 1824, we find him at Manchester on his way to the Lakes. It is small wonder, therefore, that his letter to his wife at this date does not give an encouraging account of his health.

" MANCHESTER, Aug 20, 1824.

" MY DEAREST WIFE :

" Though daily occupied in the many interesting things which I see in travelling through this wonderful country my thoughts almost hourly turn to you, to my beloved family, and to my home. And sometimes I feel as if, without regard to consequences, I must immediately return to them, and to my congregations and my diocese, where

I have so much to do. But the very consideration of the increased duties which will then force themselves upon me, occasions the serious apprehension, that with the discharge of them will return the debility and sickness which disqualified me for them, and which led to my absence. The causes of my complaints are by no means removed. Whenever I use extraordinary exertions, and engage in much thought or mental labour, they assume more virulence, and I sensibly feel my debility. It would seem, therefore, as if I ought not to return until I make a longer and more decisive effort to remove the causes of my complaints, and to renovate my constitution ; and yet again I feel as if I could not procrastinate my return. Travelling has lost much to me of the charm of novelty, and I begin to be *tired* with seeing so many new objects. Gladly, did my circumstances, and above all, my sacred duties permit, would I retire from that perpetual intercourse with the world which was never agreeable to me, and at the Short Hills, in the bosom of my family, heightening every enjoyment by the society of my friends, which gives such a zest to them, be forgotten by the world, and the world forget. But these are feelings which I ought to suppress in gratitude to that Almighty Being who, while he has placed me, since my entrance on public life, in the midst of trying duties and cares, has solaced and supported me by so many comforts and privileges, and next to my domestic bliss, with what is so grateful and animating, the confidence and affection, as I have reason to suppose, of those among whom my duties have been discharged. . . .

"I expect to be in London, in two or three weeks, when I shall write to you again. You and the family must write as usual to me. That God may bless you and them, is the prayer of

"Your ever affectionate,

"J. H. HOBART."¹

On his arrival at the Lakes, Dr. Hobart wrote to his wife :

"AMBLESIDE, LAKES OF WESTMORELAND,

"Aug. 24, 1824.

"I wrote to my dearest wife a few days since from Manchester, but an opportunity unexpectedly offering to Liverpool, I cannot avoid writing a few lines to say, that I passed yesterday in company with Mr. Wordsworth, one of the celebrated poets of the Lakes, the most delightful day which I have enjoyed since I left home. More romantic,

¹ P. 297, *Berrian's Memoir*.



By the same messenger, apparently, that brought Mr. Southey's note, the Bishop returned answer :

" D^R SIR,

" I thank you sincerely for your very kind note & would with great pleasure take tea with you—but I engaged a few minutes before I rec'd your note to spend the eveng with a family with whom I became acquainted in London & who are on a visit to the Lakes & arrived this eveng at Keswick. I will avail myself however of your indulgence to call at as an early an hour to-morrow morning as may suit your convenience, & beg you to believe that by engrossing a portion of your valuable time I shall feel that I am rec'g no inconsiderable favor. I am very comfortably lodged—at the same time I thank you for the hospitality to which your wishes prompt & which you so frankly & kindly express a desire to shew me.

" I am my dear Sir

" Most truly

" & respectfully

" yrs,

" J. H. HOBART.

" Tuesday afternoon

" Aug. 24, 1824."

We give a reproduction of this correspondence, not only for the sake of presenting to our readers a fac-simile of the Bishop's writing in his maturer years, as we have already given his writing, while a lad, in part of his letter to his sister,¹ but also as reproducing the autograph letter of the English poet.

The letters which the Bishop wrote in August disquieted his friends in America very much, and their uneasiness was heightened when the Bishop formally applied for further leave of absence. Mr. Berrian writes him immediately on hearing that news.

" NEW YORK, Sept. 7, 1824.

" RIGHT REV AND DEAR SIR :

" Your last letters were the occasion of unfeigned sorrow among all your friends and of a most painful disappointment to your family.

¹See p. 91.

I had never been without my suspicions and fears from the tone of your letters that you were not improving as much as we hoped you would, but still the assurance of it from yourself in express terms when we were looking for your return was so unexpected as to distress us exceedingly. I went out immediately to Short Hills and put on as cheerful a countenance as I could assume, and broke the matter in the most gentle manner, but the grief and agitation of your family was excessive. When, however, they grew composed, they seemed to acquiesce with readiness in the expediency of your plans; and to prepare themselves for a longer separation from you. . . . [Refers to the engagement of Rebecca Hobart to the Rev. Levi S. Ives, his frequent visits, the expediency of a speedy marriage with the consent of the Bishop & Mrs. Hobart, which would be on every account advisable as these long visits were really detrimental to Mr. Ives' work in his parish.]

"With respect to your letter to the Vestry, it has produced only one feeling as far as I have learned, of affectionate regret and increased solicitude for you. I have seen a number of the Vestry who all agree in the propriety of your measures for the restoration of your health, and not the slightest difficulty is apprehended in regard to providing the means for your longer absence. . . . [Advises the Bishop to write one full letter to some member of the family, and then mention in brief letters to others that he had thus written. In this way his family would hear more frequently and he would be saved the fatigue of re-writing on the same topics.]

"With earnest wishes for the improvement of your health,

"I remain your affectionate friend,

"WILLIAM BERRIAN."²

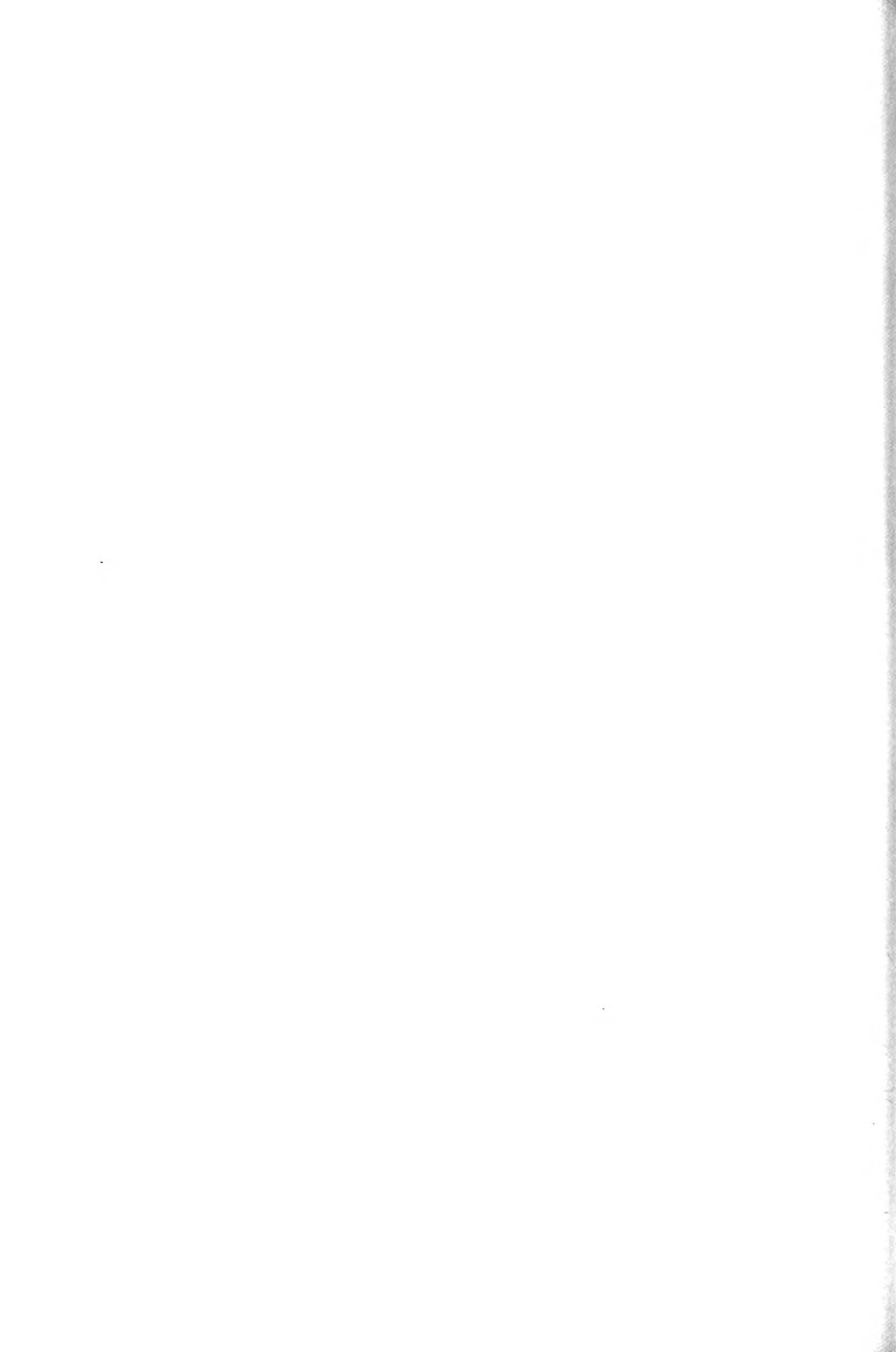
"NEW YORK, Sep. 16, 1824.

"RT. REV. & DEAR SIR:

"I wrote to you by the last packet and have nothing now to mention to you except that the Vestry with entire unanimity passed a resolution that you should have leave of absence for another year, not choosing to limit you to the shorter period which you probably had in view. The resolution was expressed in these brief and general terms, with the understanding that all that was proper be done with regard to the expenses of yourself and family should be done. Your family is well and so are mine. I forgot to mention to you in my last letter that

¹ Trinity Church, Southwark, Philadelphia.

² Berrian MSS.



Onderdonk lost his youngest son in the Spring. It has been my happier lot to have another. Mrs. Berrian was confined last month and is remarkably well.

"Yours affectionately,
"WILLIAM BERRIAN."¹

About the same time that Mr. Berrian was writing to the Bishop, the latter was also writing him, giving him an account of his health.

"LONDON, Sept. 17, 1824.

MY DEAR BERRIAN :

"I have received your letter, No. 7, and have been waiting some-time expecting the arrival of the packet which I trust will bring answers to the letters which I sent in July last. I have determined to go to the Continent as I find the autumnal weather in England does not agree with me, and change of scene is essential to my health and spirits. I purpose to go up the Rhine and thro' Switzerland and winter principally in the south of France. Give my best and affectionate regards to the Wardens and Vestrymen and remember me in a particular manner to those who you may expect to be particularly remembered, among whom will be Mr. McFarlan and Mr. Weeks on account of the trouble they take about the house. How is Mr. S. coming on? Have you any idea that he is unsound on the subject of Baptismal regeneration or disposed to unite with the Bible Society. If so, as Bishop Kemp has influence with him, would it be well for me to have a prudent communication with Bishop K. on the subject. . . . [Dissatisfaction with the choice of professions by his sons, Dayton and William. Asks Mr. B. to be in the place of a father to them.]

"Alas, how many calls have I home. The time was when I thought the journey I am now about to take would be almost the summit of earthly enjoyment, and now I go with a heavy heart. My appetite is good, too good, and I look better, but I am compelled to check my bilious tendency by constant medicine, and I find myself incapable of more than ordinary exercise of body or mind, of such exercise as in New York my duties would demand.

"Dr. Milnor wrote me a kind letter before I left New York, and I think it best to let him know that I do not forget him. Please to give my kind regards to him, and to all others who you think will expect to be remembered. To Mr. Mackie give my deep and affectionate con-

¹ Berrian MSS.

dolence, and tell him we must hope to meet his most excellent departed wife in that state of bliss to which she has gone. I passed some delightful days at the Lakes in company with Mr. Southey and Mr. Wordsworth. Tell Mr. Eastburn that Mr. Southey has put the poems, of his son¹ into the hands of a literary gentleman who thinks of preparing an article upon Am. Lit.² for the Quarterly Review. Remember me kindly to his son; and tell Mr. Eastburn I am much obliged to him for his letter to the Rev. Mr. Pratt, who is an excellent man. And now, my dear Berrian, remember me most affectionately to your wife and children and take for yourself the warm affection and prayers of

“Yours,

“J. H. HOBART.”³

To his daughters the Bishop wrote from Dover :

“DOVER, Sept. 20, 1824.

“I address this letter to both of my dear daughters. . . . This country is delightful on account of the general richness of its cultivation, the beauty of its verdure, its lawns, its trees, its hedges, and above all, the court-yards filled with flowers and shrubs, and its houses often covered with ivy or jessamines, or some other creeping plants. Its majestic cathedrals and its ruined castles give an air of solemn grandeur to the scene, of which we can scarcely form an idea in America. And yet, on the whole, I prefer the scenery of my own country in many respects. We have a greater number of comfortable farm houses land with us being more equally divided; our rivers are larger, our ranges of mountains more extensive, and we have woods and forests of which here they have none. . . .

“That God may bless my dear daughters, prays their

“Affectionate father,

“J. H. HOBART.”⁴

The following letters from Messrs. H. U. Onderdonk, Thomas N. Stanford, Cornelius R. Duffie, and S. H. Turner deal with a variety of interesting matters. The Wardens and Vestrymen of Christ Church, Cincinnati, took the side of Bishop Chase, and made a formal protest

¹ The Rev. James Wallis Eastburn.

² American Literature.

³ Berrian MSS., No. 89.

⁴ P. 301, Berrian's *Memoir*.

against Bishop Hobart's action. It is to this protest that Mr. Onderdonk refers.

"BROOKLYN, September 22nd—1824

"RT: REV: & DEAR SIR

After the second pamphlet of the Cincinnati vestry, addressed to me, I have hesitated for some time whether it were best to answer it,—for it appeared to me so silly & so base, as to be likely to defeat itself. It seemed proper on the whole not to let it pass unnoticed, & I published a short pamphlet, just before the meeting of the Seminary.—I am astonished to find these Ohio productions spoken of in respectful terms by the author of the Letter to Lord Kenyon. The soft heads & dupes of our mother country have become, I think, singularly prominent.

"About 10 days ago a paragraph from a Liverpool paper, was inserted in Dwight's, stating, among several flatteries of Bp. Chase, that 'all opposition to him in England, from his own countrymen had been withdrawn,'—& intimating that his school, as 'a western seminary' had the patronage of the Aps., Bps., &c. This seemed to me a good opportunity of correcting or at least checking in a degree the rumours whh for some months had been floating of your having been defeated by Bp. Chase,—& I sent an article to Dwight, stating that the Liverpool paragraph was 'incorrect in one or two important particulars,' but declined specifying them, to avoid newspaper discussion. Dwight refused to print it,—but Coleman did—& D. & I have had a *personal* controversy in the papers, in whh he has unexpectedly allowed me to have the last word,—Your packet, of April last, to my brother, had not then been opened, as he was absent,—had I known its contents, I should not have troubled the newspapers. But I think there was ground to say, that 'all opposition to Bp. C. had *not* ceased, from there having just arrived two pamphlets on the opposite sides of the case, one dated June, the other July. And I think that it was *not true* that the Aps. & Bps. had patronised a 'western *seminary*' in the broad sense of the phrase, tho' they countenanced a sort of Branch School in Ohio. At all events I thought that something might very justly be done to let the public know that all that was rumoured was not to be credited. Dwight has been much blamed for his coarse & rough treatment of me. Whether my poor article did any important good I cannot say,—but I have no reason whatever to think the contrary.

"We are greatly in want of you,—but will bear our deprivation as well as we may, if it can be of the least service to you. Mrs. O. joins

me in affectionate remembrance to you, as does my sister Phœbe, who has made her home here for a few weeks. Mr. Moore's family always desire to be remembered.

"I am very sincerely & faithfully

"Your affectionate & humble servant

"HENRY U. ONDERDONK."

"NEW YORK NOV. 13 1824.

"RT. REV^d & D^r SIR

"Circumstances deeply affecting my domestic relations have for more than two months prevented my writing to you, or of paying that regard to your repeated injunction respecting communications from your family & friends, which would insure to you a knowledge of what is passing here during your protracted absence. The chief of them is the loss I have sustained by the death of my beloved wife; & subsequently the sickness of two of my children added greatly to my cares & anxieties. Mrs. Stanford's illness was long, but not considered at all dangerous until a short period before her death. It was a disease of the lungs with which she became affected early in the Spring. At the time when serious symptoms appeared we added to our attending Physicians Drs. Post & Brush, the aid of Drs. Handy & Watts. No effort within human power was left untried to subdue her complaint, but all was of no avail. Providence had marked out her days; and though in early life, & surrounded by a fond family & by friends whose sympathies & kindness are never to be forgotten, she was summoned to everlasting happiness, to dwell with the saints in heaven. In our affliction we have often thought of you and of your goodness to us in former bereavements. It will gratify you to know that both Mr. Berrian & Mr. Onderdonk were unceasing in their attentions to us; the former calling 5 or 6 times a day. I cannot find language to express my thanks for the attentions of these two excellent men, & for the sympathies of a large number of friends whom this affliction brought in pure friendship to our house.

"I was made very happy by the receipt of your letter of the 24th of August, dated from the Lakes of Westmoreland. It appeared to convey an assurance that you were enjoying yourself, in the most picturesque & beautiful part of England, & in the company of intelligent & hospitable friends. With this truly acceptable letter, I received a most interesting one from the Rev. Mr. Norris. Both these treasures were read with feelings of high gratification by the Clergy & by those friends of the Laity whom you value most. Mr. Norris' letter contained in-

formation relative to the recent transactions in England of which we were much in need. How valuable a friend has this gentleman proved to you. It will surprise you much to hear that Bp Chace upon his arrival in this country reported upon the declared authority of a Letter from Lord Kenyon that you had 'shaken off Mr. Norris.' A vile slander; & of which circumstances rendered it expedient that I should apprise him. When you meet he will I have no doubt mention it. By the ship Brighton for London I intend sending Mr. N. a box of very rare & beautiful plants, such as are known not to be in England; also some Newtown Pippins. In procuring these plants I have been aided by Mr. Panton, in Ann Street & by others who are florists. Some of our native seeds will likewise be sent. This has been done from a desire to afford gratification to this gentleman & from the impression that any mark of attention to him will be pleasing to you. The apples are known to be a rarity in England, & I propose sending a few of Prince's best trees at the same time.

"The Convention was attended by a larger number of the Clergy than usual, say, 55 or 60. Its proceedings were perfectly harmonious. Those from the country flocked around me as soon as they arrived for information of their absent Diocesan, & for a sight of his letters.

"The concerns of the church have been managed as well during your absence as could be expected. In the city all is perfect harmony. The cause between the two Christ churches has been decided wholly in favour of Dr. Lyell. Mr. Duffie & Mr. Clark are both going on prosperously. You will be surprised & delighted to hear that Dr. Samuel Miller has come out most nobly in a recent Address to the students at Princeton. He avows the same sentiments on the subject of the distribution of the scriptures, which you have always held & which has caused so much unfriendliness to you from Bible Society folks. The Rev^d Robt. Croes prepared an article in consequence of this disclosure of Dr. M's sentiments for the Christian Journal. This was so well received that we had 500 copies struck off in a pamphlet form, which I have sent to such of the Clergy of our church as do not take the Journal & likewise to the officers & members of the American Bible Society. 100 Copies will go to Mr. Norris, for distribution in England. A single copy is enclosed herewith. I have been governed in this & in many like matters by a desire to afford you satisfaction & also by a conviction of duty to the Church.

"I need not inform you Rt. Rev^d & D^r Sir how much your family & all your friends are affected by your protracted absence. It is with grief that we reflect upon the circumstances which render this so

necessary : But we are encouraged to hope that under the approving smiles of Him to whose service you have ever been devoted, your health will be restored & that you will return to the bosom of your family, to your Diocese & to your Parish with a full share of health & strength.

“ With sentiments of great regard & affection, I remain
 “ As ever Your faithful friend & servant,
 “ THO^s N. STANFORD ”

“ NEW YORK 15 NOV. 1824.

“ RIGHT REV: & DEAR SIR,

“ I was made very happy to day by the receipt of your letter of 17th Sept., and I thank you most sincerely for the kindness it manifested, and for the good wishes which it expressed.

“ ‘The good providence of God ’ ’ is indeed upon our Church throughout the State, and for the success which has attended my humble efforts to increase its prosperity, I in particular have great reason to be thankful. The infant congregation of St. Thomas’ from a handful, has become a very respectable society of pious worshippers. Our Church is nearly ready to be enclosed, and thus far has given satisfaction both for its design & execution. The wishes which you have expressed respecting its interior arrangement agree entirely with our intentions and plans, and I hope that upon your return when it will be ready for consecration you will find it such as you would desire it to be.

“ While I have reason to rejoice in the goodness of God in respect to the undertaking, I have not been without a feeling of His chastening hand. My eldest child, my dear Charles, a fine boy of nearly eight years of age, and who since the death of his mother was becoming to me a most interesting companion, has been called to the home of a better Father. I pray that He, who has given me submission to His will, would also give me grace worthily to improve this very trying dispensation.

“ I ought to inform you, that about a month ago I received Priest’s orders. This ordination I delayed for a considerable time, looking for your return this fall. But as it seemed requisite for the advantage of my congregation, and was also called for by their wishes, when it was ascertained you would remain abroad until spring, I applied to the Rt. Rev. Bishop Croes and was by him admitted.

“ I have troubled you with a long letter. I will only add how sincere is my affection and respect, and how much I desire your pater-

nal advice & direction in that new relation in which as yet I have been almost entirely debarred from enjoying it. That your protracted absence, the necessity of which we all so much lament, may be the means of completely restoring your health, and of giving to our Church the advantage of your valuable services, and to your numerous friends the happiness of your society for many, many years is the earnest prayer of

“ Rt. Rev: & dear Sir,

“ Your Serv^t & son in the Gospel,

“ CORNELIUS R. DUFFIE ”

“ NEW YORK, November 15th 1824.

“ RIGHT REV. & DEAR SIR,

“ I take the liberty of sending to you with this letter a Sermon which was preached at the opening of the Convention, and was published at the request of my brethren in the City. I am aware that there was an informality attending my performing the duty as the appointment was not regular, which indeed in your absence was unavoidable. I therefore yielded to the request of Dr. Harris and several of the clergy, and hope that the arrangement will meet your approbation. The admission of Christ Church was the most important act of the Convention, which was effected with great unanimity. A letter signed by the clergy,¹ which I had the honour of sending to you, has found your health, I trust, much improved. We regretted much that it should become necessary for you to continue in Europe until the Spring, but do not at all doubt the expediency and wisdom of doing so, & hope that then your family and friends will have the pleasure of seeing you perfectly restored. You no doubt heard of the unfortunate accident which happened to Bp. White, near Lewistown. He had got that distance on a tour to Pittsburgh & Wheeling when he was thrown from a gig the consequence of the horse running off & received a considerable cut in the forehead & broke one bone of the right arm near the wrist. By God's goodness he sustained no other injury, & is now doing very well. The accident happened about three weeks ago, & last Tuesday he arrived in Phil^a. I should suppose that this would effectually prevent him from attempting hereafter to visit any remote part of his Diocese.

“ I have not much news to communicate respecting the Seminary. The Trustees have determined to appropriate \$10,000 for a building if the same sum can be raised by subscription. Mr. Croes is now making

¹ This letter, with the Bishop's reply, will be found in the next chapter.

efforts. He has not yet been very successful, but some members of the Standing Committee appear particularly interested.

"We have 10 new students, & it is probable that in a week or two we shall have two or three more. The lamented death of Mr. Yvonnet is a melancholy drawback. Thus far I had written, when your favour of Sep. 16th was brought to me, enclosing the letter to Dr. Jarvis, which I shall send by to-morrow's mail. I am much indebted to you for sending it unsealed. My correspondence with Mr. Horne only extends as yet so far as the interchange of two letters apiece. He wrote first after receiving a copy of my *Notes on the Romans* which I was in duty bound to send him in consequence of his politeness to our Seminary in presenting us his work, & which I sent at the same time I took the liberty of sending a copy to you. His information respecting Bp. Chase's business was no doubt imperfect, but so far as he knew I should conclude with yourself that he meant to be candid. There can be no doubt that it would be best for the Church in Ohio that the Seminary there should be connected as a branch with the general one. I am chiefly apprehensive lest an imperfect course of study shall be pursued; and if so the greatest advantage of having a Seminary will be lost.

"Your family I believe are quite well. They were 3 days ago when I called at your house. I regret your own health is so little improved.

"With my most sincere wishes for your happiness, I remain,

"Very truly,

"Your ob^dt Serv^t & son in the Gospel,

"SAM^l H. TURNER.

"RT. REV. BP. HOBART, D.D."

Acting upon the advice of physicians, the Bishop determined to try the bracing air of Switzerland. It was while there that the first great improvement in his health was apparent, as he writes to his wife :

"BASLE, (SWITZERLAND) NOV. 24, 1824.

"MY DEAREST WIFE,

"The difficulty of sending letters to New-York from the Continent, by way of England, has prevented my writing to you; but Mr. Iselin, of this place, who lived for some time in New-York, in connexion with the house of Le Roy, Bayard, & Co. and who has been very

attentive to me, has offered to take charge of letters and to forward them to Havre whence they will go by the packet.

"I am now able to say what I could not have said before since I left home, that I feel myself materially, and I trust, substantially improved in health. I attribute this, under the blessing of Providence, not a little to the country and climate of Switzerland, in which I have been travelling for some time past. The climate is much better than that of England, and the country is in all respects delightful; but it was a sad drawback on my gratification, that my family and friends were not with me to share it. My journey is solitary; I have no person with whom to reciprocate my feelings. I find it necessary to be moving. If I stay a few days in a place, I get low spirited, become bilious, and my dyspepsia increases; I have concluded therefore as France is an uninteresting country, not to spend so much time in it as I intended, but to go into Italy where the climate at this season is mild and healthy and to travel in those parts which my sickness last summer prevented me from seeing, and to return through the south of France. . . . I sent to you from Amsterdam, some bulbous roots, which I conclude before this you have received. Mr. Iselin is so good as to take charge of two boxes for you, which he will send from Havre. One is a box of honey from the foot of Mont Blanc, in the valley of Chamouni, which is celebrated throughout Europe. When I was there I thought of your fondness for it, and procured a box of it, and conclude that the circumstance of its being sent by me from so great a distance and that it is an evidence of my constant recollection of my wife and family, even in trifles, will not render it less palatable. The other box contains an herbarium of Alpine plants of Mont Blanc and its vicinity, with some seeds and minerals, which I wish delivered as directed. . . .

"Your ever affectionate,

"J. H. HOEART."¹

His progress through the Tyrol is given briefly in the following letter to Mr. Berrian :

"VENICE Dec. 11, 1824

"I wrote you, to my dear wife, and daughters, from Basle, a few weeks since, and have just received, my dear Berrian, your letters of September last. I am deeply sensible of the kindness of the Vestry and all friends — [giving his consent to the immediate marriage of his daughter to Mr. Ives] I not only consent but am exceedingly

¹ Berrian's *Memoir*, p. 304.

desirous that this marriage should take place without delay, and feel mortified at the appearance of selfish feelings on my part in having delayed it.

"I have made since I left Basle an interesting journey (so far as a solitary one can be so) through the Tyrol — a country more sublime and picturesque in its views than any which I have seen. Constant change of scene, and occupation of mind with new and interesting objects, I find of great benefit to me; but to get entirely rid of my bilious complaints, and of this long and deep seated dyspepsia, must be a work of time.

"I find the climate of Italy more exhilarating and strengthening at this season than when I was here in the spring; when I enjoyed very little, the little which I saw. This city is striking in the highest degree. There seems to be a kind of magic about it.

"I have received a letter from Mr. Ogden, and from some of my friends which I shall answer by another opportunity.

"Much joy to you on the addition to your family! Go on and prosper. Alas! I can smile sometimes, but many, many are my lonely moments. I feel for Onderdonk. I have written three or four letters to him since he wrote to me.

"Truly and affectionately yours,

"J. H. HOBART."¹

The Rev. William Atwater Clark, who had been a laborious missionary in Western New York, notably at Buffalo, was a man of executive force and considered a good preacher and conscientious pastor. He was a brother of the Rev. Orin Clark, the founder, under the Bishop, of Geneva (now Hobart) College. In the following letter he gives valuable material for the history of the Church in the city of New York, not elsewhere to be found, and some particulars of the difficulties which beset the endowment of the new College.

"NEW YORK, Dec^r 27th 1824.

"RT. REV^d & DEAR SIR,

"Your kind letter of the 17th of Sep. was duly received, for which I cannot express the thankfulness which I feel. In undertaking to collect a congregation in the city, altho' I commenced by the sollicita-

¹ Berrian MSS.

tion of our best clergymen and best friends of the Church still something seemed to be wanting without the approbation of my Bishop. Having received that approbation I trust that no industry or zeal will be wanting on my part to effect the important object undertaken. The success of the attempt has thus far exceeded the expectations of all. Divine service was commenced in my own hired house on the third Sunday in May. After legal notice a Church was organized by the name of 'All Saints' Church.' In a few Sundays it was found that the large room in which we had commenced would not accommodate the Congregation, and now our Vestry resolved, that as they had not sufficient funds to purchase ground on which to erect a building, to lease lots and erect a house of sufficient size to accommodate all the people in this quarter of the city who would be likely to attend on the services of the Church.

"The resolution was carried into effect and a building erected in form and size of a small country church, and by the liberality of a few individuals, furnished with a small bell and organ. In this house your unworthy servant has performed Divine service for nearly three months past and there has not been a Sunday in which all who came could be accommodated with seats. We fill the aisles and the chancel with benches and yet a multitude, (literally) go away for want of room. And to show that this attention to the services of the Church owes nothing to the irregularity of its half-way performance, I beg to state that I commenced with the *surplice* and have undeviatingly adhered to all the *rubrickal* strictness of Trinity Church. Nothing is irregular or *low*—and I pray never may be. A church is now planted in the Eastern section of the city which by the blessing of God will continue. The number of communicants is not less than fifty. The amount of property which the vestry now possess is not less than \$2000. The only difficulty occurs to myself in obtaining a sufficient support for my family for one or two years to come. Our collections pay our ground rent, organist, clerk, and sexton, and leave something like \$50 for the first quarter, and the Society for the Promotion of Religion and Learning have granted me \$250 for the present year. Yet all this is a slender support for a family of five children.

"Still confident that I am placed in a situation where I may be more useful than in any other, I am not in the least discouraged, firmly believing that the good Providence which hath so long supplied my wants will continue to be my support.

"Respecting Geneva College I have much more to communicate than I can commit to this sheet. Here alas, we have felt more severely

the absence of our Bishop than in any thing else. His enemies have been doubly active while his friends were disheartened and inanimate. But by much labor, much assiduity and patience we have obtained from the Society for the promotion of Religion and Learning conjointly with Trinity Church and the Theological Seminary, \$20,000, and this with individual subscriptions obtained, amounts to a sum much larger than that required by the Regents to secure the Charter. But it is found that many of the subscriptions cannot be collected. And I am requested by my Brother to state to you, Sir, that on account of this failure they are in danger for the want of a few thousand dollars of not obtaining the Charter. And to pray that if it could be consistent, that this deficiency might be made up by a part of the Startin Legacy or by some other funds which the Bishop may have at his disposal, and that evidence of this grant may be transmitted before the 10th of April next, when the time limited for securing the Charter expires. The friends of the College will, however, if possible obtain from the Regents an extension of the time for raising the requisite funds. Yet little can be expected to be obtained from individuals, as the Episcopalians throughout the State have been applied to, and here we have the mortification to state that while we have met with a liberality beyond our expectation in almost every other place, in the city of New York we have not obtained subscriptions to the amount of \$2000. Many of the friends of Columbia College have opposed us from the groundless fear that the prosperity of Geneva College would injure that Institution. The most of the warm friends of the Seminary to say the least have given us no support. At the *same time* that we have been applying to individuals for the College, applications have been made for the Seminary, and this in many instances has prevented donations to either. But we have a fair prospect of obtaining (as soon as we can secure the Charter of the College) \$20000 from the Legislature, and on this account the friends of the College are extremely anxious to secure the Charter during the approaching session, fearing that the large "Literary fund" now at the disposal of the Legislature may be all appropriated.

"Be pleased, Dear Sir, to excuse the inaccuracies of this letter. I am obliged to write in haste. Besides the business of the College I am confined six hours a day with my school, and my parish duties are greater than they ever were in any other place.

"With the greatest respect and esteem, I am, Sir,

"Your obed^t humble Servant,

"WILLIAM A. CLARK.

"RT. REV. BISHOP HOBART.

All Saints' Church, after many years of prosperity under such well-known clergymen as Dr. Benjamin I. Haight and Dr. William E. Eigenbrodt, still does a good work among the people of the East Side, under the benign rectorship of the Rev. Dr. William N. Dunnell. Its continued usefulness has for some years been made possible by the allowance from this Corporation.

When the Bishop reached Rome he not only enjoyed his stay there, but derived benefit from the climate. The rich and varied interests of the city kept him fully occupied for many months in visiting its various historic monuments, and rambling through its palaces and galleries. His letters home now begin to have a more hopeful tone.

With his friends, Mr. and Mrs. Dash of New York, he spent a delightful winter at the Casa Rinaldi on the Piazza di Spagna.

The Pope of that day, Leo XII, less tolerant than his predecessor, Pius VII, would not allow any foreign services to be held within the walls, consequently the English Chapel was situate outside them near the Porta del Popolo.

In this Chapel the Bishop of New York preached three times, which led to his caustic remark to Mr. Rufus King that the Pope was more tolerant than the English Church, since though forbidden to preach in England he could do so in Rome.

His Easter Day Sermon, April 3, 1825, was on behalf of the persecuted Waldenses of Piedmont. The congregation was large although many of the strangers had left Rome. The offering was one hundred and twenty dollars. The Bishop took for his text: "Rejoice with them that do rejoice, and weep with them that weep" (Romans xii, 15).

After refuting the insinuation that the Gospel of Jesus

Christ would totally subdue and eradicate "some of the most powerful feelings of our nature," he enlarges upon the power of sympathy, which he calls "an instinct of our nature" and shows how it "gives to social intercourse its interests and its charms."

The effect of sympathy upon men is then described and it is styled a principal bond of union among members of that mystical body in which Christians are associated on earth.

The Bishop continues :

"Bring then, let me entreat you, brethren, this exalted virtue in its full and lively exercise, to the case of this interesting people whose short and simple tale of distress I have been desired to lay before you. The Vaudois are a band of Protestants who as you have been already informed, inhabit the mountainous districts of Piedmont. And it might be sufficient to establish their claim to your charity to state the fact, that at various times their character and condition have been minutely investigated ; and while their patriarchial manners and primitive simplicity render them gratifying objects of notice to the observer of human nature, the poverty to which by causes beyond their control they are subject, their obscure and depressed condition in the midst of those who on account of their religious principles, do not, to say the least, at any time regard them with kindness, and the many and severe persecutions to which on account of their adherence to their religious faith, they have been exposed, have called forth the commiseration and the active and beneficent sympathy of their Protestant brethren in various countries."

The Bishop makes this appeal confidently to those who boast that

"your Protestant church enjoys the Patronage of the State, that the mitre and the crown, closely associated reflect lustre on each other, supporting and supported. . . . But I should think you unworthy of the name of Churchmen and lamentably ignorant of the distinguishing characteristics of your Church, if dazzled by her secular wealth and splendour and dominion, you regarded not her spiritual character in the primitive faith, ministry and worship with which she shines 'all

glorious within,' and which the smiles of temporal power may adorn, but which, thanks to God, the frowns and persecuting rage of temporal power can neither alloy nor extinguish.

"These constitute your Church the great bulwark of Christian faith, the great hope of Protestant Christendom, and draw to her the hearts, the homage and the prayers of Christendom.

"If the well known liberality of the English people is not to fail on this occasion, an additional incentive is given when it is known that the money is asked to build a hospital. Poverty alone, alas! is hard to be borne; but sickness and poverty united would seem to fill the cup of human misery. And amongst the Vaudois the evils of sickness and poverty are not mitigated by a genial sun, but unfortunately for a large portion of the year increased by the rigours of their mountainous climate. . . . The Vaudois ask you to aid them in erecting a hospital where their own sick can be attended by their brethren and friends, and spiritual pastors. Merely to state the claim is sufficient. Make their case your own; and under the blessed influence of Christian charity and love, 'weeping with those that weep.'"¹

From Mr. Swords he received this characteristic letter:

"NEW YORK, 7th Jan. 1825.

"RIGHT REV^d AND DEAR SIR,

"By the Crisis, Capt. Macmanus, which sailed on the 20th ult. for London, we shipped to the Mess^{rs} Rivingtons copies of the Family Bible, of your Sermons, and of Bishop Moore's Sermons, with a few small articles. The second copy of your Sermons which you forwarded to us, did not come to hand until the New York edition was completed; we therefore could not avail ourselves of the corrections noted in it. The London edition of this work, is uncommonly incorrect; for, besides the errors noted by yourself, we have discovered many, particularly in the references to the texts in the Old and New Testaments, which you will perceive by a comparison of the two editions. This remark, however, applies more directly to the first volume, and must be attributed to the Printer's ignorance of your handwriting. Mr. Hauptman and myself took the greatest care in examining every passage, and I feel bold to say the New York edition will be found

¹ *Christian Sympathy*, a Sermon by John Henry Hobart. New York: Reprinted by T. & J. Swords. 1825.

very correct in this part. Take it altogether, I hope you will be satisfied with its execution and its appearance.

“Last winter must have been to you a very arduous and unpleasant one, owing to the part you were compelled to take with respect to Bishop Chase. Since his leaving England I trust your mind has been more tranquil, and that you have been enabled to pay that attention towards the restoration of your health it so much needed. Indeed I think you ought to banish every care and anxiety from you but that of accomplishing this object, so much wished by your family and friends, and needed by the Church. In your parish, and throughout the whole diocese, every thing goes on with the utmost harmony, and among the Clergy there appears to exist the best understanding. The conduct of the Rev^d Benjamin T. Onderdonk, in particular, has been such as to command the respect and gratitude of every good Churchman. He ought, and I think, will receive his reward.

“Bishop Chase returned to America apparently in great triumph, and very shortly after his arrival in New York, he, or his friends, had his ‘Letter to Lord Kenyon’ printed, and very extensively circulated. It was, however, soon followed by an edition of the ‘Remarks’ you sent us, from our press. If all that we have heard be true, it would appear he has acted his part well. I am of opinion that eventually he will not be altogether satisfied with every part of his conduct. I will not take upon me to say that the Bishop possesses hypocrisy, but most assuredly, if I have not been misinformed, he can, in some particulars perform a double part.

“There has no intelligence directly from yourself reached us since you left Dover, the 20th of September last, and Mrs. Hobart has been very uneasy and depressed in consequence. This has, however, been somewhat dispelled by a letter we received four days ago from Mr. Miller, dated the 20th of November last, in which he says: ‘Bishop Hobart is now in Venice. I received a letter from him three days ago. He is good health and spirits.’

“I have understood it was your wish to have Dr. Jarvis’s proof sheets of the Catechism forwarded to you; I have therefore sent them with this.

“The improvements in the neighbourhood of St. John’s Chapel and Park, have been wonderful, and will astonish you on your return home. A part, however, will mortify you; it is this; at the north-east corner of the Park, on the block on which Mr. Murray’s houses are and corner of Varick-street, there is now going up a Presbyterian meeting-

house, intended for Mr. Cox, whose present place of worship is in Spring-street.

“Wishing you the compliments of the season, and that you may shortly return home perfectly restored to health, your family, friends, and the Church, is the sincere prayer of,

“My dear Bishop,

“Your obedient humble Servant,

“THOMAS SWORDS.

“RIGHT REV^d JOHN H. HOBART.”

The Mr. Cox above referred to was the Rev. Samuel Hanson Cox and father of the Poet-Bishop of Western New York.

Mr. Ambrosi, sometime United States Consul at Florence, was of considerable assistance to the Bishop as guide and interpreter. The following letter from him is of interest :

“FLORENCE, 20th Jan^y 1825.

“SIR

“I had the honour to receive your esteemed favor by Mess^{rs} Lenox and Amory, enclosing the Subscription, which you have taken so much pains in procuring for me, in order to testify that the residence of an American Agent, or Consul in Florence would be of essential Service for the Americans travelling in Italy. I give you my sincere thanks for having acted with so warm an interest in my affairs, and be assured I shall never forget the kindness you have shown to me in my Dilemma. I am not without impatience of learning which is the pleasure of the Government of the U. S. in answer to my Letters.

“I have enquired constantly at this post office, and at your Bankers' for your letters, but till now found none.

“I have taken the liberty herein to enclose a letter from the Countess of Survilliers, Joseph Buonaparte's wife, who is at present in Rome, and think that I shall oblige her infinitely by procuring to her the honour of your acquaintance.

“I assure you that it has given me the greatest pleasure to learn that I shall shortly enjoy the happiness of your Company, and you the pleasure of a diverting Journey to Florence. It has given me also great satisfaction to learn by some American friends that your health has considerably improved, and that you have good spirits. I will hope that this Journey to Florence will have a good effect on you.

"I beg, Sir, that in all cases you will fully command me; for although I am deprived of the honour of Serving the United States in the public Capacity they had appointed me, I am not deprived of the ability and disposition to render all the services in my power to you, and the Citizens of that Nation, and to accept the assurance of the high consideration with which I have the honour to be

"Sir,

"Your mo: Ob^t & H^{ble} Serv^t

"JAMES AMEROSI.

"to

"THE RIGHT REV^d J. H. HOBART
Bishop of the Protestant Episcopal
Church in the State of New York,
Rome."

While at Rome the Bishop made many excursions, visiting Naples, Vesuvius, Herculaneum, Pompeii, Ostia, Frascati, Grotto Ferrata, the ruins of Tusculum, and other points of interest. The following letter belongs to this period, being written in 1825 :

"MY DEAR SIR,

"Cooke has just forwarded your note to me. Respecting the proposed visit to Vesuvius, I shall be most happy to have the pleasure of your company, and the society of Dr. Ricie would be an additional gratification. As then there appears no necessity for hurrying our arrangements, and as you have already had some conversation with Dr. R. on the subject, shall we postpone our excursion until Monday? I leave the decision entirely to yourself, & should you prefer making the ascent to-day, only send me a line to that effect, and I will make such arrangements as my inexperience will allow. The main advantage of delay rests on this. Cooke whose advice would materially assist us, is engaged at an early hour this morning, & will be out of the reach of all application. On his return he will I am sure aid to the utmost.

"Allow me to subscribe myself with much respect, my dear Sir,

"Yours very truly,

"R. B. RADCLIFFE,

"HOTEL DE LA VICTOIRE.
Thursday morn:."

The Rev. Hugh James Rose was another friend whom the Bishop made while at Rome. In the Hobart MSS. there are several notes from Mr. Rose to the Bishop, proving how intimate were the relations between them: informal invitations to dinner or tea, plans for excursions, and just that interchange of little notes which prove the intimacy of friendship.

Mr. Rose found in the Bishop a sympathetic mind, and it would be curious to speculate how much the founder of the Oxford Movement was influenced by Bishop Hobart, or how much the American was influenced by the Englishman. Two such strong minds must have had in their frank interchange of opinions a great influence upon each other. Certainly the Bishop came back to America with feelings and sentiments heightened rather than weakened in regard to the Catholic and Apostolic character of the Church in America.

At Rome Bishop Hobart formed friendships with several prominent personages: Lord and Lady Bute, the Chevalier Bunsen, Lord and Lady St. Vincent, the Countess de Surveilliers, Lord Sandon, and others of equal rank and importance.

Lord Sandon was a nobleman of influence and position. His brother, the Hon^{ble} Henry Rider, was at that time Bishop of Coventry and Lichfield. To the former the Bishop writes on the relative merits of English and American preachers.

“ROME, Jany, 21.

MY LORD,

“In the free conversation to which your frank & kind manner excited me I made a remark which I am apprehensive may be misunderstood. In answer to a suggestion of your Lordship’s that probably the state of society in the United States was not so favorable to literary excellence, I expressed the opinion of the superiority of the pulpit eloquence of that country over that of England; I did not mean to

apply the observation to the *solid qualities* of that art, but merely to the mode of exhibiting those qualities in the matter, the arrangement & the general style & delivery of sermons, so as to produce the greatest impression on a mixed auditory. And even with this meaning I should not have made the remark but in course of a candid comparison of the character & effects of the institutions of the two countries with which your Lordship seemed gratified. And I fear that the observation if known to others would subject me to the imputation of those inordinate claims, of which justly or unjustly my countrymen are sometimes accused.

“ I ask pardon for this intrusion, & beg leave to remain,

“ My Lord,

“ yr very respectful

“ & obedt Servant

“ J. H. HOBART.”

Dr. Schroeder, in his *Memoir*, tells us that the Bishop of New York refused to be introduced to the Pope, since he could not conscientiously render the customary act of obeisance.

That he attended Roman Catholic functions we have every reason to believe, and this letter from Signor Cicognani confirms this belief.

“ RIGHT REV^d AND DEAR SIR

“ I enclose a letter to you, which I received by to day's Post. Next Saturday morning the Pope will go to the visitation of St. Peter's and of some of the churches in the neighbourhood accompanied by twelve Cardinals representing the Apostles and seventy-two Pilgrims representing the Disciples, and after the visitation will sit with them at a public dinner in the Vatican Palace. I give you this information, as I suppose you will attend. I believe, they will meet at the Sistine Chapel between nine and ten. I have the honour to be

“ Very respectfully yours,

“ F. CICOGNANI.

“ Thursday, March 24th.”

The following is the rough copy of the letter which the Bishop addressed to the Countess Surveilliers, whose ac-

quaintance M. Ambrosi suggested, as we have seen, that he should endeavor to make.

“ Dr. Hobart, the Protes^t Bp. of N. Y., U. S. of A. has the honor of presenting his respectful complts to Madame la Countess Survilliers. As he was informed that the Countess Survilliers did not speak the English language, & as he is not sufficiently acquainted with the Italian or the French to hold or to understand a conversation in those languages, he found himself compelled to ask the favor of the Consul of the U. S. to explain this circumstance as an apology for sending a letter which it would have given Dr. H. the greatest pleasure to have delivered. As he learns however from the person whom the Countess was so good as to direct to call on him, that the daughter of the Countess speaks the English language, Dr. H. will do himself the honor of waiting on her on Monday between 12 & one o'clock.

“ Dr. H. wishes to renew to the Countess Survilliers his respectful Complts.

“ ROME, Feb: 5, 1825.”

While at Rome, Lord St. Vincent, the nephew of Nelson's colleague, and his wife had been very attentive to the Bishop of New York, and he accordingly wrote them a polite note on the eve of his departure from that city, the copy of which he carefully preserved :

“ MY LORD,

“ I cannot leave Rome w^h I expect to do in a few days for the north of Italy & thence to Eng: without expressing my thanks for the many kind & unaffected civilities which I have rec'd fr^m you, of w^h I shall cherish a long & grateful recollection.

“ Will your Lordship permit me to say that it will afford me unfeigned pleasure to shew such attention as may be in my power to any persons visiting N: Y: whom you do me the honor of making known to me.

“ I beg you to present my most respectful Compl^{ts} to Lady St. Vincent, & to believe that I am, my Lord,

“ with high respect & esteem

“ very faithfully yrs.

“ J. H. HOBART

“ ROME, 7th Feby, 1825.

“ VISCOUNT ST. VINCENT.”

To this note of farewell the Bishop received the following cordial reply :

“ MY DEAR SIR

“ Lady St. Vincent & I have learnt from your note with no small degree of concern that you intend so shortly to leave this part of Italy. Tho’ meaning ourselves to visit Naples as soon as the present cold is a little abated we had flattered ourselves that we should find you on our return.

“ We have much reason to regret that we were prevented by circumstances from having the pleasure of seeing you in England.

“ Should any of my friends visit your part of America, I feel that I could not render them a greater kindness than by giving them a letter of introduction to you, and I am fully sensible that it would be well received.

“ I will not despair of meeting you in England before your departure.

“ Should you visit Southampton, I hope that you will make use of the note which accompanies this for my friend L^d Bechford. He is a most amiable and sensible man, and his sons who are usually with him are of the same description.

“ Lady St. Vincent begs to unite with me in best wishes for your health & happiness, “ I am ever my Dear Sir,

“ Most faithfully yours,

“ ST. VINCENT.

“ ROME, Feby 9 1825

“ P. S. I have also taken the liberty of enclosing a note for a very particular friend of mine, Lord Pelham, who resides at Kingston in Surry.

“ He is much respected by the Bishop of London, and is well known to Lord Ricketts.”

To his friend Lord Sandon, the Bishop also wrote, announcing his approaching departure.

“ MY LORD,

“ I regret exceedingly that having left my lodgings yesterday early in the morning, I did not return until too late in the evening to avail myself of Lady Bute’s politeness or to acknowledge the honour of having rec’d your note. May I beg you to apologise to Lady Bute for this apparent inattention.

"Expecting to leave Rome on Friday for the North of Italy & from thence to England I hope your Lordship will permit me to take this opportunity of thanking you for your civilities & of saying that I shall return to my republican country with the best possible impressions of those of the nobility of England with whom I have been so fortunate as to form an acquaintance.

"If the request be not presuming or improper may I ask the favor of a letter of introduction to your Lordship's brother, the Lord Bishop of Litchfield & Coventry, to whom I was casually introduced at a Confirmation which he held at Birmingham, but perhaps not so as would authorise me to pay my respects to his Lordship by calling on him on my return to England.

"And will you allow me to say that I shall consider it a great honor to have any of your Lordship's friends who may visit the United States made known to me in the city of New York to wh I return in the course of the ensuing summer.

"I am, my Lord,

"With high respect & esteem,

"Most faithfully yrs.,

"J. H. HOBART.

"ROME,

"Feb: 9."

We venture to reproduce the following letter ; though it does not refer to Bishop Hobart or American affairs, a MS. copy of it is curiously enough among the Hobart MSS., and is of historic interest.

Bishop Luscombe, to whom the letter was written, was an Englishman, consecrated in 1825 by the Scottish Church, because the Bishops of the Church of England could not act. He was to have charge of the Chaplaincies in Europe, and also to do what might be done to promote an amicable understanding with the Greek Orthodox Churches.

"FRASERBURG, Feb. 17, 1825

"REVEREND (ABOUT TO BE RT. REV^Y) SIR, MY DEAR BROTHER,

"With fraternal emotions of my heart I received and read the kindly-condescending letter with which you have honoured me. The

favour of it I highly value; & it delights me to have in my possession your hand-writing, which I confess that of late I have repeatedly seen.

“About an hour before I received it (on the 15th) I had sent off by the Post two letters, of both of which you & your pious desire made the subject. When I wrote them, little did I think of reporting my words to you, or of their coming under your eye. But since I cannot now deny myself the honour of writing to you (altho' it be shameful to make you pay for it) I will insert my very words, that I may in simplicity disclose my heart to you, which shall ever sincerely be with you.

“To my excellent & very dear Friend, Mr. Walker (of whom, a most worthy man as he is, I was glad to discover that you had heard) I wrote as follows, after telling him that my good neighbour Bishop Torry had given his suffrage, & that I hoped for full unanimity, ‘Upon the grand design in contemplation (which, I trust, comes from Heaven, & tends, by Divine conduct, to enlarge the kingdom of Heaven upon earth) my heart, with its earnest prayers, has been a constant attendant. I greatly wonder therefore that the Primus seems to doubt of my consent, as his desiring you to write me would seem to imply. My cordial consent was ready for the 2nd Sunday in Lent much more for the 5th (Passion Sunday).’

“To our Venerable Primus himself, who had requested me to confer with my two Right Rev^d Neighbours, I wrote thus after adverting to the Canonical doubts & consequential misconstructions of our Adversaries (the good Archbishop, in friendly terms, having observed that we had our enemies). ‘But no such must move us, nor any dreaded difficulties make us decline a good work of hopeful tendency to enlarge the Kingdom of Christ, which our Lord, we trust, has put into our hands. The good Doctor's own statement of it pleases me best. Who, desiring the office of a Bishop, for the accomplishment of a good work, (and that species of its desire is breathed into the heart by Him, from whom all holy desires, as well as all good counsels & just works, do proceed) resorts in humble guise, to receive it from the humble Church in Scotland, and being supernumerary there is sent abroad, that he may look & go about, like the Lord who sends him, to do all the good he can; and He will be with him, according to his infallible promise to guide him by the works of Grace to the Crown of Glory. It is in this sweet hope that I rejoice & wish that I could give my hand as well as my heart to the work, which I pray God to prosper for the Glory of his Name.’

“By these undisguised words, very unexpectedly communicated,

you may perceive how my heart beats toward you. It is wonderfully good on your side to have in your heart the thought of coming to honour us with your visit at this remote point. But do not, my good Doctor, entertain it, to your own too great expense of trouble & time. Besides I might run the risk of missing it, because, before Easter, we shall be all closely engaged, you there, & we here, at our several posts; and soon after I go my little round (D. V.) for Confirmation. I have heard that you are expected in Ed! on Tuesday preceding your Consecration. Our hearts shall all be with you, & we shall rejoice in the acquisition of such a Brother, whose pious zeal shall stimulate us to greater diligence to seek for Christ's sheep that are dispersed abroad, to tend, & feed his flock, in the spirit of Love, meek, & lowly.

"But pardon my writing thus freely, and as it were, familiarly.

"With fervent good-will & high esteem I have the honour to be,
Dear Worthy Doctor,

"Your very affectionate Brother (let me say) & most respectful
humble Servant,

(Signed) "ALEXANDER JOLLY"

Dr. Jarvis, then Rector of St. Paul's Church, Boston, a man of great and ready learning, was a frequent correspondent of the Bishop. All his letters are full of thought, but we select only this one :

"BOSTON March 5th 1825.

"RIGHT REVEREND & DEAR SIR,

"I had the pleasure to receive your very obliging favour of the 17th of September, early in the Winter and should have acknowledged it, if I had known where to direct to you. A letter from Mr. Horne received in January mentioned that you were expected in London this month, and this is the first opportunity direct from Boston since I rec^d this information.

"As Bishop Chase has returned to this country and says, there is no doubt that his school will go into operation, I am very desirous that such a direction should be given to the whole business as may promote the general good. You know that from the first I have been opposed to Diocesan seminaries; and my principal reason for it is and has been this:—that there can be no permanent security for the sound principles of such an institution, unless the Bishops as a body have that control over it which by the Constitution of our Church is

secured to them in their collective but not in their individual capacity. You for example have no veto over the proceedings of your convention and though there is no danger at present of any evil from this yet there may be a time when the Bishop of New York may be unable to counteract the proceedings of the Clergy and Laity as was Bishop Kemp when his convention voted to establish a Diocesan Sem^y in direct opposition to his wishes. The case is different in the Gen^l Convention. There the House of Bishops have a complete veto and consequently no measures can be taken with regard to a Seminary under the General Jurisdiction without their concurrence. This applies to Bishop Chase's Seminary as well as to that formerly established by the Convention of New York. The ability and influence of the present Bishop may keep it regular and orthodox; but his successor may have a different character. I hope therefore there will be a disposition on all sides to forgive and forget the unhappy controversy which has arisen, and that now such a modification may be made of our system as to induce Bp. Chase to place the Seminary in Ohio under the direction and control of the Gen^l Convention.

“Before this reaches you Bp. Ravenscroft's Sermon before the Bible Society of North Carolina will have been received or some account of it sent from New York. It occasions I understand a good deal of excitement. But there is a subject connected with it which the Bishop has not touched upon and which I confess gives me no little uneasiness. I refer to the *improvements* which our printers in this country are making upon the Bible, under the false maxim that the Bible is to be its own interpreter—all the marginal readings and references, the summaries of the several chapters the running titles at the top of the page together with the Dedication of the English Bible are omitted.

“What security can we have for the correctness of our Bibles when any printer has the right of printing the Bible without any authorized & responsible corrector of the press. Will it not then be expedient to obtain from Messrs Eyre and Strachan, or Mr. Collingwood, a set of stereotype plates in 8vo. & 12mo, carefully compared with the edition which our Convention have made the Standard? Should such a set of plates be obtained for the Bible & Common Prayer Book Society of New York, or should we form a Gen^l Bible & Common Prayer Book Society, it would do more to withdraw the members of our Church from the American Bible Society than any other measures. I mention this because it will be in your power, Right Rev. & dear Sir, to ascertain whether a set of plates can be had so cheap as to render it an ob-

ject to obtain them. With regard to accuracy there can be no question that a stereotype edition from the Clarendon Press or Eyre & Strachan would always obtain the preference in the market over every other.

"We are very much interested in Boston by a trial now pending between the Rector & wardens of King's Chapel. Application has been made to the Bishop of London to search for papers in the archives of that see; and I find by a letter from Mr. Horne, that the Bishop of London has very kindly & courteously permitted a search to be made.

"As there may be papers concerning the value of whh they are ignorant it would be a great benefit to the Church, if you should have the goodness to look over such bundles as may contain papers relative to American affairs. This, I understand from Mr. Horne, the Bishop of London would be willing to have done. I have written at large upon the subject to Mr. Horne, and shall feel greatly obliged if you will take an interest in the affair. I cannot conclude without expressing my cordial congratulations at the marriage of your daughter which I see by the papers has lately taken place. Mrs. Jarvis desires to be united with me in offering these felicitations, and in expressing our hopes that you will soon be able to return to America. It would gratify us much if you should take passage for Boston; but that we can hardly expect since New York is now the chief point of communication with Liverpool. I write this by James Perkins, Esqr, an opulent merchant of this city who goes to Europe with his wife in hope of relieving her by an entire change of scene, from the oppression of her grief on account of the loss of her oldest child a promising boy of 10 or 11. Mrs. Perkins is a religious woman, and would be entirely gratified if you should be pleased to call upon her while in London. I will for this purpose give Mr. Perkins a note of introduction which he will have the honour of presenting when he arrives in London. Mr. P. belongs to Dr. Gardiner's congregation but as Mrs. P's connections are of mine, and she herself looks upon me as in some measure her minister. It will gratify me, Right Rev^d & dear Sir, to hear from you when you will return, and whether it will be with renovated health,

"In the meantime, I remain,

"With great respect

"Very truly & affectionately yours,

"SAM^l F. JARVIS.

"THE RIGHT REVEREND BISHOP HOBART."

Mr. Thomas N. Stanford continues to keep the Bishop well informed.

“NEW YORK, April 17, 1825.

“RT. REV^D & D^R SIR,

“I cannot find language, Rt. Rev^d & D^r Sir, sufficient to express my gratitude for your most affectionate letter of the 1st of Feby, which was placed in my hands by Mr. Butler on Sunday last. It was indeed a cordial of the most effective & soothing kind to both Miss Gale & myself, who are alone left of a once numerous & most interesting family of your devoted friends. Your endearing solicitude & fatherly sympathy will ever be held in fond remembrance, & it will be our aim to continue to be deserving of that interest & affection which you so freely evince.

“Arch Deacon Mountain (who has spent several days in N. Y. & with whom we are all charmed) promises to be the bearer of this letter. He hopes to meet you in England & if so, I hope he will acknowledge that nothing has been wanting to make his visit amongst us agreeable. He has preached in our three churches & in Grace, & delighted his hearers. I specially invited him to the Sunday School celebration, which was more interesting than usual owing to the large number of children assembled at St. Paul's. Mr. Eastburn gave us a good address, in which he came manfully forward in favour of our design, & of the propriety & indeed the necessity of Churchmen uniting together in institutions of this kind, & of keeping separate altogether from those of other denominations.

“I went immediately to Mrs. Hobart with your letter, & the pleasure which the perusal of it imparted to all your family could not be exceeded, except by your own actual presence. That your health is materially bettered by your continuance abroad, is a source of real gratification, & the fact has been communicated to your friends throughout city & country.

“It is my happiness again to assure you of the peace & prosperity of our Diocese. It will perhaps surprise you to hear that Mr. McIlvaine is now one of your Presbyters. He has accepted the Chaplaincy of West Point. Hopes are entertained that he will there be useful, as he has become much more governable than formerly.

“Your clergy throughout the State as far as my information extends are zealously & usefully employed; & you will find pleasure in the assurance which I think I can safely communicate, that you will on your return find nothing to give you either pain or uneasiness.

“Mr. Norris writes me that Ld. Kenyon either wholly denies, or evades an acknowledgment of the slander of which he was guilty in his letter to Bp. Chace. Of the fact, however, that he actually communi-

cated the very sentiments of which I apprised both your self & Mr. Norris there are here many witnesses.

"The Rev. Mr. Searle, formerly Chaplain in the Navy, a most excellent & exemplary clergyman, has settled at Buffalo. He is a very popular preacher & will no doubt be a valuable acquisition to your body of clergy. There are several churches nearly ready for Consecration in the West. Enquiries are often made when you are to return & much anxiety is expressed, lest they may be used before you can return. The Ohio Seminary is to be located on Allum Creek about 12 miles from Columbus. Therefore Bp. Chace' Farm is not to be worked up in this institution as was first supposed. Dr. Onderdonk who is present while I am writing desires me to give you his affectionate remembrance & to say that St. Ann's will be ready for Consecration about the 1st of July & that a Confirmation is wished as soon after as you may appoint. St. Thomas' and St. Mary's also in this City will also be ready about the same time.

"The Clergy, your family & friends generally are well & await most anxiously the pleasure of again beholding your face.

"With great respect & affection,

" Rt. Rev^d & D^r Sir,

" Yr. ob^t Serv^t |

" THOS. N. STANFORD

"P. S. Dr. Milnor it is announced in the Papers has been elected a Trustee of the Princeton College !!!"

The Chevalier Bunsen was at this time Chargé d' Affaires of the King of Prussia at Rome. The Chevalier had been tutor to Mr. William Astor, afterwards a Vestryman of Trinity Parish, and in whose memory the reredos in Trinity Church was erected.

The Chevalier had travelled in Europe with Mr. Astor in 1813, and was consequently drawn to the Rector of Trinity Parish and Bishop of New York.

Baron Bunsen was a man of high intellectual ability, and devoted his life to the study of Comparative Philology and to the history of the Teutonic people.

He formed a warm friendship with Bishop Hobart,

not only on account of his abilities and winning personality, but also because he shared the sympathies of the Bishop for the Waldenses.

Among the Hobart MSS. there is yet a yellow-stained copy of the Appeal to the British Nation on behalf of the "Vaudois or Waldenses, Protestant subjects of the King of Sardinia, and natives of that region of the Cottian Alps, which is situated on the Eastern side of Mount Viso and Fenestrelle." After stating that contributions have been received from the Emperor of Russia and King of Prussia, it adds "but from Germany, Holland and Switzerland no contributions have yet been forwarded."

The Appeal goes on to recite :

"Since the Reformation, England has warmly interested itself from time to time in favour of this oppressed people. Charles the First sent two ambassadors to intercede with the Duke of Savoy in their behalf. The Protector Cromwell despatched an Envoy extraordinary to Turin for the same purpose; and in the year 1665 a collection was made throughout the Parishes of this Kingdom for the relief of the Vaudois, which amounted to 38241£ 10s 6d. Of this sum about 22000£ was remitted for their immediate use, and 16000£ was put out to interest for the establishment of a permanent fund for their benefit. The fund was afterwards seized by Charles the Second, by which these poor people *were deprived both of capital and interest.*

"King William the Third granted annual stipends to the Vaudois Pastors, and Queen Mary left a bequest, upon the strength of which 266£ a year was paid by the British Government, under the name of the Royal Bounty, in pensions to the Waldensian Clergy of Piemont until the year 1797, when the remittances were suspended in consequence of the occupation of Piemont by the French troops, and have not yet been resumed. There is however, a small stipend of about 20£ still paid yearly to each of the Vaudois Clergy, by the Society for the Propagation of the Gospel in Foreign Parts, out of a fund raised by Parochial collections according to Royal Letters Patent in 1768, without which their condition would be almost intolerable, *and they are now reduced to a state of the most distressing poverty, while their exemplary conduct, and great and incessant labours claim our most serious regard.*"

The Appeal lays great emphasis as a reason why it should be generously responded to on the fact :

“ There are authentic historical records to prove, that the Waldenses *always suffering but never wavering*, have continued to form a pure and independent Christian Church under the ecclesiastical Government of their own Bishops or Primates, since the ninth century, and that Waldensian preachers began first to spread the doctrines, upon which the Reformers of Germany, Switzerland, France, and ENGLAND afterwards *built their tenets*.”

The trustees named are Samuel Bosanquet, the banker, and the Rev. Anthony Hamilton, the Secretary of the S. P. G.

On leaving Switzerland the Bishop recrossed the Alps, and paid a visit to the Waldenses in the valleys of Piedmont prior to his return to England.

The Chevalier Bunsen sent him prior to his departure from Rome letters of introduction to enable the Bishop to become acquainted with the principal leaders of the Waldenses.

“ MY VENERABLE FRIEND

“ I am particularly happy to have this opportunity of addressing you on this side of the Alps a few lines: the enclosed letter to the Prussian Minister, a zealous friend of the Vaudois, General Truchsess, will procure you every introduction & facility. The name of the Chief of the Vaudois is M. Malan at Turin: it is he who has written to Rome.

“ If Count Truchsess should not be at Turin, the Chargé d'affaires will do the same.

“ Should you not execute the plan you have only to throw away the letter.

“ At Winchester you will find for you the ancient and most beautiful air for *Veni Creator Spiritus* which you told me you would like to possess. *Dr. Nott* besides will be able to give you any news from me.

“ And, now, my most respected friend, may your blessing be upon me and may you yourself return with perfectly restored health to your

flock! I hope your sermons will soon be reprinted; I am very thankful for their communication.

“ Ever yours most truly,

“ BUNSEN

“ ROME, 5th May 1825.

“ Mrs. Bunsen sends her kind remembrances, and hopes you will not forget to give her love to her Uncle Mr. Joshua Waddington; to whom I beg you also to present my best compliments.

“ Dr. Nott can tell in what way Mr. Astor is complicated in my fate.”

With his friends, Mr. and Mrs. Daniel B. Dash, the Bishop left Rome in May, 1825. He visited the Apennines, Bologna, Ferrara, Mantua, Venice, where he stayed at the Arminian Convent on the island San Lazaro, and from there to Milan. He here separated from his friends to travel through the Alps. In a letter of June 22d he said :

“ I have passed the Alps at the St. Bernard, been at the top of the Splügen, passed the Alps again at the Julier and Albula, and seen the most interesting part of the canton of the Grisons, reached the top of the High-Alps at the glaciers of the Rhine, and beheld what I consider among the greatest wonders of Italy, the Via Mala on the Hinter Rhein, and the defile and grotto of Pfeffers in the canton of St. Gall.”

During the Bishop's stay in Switzerland he made Geneva his head-quarters. Thence he writes to his travelling companions :

“ GENEVA, July 11th, 1825.

“ You did right, my dear and excellent friend, not to regulate your movements by any regard to mine, which have taken longer time and been more extended than I expected. I arrived here only on Saturday, where I found your letter, and had the additional satisfaction of learning from Mr. Durlour of your safe arrival at Paris. I have now no idea of meeting you there; as I contemplate an excursion to that interesting people, the Waldenses, and I shall probably not reach Paris till the end of the month. Do inform me, by a letter left for me at Martin Lafitte's,

and to whose care I shall direct this, what are your movements and when I shall find you or hear of you in England.

"You will hear of me at Mr. John Miller's, No. 5 Bridge St., Blackfriars, London, or of the Rivingtons, St. Paul's Churchyard, to either of which places, (but in preference to the former), letters may be directed to me.

"If you sail from Liverpool, or elsewhere, I will come over to see you before you sail, but I do not think I shall be able to get ready to sail with you.

"I was induced to extend my journey among the Alps, as well by the high gratification afforded by their sublime scenery, as by the great improvement in my health; of which I can give you no better proof than the fact that in the space of three weeks I crossed the Alps, or ascended them, twenty times, and with the exception of 3 or 4 times, on foot; travelling for successive days on foot up and down these steep and sometimes precipitous mountains, between 20 and 30 miles daily, so that in this space of time I have travelled on foot near 300 miles. This is something to talk about. I assure you I often thought of you and Mrs. Dash and your children, and you are still often, very often, in my thoughts. I was delighted to hear of your improved health, and that you bear the fatigue of travelling so well. I shall make every exertion to see you before you sail for New York, if I can only learn where to find you.

"My best regards to Mrs. Dash. Kiss Margaret and Daniel for me, and believe me,

"Most truly and affectionately,

"Your friend,

"J. H. HOBART."¹

To Mr. Berrian he writes :

"GENEVA, July 12, 1825.

"I am really apprehensive that you will begin to think that your friend is not disposed speedily to return to his family, or his diocese; but the truth undoubtedly is, that had I done so at an earlier period, I could not have indulged the reasonable expectation that I should have been able permanently to enjoy my family, or to have discharged my duties to my congregations or to my diocese. My health, indeed, had been gradually improving through the winter, but I had still frequent and serious monitions that my complaints were not substantially

¹ From the Schroeder collection.

removed. There were constant indications of a bilious tendency which compelled me according to the directions of Dr. Abernethy of London to have recourse to the mercurial pill,¹ and the symptoms of dyspepsia, tho' in a less degree remained, I had therefore every reason to believe that a return to the cares and duties which would press upon me at home, would bring on a renewal of my former complaints. I felt it a duty to make a decided and vigorous effort to renew my constitution, and I was induced to believe that exercise on foot and on horseback, among the Alps of Italy and Switzerland, would produce this effect. The winter, however, lingers so long in those high regions, as you know, that travelling there is not safe or practicable until June. For nearly this month past I have been among the Alps, and with the happiest effect on my health, of which I can give you no better proof than that, between the 16th of June and the 10th of this month, I have passed over, in different places, the Alps of Italy and Switzerland twenty times; have travelled about three hundred miles on foot, often several days successively between twenty and thirty miles up and down steep and lofty mountains; concluding this Alpine expedition by passing over the Great St. Bernard and round Mont Blanc to this place, where I arrived on Saturday last; and I now feel myself as well as I ever was. The fact is, that my complaints are of a nature only to be removed by a cessation of cares and duties for some time, and by that kind of exercise which I have taken, in which a succession of interesting objects agreeably occupies the mind. The only remaining excursion which I am desirous of making, is to that interesting people, the Waldenses, with whose primitive character, as Christians, you are well acquainted, and for whom a collection was made in the English congregation at Rome last spring, on which occasion I preached. I must give up seeing much of Paris, through which as yet I only passed, and also many parts of England, which I was desirous of visiting. I take one of the packets next month from Liverpool for sweet home.

"After all, there is nothing like it, not even in Switzerland, which take the people and the country together, perhaps the most resembles our dear native land.

"I am sensible that for my protracted absence I need the indulgence of the vestry, my congregations, and my diocese. Explain to the former when they meet, and to the latter as opportunity offers, the reasons of it. If these appear insufficient, I must throw myself on that kindness which has often overrated my exertions, and been lenient to

¹ The actual prescription is still among the Hobart MSS.

my deficiencies and my faults, promising in the future an increased devotion to their interests, which ought certainly with me to be paramount to all other considerations.

"The expense to which I have subjected the vestry, and which is certainly much greater than I would have wished, lies heavy on my mind, so much so that I do not like to think of it. In a letter which I wrote to Mr. Ogden I requested that I should be charged by the vestry with \$2000 and that \$500 per annum should be deducted from my salary till the same was paid.

"And now, my dear Berrian, you must not suppose that I have been unmindful of the additional duty and responsibility which my absence has imposed upon you. I trust and hope that you have not suffered by it, but that I shall find you, on my return, at least in your usual health. I think I am desirous, and I think I shall be able on my return, to do at least as much duty as I have ever done.

"Remember me most affectionately to all my friends, and especially to those you know I bear most on my mind.

"I am, my dear Berrian, most truly and affectionately yours

"J. H. HOBART."¹

The Bishop returned to England in August where his friends were glad to greet him and have farewell visits from him. The Rev. R. Bridle, of St. Peter's College, Cambridge, whom he had met at Rome, sent him this entertaining epistle:

"ST. PETER'S COLLEGE, CAMBRIDGE

"Aug. 27, 1825.

"MY DEAR BISHOP,

"It was not till *yesterday* (when I received a letter from my curate, Mr. Veasey, who passed through London a few days ago, on his way to Brighton,) that I heard of your arrival in England, although Dr. Clark had given me some hopes of seeing you before I left London. It was, I can assure you, a very great disappointment to me, when I found, from Mr. Veasey's letter, that you were likely to leave London *in a few days* for America; but my feelings have been somewhat relieved by your letter of this morning, as it gives me an opportunity at least of *communicating* with you before you leave the shores of Old England, and of expressing my sincere regret that it has not been permitted me to

¹ Berrian MSS.

have the gratification of shaking hands with you before you set off. From the month of March (being the time you mentioned in your last letter when I might have had reason to expect you in London) till the middle of July, when I came down to Cambridge I was *daily* looking out for you most anxiously, and I may say, that after Dr. Clark's arrival in London I was raised to the pitch of *hourly* expectation.

"As I am now deprived of a personal visit from you, be pleased, my dear Sir, to accept my most heartfelt congratulations on the recovery of your health and spirits, and may you long live to enjoy that inestimable blessing in the midst of your family and friends; and if it should not be in my power to accept your kind and friendly invitation to visit you in New-York, (of which I have very great fears) be assured that I shall never forget that it was with the Bishop of New-York I ascended Vesuvius, ransacked the ruins of Paestum and Pompeii, and assisted at the solemn mummery of the Sistine Chapel.

"But our intercourse must not end thus. There is one subject at least upon which, I trust, we feel a *common interest*—I mean that of the poor Vaudois. *You* have preached a sermon in their favour at Rome; *I* have been appointed treasurer to the fund which is now raising in this country for their relief; this fund is now become considerable, and in the course of a fortnight I am going to London to attend the sub-committee, when I shall have the pleasure to report a further increase. It is a subject which has very much occupied my attention since Christmas last, and I have more to say upon it than can come into the course of an ordinary letter. I have written to the Rivingtons this evening, to request that they will send me your sermon, and I have no doubt that in the course of a few weeks I shall have the opportunity of transmitting a copy to our worthy friend Mr. Bert. Had I no *other* reason—but I have *many*—for writing to you at New-York, but to report the proceedings of our committee here, you may be sure to hear from me again before many months. . . .

"That you may find Mrs. Hobart, and all your children in the enjoyment of health and happiness, is the earnest prayer,

"My dear Sir,

"Of your faithful and affectionate friend

"R. BRIDLE."¹

When Dr. Schroeder was writing the *Memoir* of Bishop Hobart he received the following letter from the Bishop's

¹ Berrian's *Memoir*, p. 321.

old friend, Mr. Thomas N. Stanford; but notwithstanding the positive assertion in it that the Bishop was presented to the King there is no record of any such event in the Correspondence.

“ Wednesday Evening,

“ February 9th, 1831.

“ REV. AND DEAR SIR;

“ I am certain of the fact that Bishop Hobart was presented to the King at a drawing room held when he was in London, by some one high in power. I had the full particulars at the time, but cannot lay my hands upon any letter giving the account. The Bishop gave me the particulars in one of his letters, and also he mentioned that a seat had been assigned to him in the House of Lords, near that of the Lord Chancellor, where he sat when he occasionally visited the House. The fact is well known that the highest distinctions were paid the Bishop by noblemen and others; perhaps greater than were ever paid before to an American traveller.

“ I have ascertained, likewise, that great attentions were paid to the Bishop in Scotland. He visited that country in the beginning of 1824, and preached for Bishop Skinner at Aberdeen several times. Of this I am sure.

“ He visited, likewise, Glasgow, Edinburgh, and other parts of Scotland, and was everywhere received with the utmost respect.

“ Have you noticed the very affectionate and beautifully written letter of the Bishop in answer to the one of the Clergy of N. Y.? It is dated at Rome, January 15th, 1825, and may be found on the 156th page of the 9th. volume of the Church Journal.

“ Hoping you will be able to finish the memoir in a few days, I remain, Dear Sir,

“ Your Obedient servant,

“ THOS. N. STANFORD.”¹

That the Bishop was present at the debates in the House of Lords we may assume from Lord Shaftesbury's letter to Mr. Norris; but if the following letter from the Bishop of Nova Scotia to Bishop Hobart during his last visit to London be carefully read, all that we are warranted in believing is that the Archbishop of Canterbury

¹ Schroeder MSS.

arranged matters so that the Bishop of New York could see the King from a distance, which is a very different thing from a formal presentation.

“ 200 PICCADILLY

“ Saturday

“ MY DEAR SIR,

“ I have not named to *Dr* Sumner your desire to *see the King*, because this is a point on which you can touch more delicately, and less formally in conversation.

“ His Majesty does not like to be looked at, but if there is a possibility of seeing him I am sure *Dr*. Sumner will point it out to you.

“ Mrs. Inglis has just received a note from Mrs. Norris, they are now and will remain till Thursday morning at the Rev^d Mr. Sawbridge's, Wickham, *near Newbury*. Windsor is on the road to Newbury, and if possible I would particularly recommend your endeavouring to see Norris. He will break his heart if you cross the Ocean before he has again taken you by the hand.

“ Wickham *near Newbury* is not more than 55 miles from Town.

“ Yours with affectionate respect

“ JOHN NOVA SCOTIA.

“ RIGHT REVD

“ THE BISHOP OF NEW YORK.”

“ DROPMORE Aug. 25. 1825

“ Lord Grenville presents his Compliments to Bishop Hobart, and will feel himself highly honoured, and gratified, by the opportunity which Bishop Hobart is so good as to afford him of making the acquaintance of a person of a character so highly distinguished: & who to his other claims to Lord Grenville's respect adds that of the friendship of Mr. Rufus King.

“ Lord Grenville's health limits him to the hours of an invalid, & he is therefore not without hope that if he cannot prevail upon the Bishop to pass the day here, he will at least do Lady Grenville & him the favour of taking his dinner with them at the early hour of four. But the former of them would be much the most acceptable to them.”

The Bishop accepted the invitation, apparently leaving this note in person :

“ Bp. Hobart has the honor of receiving the very polite & kind note of Lord Grenville.

“He is a little in doubt whether Lord Grenville’s health will admit of any intrusion at the early hour at which Bishop H. now calls. he is desirous, however, previously to the hour of dining of being permitted to enjoy the gratification of exploring the grounds of Dropmore, as he will be, under the necessity after dinner of depriving himself of the gratification of Lord & Lady Grenville’s company & of prosecuting his journey.”

That the Bishop did visit Dropmore is certain from the following letter to Mr. King. It is evident from this communication, and also from a lengthy and remarkable letter on the subject of theological education written July 24, 1820, that Dr. Hobart not only placed great value on Mr. King’s ripe judgment in all matters but was most anxious to cultivate his good will.

“LIVERPOOL, Sep. 1, 1825.

“MY DEAR SIR:

“ . . . I am induced to mention this, because during the day which I passed with Lord Grenville, for whose very kind attentions I felt myself indebted to your introduction, he mentioned that either he had written or should write to you to pay him a visit at Dropmore, and I cannot help thinking that so delightful a place as Dropmore, & so highly interesting society as that of Lord Grenville would have the happiest effect on the health & spirits of an invalid. Do not think me impertinent in this suggestion.

“If I did not occupy a public situation in the Church, & were not exposed from various causes to much animadversion, I think I should not be solicitous about circumstances which now appear of some importance. It *may* happen that the little intercourse which I had with Lord Grenville may have led him to form not an unfavorable impression of my character; & it *may* happen that he may think it worth while to state that impression in conversation with you. His name stands so high with us, that his favorable opinion might be used as a counterbalance to reports which perhaps may be circulated of my unpopularity in Eng. on account of the collision, in which I really think without any fault of mine, I was brought with Mr. Chase. Those reports would not be correct, for tho’ the enthusiastic multitude may have considered me as the opponent of an ‘apostolic & primitive man,’ from the highest dignitaries of the Chh. & others I rec’d all the

attention wh. I could desire & more than I could expect. But should you bear on your mind any evidence on the part of Lord Grenville that he did not consider me as unworthy of your most favorable introduction, & would communicate this to Col. *Troup*, there is no person who would more sedulously use it to my advantage in New York.

"I think you will understand my views & feelings in this matter which, if I know myself are neither vain nor selfish, & therefore make no apology for thus troubling you with my concerns.

"And allow me in the sincerity of my heart to say, that for the restoration to health of one whose life is so invaluable to his family, his friends & the country that is so much indebted to him, the best wishes & prayers are offered of my dear sir, by

"Yr most respectful

"& faithful & affec.

"fd & sv't

"J. H. HOBART."¹

On the same date, being the very day Bishop Hobart left for America by the packet *Canada*, he wrote a letter to the Poet Laureate, of which the following is a transcript of the copy which he carefully preserved :

"MR. SOUTHEY.

"Liv: Sept:1:1825.

"MY DEAR SIR

"I trust yr numerous acquaintance & friends & yr important lit^r and other avocations have not pushed frm yr mind all recollection of the individual who assures you that one of the most delightful days of his life & one to w^h he will look back with the highest satisfaction & pride was that w^h he passed with you at Keswick where he was honored with yr exceedingly kind attentions. In his prolonged rambles on the Con^t he often thought of the short but interesting visit w^h he made to one whose acquaintance & notice will always confer honor; and among his own country-men in presuming to say, that he hopes he enjoys the favorable regard of Mr Southey, he will secure to himself no small portion of congratulation.

"I am afraid I can present to you no motive to honor me with your correspondence even if yr important avocations afforded you the necessary leisure. But I beg you to believe that if in any possible

¹ Rufus King: *Life and Correspondence*. Vol. vi., pp. 639, 640. See also pp. 350-352.

way my services in Am: can be of any importance to you, I shall be proud in your commanding them.

"The Bp. of Penna (D' White) at my instance forwarded to you his Memoirs & on my return I shall not forget yr request to be put in possession of the materials of honoring us by yr public notice of us.

"My stay on the Cont. was so prolonged as to afford me but a few days to remain in Eng: previously to my embarking for Am: on the packet of this day. And I thus lost the high gratification wh I had promised myself of assuring you in person with what sincerity and high respect

"I am your faithful

"& obd^t fd & Serv^t

"J. H. HOBART."

The Bishop was accompanied to the ship by a large number of friends. Mr. and Mrs. Dash, who had been his travelling companions during his last visit to the Continent, were also fellow-travellers with him across the ocean.

CHAPTER XIV.

PAROCHIAL AND DIOCESAN ACTIVITIES.

Parochial Activities during the Rector's Absence—Coates and Davis' new Book of Chants Purchased—The Report on the Communion Plate of the Parish—Application for Aid from St. Thomas' Church—Grant Made to Geneva College—Loan Authorized by the Corporation—Aid Declined to All Saints', Corlaer's Hook, St. Thomas' Church, and St. Mary's, Manhattanville—Appointment of Mr. Schroeder as Assistant Minister—Rector's Leave of Absence Extended for One Year—Vestry Reply to Claims of Henry R. Teller—Inventory of Communion Plate—Grant Made Towards the Erection of Buildings for the General Theological Seminary—Alterations in Constitution of Society for Promoting Religion and Learning Proposed—Godfrey Coon Legacy—Is Paid Over to the General Theological Seminary—Visit of General Lafayette to the United States—Oratorio in St. Paul's Chapel—Sermon by Mr. Schroeder—The Diocesan Convention of 1824—Address Sent to the Bishop—His Reply—The Bishop's Arrival in New York—Letters of Welcome from Bishop White—Bishop Croes—Bishop Ravenscroft—His First Sermon on his Return—Creates a Sensation—Diverse Opinions on it—His Friends Astonished at his Strictures on England—Dr. Schroeder's Apology—Sermon Published; Dedicates it to Mr. Joshua Watson—Adverse Reviews of it in English Periodicals—In the *Quarterly Theological Review* by Mr. Croly—Hugh James Rose Comes to his Defence—American Edition of the Sermon—Diocesan Convention of October, 1825—Description of the Scene by Dr. Schroeder—Resolutions Offered by Convention Rejected by the Bishop—His Indignant Speech—New Resolutions Drafted and Passed—Vestry House Erected—Sunday School Building Erected—Grant made to Green Bay Indians—Donation to Mr. Berrian—Alterations Sanctioned in St. Paul's Chapel—Stable for Rector Authorized to be Erected—Grant to Geneva College—New Constitution of Society for Promoting Religion and Learning Adopted—The Chandeliers of St. Paul's Chapel Given to St. Paul's Church, Buffalo—New Bell for St. Paul's Chapel—New York Protestant Episcopal Public School—Aid Granted to St. Philip's Church—Reading Desk and Pulpit of St. John's Chapel Given to All Saints', Corlaer's Hook—Grants Made to St. Thomas' Church, Christ Church, Anthony Street, Christ Church, Ann Street—St. Philip's Church—New Bell for St. Paul's Chapel—Visitations by the Bishop—Donation to the Rector—Grants to All Saints' Church, St. Luke's Church, and St. Mary's, Manhattanville—Resignation of Mr. Richard Harison of his Offices of Warden and Comptroller—Resolutions Passed by Vestry—William Johnson Chosen Comptroller—Visitations by the Bishop in the West—Lays the Corner-stone of St. Paul's, Detroit—Is Unable to Visit Green Bay—Returns to New York.

THE correspondence given in the previous chapters will have kept our readers informed on all points of Church interest relating to matters that occurred during the Bishop's absence in Europe.

Churchmen, as we have seen, were much agitated over

Bishop Chase's mission, and the members of the old Parish were divided in opinion as to the merits of Mr. Schroeder, who had been appointed, September 23, 1823, a temporary Assistant Minister.

These were the burning questions of the day, and little else appears to have interested the Church in New York during those two years.

An examination of the Minutes of the Vestry yields but scanty gleaning.

November 17, 1823,

"Authority was given to purchase Coates and Davis' new book of Chants for each of the three churches."

December 8, 1823, it was

"ordered that Mr. McFarlan be requested to enquire and ascertain what Communion plate belonging to this Corporation had been loaned to other Churches, and that he procure the same and report to the Vestry."¹

January 12, 1824,

"The Assistant Rector and Mr. McFarlan were authorized to procure such additional Communion plate as might be necessary for the use of Trinity Church and the Chapels."²

February 9, 1824,

"An Application for aid from a Committee on behalf of a new church lately erected in the City under the name of St. Thomas' Church, was read and referred to the Standing Committee."³

This was the Church which Mr. Duffie had organized and about which, as we have seen, he wrote to the Bishop.

February 24, 1824, the Board of Trustees of the Protestant Episcopal Society for the Promotion of Religion and Learning, on receipt of a petition soliciting a contribution for a "proposed Episcopal College at Geneva,"

¹ Records, liber ii., folio 333.

² *Ibid.*, folio 334.

³ *Ibid.*, folio 334.

decided that they were willing to make an annual grant of \$750 in lieu of the allowance annually made to the Academy at Geneva,

“provided that the sum of Four Thousand Dollars per annum required by the resolution of the Regents of the University of New York to be raised by contribution towards the Endowment of the said College (including the said sum of 750 dollars per annum) be first secured, and that satisfactory provision be made for securing (in conformity with the intentions and designs of the Founders of this Society) the benefit of gratuitous education in the said College to twelve Students to be nominated by this Board.

“Resolved further, subject to the like appropriation that if the Trustees of the Geneva Theological Seminary of the Protestant Episcopal Church in the United States shall effect an arrangement with the Professors, Trustees, and others interested in the Branch Theological School established at Geneva under the authority of the said General Seminary, by which all connexion with and claims upon the said General Seminary shall be forever renounced by the said Branch School, that then this Board will advance to the said General Seminary or secure to them the annual Interest of such sum not exceeding Eight Thousand Dollars as they may find it necessary to pay in order to effect that object: the said sum to be appropriated to the permanent endowment of the proposed College at Geneva, on the same conditions as the amount appropriated by the Board in the immediately preceding resolution and an equivalent for such advance being given to this Society by the said General Seminary in Scholarships.”

The above resolutions of the Society having been communicated to the Vestry, that body consented to the appropriations therein referred to,

“it being understood that the means of Theological Instruction referred to in the last resolution be secured within the State of New York in conformity with the original design of the said Society for the Promotion of Religion and Learning.”

June 14, 1824, the first annual report of the new Standing Committee was presented, and in pursuance of a suggestion contained therein it was resolved to authorize

a loan of \$100,000 for a term of years; at interest not exceeding five per centum per annum.

June 14, 1824,

“An application for aid in the erection of a new church at Corlear’s Hook under the name of All Saints’ Church was presented and read; having been considered in connection with the application from St. Thomas’ Church in Broadway and St. Mary’s Church at Manhattanville, it was resolved that under the present circumstances of the Corporation the Vestry cannot comply with either of the said applications.”

Mr. Schroeder rapidly gaining the good-will and admiration of the majority of the members of the Parish, it was suggested within a few months that he should be made a permanent assistant. While some of the older members doubted the propriety of taking action upon such matter during the absence of the Rector, the other members were urgent for prompt action. On the 14th of June, 1824, the Assistant Rector nominated the Rev. John Frederick Schroeder to be Assistant Minister in Trinity Parish. He was elected by a large majority.¹

September 13, 1824, the Rector’s leave of absence was extended one year.²

September 13, 1824,

“on reading a letter from Henry R. Teller alledging that the State of New York have a title to part of the Church Estate, it was resolved that the Clerk be directed to inform Mr. Teller that the Vestry have full confidence in their title to all the Land in their possession, and that they do not consider it proper or expedient to negotiate with him on the subject.”³

Under date of October 11, 1824 there is found an Inventory of the Communion plate.⁴ The Inventory brought down to date will be found in the Appendix.⁵

¹ Records, liber ii., folio 388.

² *Ibid.*, folio 390.

³ *Ibid.*, folio 390.

⁴ *Ibid.*, folio 390.

⁵ See Appendix.

November 8, 1824, a communication from the Standing Committee of the General Theological Seminary was read, asking the Vestry for assistance in the erection of buildings on the land lately deeded by Mr. Clement C. Moore. The Vestry accordingly voted the sum of \$1000 to be given for that purpose out of the legacy of the late Godfrey Coon.¹

January 10, 1825, a communication was received from the Society for Promoting Religion and Learning within the State of New York representing that various alterations were required in the Constitution of that Society in order to the more convenient management of its concerns, and requesting the approbation of the Vestry to such alterations; which communication was referred to Mr. Harison, Mr. Johnson, and Mr. Robinson to consider and report on the alterations proposed.²

June 13, 1825, there was

“authorized the appropriation of the entire legacy of Godfrey Coon to the General Theological Seminary”;³

and on July 11, 1824, the Comptroller reported that in accordance with the resolution of the last meeting he had paid over to the General Theological Seminary \$3393.11.⁴

We come now to a more interesting subject.

The visit of General Lafayette to the United States in 1824 called forth more enthusiasm throughout the Union than any event since the close of the Revolution. The people remembered him as the friend of Washington, who when only a very young man had gladly given his services and influence to the cause of independence. Brandywine and Yorktown were not forgotten. Everywhere he was received as a personal friend, rather than a

¹ Records, liber ii., folio 392.

² *Ibid.*, folio 393.

³ *Ibid.*, folio 397.

⁴ *Ibid.*, folio 398.

great dignitary. In no city were more elaborate preparations made to welcome him than in New York. From all parts of the State soldiers of the Revolution, the militia companies, and hundreds of the people flocked to the city to see him land at Castle Garden, where he was greeted with an artillery salute, and then escorted by General Jacob Morton and the city troops to lodgings prepared for him. After spending a short time in the city, he went upon a tour of the towns on the Hudson, and to Albany, returning to New York in September.

On Thursday, the 9th of September, at twelve o'clock, he was the guest of honor at a grand oratorio given by the New York Choral Society in St. Paul's Chapel. This organization preceded the Philharmonic Society and did excellent pioneer work in cultivating a taste for good music. Its president was Mr. James H. Swindells and its secretary Mr. Thomas Birch. There was then no suitable music hall for such a performance, and even Bishop Hobart with his strong conviction of the sacredness of the church building was constrained to allow the use of St. Paul's Chapel. This was for some years the building in which the concerts were given.

The programme for the oratorio was ambitious and elaborate. A contemporary account says :

“As the General entered the Church the choir struck up the fine air of ‘See the Conquering Hero Comes’; given as it was with the whole strength of instrumental as well as vocal of the company the effect was grand beyond description—it was electric.”

All the singers, it is said, were in good voice, and acquitted themselves in a highly creditable manner. During the oratorio the *Marschallaise* was sung in full chorus and “by particular request” was repeated before it closed.¹

¹ For a full account see the *New-York Gazette*, Friday, September 10, 1824. The programme will be found in the Appendix.

The committee in charge of the entertainment and comfort of the General was desirous that he should attend Divine Service in Trinity Church. According to the routine then in use in the Parish the Rev. Mr. Schroeder was to preach in the morning of Sunday, September 12th. He had arranged an exchange with the Rev. Mr. Cooper of Yonkers. Mr. Hone, afterwards Mayor of the city and a vestryman of the Parish, called upon Mr. Schroeder, informing him of the plans of the committee and the wish of many that he should be the preacher. Mr. Schroeder postponed his exchange, and prepared a special sermon for the occasion. The church was filled; the music was probably more ornate than usual; and the young assistant with his grace of manner and command of language preached with power and unction.

The discourse is described in the newspapers of that period as "most interesting," and it was especially observed that Mr. Schroeder's "introductory remarks were peculiarly and happily applied to the Nation's guest." A large portion of the sermon was printed in the *Baltimore American*.

The Diocesan Convention of 1824 received a letter from the Bishop dated "London Sept. 14, 1824," in which he thanked the Convention for the resolution of affection passed in 1823, and announced that while it would give him "high satisfaction" to meet his brethren of the clergy and laity, the state of his health did not justify his expectation that he should be able to discharge his duties to his congregations and the Diocese.¹

This letter was referred to a committee of three, the Rev. B. T. Onderdonk, the Rev. Dr. John Reed, and the Rev. Dr. Wainwright. The committee reported on the following day, Wednesday, October 20th, assuring the

¹ *Journal*, Diocese of New York, 1824, folio 12.



A View of St. Paul's Church, New-York.



Bishop of their undiminished confidence and attachment, their disappointment at meeting again without his presence, and their hope that prolonged absence might restore his health, and bring him back in safety to his diocese and his family, to continue his labors in promoting the cause of primitive truth. This letter was signed by more than fifty of the clergy attending the Convention and forwarded to the Bishop, who replied to it from Rome, January 15, 1825, in a short, affectionate letter.¹

On Bishop Hobart's arrival in New York, October 12, 1825, he received a most enthusiastic greeting from parishioners, clergy, and citizens. Various paragraphs were published in the newspapers, announcing the fact of his return, and adding appreciative words concerning him and his work. From many of the most eminent men of the Church and nation he received letters of congratulation.

Bishop White sent his welcome in the following letter :

“ PHILADELPHIA, Oct. 17, 1825.

“ RIGHT REV. AND DEAR SIR,

“ The bearer, the Rev. Mr. Howell, has called to inform me, that he is starting this morning for New-York. I will not lose the opportunity of congratulating you on your safe return, which I should have done by Mr. Montgomery, had not the information of his going early in the morning reached me late on the preceding evening, when I was engaged in company.

“ I beg leave to present my congratulations on the occasion to Mrs. Hobart and to all the members of your family, and remain,

“ Your affectionate brother,

“ WILLIAM WHITE.

“ P. S. You will easily believe that all the members of my family share in the satisfaction which I feel in the event.

“ W. W.”²

¹ Both the address and the Bishop's reply will be found in the Appendix.

² Berrian's *Memoir*, folio 328.

Bishop Croes also wrote :

“NEW-BRUNSWICK, Oct. 14, 1825.

“DEAR AND RIGHT REV. SIR,

“Having read in the Evening-Post of yesterday the very agreeable intelligence of your arrival from Europe, I avail myself of the earliest opportunity to congratulate you on that happy event, and to express the great pleasure and satisfaction I feel that you are, by the goodness of God, restored to the bosom of your family, to your friends, your diocese, and to the Church generally, after so long and painful an absence. I hope my dear Sir, that your health is entirely restored, and that you may be enabled to resume the duties of your diocese with that vigour, energy and usefulness so peculiarly yours.

“I intend, with Divine permission, to make you a short visit as early as possible, perhaps next week, towards the close of your Convention.

“With my best respects, and the respects of my family to Mrs. Hobart and your children, whom we sincerely congratulate on this occasion,

“I am, my dear Sir, your sincere and affectionate

“Friend and brother,

“JOHN CROES.”¹

From North Carolina, Bishop Ravenscroft sent this cheering letter :

“RALEIGH, Oct. 22, 1825.

“RIGHT REV. AND DEAR SIR,

“The public prints having announced that the wishes and prayers of many in your behalf are answered in your safe return to your country and family, I beg leave to present my congratulations on the happy event, and to assure you, that I feel thankful, not only for your safe return, but that it hath pleased God to sanctify the means used for the restoration of your health with full success.

“I cannot, I think, accuse myself of any tendency to enthusiasm, yet I am constrained to view the providences of the great Head of the Church towards you, as a speaking indication of his watchful care over his Church, and of his favour and goodness towards that branch of it planted in this country.

“From past experience we may flatter ourselves that the renewed

¹ Berrian's *Memoir*, folio 327.

health and strength conferred on you, with the watchful care which has preserved you by land and by water, will operate to produce yet more devoted exertions for the extension of that kingdom, which is to progress in its conquests, until the ends of the earth see the salvation of our God, and with one heart and one mouth confess Jesus to be Lord, to the glory of God the Father.

“In this arduous but happy work, permit the youngest of your brethren to offer his most sincere co-operation, and to add his earnest prayer to the supplications of many, that as you are restored, so may you be guided and supported in every endeavour for the advancement of the glory of God, the good of his Church, the safety, honour, and welfare of his people.

“Your affectionate brother in Christ,

“JOHN S. RAVENSCROFT.”¹

Two years of foreign travel had not impaired Bishop Hobart's strong love of his native land. Nothing that he saw in his various journeyings had made him wish to change the political or social character of the United States. A firm Republican, he yet recognized the good in the monarchical system; a true son of Christ's Church in America, he could still appreciate the excellencies of the Church of England, and the devotion of the members of the Church of Rome.

The United States was then small and compact. The principles of the fathers of the Republic were still operative. The tide of immigration had not set in and New York was still a city of American born inhabitants.

Upon the Sunday after his return the Bishop preached in Trinity Church. His sermon was of “a novel and peculiar character,” and was heard with a great diversity of feeling and opinion by the audience.

“He seemed,” said the Rev. Dr. Berrian, “to be perfectly aware of the effect which it would produce, but having deliberately made up his mind as to the propriety of the step, with his usual fearlessness he gave himself no trouble about the consequences.”

¹ Berrian's *Memoir*, folio 329.

The text was :

“How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”—Psalm cxxxvii., 4, 5, 6.

“This exclamation of lively and deep affection for the land which was ‘blessed of heaven above and of the deep that lieth under,’ and for that Zion, where God delighteth to dwell, uttered by the Israelites when captive by the rivers of Babylon, expresses forcibly and pathetically the feelings which must often rise in the bosom of him who from motives of health, of business or of pleasure, sojourns a voluntary exile in distant climes, from such a country as that, brethren, of which we may be proud, and such a Zion as that which engages, I trust, our best affections.

“Often, O how often! have these feelings of strong and affectionate preference for the country and Church which he had left, deeply occupied the mind of him, who now wishes to thank the Father of Mercies that he is permitted again to address you in these walls sacred on account of the objects to which they are devoted, and endeared to him as the place where he has mingled with you in supplications and praises to the God of all Grace and Goodness, and delivered with much infirmity indeed—(this is not the place nor the time for the affectation of humility)—in much infirmity indeed, but he can and will say in sincerity, the messages of the Most High and the Words of Salvation.”

The Bishop, in continuing this train of thought, makes a brief explanation :

“I have not been accustomed, my brethren, to obtrude on you in this place, my private thoughts and feelings particularly when connected with topics not strictly appropriate to the pulpit. Yet on this occasion I think I shall not trespass upon your indulgence, if I do so. The event that unites after a long separation a pastor with a flock, who through a course of years has been so indulgent to his infirmities, so lenient to his deficiencies and failings and so disposed to overrate his services; who have loaded him and those more immediately dear to him with so many favours; and who now welcome, with those delicate, tender and warm greetings that go to the heart, his return among them

is surely one in which the predominance and expression of personal feelings are not only excusable but natural and proper and to be expected.

“Bear with me then, if for a short time I occupy you with some of those reflections which forcibly occurred to me during my absence, and which since my return press themselves upon my thoughts and feelings. I do so with the view of confirming your enlightened and zealous attachment to your country and your Church.”

The Bishop considers under the three heads of blessings, physical, literary, and civil, the advantages of the United States over other nations. In its scenery the rounded, cultivated hills are a delight, for here is a charm which Europe does not possess, the dwellings of freemen which stud the hills. In its fertility the soil of the United States yields to no other nation. In its literary institutions there are advantages in the greater attention paid to science. But our religious and civil blessings are those for which pre-eminence is claimed. Bishop Hobart acknowledges the debt to England for them. He pays a high encomium to her, calling her “next to our own the freest of nations”; a drawback to England’s freedom being the sharp distinction between the higher and lower classes.

He then discusses the value of hereditary privileged orders and applauds the political equality of the United States. In the course of his argument he says :

“I am not advocating the views or the feelings of this or that political party. Happy omen is it for our country (may I not say so?) that on great national questions parties no longer exist.”

For the Bishop the religious freedom of the country is its greatest blessing. He pays a tribute to the Church of England, to which “the American Episcopal Church was indebted for long continued nursing, care and protection,”

and also to the ancient Church of Scotland, from which our first Bishop received the Episcopate.

He inveighs against the sale of livings in England, by which the sacred duties of the Sanctuary are often undertaken by men unfitted mentally and spiritually for them. He then describes the graduated and guarded measures of the American Church in the election of a Rector, action by the Vestry, approval by the Bishop, discipline if needed by his peers. The composition of the English Bench of Bishops, although then adorned with Manners-Sutton, Howley, Van Mildert, Marsh, Burgess, and the venerable and saintly Barrington, is criticised because, as a rule, only secular interest prevailed in the appointments.

The freedom with which the American Church can enact her own laws without pressure from any civil authority is contrasted with the necessity of obtaining the sanction of Parliament for every law governing the Church.

Convocation, which was the law-making body of the Church, had not met for more than a century, and then only *pro forma*.

He describes the governing body of the American Church in which sit the Bishops in one House and Clerical and Lay Deputies in the other, no action being binding without the concurrence of both Houses.

In a note he praises the work of the great voluntary Societies, the Christian Knowledge Society, the venerable Propagation Society, and the Church Missionary Society.

At the close of his review, after acknowledging the hospitality and kindness which he received, he exclaims : "No, I revere and love England and its Church ; but I love my own Church and country better." He adverts to the insinuation of some that the American Church secretly desired the Establishment, the honors, and the wealth of the Church of England :

“God forbid (I speak reverently and most seriously) that we should ever have them.

“It may be doubted whether in their present operation they are a blessing to the Church of England. They weigh down her Apostolic principles; they obstruct her exercise of her legitimate powers; they subject her to worldly policy; they infect her with worldly views. Still in her doctrines, in her ministry, in her worship she is all glorious within,—and thanks to a sound and orthodox and zealous Clergy, who have faithful principles she is still the great joy and the great blessing of the land. It would be impossible to sever the Church from the State without a convulsion which would uproot both, and thus destroy the fairest fabric of social and religious happiness in the European world.”

In his closing sentences the Bishop poured forth the gratitude and affection that filled his heart :

“My brethren, I have done, I have laid before you at this interesting period of meeting you after long absence, some of the thoughts and feelings that have occupied my mind. But there is still one weight of which you must allow me to disburden myself—that of gratitude to you. You sympathized kindly and tenderly with me in the illness that disabled me from serving you. You pressed my voyage abroad as a Vestry, and individually you made most ample provision for me. I left with your kindest wishes, attentions and prayers. I left you with the hope indeed that I should meet you again; but truly with some apprehension that it might be otherwise. But I left you with a heart solaced and cheered by your kindness; the recollection of which cheered many lonely moments, solaced many days of solitude and sickness in distant lands. Through the protection and favour of a gracious Providence I meet you; and I am greeted with a welcome—oh, let me say so—which my heart delights to believe is an evidence that I have a stronger hold on your affections and your confidence than I supposed I possessed, and than I think I deserve. I ought to be the happiest of men; and considering what I owe to my congregations and my diocese, I ought to be the best of pastors and the best of Bishops. In the strong sense of my obligations to God for his mercies, not the least of which are your confidence and attachment which bind me to your service, I will by his grace aim at what I cannot hope fully to attain, and may He the author of all good, the God and Father of our Lord and Saviour Jesus Christ bestow on you his choicest blessings;

not merely the temporal joys of a fading life, but the rich blessings of his mercy and grace in Jesus Christ through the ages of eternity."¹

The sermon created a great sensation and was considered even by the Bishop's warmest friends as ill-advised, to use no harsher term. Fresh from England, where he had met with such gracious hospitality, many did not hesitate to condemn him as lacking not only in taste but in Christian good manners. It may be conceded that most of the criticisms which he passed on the Church of England have been uttered by her own children and in stronger words both then and since; still, it would have been wiser and kinder on the part of the Bishop of New York to have deferred to some later and more fitting opportunity his adverse comments.

Dr. Schroeder has put forth what has been considered by his friends as the best apology for the Bishop's conduct. He says:

"The appearance of the discourse in print produced a powerful sensation. 'Some' of the author's friends on this side of the Atlantic, 'whose judgment,' said he in a note, 'I greatly respect,' objected to certain 'expressions' as 'too strong.' In England, there was but one opinion on this subject. The publication of the sentiments advanced, like the discharge of an electrical battery,—with an instantaneous and indiscriminate shock, was painfully felt by all the members of the national Church, and by all who joined hands as Englishmen. The periodicals of the day were not backward to indulge in the severest strictures. The Bishop's kindest personal friends in England found it very hard to frame for him any apology. But in a generous spirit one of them wrote to a friend in the United States: 'That at the moment of his return to resume, after two years' absence, his important functions, his whole mind should be absorbed by feelings of affection toward his country, and especially toward the Church which he had been the chief instrument under Providence of raising from the dust,—

¹ *The United States of America*, by John Henry Hobart. New York: T. & J. Swords, 1826.

and that his only thought should be how he could most unequivocally express his unchanged affections, most cordially reciprocate the greetings with which he had been welcomed, and turn most to the advantage of the paramount object of his solicitude the observations he had made in other countries, is perfectly natural. And that in the enthusiasm kindled by such an occupation of his mind, he should lose sight of what he was inflicting upon those who were cast into the background of his picture, to set off his own Zion, and to advance it to the prominent station of the joy of the whole earth, is to me a very venial inadvertence; and as far as I am implicated, I shall be quite reconciled to it, if it has the good effect amongst yourselves which he intended it to produce.'

"That he did intend to produce a good effect,—whatever judgment might be pronounced on his opinions, beyond the seas,—was readily acknowledged by all who again beheld him in his own diocese. And his presence was soon manifest in the life and energy which he communicated."¹

The sermon was immediately published. The Bishop added a few footnotes to explain or amplify some of its statements. He prefixed an "Epistle Dedicatory" to "Joshua Watson, Esq., Treasurer of the Society (in England) for Promoting Christian Knowledge, One of his Majesty's Commissioners for the Building of Churches, &c."

In this epistle he alludes to the friendship between them, and the men of "exalted character, station and influence" whom he had often met at Mr. Watson's "hospitable board."

He knows too well Mr. Watson's "attachment to England, to suppose that he will approve of all the sentiments expressed in this discourse."

While he regards highly his private friendship, it is in Mr. Watson's public character that he most admires, honors, and venerates him.

There was some adverse criticism in several periodicals

¹ Dr. Schroeder's *Memoir*, folios. xc., xci.

in the United States and some expressions of regret by friends that he had thought it necessary to make the comparison. Upon the republication of the sermon in London in 1826, a bitter and sarcastic review of it appeared in the *Quarterly Theological Review*.¹

The writer was a young man of some poetical talent, born in Ireland. He afterward became well known as the Rev. Dr. George Croly, a prolific writer upon theological, social, and literary subjects, and the translator of Dante. A biblical romance by him, *Salathiel*, has recently been reprinted under the title "Until He Come," and has attained great popularity.

Mr. Croly commences with the insinuation that "England has given some irreparable offence to America," and bases his assertion upon Bishop Hobart's sermon—for that prelate had signalized "his first appearance in the American pulpit, on his return from the hospitality and marked attention of the British clergy, by a laboured, most measured, and most unfounded attack on the Established Church of England."²

"It must have been a stern public necessity which compelled Dr. Hobart to sacrifice the 'conventional honour of society and the still more delicate honour of his cloth to the sovereign mandate of his majesty the mob.' The contemptible popularity attached to libelling England might be 'well enough for the regular trading politician,' but 'we are not aware that these temptations, resistless as they are, lie exactly in the way of a Protestant Episcopal Divine.'"

In this strain the reviewer continues. The article is essentially an attack upon Democracy, which Mr. Croly belittles in every possible way, even doubting the immortality of such men as Jefferson and Monroe, because of

¹ Folios. 1-21, No. viii., June, 1826. London: Printed for C. & J. Rivington, St. Paul's Churchyard.

² Folio 1, *Quarterly Review*, June, 1826.

their "bankruptcy and obscurity." He affects to know little of either the American Church or its Clergy, who "had hitherto escaped much notice in England." He hints that "the sermon will gain a hearing in England more because of its dedication than on account of the fame of the writer."

The impression left by the reviewer is an unpleasant one and his insinuations are unjust. His final opinion: "We shall probably hear no more of him than we have heard of his associate theologians," is another evidence of the folly of uttering literary or ecclesiastical prophecies.

While Bishop Hobart's friends on both sides of the Atlantic and especially in England were surprised and chagrined at his outspoken utterance they fully acquitted him of any intentional discourtesy or breach of hospitality.

His friend, the Rev. Hugh James Rose, in *The Christian Remembrancer* for September, 1826, prints, under his initial "R," a rejoinder to Mr. Croly, whose article, according to custom, was unsigned.¹

Mr. Rose had read "with very great surprise and concern the notice of Bishop Hobart's sermon in the *Quarterly Review*. Upon the style and temper of it Mr. Rose would not comment. As the writer had not given any fair or sufficient extracts from this sermon it appeared to him proper to correct misstatements and inferences. Mr. Rose mentions the reasons for the Bishop's voyage and sojourn in Europe. He speaks of the return to New York, where the greeting of the returned prelate was so warm, cordial, and general, that it did honor alike to those who gave and him who received it. The sermon was the outcome of this welcome. Mr. Rose declares, "from many of the opinions delivered in it I entertain dissent." He then pays his respects to the unguarded and

¹ Folios 542-550, *The Christian Remembrancer*, vol. viii., September, 1826.

abusive words of the reviewer. He indignantly repels the insinuation that under the pretence of "respect and grateful remembrance," Bishop Hobart was "an abuse hunter."

"If there is one man on earth to whom a charge of insincerity applies less than another, if there is one man who from his native honesty and simplicity can look down on it with more lofty contempt, if there is one man who has more entirely despised popularity, and set himself with honest vigour to stem the current of popular opinion, that man is Bishop Hobart."¹

Mr. Rose refutes the calumnies of the reviewer, and mentions the dignity and high station of the Bishop, and his right to receive honor and respect in England, adding that while pleased with England "he expressed openly in England precisely the same opinions on our policy in Church and State, which he expressed in his sermon."

Mr. Rose then discusses some of the details of the sermon and presents the English view of the differences between the Churches in the two countries. His vindication is brief, generous, and convincing.²

In the second American edition of the sermon the Bishop added a few notes in which he more fully defines his position and answers some of the criticisms, particularly that charging him with abuse of English confidence and hospitality. He adds in an appendix extracts from the Canons concerning Candidates for Orders, and also from the Constitution and Statutes of the General Theological Seminary to show how complete was the provision for theological education.

On Tuesday, the 18th of October, 1825, six days after the Bishop's arrival, the Convention of the Diocese met

¹ Folio 543. *The Christian Remembrancer*, vol. viii.

² *A Review of Bishop Hobart's Sermon Entitled "The United States &c."* New York: T. & J. Swords, 1826.

in Trinity Church. The attendance was unusually large, eighty-nine Clergymen and ninety-six lay Delegates being present, for all wished to see and greet their Bishop. The Bishops of New Jersey and Connecticut had honorary seats near the President. The sermon was preached by the Rector of Christ Church, New York, the Rev. Dr. Lyell.

The eagerness of joy and the delight at being again at home is fully expressed in the Bishop's Address :

"It is with feelings which truly it is not in my power to express that I again find myself in the midst of you, do let me thus call you with no common emphasis, my beloved brethren of the Clergy and Laity. Thanks to God for that Protecting Providence which has brought me to you."¹

Dr. Schroeder thus described the scene :

"With an intense emotion the long absent ecclesiastical Father arose and pronounced his eloquent Address,—breathing, throughout, the most ardent assurances of friendly affection and spiritual love. 'I again press to the bosom,—I have felt it,—of mutual affection,' said he,—'again take with the hand of warm congratulation the CLERGY whom I had left, whom I had often seen in this sacred place. I knew not their full hold on my heart until I was separated from them, and again united to them. I also see the revered and honoured LAYMEN whom I have been and am proud to call my friends, to denominate them with an appellation that still more endears them to me—the *friends of the Church*,—the Zion whom they and I ought, and I trust do, supremely love ; not as the mere religious party with which we are fortuitously cast, but as the depository and dispenser of the truths of salvation.' 'But I *can* say,' he added, 'and I *must* say, that I honour, that I esteem, that I love you. And do, I beseech you, carry with you to your congregations and your fellow-churchmen, the expressions of my gratitude for all the interest which in various ways, they have so strongly manifested for their absent bishop. Tell them that he comes grateful indeed for hospitalities and attentions abroad and admiring much what he has seen, especially in the land of his fathers ; but

¹ *Journal*, Diocese of New York, 1825, folios 12-14.

prizing all that he left behind, more, he would almost say infinitely more than when he went away ; loving his Church as the purest and the best, however as yet humble among the Churches of Christendom ; and why should he not, for once in his life, mingle with his public acts as a Christian bishop his sentiments as a citizen, loving his country as the best and the happiest because the freest upon earth : tell them that *he comes with renovated desires to serve them,—to do his duty to the beloved diocese of which he has charge.*'"¹

And he abundantly redeemed this pledge.

It was the feeling of every one present that some formal greeting should be extended to the Bishop. A committee was appointed to draft a series of suitable resolutions. Influenced by some who, while personal friends of Dr. Hobart, did not entirely agree with his opinions and general policy, the resolutions presented for adoption testified only to the personal attachment and respect of the Convention and their high sense of the usefulness, piety, and worth of the Bishop. When the committee offered their report, the special friends of the Bishop saw that a mistake had been made. Dr. Berrian describes the scene :

“The Bishop had met his clergy and people with a generous warmth, which was most cordially reciprocated. He knew that, with very few exceptions, they were *of one heart and one soul*. He knew on what accounts he was particularly distinguished and esteemed. Any good and amiable prelate, however weak, irresolute, and wavering, might have received this praise, and therefore, on the day after the resolutions were adopted, he rose in his place, and in the bitterness of a jealous and wounded affection rejected it with scorn. Never did I hear any person, in voice, manner, or expression, so eloquent. It was all nature, feeling, and passion, wrought up to the highest pitch. He represented this proceeding as a crafty device of his opposers, and an act of weak compliance on the part of his friends. Under the appearance of congratulation and praise, it left out all those notices of the characteristic and prominent points in his principles and policy which

¹ Schroeder's *Memoir*, xcii.

it had been the labour of his life to extend, *through good and evil report*, and in which he placed his glory and pride. It neither exhibited him as he was known at home, nor as he was valued abroad. It was not agreeable to the just and affectionate tribute which had been presented to him on his departure, nor was it the kind of commendation which he coveted on his return. It was a diluted and weakened praise, which was in no way applicable to one who had always stemmed the current of popular opinion, and he therefore requested that the resolutions should be expunged from the minutes."¹

When the Bishop ended, a resolution was offered that he retire from the Chair, that Bishop Croes of New Jersey be requested to preside, and that a committee be appointed by ballot, to consist of three clergymen and three laymen, to consider the address of Bishop Hobart. The Rev. Dr. John Reed, the Rev. Dr. Henry U. Onderdonk, the Rev. Dr. Wainwright, the Hon. Richard Harrison, the Hon. William A. Duer, the Hon. James Emott were made the committee.

The committee upon the same day reported these resolutions, which were at once adopted.

“*Resolved*, That this Convention return their most fervent thanks to Almighty God, for his kind providence in preserving their Bishop during his absence, in restoring his health, and in bringing him in safety to the bosom of his family, to the embraces of his friends, and to the cordial and ardent welcome of his Diocese.

“*Resolved*, That this Convention have undiminished confidence in their Bishop, in the rectitude of his principles, in the purity of his motives, and in the elevation of his character; and they are happy in bearing their testimony to the soundness of his policy, and the correctness of his proceedings, whether within the sphere of his own Diocese, or in the concerns of the Church at large.

“*Resolved*, That this Convention participate most heartily in the sentiments expressed by their Bishop, in regard to the General Theological Seminary; and are happy that they have always seen in him the firm, the dignified, and the consistent supporter of its rights and best interests.

¹ Berrian's *Memoir*, p. 362.

“*Resolved*, That this Convention have heard with feelings of inexpressible love and reverence, the dignified and affectionate address delivered by the Bishop; and reciprocate, with unrestrained cordiality, the kindness and tenderness manifested both in its sentiments and in its delivery; and they will ever retain a remembrance of the hallowed scene presented by this assembly and its head, overpowered by their mutual emotions as an additional pledge of personal love towards himself, and of union with each other.’

“The resolutions reported by the Committee were passed by the Convention, and an attested copy of them ordered to be sent to the Right Rev. Bishop Hobart.¹

The business of the Corporation required ampler quarters than the private, personal office of the Comptroller, hence, May 23, 1826,

“the Committee on the location of a building for the Comptroller’s Office made a report, recommending a position on Church Street, in the rear of St. Paul’s Chapel, south of the old Elm Tree, and ‘as near as may be practicable, without injuring said tree,’ as the proper site for said building, and also recommending that it be a building of one story only.

“It was therefore Resolved that the said Report be accepted and approved of and that the said building be erected under the direction of Messrs. McFarlan, Weeks and Underhill, according to such plan as they may approve, and a sum not exceeding fifteen hundred Dollars was appropriated for that purpose.”²

The building then erected served, with some enlargements and an extension to Vesey Street, for the clergy office and parish school of St. Paul’s Chapel, until the growing needs of the Corporation required the erection of the present well-appointed and commodious building with its ample accommodations for the Comptroller and office staff, an office for the Rector, and modern school-rooms for the parochial school of St. Paul’s Chapel, as well as offices for the clergy of that Chapel.

¹ *Journal*, Diocese of New York, 1825, p. 19.

² Records, liber iii., folio 2.

When the present building was erected the old elm tree had to come down. It stood as nearly as can be figured out on the spot now occupied by the room of the present Comptroller.

On the same date

“the Committee appointed on the proposed alterations in St. John’s Chapel were authorized to erect a building in the rear of that Chapel for the accommodation of the Sunday School, and containing a Vestry Room, and to erect an iron railing on Varick Street in front of and on each side of said Chapel.”¹

June 26th :

“on the representation of the Rector that a considerable portion of the Indian Tribes heretofore inhabiting the Western parts of this State had removed and were about to remove to Green Bay in the Michigan Territory, and that the Society for the Promoting of Religion and Learning were desirous to appropriate three hundred dollars per annum towards religious instruction and improvement of the same Indians, ordered that such appropriations be approved.”²

This resolution explains in part the great interest which the Bishop took in the Green Bay Mission to the Indians.

On the same date the Corporation generously granted a donation of \$250 to Mr. Berrian in view of the heavy expenditure he had been put to during the time that he had acted as Assistant Rector during the Bishop’s absence in Europe.³

On the same date the Standing Committee

“was authorized to remove the stairs from the South West to the North East corner of St. Paul’s Chapel and transfer the Vestryroom to the first mentioned corner.”⁴

The same Committee was also, on the same date, authorized to erect a brick stable for the use of the Rector in front of St. John’s Alley.⁵

¹ Records, liber iii., folio 2.

² *Ibid.*, folio 5.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

On July 10th

"a perpetual charge was created on the six lots 964, 965, 966, 967, 968, 969 on land fronting the Beach Street in the fifth ward, as security for the payment of \$450 per annum to the College at Geneva."¹

The Constitution of the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York is given *in extenso* on folios 6 to 9 of the Records.

On the 30th of October, it was ordered that

"the two small chandeliers formerly in use at St. Paul's Chapel be presented as a donation to the Vestry of St. Paul's Church in the Village of Buffaloe."²

Resolutions reorganizing the First Protestant Episcopal Charity School were submitted, which after consideration were adopted, and it was agreed to incorporate the new school,

"The present school to be converted into a school or academy for instruction in all the principal branches of English education and also in classical learning under the name of the New York Protestant Episcopal Public School."³

On the same date an application

"for further aid by the Vestry of St. Philip's Church in the City of New York having been read and considered it was resolved that this Vestry assume the payment of the rent of the land occupied by St. Philip's Church for the further term of seven years to be computed from the expiration of the former engagement.

"That so much of the said application as solicits the aid of the Vestry in obtaining possession of the African burial ground on Christie Street be referred to the Comptroller, the Clerk and Mr. Lorrillard with power to act thereon."⁴

On the same date the reading-desk and pulpit lately removed from St. John's Chapel were given to All Saints' Church, Corlaer's Hook.⁵

¹ Records, liber iii., folio 6.

² *Ibid.*, folio 11.

³ *Ibid.*, folio 12.

⁴ *Ibid.*, folio 13.

⁵ *Ibid.*

February 12, 1827, grants of \$600 per annum were made to each of the following churches: St. Thomas, Christ Church on Anthony Street, and Christ Church on Ann Street. A grant of \$330 was also made to St. Philip's Church, this to be in addition to the ground rent already assumed for them by the Corporation. The

"Committee to whom was referred the application of St. Philip's Church made a report recommending that this Vestry unite with that of St. Philip's in a further application to the city Corporation for a conveyance to the Corporation of St. Philip's Church of the legal title in the two lots of ground on Christie Street now used as a cemetery for the Interment of people of Colour, and if such application should fail, in a petition to the Legislature for an act authorizing such conveyance."¹

May 21, the Standing Committee was authorized

"to procure a new bell for St. Paul's Chapel and that the same Committee cause a new fence to be erected on the front line of Trinity Church Yard, the said fence to be constructed of iron railings and a suitable stone base."²

The early portion of 1826 was spent by the Bishop in his parochial duties and visitations throughout the Diocese. The parishes in New York City, Westchester and Dutchess Counties were visited in May and June. Large numbers were confirmed, the class in St. Philip's Church for colored persons having one hundred and thirteen members.

On the 15th of June he commenced a northern and western visitation, which included New Hartford, Utica, Rome, Oneida Castle, where Eleazar Williams was made Deacon; Trenton Falls, where the church was consecrated; Turin, Brownsville, Sackett's Harbor, and Morristown, giving also a portion of a day to Brockville, Canada, at the request of the Rector; Ogdensburg,

¹ Records, liber iii., folio 13.

² *Ibid.*, folio 18.

where the church was consecrated; Waddington, Plattsburgh, Ticonderoga, Greenville, Hampton, and Sandy Hill. This tour of nearly a thousand miles occupied three weeks.

In August he commenced a new round of visitations. At the repeated solicitation of the Bishop of the Eastern Diocese, Dr. Griswold, and Professor Alonzo Potter, Bishop Hobart went to Boston in August. On Sunday the twenty-seventh he preached in the morning at St. Paul's Church, in the afternoon at Trinity, and in the evening at Christ Church. On Monday he preached at Salem, and on Tuesday, August 29th, preached the sermon at the institution of the Rev. Mr. Potter as Rector of St. Paul's Church. The Bishop was most cordially received, and he experienced, as he records, the highest gratification from his visit. In his own carriage, with a pair of stout, fleet horses, he left Boston, September 1st, to journey over the Green Mountains, although freshets had made some of the roads almost impassable. The two hundred miles to Little Falls was accomplished in two days, for on Sunday he officiated at that town.

New Hartford, Manlius, Jamesville, Onondaga, Penn Yan, Auburn, Ithaca, Moravia, Geneseo, Batavia, Buffalo, Mayville, Rochester, were among the towns in the "western district" visited in a three weeks' journey in which he consecrated five churches, confirmed five hundred and ninety-six persons, ordained one priest, and had travelled in the course of his visitation nearly two thousand miles; the whole number of miles during the year was nearly four thousand.

July 9th the Vestry showed their usual large-hearted generosity in giving their Rector a donation of \$2000,

"In consideration of the great expenditures to which he had been subjected in the Episcopal office."¹

¹ Records, liber iii., folio 21.

July 30th, grants were made to All Saints' Church, St. Luke's Church, and St. Mary's Church, Manhattanville.¹

The work of the Bishop during the early days of 1827 was both varied and unceasing. In addition to ordinary parochial duty much of the administration of the great trust of the Corporation was in the hands of the Rector. As Bishop he also was carefully watching over the various societies which he had founded, taking a part in all the general discussions of Church life and progress, and contemplating new measures for making them more effective agencies for the work which needed to be done. The most important parochial event was the retirement from active duty of the first Comptroller of the Parish, Mr. Richard Harison.

The faithful service of Mr. Harison as Comptroller during a long series of years had been of great benefit to the Parish. But with advancing age he found himself unequal to the duties of the office, and on May 22, 1827, sent to the Vestry this letter of resignation.

"TO THE VESTRY OF TRINITY CHURCH, IN THE CITY OF NEW YORK:—

"GENTLEMEN:

"I have for some time past had it under consideration, whether I ought not to resign my place as one of your body, and the office which for a number of years, I have held by its appointment and its pleasure.

"A variety of reasons, which it would be useless to specify, have hitherto, and perhaps too long, deferred my determining this question. It was natural, if not strictly proper to delay taking so definitive a measure, until it could be ascertained whether the infirmities by which I have been visited were of a nature so continued as to exclude the prospect of their entire removal, or of such an abatement that I might be enabled to continue my official duties with advantage to the Church, and without material injury to myself.

¹ Records, liber iii., folio 22.

"The experiment has, I think, now been fairly tried; and from my advanced age and increasing debility, I have no reason to conclude that any favourable change is to be expected. I must, therefore, beg leave, most respectfully, to resign my place of Church Warden and the office of Comptroller; the resignation to take place at once, unless the Vestry shall prefer it should not do so before the 20th of next month, to give time for the appointment of my successor, and the delivery of the Church papers into his hands.

"It must be obvious to every reflecting mind, that a dissolution of the confidential and intimate connection which has lasted for half a century or upwards with your respectable Body, and been cemented by mutual good offices and regard, cannot fail to be attended by sensations of a painful nature. Undoubtedly I feel them with due sensibility but I hope that I may be permitted (without incurring the imputation of arrogance and vanity) now to say, when taking my leave of you, that I have the consolation derived from a consciousness which I carry with me, that during all that time, I have served the Church with undeviating fidelity and done every thing in my power, according to the best of my abilities, to promote its true interests, without suffering any private advantage or views of my own, or any undue partialities, to interfere with that great object in any particular whatsoever.

"I must now, Gentlemen, beg leave to offer my sincere thanks to the Vestry, for the very important offices and stations which, without any solicitation on my part, they have at different times conferred upon me, and for the great candour with which they have treated me upon all occasions. I have only to add that with the warmest attachment for your Body, and due respect for each of them, I am and shall remain, Gentlemen,

"Your obliged and obedient servant,

"R. HARISON.

"NEW-YORK, 22d May, 1827."

"Which communication was referred to Messrs. Rogers, McEvers, T. L. Ogden, Underhill, Laight, McFarlan, and Weeks, to consider and report what proceedings may be proper on the part of the Vestry in consequence therefore, and also whether, and if any, what farther arrangements may be expedient in relation to the office of Comptroller."

The above report in connection with Mr. Harison's

letter of resignation being first taken into consideration, the following resolutions were adopted :

“ *Resolved*, That this Vestry, deeply lamenting the existence of those infirmities which have induced Mr. Harison to resign the office of Church Warden and Comptroller, do accept his resignation of those offices, to take effect from the 20th of this month.

“ *Resolved*, That the members of this Vestry entertain a high sense of the zeal and fidelity with which Mr. Harison has discharged the duties of the several stations which during his connection with the Vestry, he has occupied by its appointment; and that they are also deeply sensible of the great value of the services rendered by him to this Corporation, during a long course of years he has sustained each.

“ *Resolved*, That the Clerk be requested to furnish a copy of these resolutions to Mr. Harison, and in behalf of the individual members of the Vestry, to reciprocate all expressions of affectionate regard and attachment contained in his letter of resignation, and to assure him of their unceasing interest in his welfare and happiness.”¹

Mr. William Johnson was then chosen Comptroller and entered at once upon his duties.

In March the Bishop visited several parishes in Albany and Northern New York, consecrating St. John's Church at Stillwater.

After the ordination to the diaconate of five graduates of the Seminary, June 3d, the consecration of St. John's Church, Brooklyn, and the admission of Horatio Potter to the diaconate in Christ Church, Poughkeepsie, he remained at the delightful retreat at Springfield until the end of July.

It had been his purpose ever since the removal of the Oneida Indians to visit them in their new home at Green Bay, Wisconsin Territory. He left New York with the expectation of reaching that distant point toward the close of the Summer. He ordained at Hyde Park the Rector

¹ Records, liber iii., folios 18, 19.

of the Parish, the Rev. Samuel Roosevelt Johnson, to the priesthood on Wednesday, August 1st.

Proceeding rapidly westward he consecrated, at Le Roy, Genesee County, a new stone church for St. Mark's Parish on Sunday, August 5th.

Upon Tuesday, August 7th, he embarked upon Lake Erie for Green Bay. It was his intention to visit Detroit, Mich., on the way. In that old town, where the services of the Church had been held intermittingly from the close of the Revolution, the Rev. Richard F. Cadle had been able to strengthen his congregation, until by his earnest diligence a church was to be built. The Bishop of New York was to lay the corner-stone while the steamer for Green Bay was waiting at Detroit. It was a day long looked forward to. On his arrival the Bishop was greeted by Mr. Cadle and the Vestry as well as the principal citizens of the town.

On Friday, August 10th, a procession formed at the ancient Council House, and marched to the site of the church. It is traditional that a lodge of Free Masons, in their full regalia, was to make a part of the long line, and offer its assistance in laying the corner-stone. The Bishop in his most incisive and decided manner said: "We have come to lay the corner-stone of a Christian Church not a heathen temple. Such trappings are not befitting the occasion."

The lodge withdrew and many of its members appeared afterward at the church site in ordinary dress.

The Bishop had been accompanied from Buffalo by the Rev. Francis H. Cuming, of St. Luke's, Rochester, and the Rev. Gershom Bulkley, of Manlius, Onondaga County, who with Mr. Cadle and the Bishop were in the procession. Upon arriving at the site of St. Paul's Church Bishop Hobart made the address, which was published in

the *Michigan Herald* and reprinted in the *Christian Journal* of September, 1827.

"The present scene must be peculiarly interesting to those who expect to be the future worshippers in the sanctuary which is here to be erected, for they behold, in its auspicious commencement, the pledge of the consummation of hopes ardently, but hitherto vainly cherished. They now look forward with lively anticipation, to enjoying in a consecrated place of the Most High, 'the means of grace and the hope of glory,' according to the evangelical doctrines, apostolic ministry and primitive, rational, and edifying services of that church which possesses the strongest claims on their confidence and affection. May their hopes be realized in the completion of a building which shall be an ornament to this interesting town, and a memorial of their pious liberality and zeal. The present event will not be unworthy of remembrance. The corner stone will be laid of a Protestant Episcopal Church the first erected in this territory, which, as in other parts of our flourishing country, will ere long exchange its forests for cultivated fields, and the solitude of its wilds for the bustle of busy towns, and the hymns of temples in which are celebrated the praises of the most high."

He then laid the stone in the name of the Ever Blessed Trinity. It is probable that the service was that known as the New York Service, which was compiled by Bishop Hobart. It will be found in the old edition of the *Clergyman's Vade Mecum*. An address of much force was then made by Mr. Cadle.¹

This event, full of promise for the Church in Michigan, made a deep impression upon all present. On Sunday, the Bishop confirmed eleven persons, and in the afternoon preached at Sandwich, opposite Detroit, on the Canadian side, where the Rt. Rev. and Rt. Hon. Dr. Stewart, of Quebec was then making a visitation.

Bishop Hobart reluctantly turned his steps homeward from Detroit, because, as he said, "it was exceedingly doubtful whether I could accomplish the journey con-

¹ See pp. 284, 285, *The Christian Journal*, September, 1827.
vol. III.—28.

sistently with my duties in my Diocese,"¹ and, to the disappointment of the faithful Indians, never visited Green Bay.

The Bishop returned by way of Sandusky, Ohio, and travelled thence along the shores of Lake Erie, through Ohio and Pennsylvania, reaching New York toward the last of August.

In September, he was daily preaching and confirming in Orange, Greene, Albany, Delaware, Otsego, Broome, Onondaga, Madison, Schenectady, Montgomery, and Saratoga counties, where the classes were large, and where he consecrated the churches at Greenville, Walden, Bainbridge, and Syracuse. Only seven hundred persons were confirmed during the year, but as the Bishop had confirmed nineteen hundred and forty in the previous year, it shows a fair measure of growth.

¹ Bp. Hobart's address is on p. 15, *Journal*, Diocese of New York, 1827.

CHAPTER XV.

BISHOP HOBART AND PUBLIC MATTERS.

Diocesan Convention of 1827—The Bishop's Charge—Alterations Proposed by General Convention in the Prayer Book Considered—Reasons Given in Detail for the Changes Proposed—Consecration of Henry U. Onderdonk as Assistant Bishop of Pennsylvania—Sermon by Bishop Hobart—Position of the Church Defined—Its Faith—Its Worship—Its Discipline—Sermon Published—Controversy Aroused—Comments by Professor Doane—Attitude of Dr. Hobart to Politics—Declines Attending Public Dinners—Death of De Witt Clinton—The Bishop Requested by the Common Council to Notice the Occasion in the Churches in Trinity Parish—Is Urged to do so by Dr. Feltus—He Declines—And Gives Reasons Therefor—His Attitude Followed by his Successor in 1837 and 1852—Generosity of Vestry to the Rev. Benjamin T. Onderdonk—Aid to Mr. Berrian—House Rent Granted to Assistant Minister—Further Donation Made to the Rector—Grant Made to Church of the Ascension—And to St. Stephen's Church—Legacy from John G. Leake for the Protestant Episcopal Public School—Repairs to Trinity Church Ordered.

THE Bishop met the clergy at the annual Convention in Trinity Church, on Tuesday, October 16, 1827. After detailing his Episcopal Acts, he gave a large portion of his Address to a consideration and explanation of the changes he had proposed in the General Convention of 1826, in the rendering of the service of the Church.

In view of the prolonged discussion in recent years on the revised Prayer Book, and the action taken by the Church, the opinions of Bishop Hobart on the changes proposed in 1826 are of great interest.

“Certain resolutions of the last General Convention, on the subject of the Liturgy, will be laid before you. The Article of the General Constitution of our Church requiring all alterations in the

Liturgy to be proposed at one General Convention, and finally acted on at a subsequent General Convention, is admirably calculated to secure our invaluable Liturgy from hasty and injudicious alterations. There is no necessity, however, that the Diocesan Convention should act upon these alterations. And my own opinion is, that the most proper place for their discussion is in the General Convention, which alone can definitely determine concerning them. It is proper, however, that you should receive all information which I can afford, of the nature and the reasons of these proposed alterations, not only from the great importance of every measure which involves, in any degree, that Liturgy, so deservedly and devotedly cherished as the distinguishing excellence of our Church, and the great safe-guard of rational and primitive religion, but especially from the misapprehensions which exist upon this subject.

“What are the alterations proposed? on this subject I would adopt the language of a Right Rev. Brother, and say, that *strictly speaking*, there are no alterations of the Liturgy contemplated; that is, there are to be no omissions of any part of the Liturgy, nor a different arrangement of them. As a whole, the Liturgy remains as it now is. There is no omission, or alteration, or different arrangement of the *Prayers* of the Morning and Evening Service; they are to remain as they now are. The alterations respect merely the *Psalms*, and the *Lessons*, and the proportion of them to be read. At present, the Psalms for the day or one of the Selections, must be used. It is proposed, that the Minister may be allowed, not compelled, to take, instead of the Psalms for the day, or one of the Selections, any one of the Psalms, which may be said or sung. At present, he is compelled to read for Sundays, for holy days, and for all other days, the Lessons from Holy Scripture, as prescribed in the Calendar. It is proposed, that, still confined on Sundays and holy days to the prescribed Lessons, he may, at his discretion, read a part, not less than 15 verses, instead of the whole; and on other days, when there is not daily service, he *may*, at his discretion, select other Lessons from Scripture than those prescribed.

“At present, according to the construction which some Clergymen (in my judgment most erroneously) put upon a rubric at the end of the Communion Service, they conceive themselves at liberty to omit using the Ten Commandments, Collect, Epistle, and Gospel which are usually denominated the Ante-Communion Service. It is proposed that the rubric be so altered as to preclude all cavill, and to render the use of the Ante-Communion Service imperative. These are all the

alterations proposed in the usual Morning and Evening Service. And hence you will perceive how erroneous are the notions which, to a certain extent, have prevailed, that the Lessons for Sundays and holy days are left entirely to the discretion of the Minister, and that the Liturgy is to be mutilated as to its parts, or altered in its admirable Prayers and Collects. These remain as at present. On Sundays and holy days the Lessons, as now prescribed, are to be used ; the discretion applies only to the proportion of each Lesson.

"In the *Confirmation* Office, it is proposed not to substitute another preface and another prayer, instead of those now used, but to allow the Bishop, at his discretion, to use another preface and another prayer, retaining all the substantial parts of the former.

"These are all the alterations proposed. The next inquiry is, What good object is contemplated by these proposed alterations? The answer is, The abbreviation of the Liturgy by law, so as to remove all reason for abbreviating it contrary to law—the admitting, in certain cases, of more appropriate Lessons—the securing the use of the Ten Commandments, Collect, Epistle, and Gospel—and the rendering the preface to the Confirmation Service more full and more adapted to the state of things in this country ; and the preventing of misunderstanding as to certain expressions in one of the prayers in this office."

Soon after the Convention, Bishop Hobart went to Philadelphia to take part in the consecration of the Rev. Dr. Henry U. Onderdonk as Assistant Bishop of Pennsylvania. This election was the happy termination of a struggle in which party strife and debate had long delayed the relief necessary for the aged Bishop of that Diocese.

The service was held in Christ Church, Philadelphia, October 25, 1827. The Bishops present were, Dr. White, of Pennsylvania ; Dr. Hobart, of New York ; Dr. Kemp, of Maryland ; Dr. Croes, of New Jersey, and Dr. Bowen, of South Carolina.

The sermon was preached by Bishop Hobart, who took for his theme, "The Christian Bishop approving himself unto God." His text was, "Study to show thyself approved unto God" (II Timothy, ii, 15).

In his introduction he shows that no other principle can secure for mankind effectual resistance to

“the seductions and assaults that would lure and force us from duty . . . but that which habitually and deeply recognises the authority of a supreme law-giver, the tribunal of an Almighty Judge; and which acknowledges in that authority the highest claim and motive to obedience, and anticipates from that tribunal the final plaudit of eternal reward. If ordinary Christians must ever keep in mind this principle, much more is it incumbent upon a Christian Bishop; for in the widespread branches of the Church Catholic, under all their varying circumstances, whether of splendor or of gloom, of elevation or of depression, of tumult or of calm, to show themselves approved unto their divine Lord and Master is the only correct and safe aim of those whom he has called to serve him in the highest stations of his Church militant . . . Through a course of Episcopal duty almost equaling the whole amount of the periods of his sons in the Episcopacy, how conspicuously and pre-eminently has this principle distinguished him who presides among us, our venerable father.”¹

It is then to be commended to the preacher's

“long known and deeply valued friend, whom we are soon to receive among us as a brother in the Episcopacy.”

In carrying it out in his future work, he is first to preach the distinguishing doctrines of the Gospel. The Bishop then alludes to the charge brought against the Church that these doctrines are often neglected by at least a portion of the Bishops and Clergy. But the Bishops must avoid two extremes, a “miscalled liberal and rational Christianity” and the exaltation of the so-called “doctrines of grace.”

“Presenting the fundamental doctrines of original corruption, of divine atonement, of spiritual renovation in the genuine aspects in which fact and inspiration exhibit them, not accommodated to that pride of reason which would entirely destroy their lineaments, nor to that false and extravagant zeal which would distort them by the re-

¹ P. 7, Sermon.

volting and disgusting features of fanaticism, he may not indeed secure the applause, he may not avoid the censure of men ; he may be spoken against by some as an enthusiast, or by others as a formalist ; but he will have 'approved himself to God.'"¹

In thus doing he will be guided to exhibit

"the Church in its divinely constituted ministrations and ordinances as the means and pledge of salvation to the faithful."

Upon this important topic the Bishop says :

"The true workman will uphold the authority of the Church, which extends to 'all matters not settled by divine prescription,' and which come within the 'sphere of the apostolic precepts.'

"He is also 'to explain and defend the particular mode by which our own Church exerts her authority in its legislative, executive and judicial departments.' For it is a distinction in various respects, of the utmost importance, that separates the *orders of the ministry* which, of divine appointment, are in their nature unchangeable; and the *government* or the particular mode of the exercise of ecclesiastical authority, which except as to certain divine powers of the ministry, may and does vary in various episcopal churches. It is the theoretic, though unfortunately, through the operations of causes beyond her control, not the practical principle of the revered church to whom we owe our origin, that the assent of all orders affected by her laws, whether of faith, of worship, of discipline, or of polity, should be requisite to their validity. In her constitution, the laity in Parliament, and the Bishops and clergy in convocation, establish her enactments.

"Bodies very discrepant are thus associated ; the one solely ecclesiastical, the other the great omnipotent political legislature of the nation. Our own church carries into effect the same principle in a much wiser mode ; calling into her general ecclesiastical council her bishops, her clergy and her laity, with co-ordinate powers of legislation ; thus distributing among *all* the information and the views of *each*, and banishing, so far as human arrangements can banish, the deleterious influence of secular passions and secular policy on the church of God.

"In some matters specially pertaining to theology, and in others from their peculiar means of observation, if from no other cause, the opinions of the clergy, and especially of the bishops may deserve

¹ Pp. 9, 10, Sermon.

particular deference. But in all the voice of the laity, who are to be equally affected by ecclesiastical legislation, speaks with equal authority; and in some, the deference, which in other cases, they would yield to the co-ordinate members of the legislative body, ought to be readily paid to their opinions and counsels. For that feature of our constitution, which gives them this co-ordinate power, and from which hitherto the results have, in many cases been most happy, we are not a little indebted to the wisdom and foresight of the venerable father, whose agency was so considerable in the first organization of our church. And I hope I may be permitted to state, as evidence that my own strong attachment to this characteristic of our government has not been suddenly excited, that at the very commencement of my ministerial course in my own diocese near thirty years since, I resisted a well meant but injudicious attempt to expunge from its constitution the provision which associates the laity with the bishops and clergy, in matters of legislation.

“It is the duty of the Bishop to illustrate ‘the accordance in all important points of our ecclesiastical government with the civil constitutions of our country.’

“In the *permanent* official stations of the bishops and clergy in her legislative bodies, our own church resembles all other religious communities, whose clergy also are permanent legislators. But in some respects she is more conformed than they are to the organization of our civil governments. Of these it is a characteristic that legislative power is divided between two branches. And, it is a peculiar character of our own church, that her legislative assembly is thus divided. Again, a single responsible executive characterizes our civil constitutions. The same feature marks our own church in the single episcopal executive in each diocese, chosen in the first instance by the clergy and the representatives of the laity. Nor are these the only points in which the bishop of our church may feel pleasure in asserting the free and republican constitution of our government. For in *our* ecclesiastical judicatories only, do the representatives of the laity possess strict co-ordinate authority—the power of voting as a separate body, and of annulling, by a majority of votes, the acts of the Bishops and clergy.

“The circumstances of the times render the frequent exposition of the particular genius of our ecclesiastical government an important and necessary duty. For churchmen and especially high churchmen, (in which term, in our country, there is no meaning, except as denoting a *high attachment to the distinguishing principles of our church*) are

often misconceived or misrepresented as friendly to arbitrary principles. It is not so. Identified as our church is, in all essential matters of faith, ministry, and worship with the Church of England, would it be fair, would it be honourable, to impute to the former all the obnoxious *secular* features of the latter? And, identified as the churchmen and the high churchmen of our country are with England, only in decidedly maintaining the genuine and distinguishing *spiritual* principles of their respective churches, it is not fair, it is not honourable to impute to the former the odious political principles and measures which at certain times have distinguished the latter."

The Bishop proceeded from the faith to the worship of the Church, which every Bishop must most sacredly guard. He noted that some who had once derided, now praised the Book of Common Prayer :

"Well does it behove every friend to this first of human books, and especially of every Bishop, whose province it is especially to guard it, to consider by what methods it is to be secured, the pride and blessing of churchmen now, their pride and blessing to the latest generations."

In addition the Liturgy should not be mutilated, and the objection to its use whether real or feigned should be met by abridging without giving up any of its parts or materially changing their character, and their claim to an inviolable observance.

The preacher then considers the manner in which the Bishop must guard the entrance to the ministry and bar from it all who approach with either worldly or low motives. His words are forcible and might well have been heeded by our Bishops then, and now. In the exercise of discipline and in watching over the diocese the Bishop will find work to occupy his most earnest and prayerful attention. Bishop Hobart takes up and discusses at length "some of those popular practices which tend to subvert her instructions and injure the cause of rational and fervent piety."

In this section of the sermon he commends and advises

the constant use of the forms of the Church in her daily morning and evening prayer, and sincere and daily private prayer and meditation. To one thus rationally pious there will be no need for the social meetings then popular, with their fictitious aids which foster spiritual pride, ambition, and ostentation. The Bishop considers these associations "utterly repugnant to the genius of our Church and to her positive institutions."

Kindred with these were "the popular arts of reviving religion," which are mentioned and discussed to be condemned, particularly the great abuses and excitement found in the revival meeting. Against this system the true Bishop is to hold forth as the best means for the general advancement of religion the "instrumentality of his own Church" which will lead to a fervent, substantial piety.

In bringing to a close his discourse the Bishop says :

"In illustrating the application of this paramount principle of action in the Bishop of our church, have I traversed too large a field, and occupied too much of your time? Or have I touched on topics at which timidity startles, and at which even prudence is alarmed? But the crisis, at which our church is arrived requires in my humble judgment plain speaking, as it demands straightforward, intrepid, decisive action. Gladly would I have shunned a station on this occasion which I clearly foresaw I could not occupy without remarks which could not be more painful for any one to hear than for me to utter. But my right reverend father, whose suggestions I would always wish to make a law, urged; my reverend friend, I thought, would be gratified; the duty thus presented, the church appeared to demand of me. In discharging it, I hope I have not injured her interests nor sullied her honour; I trust I have not provoked, fathers, brethren, people, your censure. There is one who knows that I have sought to approve myself to him."¹

Of the Bishop-elect and his fitness for the work to which he is called he bears strong testimony :

"I speak with the confidence of long and intimate and deep observation; I speak the language of inflexible truth, and not the partial ac-

¹ Pp. 31, 32, Sermon.

cents of affection, when I pronounce of the reverend person who at this time is presented for the episcopate, that in no individual has a single view to the dictates of duty, to the approbation of his God more predominating influence than in him."

He then affectionately mentions Bishop White :

" whose long protracted and revered years, whose pure and heavenly character, whose meek, and lowly, and beneficent virtues excited nought but love; one whose eminent patriarchal services have done so much for the church that he has for more than half a century cherished; whose piety is as pure as it is lovely and engaging; he has not disarmed that rage of faction which has stretched even him on the rack of moral martyrdom. What an honour to suffer thus associated; what a privilege to enjoy his confidence, his affection, and his counsel."

In closing he says :

" The scenes which have been witnessed in this diocese well might we wish they should forever pass from memory. But duty to God, to his truth, and to his church, forbid. I would indelibly engrave them, and raise aloft the record, an awful beacon, to mark the region of wild uproar and of storms; to warn the friends of genuine piety against those who in her fairest garb, and with her highest professions employ arts that dishonour her name; to admonish churchmen to the latest generation to shun those principles and practices which will inevitably distract, disgrace, degrade their church, and, but that she is founded on the rock of ages, ruin her.

" Yes, could I send my voice into every part of Zion, I would send with it the holy watchword—The Church in her faith, her ministry, her order, her worship, in all her great distinctive principles—Maintain her at all hazards. For amidst the agitations and tumults of errors and enthusiasm, she is the asylum of the wise and the good; amidst the conflicts of heresy and schism, she is the safeguard of the truth as it is in Jesus, of all that he and his apostles ordained to advance the salvation of a lost world. Almighty God, give to us all, the wisdom and the grace to do our duty in the trials and exigencies to which thy church may be called, and thus to approve ourselves to thee, for the sake of him who loved that church and gave himself for it, and now lives to intercede for and to bless it, Christ Jesus the Lord."

This is the fullest exposition the Bishop ever gave of his attitude to the popular religion of the day.

It was the vindication of himself and those who acted with him, the full and frank expression of the position they held concerning the faith and doctrine of the Church.

The sermon was prepared with great care and is, as it was intended to be by the preacher, a document of more than ordinary value.

Dr. Hobart was not only the first Bishop in America of the modern school of Bishops who take their office seriously, but to him rather than to Samuel Wilberforce may be more justly applied the term, "the remodeller of the Episcopate." It is only when we contrast Bishop Hobart with his predecessors that the great difference is apparent.

The fearless proclamation of truths now almost universally held, but then novel, provoked a bitter controversy. The sermon was published at the request of many who heard it, among them the Hon. Horace Binney; it excited much comment, favorable and unfavorable.

Dr. Rudd, the editor of *The Gospel Messenger*, published at Auburn, New York, reprinted it in full, with this comment:

"It was our intention to have presented our readers with some parts of the Sermon in the form of a review, but on taking it up for this purpose we find so much to admire, and so little that we could possibly pass over without violence to our feelings and judgment that we determined to place the whole in our columns; and as the interest produced by the reading of the discourse would be materially abated by a division of it we have ventured to present it entire. Those of our readers who have seen the Sermon will not, it is hoped and believed regret that it should occupy so large a portion of the Messenger, when they reflect that unless presented in this way it would not be seen by the great majority of our patrons. Any remarks from us upon the merits of the discourse would be superfluous and insipid."¹

Professor Doane, of Washington College, Hartford, Connecticut, afterward the Bishop of New Jersey, editor

¹ *The Gospel Messenger*, Saturday, December 15, 1827, vol. viii., No. 45. The Sermon occupies pp. 189-192 of the same issue.

of *The Episcopal Watchman*, gave a complete review in that periodical, extending through three numbers, in which he inserts many extracts from the sermon. His plan was to make the various divisions of the sermon the basis of a running commentary, sometimes amplifying and explaining the Bishop's positions.

At the commencement of his review, Professor Doane says :

“By all who read this discourse whether they approve of all its sentiments or not, it must be allowed that it is plain, manly and magnanimous. Having conscientiously adopted certain principles as authorized by the word of God, and confirmed by primitive practice and having constantly and diligently, and, we will add, carefully carried them out in his practice, the Right Rev. preacher avails himself of a suitable occasion to advance and vindicate them, in a most full, fearless and eloquent defence. To those who differ from him in sentiments it must be gratifying to have an antagonist who avails himself of no petty sophistry, no faint and feeble and but half assured asseverations, no covert or insidious attack upon character, no unworthy suspicion or unwarrantable condemnation of their motives, but candidly declares his own deliberate convictions, and seeks to substantiate them by the express warrant of God's word, the belief and practice of primitive times, and the recorded wisdom and experience of every age. To us, who after careful and anxious investigation, not without prayer that the Giver of Truth would *lead us into all truth*, have arrived at the same conclusions, and set ourselves for their assertion and extension, it is indeed a matter of pride and pleasure to record our entire and hearty approbation of what the Committee of gentlemen in Philadelphia have so well described as a ‘fearless and unanswerable defence’ of the principles of that primitive and apostolic Church, in the bosom of which it has pleased God that our lot should be cast.”¹

In closing his review, the editors give the final paragraph of the sermon, already quoted, with this comment :

“Who that has looked around him with instructed eye, will not add with us his hearty Amen to this fervent prayer? Who that has

¹ *Episcopal Watchman*, Hartford, December 3, 1827, vol. i., No. 37, p. 289.

seen the countless sects and schisms with which our land is perplexed and the truth as it is in Jesus hindered, has not already felt the necessity of some bulwark to resist their inroads? Who that desecrates in the dim, but we fear not distant future, that troubled sea of scepticism and infidelity into which these countless sects and schisms are hastening to be merged, does not anxiously inquire for that ark of safety, in which God's faithful people are to be upborne, amid its waves and storms to the peaceful haven of eternal rest? To all such the Church opens wide her gates, and bids them enter in, and be at peace. Her evangelic doctrine, her apostolic ministry, her pure and primitive worship, these with the blessed promise of her divine Head and Founder, 'Lo, I am with you always even unto the end of the world,' are her towers of impregnable strength. The Rock of Ages—Jesus Christ, the same yesterday, to-day and forever, is her sure foundation.

"Though the pillars of the earth be shaken, and the fountains of the great deep should again be broken up, she has nothing to fear. God is in the midst of her, therefore shall she not be removed; God will help her, and that right early."¹

Bishop Hobart, while a good citizen of the Republic, and performing all the duties of a lover of his country, had deeply rooted ideas upon the relation which the clergy should bear to civic affairs. Like Bishop White he considered he could best do his work in the community by being untrammelled with allegiance to any of the political parties. He would not thus become obnoxious to any on account of his opinions and could work zealously with all in the furtherance of religion and morality. Other clergymen from as conscientious motives have been firm adherents of some political party apparently without any loss of self-respect or deprivation of means of living. The great changes in this land since then, and the perils that threatened the nation's life caused many who previously had stood aloof to determine that the country needed the active service of every citizen, and especially of those who were in any way leaders of men.

¹ *Episcopal Watchman*, Hartford, December 17, 1827, vol. i., No. 39. The review is on pp. 289-291, 297-299, 306-308, Nos. 37-39.

This determination of Bishop Hobart deprived him of much pleasant intercourse with public men and distinguished strangers who visited New York. A typical declination is given by his biographer :

“ NEW-YORK, Jan. 2, 1828.

“ GENTLEMEN,

“ Professing a most warm and decided attachment to the republican institutions of my country, I have yet always deemed it expedient, considering my particular office and station, never publicly to connect myself with any of the political parties that have divided the nation. I hope you will think that this rule is for me a safe and proper one; and in conformity to it, I must beg your permission to decline the distinction which you so politely offer me of being present at the public dinner on the 8th instant.

“ I trust you will believe my assurance, that in thus declining the honour which you intend me, I am not influenced by any want of sensibility to the importance of the event which you design to celebrate; and, least of all, of respect for you, or for the numerous class of citizens whom you represent.

“ I have the honour to be, gentlemen, &c.,

“ J. H. HOBART.¹

“ TO WM. M. PRICE, Esq. &c &c.”

The death of De Witt Clinton in February, 1828, caused wide-spread lamentation throughout the State. He had been Mayor of New York, Governor of the State, Senator of the United States, and had brought to its final completion the Erie Canal, of which he was one of the projectors. A patron of the arts and sciences, a promoter of education, and an accomplished scholar, few men deserved more from the survivors, on their departure from the public stage.

It was proper that the city where he made his home should do honor to him. The Common Council took the

¹ Berrian's *Memoir*, p. 376.

action which the Clerk, General Morton, thus communicates to Bishop Hobart :

“ In C. Council, 16 Feb^y 1828:

“ Resolved, That the Reverend the Clergy of this City be respectfully requested in the name of the Common Council to notice in an appropriate and solemn manner in their respective churches to-morrow, the deep bereavement sustained by our common Country by the death of our Chief Magistrate and fellow Citizen, De Witt Clinton.

“ By the Com. Council,

“ J. MORTON,

“ Clerk.”

A letter of Dr. Feltus, Rector of St. Stephen's Church, shows the strong feeling awakened by the death of Governor Clinton. It was written before the Bishop published his answer to General Morton's note.

“ Friday evg. 15, 1828.

“ MY DEAR BISHOP,

“ Permit me to suggest in private *confidence* to you whether it would not contribute much usefulness should *you think proper* publickly by the papers (say, on the morrow) to call your clergy together on Monday for the purpose of adopting measures to express our deep regret for the Loss of that great statesman and scholar, Gov. Clinton. In my opinion the nation has lost no such man since the Death of Washington.

“ Such a measure coming *from you*, directing your clergy to this object in their churches on Sunday week, will secure to you an honour which I think your own, but which may be claimed or directed from some other quarter.

“ Affect^y yrs.

“ H. J. FELTUS.

“ I have been out all day and have just come from preparatory services in the Church or I would have sent this earlier.”

If there was a case in which the strict rules of clerical propriety which Bishop Hobart adopted might be relaxed it was this. But in the face of opposition in the Parish and the city, he proceeded to give his reasons for his re-

fusal to take any cognizance of the request, in the following letter :

“ SIR,

“ I have this day received from the Clerk of the Corporation of the City a copy of a resolution of the Common Council, in which ‘ the Reverend the Clergy of the City are respectfully requested to notice, in an appropriate and solemn manner, in their respective churches to-morrow, the deep bereavement sustained by our common country, by the death of our chief magistrate and fellow citizen, De Witt Clinton.’

“ As I feel myself under the necessity of declining to comply with this request in Trinity Church and at St. Paul’s and St. John’s Chapels, of which I have the parochial charge, I hope you will permit me in order to prevent misconception to state the reasons which have influenced me in this determination.

“ The prostitution of religion to the purposes of secular policy has produced the greatest mischiefs ; and I conceive that the studious separation of the Church from the State, which characterizes our republican constitution, is designed to prevent religion and its ministers from being made subservient to the views of those who from time to time may administer public affairs. But if the civil or municipal authority may desire the clergy ‘ to notice, in an appropriate and solemn manner,’ the death of the chief magistrate of a State, the request may be extended to every distinguished citizen who has filled a public office ; and thus the ministrations of the clergy may be made to advance the influence of political men and political measures—an evil from which, in the old world, the most unhappy effects have resulted, and against which in this country we should most sedulously guard.

“ The character of the individual, too, whose memory is to receive these high religious honours may not render him worthy of this sacred distinction ; or in seasons of great political excitement he may be as obnoxious to one portion of the community as he is the idol of another ; and thus the clergy who should be devoted to the exercise of their spiritual functions, may be drawn into the ranks of party, and suffer in its rude conflicts. In almost every case from the varying opinions of the relative merits of public men, the ministers of religion, in the capacity of eulogists, may as much fall short of the ardent expectations of some, as they may exceed the more sober estimate of others. There is no view of this matter which does not in my judgment present serious objections to a compliance with the request of the Corporation.

So strongly did Bishop Hobart impress his views upon this subject on his associate, Dr. Berrian, that he followed the same course when the use of St. Paul's Chapel was requested in 1837 for the Jubilee of the Constitution, and when the St. George's Society desired to hold a service in Trinity Church in 1852 in memory of the Duke of Wellington.

Whatever may have been the soundness of the reasons upon which the Bishop based his action, whatever may be the changed circumstances under which such services may now be held without any of the evil consequences feared by the Bishop, certainly Bishop Hobart was inflexible in his decisions once formed, and in this case, as in every other, he was loyal to his convictions, no matter whether friend or foe was arrayed against him.

The Rev. Benjamin T. Onderdonk about this time applied to the Vestry for assistance, alleging that his debts were more than he could meet. The Vestry with unusual generosity came to his relief and on January 14, 1828, it was "Resolved, that the sum of Two Thousand and Five Hundred Dollars be paid to the reverend Benjamin T. Onderdonk for the purpose of discharging the debts existing against him."¹ On the same date a sum of \$1000 was granted as a donation to Mr. Berrian.

March 10, 1828, in consequence of the petition of the Assistant Ministers as to the Vestry granting them a residence or defraying the rent of one, it was,

"*Resolved*, That this Vestry will reimburse to such one of the Assistant Ministers of this Corporation, as during the next three years shall reside in or to the Southward of Vezev street such additional house rent as he may be compelled to pay over the sum of six hundred dollars, provided the excess does not amount to more than two hundred and fifty dollars per annum.

¹ Records, liber iii., folio 25.

“That the benefit of this allowance be offered to the acceptance first of the Senior Assistant Minister, and on his refusal to that of the other assistant Ministers successively in the order of Seniority.”¹

Mr. Berrian was the first to apply for and obtain the benefit of this resolution.²

We read that a further donation was granted to the Rector of \$1500 on account of the heavy expenses connected with the Episcopate.³ To every appeal from their Rector the Vestry responded cheerfully. They recognized that his position as Bishop entailed great expenses.

As the Records for the years 1829–1830 contain but few entries of general interest, we will insert the remaining extracts in this place.

September 29, 1829, a grant of \$600 a year was made to the Church of the Ascension,⁴ and on the 14th of December a grant of \$1500 was made to St. Stephen's Church.⁵

March 6, 1830, the Comptroller reported having received from the executors of John G. Leake \$1000, which sum was paid over to the Treasurer of the Protestant Episcopal Public School.⁶

April 5th, it was “ordered that the Tower of Trinity Church be painted and pencilled in imitation of original stone work, the cornices and balustrades in imitation of brown stone, and the spire of a light slate color.”⁷

¹ Records, liber iii., folio 29.

² *Ibid.*

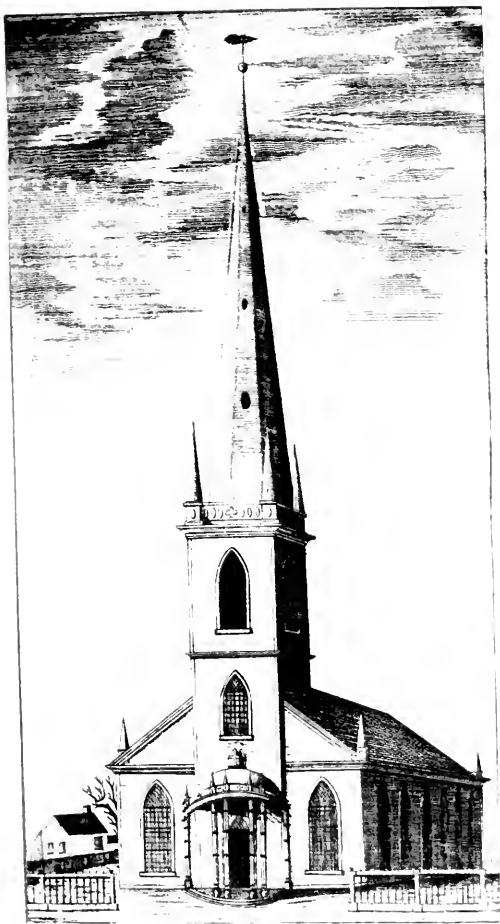
³ *Ibid.*, folio 32.

⁴ *Ibid.*, folio 40.

⁵ *Ibid.*, folio 42.

⁶ *Ibid.*, folio 44.

⁷ *Ibid.*, folio 45.



An East View of Trinity Church. 1789.



CHAPTER XVI.

THE BISHOP AND HIS CLERGY.

Lectures Instituted by the Rector—Are Well Attended—Eleventh Anniversary of Sunday-School Society in St. Paul's Chapel, 1828—Western Visitation of 1828—Its Extent—The Bishop's Account to Diocesan Convention—He Organizes the Protestant Episcopal Press—Visit of the Bishop of Nova Scotia to New York—Bishop Hobart's Tribute to Dr. Abraham Beach—The Bishop's Attitude to Prayer Meetings or Clerical Associations—The Formation of the "Protestant Episcopal Clerical Association of the City of New York"—Its Objects Opposed by the Bishop—He Summons the Rev. Drs. Wainwright and Milnor to a Conference—Despite the Bishop's Protest the Association is Formed—Its Original Members—Its Constitution—The Bishop's Pastoral Condemning all Such Associations—Summary of Pastoral—Reasons for the Bishop's Condemnation Given in Detail—Perplexity of Members of the Association—Remarks by Dr. Turner—The Rev. Dr. Wainwright Announces his Withdrawal in Deference to the Wishes of the Bishop—The Association Issue a Pamphlet in Reply—A "Vindication" of the Bishop's Pastoral is Issued—The "Account" Appears in Counter-reply—Followed by "A Brief Notice" Siding with the Bishop—Controversy Closed—Effects.

BISHOP HOBART was eminent during his whole ministerial life as a clear and definite teacher of Christian doctrine. It appears to have been his aim to secure unity in teaching throughout the Parish, as he planned a general course of lectures on the Catechism, the Book of Common Prayer, and the duties of the Christian life, to be given by the Rector and the Assistant Ministers in turn in the parish church and each of the chapels. He took great pains in instructing his colleagues in the special points to be presented, and the manner in which the instruction should be imparted. The lectures appear to have been well attended, and a careful account was kept of the number of persons present on each occasion. Thus,

in a report of the lecture by Dr. Onderdonk in St. Paul's Chapel, March 13, 1828, it is stated that there were 132 persons in attendance.¹

That the Sunday Schools throughout the city were in a flourishing condition was shown on the occasion of the eleventh anniversary of the New York Sunday-School Society.

It is thus noticed :

“ The eleventh anniversary of this society was celebrated in St. Paul's Chapel, in this city, on the afternoon of Wednesday, April 9th, 1828. On this occasion the evening prayer was read by the Rev. Henry J. Feltus, D. D., Rector of St. Stephen's church, New-York, and the sermon preached by the Rev. John F. Schroeder, an assistant minister of Trinity church, New-York. After the sermon, the 110th hymn was sung; and the exercises closed with appropriate prayers from the liturgy, and the benediction, by the bishop of the diocese. The bishop, and a large number of the clergy, occupied seats in the chancel. The scholars, (rising 2000 in number,) with the directors, superintendents, and teachers, closely occupied the whole of the extensive ground floor of the chapel, except one school, for which there was not room there, and which was accommodated in the Sunday school gallery. Of the report of the board of managers, which will probably be soon published, we hope to give an abstract in our next. We will now simply state, that there are in union with this society the schools attached to the following churches and chapels in this city:— Trinity church; St. Paul's chapel; St. John's chapel; St. Mark's church; Christ church; St. Stephen's church; Zion church; St. Philip's church; St. Mary's church; St. Thomas's church; All Saints' church; and St. Ann's church; and the Sunday School conducted by the students of the General Protestant Episcopal Theological Seminary.”²

Mr. Schroeder's sermon to the children was on Death, Judgment, Eternity, and was published at the request of the directors and superintendents who heard it.

¹ For the list of names see Appendix.

² *The Christian Journal*, May, 1828, vol. xii., No. 5, p. 158.

The Western visitation of Bishop Hobart, in August and September, 1828, was more extensive than usual. During its progress he laid the corner-stone of churches at Geneseo and Avon, and consecrated St. Paul's Church, Brownville, and St. James's Church, Skaneateles. One of his chief purposes was to visit Detroit and the congregations recently formed in Michigan. His own account as given in the Convention of New York is of peculiar interest. Speaking of Monday, August 18th, he says :

"On the afternoon of Monday I took passage in the stage for Buffalo, where I arrived on Wednesday evening. The steam boat for Detroit did not go until Friday. I went down on Thursday to Stamford in Upper Canada, to see the bishop of Quebec, who, in the visitation of his diocese, was then at the seat of the governor of the province. On Friday morning, in company with the Rev. Mr. Searle, of Buffalo, I set off, in the steam boat on Lake Erie, for Detroit, where I arrived on Sunday morning, consecrated the church there and confirmed 11 persons.¹

"In the evening I took the steam boat on my return to Buffalo, where I arrived on Tuesday afternoon. If I had not availed myself of this opportunity, I should have been detained until Thursday, and I had designed, in this case, to visit some congregations in the interior of Michigan; but some circumstances induced me to alter this intention.

"My return to Buffalo sooner than I expected, left me a few days of leisure, which I passed with the bishops of Quebec and Nova Scotia in Canada.

"I ought not to pass over my visit to Detroit, without bearing my testimony to the zeal of the Episcopalians in that city, who have erected a commodious brick building, and especially to the indefatigable exertions of the Missionary from the Domestic and Foreign Missionary Society, the Rev. Mr. Cadle, who labours most assiduously and faithfully in that remote part of our Zion."²

The contemporary account gives some further particulars, as can be seen in the Detroit *Gazette* of that week.

¹ This was Sunday, August 24th.

² *The Christian Journal*, November, 1828, vol. xii., No. 11, pp. 343, 344.

It was a very great disappointment that he could not then go to Green Bay to see the Oneida Indians. Imperative duties called him back to the Diocese. Mr. Williams and probably some of the chiefs met him in Detroit, and told their good father of their happiness and prosperity in their new home.

Bishop Hobart, from the earliest days of his ministry, had been a promoter of societies for specific work in the Church; the Theological Education Society, the Tract Society, and the Bible and Prayer-Book Society were all formed under his guidance and advice. A plan for a general society of larger scope was prepared by the Rev. William Barlow, Rector of Claremont, New Hampshire, and presented to several diocesan conventions, and finally to the General Convention of 1820, where it received respectful consideration, but no official cognizance. Bishop Hobart, however, persuaded of the value of the scheme, took it up after the failure of Mr. Barlow to carry the design into effect, and, with the aid of several liberal churchmen, organized a society under the name of the New York Protestant Episcopal Press. It was formed on the model of the great foundation of Dr. Bray, in England, the Christian Knowledge Society. The Bishop was president, *ex officio*, with vice-presidents and a board of trustees. The building on Lumber Street, in the rear of Trinity Church, belonging to the New York Episcopal Public School, was purchased for the use of the society; Mr. John Van Ingen was agent and secretary, and the Rev. William R. Whittingham was editor of the publications. His wide reading and careful scholarship made him invaluable. In its first year it had issued the large number of 140,482 volumes. This total included the *Journal* and other publications for the General Convention and the Diocese, besides private

orders. In his Convention address for 1828, Bishop Hobart says :

“ This institution has been formed by the voluntary associations and contributions of individuals. Its object is the printing and publishing of books, tracts, and pamphlets of every description for the several Protestant Episcopal societies and religious institutions in this state, at lower rates than has hitherto been practicable, and the promotion of the interests, and the increase of the funds, of the said societies. For this purpose the sum of \$3500 has been already subscribed, and the subscriptions are still continuing. A permanent establishment is now providing, to consist of a substantial building, containing a printing-office, type, and stereotype foundry, bindery, safe depositories, storage lofts, and a committee room; all of an extent sufficient for the execution of any business that may offer.

“ This institution owes its origin to the same inestimable men who have long devoted liberally their time, their labour, and their means to the various societies of our church, and who deserve more praise than I can bestow on them.”¹

The presence in New York, during a portion of the summer and fall of 1828, of the Rt. Rev. Dr. John Inglis, Bishop of Nova Scotia, a son of the first Bishop of that see, gave the people of his father's old parish an opportunity of seeing one who had left the city a young boy and now returned to find that his father had not been forgotten in a town where the changes were rapid. Bishop Inglis renewed many old friendships among the people in Trinity Parish, and travelled through a portion of the Union, receiving everywhere much notice, and making a deep impression upon all who met him. Bishop Hobart makes this allusion to him in his Convention address on October 16, 1828 :

“ From these melancholy events I would turn to one which has afforded myself and others high gratification—the presence with us in this city, in many parts of the diocese, and at this convention, of the

¹ *The Christian Journal*, November, 1828, vol. xii., No. 11, p. 346.

respected prelate of our mother church, the lord bishop of Nova-Scotia. Attached to this country and to this city as the place of his nativity, and bound to it still by many ties of friendship and of kindred, he indulged and gratified his feelings in favouring us with a visit. As far as another object is entertained by him, justice to him impels me to state my full impression of its entire correctness and propriety.

"The circumstance was forced upon his attention, that he is the heir to valuable property in this city, left for a public purpose; the correctness of his claim was sanctioned by some of the highest legal opinions; and the prosecution of it seemed an act of justice to his family, whom the imperious events of the revolutionary war had deprived of an estate more valuable probably than that claimed by him. . . . The pleasure, after enjoying his company in the city, of meeting him during my last visitation on the frontier of Upper-Canada, was enhanced by the presence of his revered brother in the episcopacy, the lord bishop of Quebec, and by the hospitable attentions of the governor of that province."¹

To the memory of the venerable Dr. Beach he pays this tribute:

"Though he was not a resident in this diocese, yet having been for a long period connected usefully with it, it is proper also to notice the death of the Rev. Dr. Abraham Beach. This venerable clergyman was one of the very few yet surviving, who received their orders from the parent church of England. He passed the last years of his exemplary and protracted life in retirement, amidst the attentions of an attached family, and enjoying the affection and respect of a large circle of acquaintance and friends."²

The address closes with solemn words of warning against forsaking the standards and institutions of the Church in favor of alien practices however plausible.³

We come now to an episode which illustrates the character of Dr. Hobart and the peculiarities of the time. To us, at this day, it seems strange that there should have been so much feeling on the subject; nor can we

¹ *The Christian Journal*, November, 1828, vol. xii., No. 11, p. 341.

² *Ibid.*, p. 340.

³ *Ibid.*, pp. 347, 348.

very easily conceive of the strenuous opposition to what appears to us a very simple proceeding, and within the limits of individual liberty; at all events, times have changed greatly since that day, while now we indulge in and enjoy our "Church Unions," "Catholic Clubs," "Church Clubs," "Alumni Associations," and the like, with great ease and freedom. Bishop Hobart was stoutly opposed to any and all voluntary religious associations, by whatever name they might be called. He had frequently expressed his views on that subject, publicly and privately. In his sermon at the consecration of Dr. Onderdonk, he had condemned organizations for prayer and mutual benefit, as leading to hypocrisy, pride, and mutual admiration. Great, then, was his surprise on learning that several of the Clergy had formed what they styled the "Protestant Episcopal Clerical Association of the City of New York." It was the intention of its members to meet in turn at each other's houses, to be entertained at tea, and then proceed to the business of the meeting, which was to be opened with a form of prayer taken from an English source, after which some topic of theology or practical Church work was to be discussed by members previously appointed.

In the summer of 1828, Dr. Wainwright, of Grace Church, had consulted with the Bishop upon the proposed Association. The Bishop fully and energetically expressed his opinion and thought the matter would end with that interview. But during the Diocesan Convention in October he learned that the Association had actually been formed. Not being able to ascertain the names of all its members, he summoned Dr. Wainwright and Dr. Milnor, of St. George's, to a conference, and proceeded to give his reasons clearly and earnestly why the plan proposed should not go into effect.

Their conference with the Bishop did not convince these gentlemen of the correctness of his position, nor debar them from joining the Association. They considered that the plan was a good one, and that their private actions, excepting where they contravened the doctrines or discipline of the Church, were not subject to episcopal control. Acting on these convictions, they proceeded to unite with eight others in forming the Association. The original members were the Rev. Drs. Wainwright, Milnor, Turner, and Charles P. McIlvaine, and the Rev. Messrs. Christian F. Crusé, John F. Schroeder, Samuel Seabury, Manton Eastburn, Evan Johnson, and William A. Muhlenberg. A brief constitution, drafted by the Rev. Mr. Schroeder, was printed, and forms of prayer were compiled for the opening and close of each meeting.

The members were about to proceed to invite others to join them, when the Bishop opened a heavy fire on them, by the issue of a Pastoral Letter, condemning and arraigning such associations, stating the circumstances under which the Letter was written, and warning the Clergy of the Diocese against the Association. The Pastoral was the outcome of an examination of the copy of the constitution shown to him by the Rev. William R. Whittingham, afterward the Bishop of Maryland. So grave did the matter appear to Bishop Hobart that he called into consultation several of his trusted friends and read to them the draft of the Letter.

"They all," says Dr. Berrian, "agreed in opinion that the publication of the Letter was due to himself and the Church."¹

The Letter commences with a statement of the reason for any communication to the Diocese: it was the accidental reading of the constitution of the new organization.

¹ Berrian's *Memoir*, p. 387.

Out of the thirty clergymen in the city only six had become members. He comments upon the title, "*The association*," as one which "a minority of the clergy have thought warranted in assuming for an association of which the Bishop and a large majority of the Protestant Episcopal clergy of the city have declined being or are not members."

The Bishop's objections were, that such organizations tend to become theatres for the display of spiritual vanity and ostentation, "and of that peculiar and artificial language of religion which is significantly denoted by the term cant; and than which there is not anything more offensive to the delicacy, simplicity and purity of genuine piety." In such an association "excitement is the object." The heat of enthusiasm will soon inflame religious conversation, and extempore prayers, stirring up the animal passions, will displace the dull routine of prescribed formularies. Some may oppose and "reason may remonstrate, but what is the still, small voice of reason amidst the storms of enthusiasm?"

The "prophesyings" in the time of Elizabeth and Charles the First are cited as examples of what might be expected when religious enthusiasm is aroused. The beginning of Methodism is also alluded to "when clergymen of the Church of England with precisely the same plea which is now urged, the defective piety and zeal of the clergy, formed an association for the 'promotion of personal piety and for mutual edification,' which produced a schism in that Church, and led to the rejection of both her worship and ministry."

"While approving conversation on religious subjects in 'those occasional meetings which clergymen always have,' [he says]: These artless unpremeditated effusions, this sweet counsel, these words in season how good they are, but send me to a meeting organized with its presiding officer, its secretary, its book of minutes, &c., &c., in which I

must talk spiritually, in which I am to prepare to talk spiritually, in which the emulation may be who can talk most spiritually, the charm is gone; formality takes the place of simplicity, stateliness of ease, artificial or enthusiastic fervour of genuine feeling. As to discussion of spiritual topics, 'it is well if a spirit does not creep in very different from that of mildness, meekness, humility; well, also, if that which has been begun for mutual edification does not end in mutual strife.' But a still more serious objection may be brought; such an association may be made a powerful instrument of intrigue and an engine of party. He is far from asserting that such is the design or tendency of the present one, but no fallacy is greater than that which views a measure in itself independently of its remote consequences. Let an impetus be given to an association whose bonds are spiritual feeling and religious zeal in any direction and 'who will say that they will not be made the instruments of faction?' Connected with this is the objection that membership in such an association may speedily become a badge of party, and those in it be held up as more evangelistic, more spiritual, more devoted to their Master's service than those who do not. Are not certain Bishops and clergy now constantly charged with being bigoted and formal and anti-evangelical because they resolutely maintain the distinguishing principles and institutions of their Church in opposition to opinions and practices which, in their judgment, would weaken and subvert both? This consideration was urged upon the two clergymen whom the Bishop summoned to discuss the proposed association, which would certainly occasion divisions among us and be a new source of party spirit."

To yield what was not essential to their spiritual growth in deference to the wishes, the feelings, and the characters of a respectable portion of their brethren and him who is over them in the Lord, seemed to him an imperative act of delicacy, kindness, and duty not permitting a moment's hesitation. The Bishop then considers the aids to personal piety and increased holiness of thought, word, and deed, and concludes that they can be acquired without extraneous aid of an objectionable association. He concludes with this appeal:

"My brethren, of the clergy and laity, of the many harassing events of a trying Episcopate of eighteen years none has given me more

pain than the one which in my conscientious judgment has rendered necessary this letter to you. I have been accustomed to so much censure and misrepresentation of my motives and my acts in cases where I thought both were correct that it is natural for me to expect that in the present instance I shall not escape. But in any case of duty, to hesitate or shrink through fear of personal consequences would indicate a moral cowardice unworthy of my station, of myself, of you. On this point, however, I have not much merit, and the censures and misrepresentations to which I have been largely subjected, and which have undoubtedly led many to form, as I humbly conceive, erroneous opinions of my principles and character, have caused me *personally* little, very little, solicitude, and the only solicitude is, lest thereby my usefulness in the Church, and especially in my own Diocese should be diminished or lost. I know that in order to lessen me in your confidence and to withdraw from me your support, there are those who insinuate, if not assert that this confidence and this support are a surrender of your personal independence to me. But this instrument working only on the weakest and most unworthy points of human character has hitherto been, and I trust however artfully and perseveringly employed, will be ineffective in its undignified and dishonorable aim. I ought not to expect your confidence and support, when my personal opinions or my policy unquestionably oppose the principles or interest of that Church which enjoys my best affections, as it claims my sincere but inadequate labours. When I lose that confidence and support, I may be upheld by the consciousness of rectitude—I shall find, I hope, a refuge in the mercies and consolations of a divine Master—but I shall have no retreat from the conviction that my usefulness as it respects you is most seriously diminished if not at an end. I am, Brethren of the clergy and laity,

“Very faithfully and affectionately yours,

“J. H. HOBART.

“NEW YORK, FEBRUARY 21, 1829.”

It may easily be imagined, that when this Letter appeared the members of the association were both perplexed and surprised. Dr. Turner says :

“As my residence was then in a very retired position, I had not heard of his expressed opposition, and therefore, when his published letter came to me I actually looked twice at the title before I could

feel satisfied that our Clerical Association was what he intended to denounce. That an Association in itself so harmless, and in its tendencies so beneficial, should have been publicly attacked by the highest ecclesiastical authority of the diocese, and held up as a thing to be shunned, appeared scarcely credible."¹

After some hesitation, and the announcement from Dr. Wainwright that in deference to the judgment of the Bishop he would withdraw from the Association, a small pamphlet was prepared containing the constitution, the order of services, and a preface in which the aims of the Association were stated and defended.² In the preface, the recent Pastoral Letter is first mentioned as giving to the Association the painful necessity of presenting themselves to the notice of their brethren of the clergy and laity :

"They have felt assured from the beginning and are still confident of their not adopting any measures that can tend to the injury of the legitimate authority of the Church, or its rulers from the fact, that in their number are individuals known to maintain very diverse opinions in regard to the question of principle and policy usually agitated among Churchmen.

"This publication is made that all may see what the Association intended to do, and the unexceptionable character of the Prayers used at the meetings."

The tone of the prefatory remarks was defensive and brought out a "Vindication" of the Bishop's Letter, in which the Association is censured for the manner in which it received that document.

The statements of the prefatory remarks are examined and condemned. In a postscript Dr. Wainwright's letter of withdrawal from the Association is considered, and the

¹ Dr. Turner's *Autobiography*, pp. 136, 137.

² *Constitution of the Protestant Episcopal Clerical Association of the City of New York, and Forms of Prayer Used by the Association*. New York: G. & C. & H. Carrill, 1829.

Western Clerical Association, which was cited as a precedent for that in the City of New York, is shown to have the dangerous tendency the Bishop alleged, for on one occasion it gave advice which the Bishop declined to act upon, as establishing a precedent on the part of the Association which might interfere with his legitimate authority. Dr. Wainwright based his plea for such associations and their freedom from evils on the supposition that human nature is pure and perfect. "The reasonings of the Pastoral Letter are founded on the fact that human nature is imperfect and corrupt, and that clergymen are not free from the general alloy."

The Account, in a counter-reply, showed that several of the most highly esteemed clergymen in the city, including the greatly lamented Cornelius R. Duffie, the founder of St. Thomas's Church, had desired such an Association. It claimed that the members were fully within their canonical rights in forming it, and that a private meeting of clergymen was not subject to the official censure of the Bishop. It enumerates the objects and examines Dr. Wainwright's letter of withdrawal, which is given in full. It claims liberty of action in things non-essential, and announces that the Association was dissolved because its usefulness was impeded by the stigma cast upon those who were members and would prevent others from becoming members. It declined to accept the principle that the expressed wish of the Bishop in matters not of faith or morals is binding upon the consciences or action of the clergy.

The Account was well received, but the friends of the Bishop thought its arguments and deductions fallacious.

In a *Brief Notice*, supposed to have been written by Bishop Hobart, the Account is critically examined and some of its statements traversed, and some of the argu-

ments of the Pastoral reaffirmed and enlarged. The remarks conclude with an allusion to the writer of the Account, in which it is said that "Happily the students have other means of forming an opinion of Bishop Hobart than the production of one of their Professors affords."

In a note it is stated that approbation is given from every quarter to the Pastoral, not only from Churchmen but others. Two extracts of letters are given—one from Bishop Inglis, of Nova Scotia, and the other from the Rev. Dr. Charles H. Wharton, of Burlington, N. J.

This war of pamphlets, Pastoral Letters, Statements, and Counter-statements closed with the issue of the *Brief Notice*.

While reserving and asserting their right to form such an association its members abandoned their design.

It would not have deserved mention in our narrative, but for the fact that its consequences troubled the Diocese for many years after Bishop Hobart's death. Unintentionally seeds were then sown which produced an evil harvest of dissension and party strife in later days, and partly justified the predictions of the Bishop as to the outcome of the movement.

CHAPTER XVII.

CLOSING DAYS.

Diocesan Duties in the Spring of 1829—Confirmation in Trinity Church—Consecration of Ascension Church—Ordination of Five Members of the General Theological Seminary—Precedent Set by their Separate Ordination—Visit of the Bishop to Rev. William A. Muhlenberg at Flushing—And his Comments—Visitation Made in Central New York—To the Oneida Indians—Account of this Visit—Address of the Bishop to the Indians—The Bishop Attends Council of Chiefs—His Description of it—Corner-Stone Laid of St. Andrew's Church, Harlem—Meeting of the General Convention of 1829—Changes in the Prayer Book Considered—And Deemed Inexpedient—Consecration of St. Paul's Church, Albany—Second Visit to the Oneidas—And Ordination of Two Priests—Address of the Chiefs to the Bishop—Significant Ceremonies—The Chain of Friendship—The Reply of the Bishop—Diocesan Convention of 1829—His Charge on the Doctrine of the Trinity—Pastoral Setting Forth Two Thanksgiving-Day Prayers—New Course of Lectures Instituted at Columbia College—Consecration of St. Andrew's Church, Harlem—Form for Laying a Corner-Stone Set Forth by Bishop Hobart—His Last Ordination in Trinity Church—His Last Consecration of a Church, that of Zion Church, Little Neck—His Institution of the Rector at Rochester—His Last Public Utterance.

DURING the early part of 1829, the Bishop made a northern and western visitation, and consecrated Christ Church, Oswego; St. Nicholas, Geneseo; and Zion Church, Palmyra. He gave the spring to parish and diocesan work in the city of New York. At Trinity Church, on the morning of Sunday, May 3d, fifty persons were confirmed. On Saturday, May 23d, the Church of the Ascension on Canal Street was consecrated, the Rev. William Richmond, of St. Michael's Church, saying morning prayer, assisted in the Lessons by the Rev. Dr. Wainwright; the sermon was preached by the Bishop.

“Ascension Church is the eighteenth place of worship of our communion in this city; and for neatness and good taste reflects great

credit on the new and enterprising parish by which it has been erected.

"The corner-stone of the nineteenth Church (St. Andrew's) it is expected will soon be laid."¹

On the third Sunday after Trinity, July 5th, Bishop Hobart admitted to the Diaconate five members of the graduating class of the General Theological Seminary who were candidates in the diocese of New York; among them was the Rev. Edward Y. Higbee, afterward of this parish. This was the first time that the ordination of the Alumni of the Seminary had been held separately. Some time before the ordination the Bishop had received a request from these young gentlemen that he would hold a special ordination for them, as they thought it unfair to those who had studied for three years to be classed with those who had been candidates only for a year or so. The precedent thus made was followed by the Bishop of New York for many years; but has long ceased to be observed.

The service was in St. Paul's Chapel, and the candidates were presented by Dr. Onderdonk, who was a professor in the Seminary as well as an Assistant Minister of Trinity Church.

On the 3d of July, Bishop Hobart visited the Institute at Flushing, which had recently been opened by the Rev. William A. Muhlenberg.

The Bishop confirmed nine of the pupils, and eulogized the principal as one who zealously and laboriously devoted himself to the literary and religious instruction of the young. In a note, Bishop Hobart says:

"The union of literary and religious instruction has always appeared to me of the first importance, and at an early period of my ministry, I devoted myself to this object, agreeably to a plan then published. But circumstances, in the course of Providence, placed me in

¹ *The Christian Journal*, July, 1829, vol. xiii., No. 7, p. 219.

my present situation. It has therefore afforded me the highest gratification to find this object prosecuted in the most judicious manner by one so eminently fitted in all the qualities of the mind and the heart as the Principal of the Flushing Institute. His zeal on this subject is as ardent as it is disinterested; and his sole object is the advancement of that religion to which as a minister, he has devoted himself. The Flushing Institute affords every pledge that its pupils will be trained by a parental and kind, yet decisive discipline, not only in human learning, but that which makes wise unto salvation."¹

In the closing days of July, the Bishop made a brief visitation of Central New York, taking in Middletown, Fairfield, and Rome. On Tuesday, July 21st, he visited the Oneida Indians upon their reservation. A company of fifty or sixty Indians met him four miles from their Castle, and escorted him to the Church. A contemporary account speaks of the groups of Indian women and children hurrying across the field as the cavalcade approached. When the Bishop and clergy had taken their places in the chancel, the service commenced with a few verses from the Psalms, sung in their native tongue, by a choir of one hundred Indians in the gallery. The Catechist, Mr. Davis, then read the service in the musical language of the Iroquois, in which the congregation joined heartily in the Amens and responses. After the Prayers ninety-seven Indians were confirmed. The sight must have gladdened the hearts of all present.

After the Holy Communion, at which fifty received the Holy Communion, the Bishop spoke to them simply and affectionately upon the Christian life; we think it well to give his address in full:

"My Children, I have come among you to inquire concerning your welfare and your progress in the knowledge and service of God and of our Lord and Saviour Jesus Christ.

"My Children, I hope you constantly bear in mind, that to save

¹ *The Christian Journal*, November, 1829, vol. xiii., No. 7, p. 339 note.

your souls should be your great business and your supreme concern. What will it profit you if you gain everything in this world and lose your souls? For then when death separates you from the world, you will be miserable forever.

“My Children, obtain the favour of God, and love and serve him, and then you will save your souls and be happy with God forever.

“My Children, in order to obtain the favour of God, you must repent; you must be sorry for all your sins; you must resolve to sin no more, and you must do all that God has commanded you to do.

“My Children, But even then you cannot expect the favour of God, unless you trust your whole heart to his mercy, through your Lord and Saviour Jesus Christ. Him God sent to be your Saviour, to bear in your stead the punishment due to your sins, that God might be just, and yet pardon those who had rebelled against him; you must believe that for the merits of Christ, for what he has done for you, God will pardon and accept you, and bestow on you his favour.

“My Children, you ought to love God. He has not only made you; he not only preserves you; but he so loved you as to give his only begotten Son to die for you, that you might live forever. There cannot be a greater love than this, which God has shown to you. You therefore ought to love him, who so loved you; you ought to love him with all your mind and all your soul, and all your strength.

“My Children, you ought also to love your blessed Saviour, for it was he who died for you; it is he who now intercedes for you, prays to God the Father, not to punish you as you deserve, but to pardon, and bless, and save you. If you would love your earthly friend who would save you from temporal evil, from temporal death, how ought you to love Christ your heavenly friend, who saves you from everlasting evil, from eternal death, and procures for you everlasting life and glory.

“My Children, if you love your God and Saviour, you will always seek to do what they command, what is pleasing to them. You cannot love them, if you do those things which displease and offend them.

“My Children, all sin is displeasing to your God and Saviour, because sin is doing what they have forbidden, and what will render you miserable here and hereafter, and forever. And every thing which is pious and good is pleasing to your God and Saviour, because it is this which they have commanded, and which will make you happy here and hereafter. You must always seek to avoid that which is evil, and to do that which is good. You must avoid idleness and drunkenness, and cheating, swearing and neglect of God and his worship and service; and you must be industrious and sober, honest and

pious, praying to God every day; and especially on Sunday, his holy day, you must worship him in his holy temple. But,

“My Children, you cannot do all this of yourselves. You certainly must know and feel, that you are weak and guilty, and depraved creatures, that often you are not disposed to do good, and that when you are some evil thought or desire or passion prevents you from doing what is good, and leads you to do that which is evil.

“My Children, your God and Saviour hath sent his Holy Spirit to enable you to avoid sin, and to do that which is good. It is his Holy Spirit that makes you see and love that which is true and good, which subdues all our evil passions, which enables you to think good thoughts, and to do good actions.

“My Children, how necessary then is it that you should have God’s Holy Spirit. God gives his Spirit to all men to enable them to repent and believe, and serve him. But especially he gives his Spirit to his Holy Church, to all who are baptized, and thus admitted into the society of true believers. He gives his Spirit also in the ordinance of confirmation, to all those who sincerely take upon them the promises of baptism, and on whom his ministering servant, the Bishop, lays hands after the example of the Apostles. He gives his Holy Spirit to all those who, in the Holy Communion eat the bread and drink the cup in remembrance of the death and passion of the Lord Jesus Christ. God gives his Spirit also when we pray to him for it especially in this his holy temple.

“My Children, let me then beseech you not to forsake the assembling of yourselves together to worship in this holy place. Here you will have the words of eternal life. Here you will have the true ministry, and sacraments, and ordinances of Christ. Here Jesus will meet with, and pardon and bless you; here God will listen to your prayers, and will give to you his Holy Spirit; here by the sanctifying influence of that Spirit, you will be made fit for the kingdom of heaven.

“My Children, never then leave the Church where you have all these blessings, (all that is necessary to make you holy and happy here and forever). Do not listen to those who would tempt you to leave it. When a man is in a safe and good path, why should he seek any other? You are now, while you continue in the Church to which you belong in a path which will lead you to heaven. It will be foolish, it will be wrong in you to choose any other. Worship God as you have been accustomed to worship him; hear the instructions of him who is set over you, and you will be sure of being led in the right way to heaven.

"My Children, these are my parting words. When I come again, I hope I shall hear that you have not neglected them. They are given to you in much love, with an earnest desire that they may do you good. My prayer for you is, that you may be prosperous and happy in this life, and forever happy in the life which is to come. May God grant this for the sake of our Lord and Saviour Jesus Christ."¹

At the request of some of the chiefs, Bishop Hobart, with the clergy who accompanied him, attended a council of two hundred chiefs, held at their ancient council-ground in Butternut Grove. The Indians seated themselves in a circle upon the ground, one hundred chiefs and warriors forming this outer circle, while an inner circle of chiefs of the highest rank surrounded the Bishop and clergy, for whom chairs had been placed in the centre. The subject of the conference was the proper course to be taken as to the difficulties in a remote part of the tribe. Upon this they asked the Bishop's advice, which he gave "in a most friendly and affectionate manner."

"The whole scene," says a local writer, "was highly picturesque, and would have afforded an admirable subject for the pencil of the artist. The chiefs and warriors, ranged after their ancient custom in concentric circles around their spiritual 'Father' listening with respectful and profound attention to his Christian counsel; the numerous little groups of Indian women and children, scattered all around, and as near the outer circle as they could conveniently approach, and where they might hear the different speakers, the beautiful grove waving its rich foliage above their heads, the luxuriant fields of grain around, the fruit of their own labour and industry, formed altogether a picture on which the eye of a Christian or a painter might repose with delight. It brought to our minds the celebrated interview and treaty of William Penn with the Indians of Pennsylvania.

"At the conclusion of the council the head chief presented the Bishop with a string of *Wampum* in the name of the whole tribe, as a token of respect and a solemn pledge of their unshaken fidelity."²

¹ *The Christian Journal*, September, 1829, vol. xiii., No. 9., pp. 271, 272.

² *Ibid.*, p. 271.

The Bishop also describes the council :

“ The scene was to me novel and highly interesting. An ancient butternut grove from time immemorial their council ground, was the place where their chiefs and warriors assembled, and arranged themselves in circles, within which the clergy and myself were seated. Groups of young men and women and children were scattered around the assemblage regarding with evident attention and interest what was said and done. The address to me of one of the chiefs, to which I replied, the speech of another to the natives; and the final address of the orator of the nation to me, to which there was a reply from me, were marked by great good sense, and by simple and commanding eloquence. It is the strong dictate of Christian sympathy and duty to cherish this mission among the Oneidas, who are so favourably disposed to our Church, and who are advancing in the arts and comforts of civilized life.”¹

On Thursday, August 2d, the Bishop laid the cornerstone of St. Andrew's Church, Harlem, when an address was given by the Rector, the Rev. George L. Hinton. The church was to be erected in the centre of a plot of ground on 127th Street, containing about nineteen lots.

The General Convention met in Philadelphia, on Wednesday, August 12th.

A question that had been bitterly discussed for three years, flexibility in the use of the Prayer Book, was finally settled.

Nearly every diocese had passed resolutions opposing any change in the services by shortening or otherwise.

On Saturday, August 15th, Bishop Hobart offered a resolution in the House of Bishops, which was seconded by Bishop Brownell, that under existing circumstances it was not expedient to adopt the proposed resolutions relative to the Liturgy and Office of Confirmation, and they are therefore hereby dismissed from the consideration of the Convention.²

¹ *The Christian Journal*, November, 1829, vol. xiii., No. 11, p. 340.

² *Journal General Convention*, 1829.

In this the Lower House concurred.

August 23d, Bishop Hobart consecrated St. Paul's Church, Albany, and then proceeded westward, consecrating the church at Avon, and confirming large classes in almost every town. On Sunday, September 13th, he ordained Mr. Solomon Davis deacon in St. John's Church, Manlius. On the 14th he visited Oneida Castle again and ordained the Rev. Solomon Davis and the Rev. Joseph B. Young, priests.

Once more the church of the Oneidas was filled, again the sweet Indian hymns were sung, and again the Bishop spoke affectionately to his Indian children, explaining the new relation in which Mr. Davis stood to them, now that he was a priest in the Church of God.

"After the ordination a highly interesting ceremony took place which I had never before had the pleasure of witnessing. Six of the chiefs advanced up the aisle to the Bishop, who remained within the chancel; standing in single file each behind the other, each chief laid his right hand upon the shoulder of the one before him, and continued in this position while the one in front read in their name the following address:

"To the Right Reverend Father in God, John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New-York.

"Right Reverend Father, In behalf of our nation, we tender our grateful thanks for your kind attention and watchful care over us since we have had the happiness to be subject to your spiritual control.

"Right Reverend Father, The hearts of your children have been made to rejoice on account of your recent visits. The words which have fallen from your lips will be carefully remembered. We have laid them up carefully in our hearts. We will not suffer them to slip. We are sensible that the path you have directed us to walk in is a good one. It is the old path. It has been sprinkled with the blood of martyrs. In it the true light shineth. We seek no other. We will not walk in forbidden paths.

"Right Reverend Father, The Gospel tree which was first planted and which has been continually nourished by your hand, has not been

unfruitful. Its branches have expanded far and wide. Ignorance and vice cannot find any repose under its shade. The upright in heart only can enjoy its protection. To them its fruit is pleasant to the taste. Many of your children have leaned against this tree, as their only support in the trying hour of death; it has never been known to fail them; we have seen them depart with a pleasant countenance, and with hymns of praise upon their tongues.

“Right Reverend Father, Your children would avail themselves of their present opportunity to express their gratitude to the Reverend Clergy who have frequently visited and broken to them the bread of life. We feel particularly grateful for the services of the Rev. Mr. Nash, who came among us as soon as the day began to dawn. Also for the services of the Rev. Mr. Hollister, whose ears have always been open to the calls of his red brethren. We still hold in remembrance the kind attentions we received from the Rev. Mr. Anthon, who is now seated close by your side in the City of New-York. His eye was upon us while the wind was wafting our father across the big waters. We are also much indebted to the Rev. Mr. Williams, who now resides at Green-Bay. His valuable services are too well known to our father to need any commendation from us.

“Right Reverend Father, We have a few more words to say. This day is a day of gladness to our nation. Ample provision is now made for the spiritual wants of your children. The young man whom you have commissioned has been long among us. We have tried him. He is found faithful. We have held a talk with him, and he has expressed an entire willingness to remain with us for life. Should this arrangement meet the approbation of our Right Reverend Father, it is our desire, that he should give his assent to the same. This is all your children have to say.

“CORNELIUS BEARD

“PETER JOHN

“COBUS HILL

“MARTIN DENNY

“JOHN CORNELIUS

“MOSES SCHUYLER

“Dated ONEIDA, Sept. 14, 1829.”

“The above address, which we think must be read with the deepest interest by every one, was written by the young native who read it. His name is Peter Augustine. He has received a good English education, and promises to be very useful among his own people.

“After the above address, the chiefs continuing in the same position as before, the foremost chief laid his hand upon the shoulder of Mr. Davis, who took the Bishop by the right hand, thus forming what they call ‘a chain of friendship’ expressive of their union with each other, and with the Bishop, who addressed them in substance as follows :

“‘My Children, I thank you in my own name, and in the name of my Reverend Brethren, for your grateful recollection of our services among you. We pray God that we may be enabled to promote your spiritual interest. You will be always near our hearts.

“‘My Children, I rejoice especially to hear you say that you will lay up carefully in your hearts the words of truth which have been delivered to you. I rejoice to hear you say that you will keep to the old path in which you are now walking. It has been indeed sprinkled with the blood of martyrs, who now rest with God, and who will hereafter unite with the host of the redeemed, in celebrating the praises of him who loved them and strengthened them to glorify him, even unto death.

“‘My Children, Deep indeed are the roots, and wide-spread the branches of the gospel tree which has been planted among you. It will support you in the most trying hour; its shade will afford you rest; its fruit will be for the strengthening of your souls unto everlasting life.

“‘My Children, I rejoice to hear you express your confidence in the young man whom I have this day vested with a full commission to minister among you in holy things. Unless God’s providence order otherwise, he is ready, as you desire, to be your pastor for life, and as such I shall consider him. May he be faithful, and may you be obedient.

“‘My Children, The chain of Christian fellowship connects us. May it increase in strength and lustre, until fixed at the throne of God, it unites us before him, never to be separated, and shines forth with the brightness of divine glory. God bless you. Farewell.’”¹

On the First of October, 1829, the Bishop met the clergy and laity in the Diocesan Convention. At the opening session he delivered his fifth charge upon “The duty of the Clergy with respect to inculcating the Doctrine of the Trinity.” In it he emphasizes the importance of holding it firmly and fully, as

¹*The Christian Journal*, November, 1829, vol. xiii., No. 11, pp. 328, 329.

“The principal source of every objection to the doctrine of the Trinity is this reprehensible desire to be ‘wise above what is written,’ and to bring to the level of human understanding that infinite and divine Mind whom by searching none can find out.”

The Bishop proceeds to show that although it is a doctrine which cannot be demonstrated by human reason or discovered by philosophic speculation, it is not contrary to human reason, and comments on the various opinions that have at various times been held on the Holy Trinity.

“It is not fair, therefore, to confound these opinions with the mystery of the Trinity, and to assert that if we advocate the latter even though we cannot comprehend it, we cannot consistently oppose the former. The distinction is obvious and admitted between things *contradicting* our reason and things *transcending* it. Not only the divine essence, but the essences of all created things, the *causes* of their properties, of their peculiar constitution and mode of existence, transcend the powers of the human mind; and therefore in these particulars they are not legitimate subjects of human reasoning. In all these respects we must receive concerning them, the evidence of revelation, of reason and of our senses. But the *moral* perfections and character of the Divine Being, the *properties* of matter and of mind, are within the scope of the human intellect, and in regard to them, whatever, *thoroughly understood*, contradicts fully, absolutely, and necessarily the principles and conclusions of that intellect can not be true, in the nature of things, can not come from the pure and divine source of truth.

“We do not then call on men to receive a doctrine contradictory to reason, though confessedly transcending it, when we demand their belief on the authority of that revelation which God has made of his eternal essence, that the Father, the Son and the Holy Ghost are each of them God, and yet there is but one God.”

After describing the office of each Person of the Blessed Trinity, he thus concludes :

“And on no other theory can we account for the ascription in every part of the sacred volume, of the names, the attributes, and the operations of Deity to the Son, and to the Holy Ghost, and of the rendering to them of homage and worship. To present to you the

evidence of this truth has not been my design. The Church universal in her dispersed branches, the *great body* of Christians, divided as they are on other topics unite in 'acknowledging the glory of the Eternal Trinity.' The members of our Church make this acknowledgment in the language of that ancient creed, which, but little more than three centuries after Christ, a body of Bishops from every part of the Christian world, assembled for the purpose of establishing on this point what had been received as the sense of Scripture, set forth as the hallowed symbol of Christian verity. Is it reasonable to suppose, that, almost within the precincts of the apostolic age, the great body of the Christian Clergy should not have been able to ascertain what had been the uniform faith of the Church received from the Apostles concerning the doctrine of the Trinity? And if they determined as a fact that from the apostolic age the professors of the Christian name had not only believed in one God the Father, but in the Son as 'the only begotten of the Father before all worlds, God of God, Light of Light, very God of very God; and in the Holy Ghost 'the Lord and Giver of life, proceeding from the Father and the Son,' shall we be safe if we discard their testimony, stamped almost by apostolic authority, and listen to the doubts and to the scoffs which an arrogant reason may cast on this fundamental doctrine of Christian faith?

"Let us with affectionate and faithful diligence admonish those committed to our charge, to consider what precious hopes would they then renounce, and what inestimable consolations forego. The sacred book where they are to look for the record of the mode of their salvation, unequivocally teaches that we are *redeemed* by the Son of God, and that by the Spirit of God we are *sanctified*. Are the Son, by whom we are redeemed, and the Spirit by whom we are sanctified frail and fallible beings like ourselves? The redemption of sinners from the bondage of sin, their sanctification in all the powers and affections of their fallen nature, must be an omnipotent, and divine work.

"Let us then proclaim to a guilty and condemned world the *Son* as mighty to *redeem*—for his are the power and perfection of the Godhead. Let us hold forth to a corrupt and sinful world the *Holy Ghost* as all powerful to *sanctify*; for his are the truth and the grace of the Godhead. And therefore, now and evermore to the Son, and to the Spirit, with the Father, who gave the Son to redeem, and with the Son sent the Spirit to sanctify us, three persons in one living and eternal God, be ascribed honour, and dominion, and majesty, and praise, and glory."¹

¹ *The Christian Journal*, December, 1829, vol. xiii., No. 12, pp. 355, 358.

We consider it fitting to give these extracts from the consideration and presentation of a great subject. They represent the mature thought of the Bishop.

In his capacity as a trustee of Columbia College the Bishop served on important committees and often shaped the course of legislation.

The agitation for a new institution of higher learning in the city, which resulted in the establishment of the New York University, had caused the trustees of Columbia College to consider the advisability of broadening its scope. Bishop Hobart, Mr. Thomas L. Ogden, Colonel Nicholas Fish, and Mr. Clement C. Moore were upon a committee which reported in January, 1830, a statute proposing to establish a scientific and literary course in addition to the actual curriculum of studies. In that course was to be included all the studies pursued in the college except Latin and Greek; provision was then made for special students in any one or more subjects. Public lectures were also to be given by the Professors upon special subjects, for which they were permitted to charge such fees as they thought fit.

Dr. Turner was made Professor of the Hebrew Language and Literature; Don Mariano Valesquez de la Cadeña, LL.B., Professor of the Spanish Language and Literature; the Rev. Manton Eastburn, Rector of the Church of the Ascension, Lecturer in Poetry, and William Elliot, M.D., Lecturer on Elementary Chemistry.

The view we reproduce is taken from the *New York Magazine* of 1789.

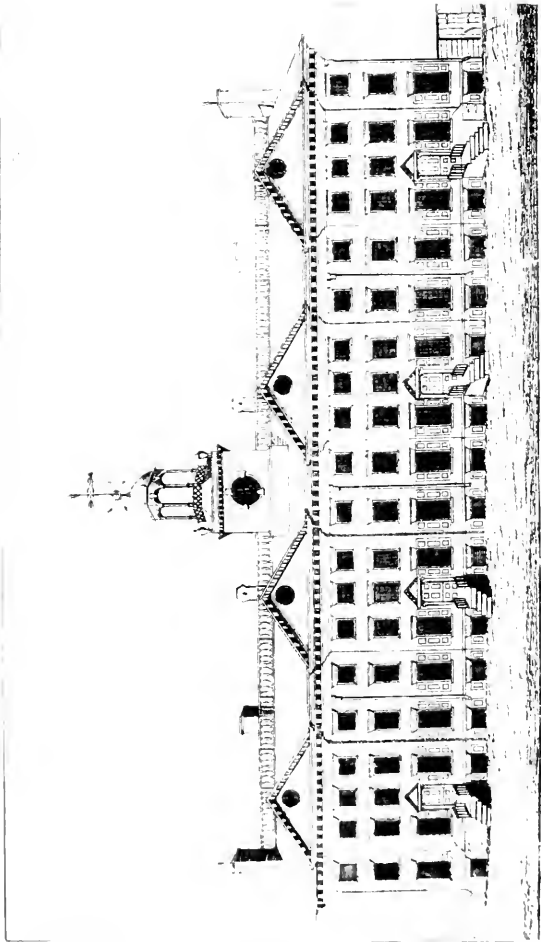
The passage of this statute by such a conservative body as the Trustees of Columbia College showed that Bishop Hobart and others were ready to meet the needs of the newer generation and to find in the wonderland of science, then beginning to be explored, legitimate objects of study and investigation.

On Monday, June 7, 1830, the Bishop consecrated St. Andrew's Church, Harlem. Morning Prayer was read by the Rev. Augustus Fitch, of St. Ann's Church, Fort Washington, assisted by the Rector, the Rev. George L. Hinton. The Instrument of donation was presented by Mr. John Smalley and the sentence of Consecration was read by the Rev. Robert W. Harris. The sermon was by the Bishop from St. Luke xix., 46.

On the 30th of June the Bishop set forth a form for the laying of a corner-stone which was used for many years in the Diocese and elsewhere.¹

In July the Bishop made a brief visitation to several towns on the Hudson River, including Hudson, and spent a few days in the Catskill region, where he visited Greenville, Durham, Rensselaerville and Windham. He held an ordination at Christ Church, Poughkeepsie, on July 25th, when Mr. Thomas Crosswell Reed was made deacon. On Sunday, August 1st, he held a special ordination in Trinity Church, when Mr. John Murray Forbes and Mr. Henry J. Morton were made deacons. On the 13th of August he consecrated Zion Church, Little Neck, Long Island, and on Tuesday, August 24th, he consecrated St. Luke's Church, Mechanicsville, Saratoga County, and ordained the Rev. Orange Clark, priest. He proceeded westward, and at Rochester, August 29th, the Twelfth Sunday after Trinity, he instituted the Rev. Henry J. Whitehouse as Rector of St. Luke's Church, Rochester. His subject was: "The reciprocal Duties of Minister and People." The text was from 1 Thessalonians v., 12, 13. And the sermon dwelt upon the fond and intimate relations which a clergyman ought to bear to his people. What they are to do in unison as regards the worship and

¹ It is printed in *The Christian Journal* for August, 1830, vol. xiv., No. 8, pp. 225, 226.



Columbia College, 1789

ordinances of the Church, the preaching of the Word, and the duties of a parish were separately treated with the skill and lucidity characteristic of the Bishop. In his address to the minister and people he said words which in view of the fact that they were his last public utterance, are almost prophetic in their summary of his life's work :

“ At that altar he has this day made a devotion the most awful and entire that man can make, or that God can receive. He has devoted himself soul, body and spirit, with all his powers and faculties, to the service of his divine Lord in the salvation of the souls of men, and in advancing that Church purchased by his blood, awful indeed, and most responsible devotion. Who is sufficient for it—Who can fully discharge its momentous duties, Who can fully acquire the heavenly spirit and tempers to which it pledges! To that Master, who has promised that his grace will be sufficient for us, and that his strength will be made perfect in our weakness, let our supplications continually ascend for guidance, aid, and support, in the discharge of the arduous duties of watchmen over the souls of men, of messengers from the Most High, of stewards of the Lord's family. To my reverend brother, who has many claims on my esteem, whom I have long known and valued as a friend, I can only say Go on, faithful, diligent, and devoted to your Master's service. His favours are above all earthly estimation. His rewards transcend all temporal glories. May his grace be your guide, your defence, your abundant consolation. And may the reward that awaits those who turn many to righteousness terminate—long may it be before it does terminate—the course of your ministry in the Lord.

“ People of the congregation, you this day receive a minister over you—you too have made vows—you have promised to render him who is over you in the Lord your confidence, affection and support. These engagements have not been lightly made. They are not to be lightly regarded. Your vows, and the vows of your pastor have now been offered in the presence of that Divine Head of the Church who is finally to sit in judgment on him and on you. Ever bear in mind that he acts by no human power; but that his ministrations are sanctioned and enforced by the commission and power of the Most High. He is the ambassador of Christ; acting in his name. Receive then, with humility and thankfulness, the messages of truth which he proclaims. They will make you wise unto salvation. Accept in penitence and

faith, the offers of mercy which he is commissioned to make—you will have peace with God through the Lord Jesus Christ. He who is over you is the steward of the mysteries of God. Attend humbly and reverently on the ordinances which he dispenses; they will nourish and strengthen you unto everlasting life. Encourage and strengthen him by your kind attentions and your prayers. 'Know him who has the rule over you, and admonishes you in the Lord, and esteem him very highly in love for his work's sake; and be at peace among yourselves.'

"There is a day of account, for both minister and people. The minister and people must stand at that tribunal at which the world is to be judged. Your minister must then render an account of his ministrations among you—and you of the improvement which you have made of them. On the unfaithful minister and the disobedient people the tremendous sentence will be pronounced,—'Cast ye the unprofitable servant into outer darkness.' But if on that day it shall appear that while your pastor faithfully dispensed the means of grace, you improved them to the sanctification of your souls, and abounded in the work of the Lord, pastor and people will triumph in the plaudit—'Well done, good and faithful servants, enter ye into the joy of your Lord.'"¹

The closing words of this sermon on the Blessed Trinity befit the end of this volume. The record of the services which, as a good and faithful servant, John Henry Hobart rendered to the Parish, the Diocese, and the Church at large, is complete. It remains, only, to give some extracts from the correspondence after his return from Europe, and an account of his last illness and death. For these, the reader is referred to the next volume of this work, in which will be found a record of the history of the parish during the administration, and down to the date of the death, of my immediate predecessor, William Berrian.

¹ *The Reciprocal Duties of Minister and People.* New-York: T. and J. Swords, 1830.

APPENDIX.



APPENDIX.

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| Popham, William..... | 1819-1821 (6) |
| (One to Dr. Feltus). | |
| Potter, Alonzo..... | 1822-1829 (2) |
| Potter, Horatio..... | 1827-1829 (4) |
| Powell, William..... | 1819-1830 (6) |
| Powers, H. P..... | 1816-1821 (12) |
| Pratt, Josiah..... | 1823-1824 (4) |
| Prentice, Joseph..... | 1807-1827 (38) |
| Prescott, C. W. E..... | 1825-1826 (7) |
| Prince, Benjamin & Co..... | 1817-1822 (34) |
| Prince, Edward..... | 1824 (3) |
| Prince, William..... | 1817-1826 (2) |
| Pringle, John..... | 1821-1825 (2) |
| Proal, Alexis P..... | 1819-1829 (20) |
| (March 9, 1829, is from the Rev. Dr. Lacey, upon which Dr. Proal has written a brief note). | |
| Pryce, William..... | 1802-1809 (6) |
| Putnam, Daniel..... | 1810-1822 (2) |
| (Letter of Nov. 26, 1822, is to the Hon. George Brinley, of Bos- ton. It was enclosed in one to Bp. Hobart, from Mr. Brinley, Boston, March 3, 1823). | |
| Pyne, Smith..... | 1826 (2) |

ONE LETTER ONLY

| | |
|----------------------|------|
| Paddock, S. B..... | 1828 |
| Page, S..... | 1817 |
| Paige, J. S..... | 1817 |
| Paine, M..... | 1825 |
| Palmer, William..... | 1818 |

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|---------------------------------|------|
| Pardee, Isaac..... | 1829 |
| Parker, Anne..... | 1813 |
| Parker, William..... | 1823 |
| Parsons, Ambrose..... | 1819 |
| Pascalis, Doctor..... | 1825 |
| Pattison, Granville Sharpe..... | 1826 |
| Payne, C. J..... | 1823 |
| Pearsall, Mr..... | 1820 |

(Not from Mr. Pearsall, but an invitation to his funeral).

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|---|------|
| Peck, Richard..... | 1825 |
| Peers, Ann H..... | 1822 |
| Peet, Edward W..... | 1828 |
| Penfield, Henry F..... | 1820 |
| Pell, Ferris..... | 1817 |
| Percival, Mr. and Mrs..... | 1823 |
| Perey, William..... | 1805 |
| Perry, C. B..... | 1829 |
| Perry, J..... | 1817 |
| Advice of the Master of Christ Church Academy to "Masters W. H. and D. Hobart." | |
| Peters, H. R..... | 1830 |
| (To the Rev. Hiram Adams). | |
| Philips, Fred..... | 1822 |
| Phillott, Lt.-Col..... | 1823 |
| Philpot, Richard..... | 1816 |
| (Signature "Richard Filpot," In body of letter calls himself "Richard Pott"). | |
| Piatt, Henry..... | 1822 |
| Pickett, A. & J. W..... | 1820 |
| Pilmore, Joseph..... | 1812 |
| Pinkney, Thomas C..... | 1820 |
| Pindar, Ann..... | 1820 |
| Pitkin, William..... | 1829 |
| Plumb, Elijah G..... | 1818 |
| Porter, B..... | 1829 |
| Post, W..... | 1803 |
| Post, Wright..... | 1818 |
| (See Herman LeRoy). | |
| Potter & Co..... | 1820 |
| Potter, N..... | 1810 |
| Potter, William F..... | 1826 |
| Preston, R..... | 1822 |
| Prindle, Chauncey..... | 1806 |
| Purcell, John..... | 1828 |
| Purcell, William..... | 1823 |
| Purdy, Joshua..... | 1813 |
| Putnam & Hunt..... | 1830 |

Q

| | |
|-----------------------------|------|
| Quackenbos, Nicholas T..... | 1823 |
| Quitman, Frederick H..... | 1810 |

R

| | |
|------------------------|---------------|
| Ray, William..... | 1817-1825 (3) |
| Raymond, Samuel G..... | 1821-1822 (3) |

| | |
|------------------------|------------------------------------|
| Rayner, M. | 1815-1810 (3) |
| Reed, John. | 1805-1825 (16) |
| Rees, James. | 1825-1829 (6) |
| Renwick, James. | 1829 (2) |
| Ricketts, James. | 1803-1805 (4) |
| Ridout, Samuel. | 1807-1818 (2) |
| Rivington, C. | 1823-1825 (3) |
| Roberts, John A. | 1830 (3) |
| Robertson, James. | 1794-1829 (52) |
| Rogers, Joshua M. | 1816-1828 (11) |
| Roome, Jacob I. | 1829 (2) |
| Romeyn, John B. | No date. Between 1819 and 1823 (2) |
| Rose, Hugh J. | 1823 (8) |
| Roux, Charles. | 1827-1828 (2) |
| Rudd, J. C. | 1804-1830 (136) |

ONE LETTER ONLY

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| Rabbeson, William A. | 1822 |
| Radcliff, Jacob, Judge. | 1826 |
| Radcliffe, R. B. | 1824 |
| Rafferty, Felix. | 1818 |
| Raymond, Ann. | 1813 |
| Raymond, Samuel, Jr. | 1822 |
| Read, George, Jr. | 1822 |
| Read, J. Bond, and W. B. Bullock. | 1822 |
| Reade, Charles. | 1821 |
| Redshaw, T. | 1824 |
| Reed, Joseph. | 1796 |
| Rhind, Charles. | 1823 |
| Rich, Jonathan. | 1816 |
| Richardson, John. | 1825 (With the Bishop's Reply). |
| Richmond, Wm. | 1830 |
| Ricketts, John. | 1807 |
| Rickman, Thomas. | 1825 |
| Ridgelev, J. W. | 1827 (With the Bishop's Answers). |
| Ripamonti, And. | 1824 (To Floyd Smith). |
| Ritter, F. W. | 1828 |
| Rivington, J. | 1827 |
| Rivingtons, Messrs. | 1823 |
| Robins, W. W. | 1823 |
| Robinson, Att'y-General. | 1823 |
| Robinson, B. | 1830 |
| Robinson, John. | 1820 |
| Robinson, M. | 1818 |
| Roche, John. | 1816 |
| Roche, M. B. | 1822 |
| Rogers, Ammi. | 1817 (With Papers connected with his case). |
| Rogers, B. W. | 1803 |
| Rogers, D. | 1818 |
| Rogers, E. F. | 1820 |
| Rogers, I. S. | 1828 (?) |
| Romayne, Sarah M. | 1824 |

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|------------------------|------|
| Root, Erastus. | 1826 |
| Ross, Hariett. | 1830 |
| Rossiter, Rodney. | 1819 |
| Roughsedge, R. H. | 1823 |
| Ruggles, Denison. | 1822 |
| Ruland, Ebenezer. | 1820 |
| Rush, Benjamin. | 1796 |
| Rush, Richard. | 1823 |
| Russel, M. | 1823 |
| Russell, David. | 1828 |
| Rutledge, Edward. | 1820 |

S

| | |
|------------------------------------|--|
| Salmon, Richard. | 1818-1830 (17) |
| Saltstonall, Roswell. | 1817-1830 (2) |
| Sanderson, J. and E. | 1822-1823 (2) |
| Sandon, Lord. | 1825 (2) |
| Sayres, Gilbert H. | 1810-1820 (18) |
| Sayrs, John J. | 1792-1796 (2) |
| Schroeder, J. F. | 1824-1825 (3) |
| Scott, Joseph Warren. | 1794-1795 (9) |
| Seabury, Charles. | 1802-1828 (14) (One to Dr. Handy, one to Dr. Lyell, one to Dr. Onderdonk). |
| Seabury, Samuel. | 1827 (2) |
| Searle, Addison. | 1828-1829 (5) |
| Searle, Roger. | 1813-1826 (6) |
| Sellon, B. T. | 1823 (11) |
| Shaw, Henry Moore. | 1820-1821 (7) |
| Shelton, Philo. | 1816-1823 (7) |
| Shelton, William. | 1823-1826 (2) |
| Sherwood, R. | 1817-1829 (9) |
| Sherwood, S. | 1821-1822 (2) |
| Skinner, Abraham, Jr. | 1793-1794 (3) |
| Skinner, J. | 1820-1823 (2) |
| Skinner, W. | 1820-1827 (3) |
| Smith, Azariah. | 1821-1825 (2) |
| Smith, Charles. | 1816-1830 (11) (With enclosure in letter, 1830, of Dimissory Letter from Bishop White). |
| Smith, Daniel. | 1811-1822 (2) |
| Smith, Floyd. | 1817-1829 (13) |
| Smith, Hugh. | 1816-1827 (6) |
| Smith, J. W. | 1829 (3) (One printed charge). |
| Smith, Lucius. | 1813-1820 (23) |
| Smith, Robert. | 1793-1828 (15) |
| Smith, Samuel S. | 1804-1817 (3) |
| Smith, William (of Cheshire). | 1802-1805 (2) |
| Snowden, Charles. | 1817-1818 (4) |
| Sommers, Charles G. | 1820 (2) |
| Spencer, John C. | 1816-1830 (8) |
| Spry, J. H. E. | 1823-1824 (4) |
| Stanford, John. | 1808-1827 (2) |
| Stanford, Thomas Naylor. | 1820-1830 (69) |

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| Stebbins, Cyrus..... | 1805-1827 (28) |
| Steele, Oliver..... | 1805-1808 (4) |
| Stewart, Charles..... | 1815 (2) |
| Stewart, Walter..... | 1790 (2) |
| Stone, John S..... | 1825-1827 (4) |
| Stoutenburgh, J. A..... | 1821 (2) |
| (The second letter is a formal certificate of Wardens; Abram Morrell and J. A. Stoutenburgh, to the Bishop of the resignation of Mr. Proal). | |
| Strachan, John..... | 1818-1830 (7) |
| Stranahan, Farrand..... | 1818-1823 (2) |
| Stuyvesant, Peter (grave digger)..... | 1821-1823 (2) |
| Sullivan, G..... | 1820 (3) |
| Swift, J. G..... | 1814-1825 (5) |
| Swords, James..... | 1804-1820 (14) |
| Swords, Thomas..... | 1823-1830 (4) |
| Swords, T. and J..... | 1804-1820 (8) |
| Sykes, Thomas..... | 1813-1823 (2) |
| (Sykes in letters). | |
| St. Vincent, Lord..... | 1823-1825 (6) |
| Simons, James Dewar..... | 1808-1810 (3) |
| Sinclair, Sir John..... | 1823 (2) |

ONE LETTER ONLY

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|--|------|
| St. David's, Bishop of..... | 1823 |
| Sacred Music Society..... | 1830 |
| Sadleir, Clement..... | 1820 |
| Salter, Thomas..... | 1820 |
| Sandford, David C..... | 1826 |
| (With letter of the Rev. John S. Stone). | |
| Sands, Joshua..... | 1807 |
| Sanford, Charles W..... | 1826 |
| Schieffelin, Richard L..... | 1828 |
| Schielin, Bros..... | 1825 |
| Schmidt, P..... | 1817 |
| Schultz, C..... | 1825 |
| Schweitzer, L..... | 1809 |
| Scott, Thomas..... | 1821 |
| Scott, W..... | 1825 |
| Selkrig, James..... | 1820 |
| Sergeant, John..... | 1810 |
| Seymour, Andrew..... | 1820 |
| Seymour, Z., and J. C. Spencer..... | 1818 |
| Shaftesbury, Lord..... | 1824 |
| Shaler, Charles..... | 1812 |
| Shaw, Gabriel..... | 1823 |
| Shaw, John Moore..... | 1821 |
| Shaw, William, and John J. Watson..... | 1810 |
| Shelton & Kensett..... | 1818 |
| Shepherd, William..... | |
| Sherwood, J. and W. D. Ford..... | 1816 |
| Sigourney, Charles..... | 1810 |

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|-----------------------------|------|
| Simmons, George A..... | 1810 |
| Sitgreaves, Samuel, Jr..... | 1821 |
| Skinner, Abraham..... | 1795 |
| Skinner, A. G..... | 1795 |
| Slack, R. W..... | 1818 |
| Smedes, A. K..... | 1820 |
| Smedes, Aldert..... | 1820 |
| Smith, Christopher..... | 1803 |
| Smith, Henry H..... | 1820 |
| Smith, Isaac..... | 1818 |
| Smith, John F..... | 1820 |
| Smith, John R. C..... | 1808 |
| Smith, Munson..... | 1821 |
| Smith, O. H..... | 1828 |
| Smith, Richard..... | 1822 |
| Smith, Robert..... | 1819 |
| Smith, W..... | 1800 |
| Smith, Walter Y..... | 1798 |
| Smith, William..... | 1798 |
| Smyth, John W..... | 1820 |
| Smythies, Wm. C..... | 1820 |
| Southley, Robert..... | 1824 |
| Southwick, S..... | 1820 |
| Spooner, A..... | 1827 |
| Stanford, A. B..... | 1820 |
| Starr, N..... | 1822 |

(To Gerrit Eoff).

| | |
|----------------------------------|------|
| Startin, Sarah..... | 1810 |
| Steam Navigation Co..... | 1820 |
| Steele, Ashbel..... | 1820 |
| Steele, T..... | 1807 |
| Steele, I. Dayton..... | 1821 |
| Steele, Oliver, & Co..... | 1807 |
| Stevens, Moses..... | 1820 |
| Stewart, D..... | 1790 |
| Stewart, John..... | 1821 |
| Stewart, Wm..... | 1790 |
| Stiles, E..... | 1828 |
| Stone, A..... | |
| Stuyvesant, P..... | 1800 |
| Stuyvesant, P. G..... | 1812 |
| Survilliers, La Comtesse de..... | 1825 |
| Suter, T..... | 1820 |
| Swift, Wm..... | 1820 |

T

| | |
|--|----------------|
| Thom, John V. E..... | 1826-1828 (4) |
| Thompson, James..... | 1825-1820 (4) |
| Tillinghast, D..... | 1828 (3) |
| Todd, Charles J..... | 1828 (2) |
| Treadway, A. C..... | 1824-1820 (8) |
| Troup, Robert..... | 1825-1827 (14) |
| Turner, Julia F..... | 1828 (5) |
| (One enclosing programmes of a concert by her). | |
| Turner, Samuel..... | 1826-1828 (2) |
| (One enclosing two sheets of criticism of "A Reviewer"). | |
| Tyng, Dudley A..... | 1826-1827 (2) |

ONE LETTER ONLY

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|----------------------------|------|
| Tappan, J. M..... | 1830 |
| Taylor, John..... | 1825 |
| Teller, H. R..... | 1827 |
| Terrot, C. H..... | 1824 |
| Thayer, S..... | 1827 |
| Thompson, John..... | 1798 |
| Thompson, Wm..... | 1826 |
| Thorburn, G., & Son..... | |
| Throop, Gov., and Mrs..... | 1820 |
| Tiffany, F. T..... | 1828 |
| Todd, Ambrose S..... | 1820 |
| Tooker, Martin..... | 1820 |
| Trowbridge, J. C..... | 1828 |
| Tschudy, John Jacob..... | 1816 |
| Tyng, Stephen H..... | 1821 |

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|---------------------|----------------|
| Upfold, George..... | 1818-1830 (12) |
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ONE LETTER ONLY

| | |
|----------------------|------|
| Urquhart, John..... | 1813 |
| Urquhart, Susan..... | 1814 |

V

| | |
|---------------------------|------|
| Van Horne, Frederick..... | 1811 |
| Verren, Antoine..... | 1827 |

W

| | |
|--|----------------|
| Walker, William F..... | 1820-1830 (2) |
| Warren, John C., M.D..... | 1826 (2) |
| Warren, Stephen..... | 1827-1820 (7) |
| Warren, Thomas..... | 1827-1828 (6) |
| Weber, William M..... | 1825-1820 (5) |
| Weller, George..... | 1827-1830 (3) |
| Wenham, John..... | 1825-1830 (3) |
| West, John..... | 1826-1828 (4) |
| Wheaton, N. S..... | 1820 (5) |
| (Also enclosed Request of Rec- tor, Wardens, and Vestrymen to consecrate Christ Church, Hart- ford, Conn.). | |
| Wheeler, U. M..... | 1820-1830 (2) |
| Whipple, Phineas L..... | 1825-1830 (6) |
| White, Thomas W..... | 1826-1827 (2) |
| Whitehouse, Henry J..... | 1828-1830 (2) |
| Whittingham, W. R..... | 1828-1820 (10) |
| Wickham, Thomas..... | 1827-1820 (4) |
| Williams, E..... | 1823-1820 (2) |
| Williams, N. W..... | 1826-1820 (3) |
| Williston, Ralph..... | 1828-1820 (3) |
| Wilson, Bird..... | 1827-1820 (2) |
| (July 30, 1829, is to the Rev. Dr. Onderdonk). | |

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| Wisner, H. F..... | 1827-1820 (3) |
| Wyatt, W. E..... | 1827-1828 (3) |

ONE LETTER ONLY

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|---|------|
| W., T. G..... | 1827 |
| Wallace, Mrs..... | 1825 |
| Wallace, J..... | 1828 |
| Webb, J. Watson..... | 1820 |
| Weeks, E..... | 1827 |
| Weld, Theodore D..... | 1828 |
| Wheat, John Thos..... | 1825 |
| White, G. B..... | 1830 |
| White, R. K..... | 1830 |
| Wilberforce, William..... | 1823 |
| Wilcox, Charlotte..... | 1825 |
| Wiley, John..... | 1830 |
| Williams, E..... | 1826 |
| Williams, Peter..... | 1826 |
| Williams, Rush..... | 1826 |
| Williamson, David..... | |
| Williamson, Francis H..... | |
| Winant, D..... | 1826 |
| (Letter anonymous, but sent in name of D. W.). | |
| Woodward, John W..... | 1830 |
| Woodworth, Samuel..... | 1830 |
| Woolsey, G. D..... | 1826 |
| Wright, Thomas..... | 1827 |

Y

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|---------------------------|---------------|
| Young, L. Huntington..... | 1828 (2) |
| Youngs, Joseph B..... | 1825-1830 (6) |

ONE LETTER ONLY

| | |
|---------------------|------|
| Young, John..... | 1827 |
| Young, William..... | 1830 |

MISCELLANEOUS

| | |
|--|--|
| J. L. W | |
| Bishop Hobart's Letter of Introduc- tion to Bishop Luscombe for Rev. Mr. Creighton and his brother, Captain Creighton. Letter evi- dently drafted by Bishop Hobart. Oct. 23, 1820 | |
| Copy Letter by Bishop Hobart to Vestry of Protestant Episcopal Church, at Richmond, Va. About 1814 | |
| D Babcock's Letter to Dr. Lyell | |
| A Clark's Letter to Dr. Lyell | |
| S. Davis's Letter to Rev. Henry Anthon | |
| Letter of Wardens and Vestry of St. John's Church, Ithaca, to Dr. Lyell | |

- R. Salmon *de* Missionary Fund
 G. H. Norton's Letter to Dr. Lyell
 Missionary Reports, 1825
 L. Smith's Letter to Dr. Lyell
 Professor McVickar's Parcel of College Papers, by John Henry Hobart
 H. Nicholas, On Coventry (England)
 Obadiah Crane's Account
 Prospectus, Literary Institution, New York City, John Grisco, 1803
 Form of Service for the New York Free School
 Estimate of Plate for the Altar, by Mr. Halsted. August, 1806
 Report of Committee of Trinity Church on the Claims to a Renewal of Lease
 Memorial, etc., from the Corporation of Christ Church
 Papers *de* an Enquiry about anonymous Letter concerning Miss Maitland, of Hanover
 Dinner Invitations, Bishop of Quebec to Bishop Hobart, August, 1823
 Memorial from Vestry of Zion Church, Onondaga, *de* Missionary Fund, 1824
 Petition from St. Paul's Church, Salina, Onondaga County, to Dr. Lyell, 1824
 Letter from the Rev. A. S. Hollister to Dr. Lyell, 1824
 Letter from the Rev. R. Hubbard to Dr. Lyell, 1824
 Letter from the Rev. William J. Bulkeley to Dr. Lyell, 1824
 Letter from the Rev. Samuel Fuller to Dr. Lyell, 1824
 Letter from the Rev. Moses Burt to Dr. Lyell, 1824
 Letter from N. Williams to John McVickar, 1823
 Petition from St. Luke's Church, Colesville, Broome County, to Dr. Lyell, 1824
 Letter from Mr. L. Davis to Dr. McVickar, 1828
 Extract from *North American Magazine*, March, 1835, *de* Bishop Hobart's Trinity Monument
 Two Invitations to Meetings of Charity School Committee, 1804
 Anonymous Letters to Bishop Hobart *Re* Church Matters, about 1829
 Parochial Reports in different Churches, 1815
 Letter from Azariah Smith *de* Rev. Mr. Bulkeley, to Dr. Lyell, 1824
 Letters from Bishop Hobart to his Mother, 1795-1800
 Letter from Bishop Hobart to Charles Fenton Mercer, March, 1798
 Applications to Missionary Society for Aid
 Depositions *de* Various Cases
Journal of the Proceedings of the Annual Convention of the Protestant Episcopal Church, in the State of New York, held in St. Peter's Church, Albany, on Tuesday, October 4, and Wednesday, October 5, 1803. New York: Printed by T. & J. Swords, 1803
 Drafts of Various Papers by Bishop Hobart, including Essay in *Albany Centinel*, 1805; Letters in *New York American* and other Periodicals; Confirmation Notices and Letters
 Statistics of Diocese of Aberdeen, June and July, 1820. MS.
Proportionate Increase of England, Wales, and Scotland, by James Cleland, Glasgow. June, 1823. Printed
Statistical Account of Scotland, by Sir John Sinclair, 1823. Printed
Statistical Tables of Scotland, by Sir John Sinclair. December, 1823. Printed
The Impropriety of Indulging Grief for the Loss of Near Relatives or Particular Friends. By Sir John Sinclair. December 18, 1823
 Lithographed
Catalogue of Fruit Trees, Spring, 1821
 Draft of Resolution concerning Chapel Service, Columbia College
 Resolution concerning Ammi Rogers, Standing Committee, Diocese of New York, 1803
 Fees and Perquisites, Sextons of Trinity Church, 1825

II.

REPORT OF COMMITTEE OF BOARD OF HEALTH ON
PREVENTION OF SMALL-POX.

SMALL-POX.

“ At a meeting of the Board of Health,

“ Dec. 25, 1815.

“ The Committee of the Board of Health to whom was referred the consideration of the proper means to be adopted for the prevention of the Small-pox in the City of New York.

“ Report,

“ That the many instances of mortality from the spreading of this disease, can be ascribed to no other cause than the neglect of the inhabitants for some years past, to use the precaution of being inoculated with Kine-Pock infection. A great number of persons have consequently become liable to the Small-Pox, and a wide field has been opened for its propagation. This neglect has obviously arisen from the removal of the fears and apprehensions of natural Small-Pox, by the introduction and successful practice of Vaccine inoculation, which appeared at one time almost to have extinguished the variolous disease. But the public has been too soon lulled into a fatal security, and it is a serious fact that there exists great apathy and inattention to the duty of Vaccination from, which it is to be hoped the citizens will be roused by the admonitions contained in our weekly bills of mortality.

“ The only proper means of precaution undoubtedly is an immediate and universal resort to the practice of Kine-Pock inoculation. The Committee entertain the most perfect and undiminished confidence in the efficacy of this invaluable discovery, not only to prevent, but ultimately to exterminate the infection of Small-Pox. If there have been any supposed or alledged cases of its failure in preventing the Small Pox, they are perhaps not more numerous than the reported cases of failure from inoculations with the matter of Small-Pox itself ; and the Committee are persuaded from the most attentive observation and inquiry, that all such cases are owing, for the most part, to the use of spurious matter, and they ought therefore to be ascribed rather to inattention, or want of skill in the inoculator, than to any possible inefficacy in the power of the preventative remedy.

“ The Vaccine inoculation, independent of its superiority in other respects, has moreover this great advantage over inoculation with the matter of Small-Pox, that the disease produced by the former is not communicable from one person to another, except by inoculation

whereas every case of inoculated Small-Pox, may by spreading and propagating the disease, ultimately infect many persons, and thus occasion much mortality. It ought not therefore to be countenanced or tolerated, especially in populous cities, while we are possessed of a better and safer remedy.

“With a view then to enable all classes of citizens to avail themselves immediately of this preventative, and thus to arrest the mortality which now daily happens. The Committee recommend that a competent number of skilful Physicians be employed whose duty it shall be to visit all such families as may be thought necessary and proper for the purpose of offering to them the benefits of Vaccine inoculation, and that a Standing Committee of this Board be appointed, who shall have full powers, with the approbation of the Corporation of this city, to accomplish the object in view.

“These means, together with the humane measure already adopted, of opening the Marine Hospital for the reception of indigent persons labouring under the Small-Pox, the Committee are led to believe will contribute essentially to put a stop to the further progress of the complaint. They cannot however close this report without observing that the success of all means that may be proposed will depend altogether on the extent to which they are used, and that nothing effectual can be done, without the cheerful and zealous cooperation of every class of the inhabitants. All those persons therefore who have not hitherto caused themselves or their families to be vaccinated, should be earnestly invited to embrace this favourable opportunity and to avail themselves without a moments delay, of one of the mildest of all remedies which heaven has sent in mercy to mankind, for the purpose of exterminating one of the most loathsome of all diseases.

“All which is respectfully submitted. “B. DE WITT, Chairman.

“THE WHOLE BEING READ AND APPROVED:

“Resolved, That the said report be published, and that the following be a Committee to carry the same into effect, viz.

“Aldermen, COLES

MAPES

LAWRENCE

M'CARTEE, and

DR. DE WITT, Health Officer.

“By Orders of the Board of Health.

“JACOB RADCLIFF, President.

“J. MORTON, Secretary.

"The Committee have the pleasure to inform their fellow citizens that a satisfactory arrangement has been made with the Trustees of the New York Dispensary, which establishment embraces all the objects of a Kine-Pock institution, for the purpose of extending the benefits of Vaccine inoculation according to the views contained in the preceding report. That institution has divided the city into six districts, for each of which they employ a skilful Physician, whose duty it will now be to inoculate, and regularly to attend all such persons as may apply, free of expense. Physicians are also employed at the Dispensary, corner of Chamber street and Broadway, which will be open from nine o'clock in the morning, till six in the afternoon, (Sunday excepted) to receive applications from all such as may wish to be inoculated at their own houses, and to vaccinate all those who may call there, and who will also be attended by the District Physicians, to observe the progress and to ensure the success of the inoculation. In addition to this, the Committee have employed a number of persons to assist in discovering and reporting to the institution all those persons and families in every part of the city, who may be liable to Small-Pox, with a view that they may be invited to be vaccinated.

"The Committee have no doubt that the great object contemplated by the Board of Health will be thus accomplished in the most effectual manner, and in the shortest possible period.

"JOHN B. COLES, Chairman.

"PHYSICIANS EMPLOYED BY THE DISPENSARY.

"Dr. FAVETTE COOPER.

"Dr. GUY. C. BAYLEY.

"Dr. J. M. S. M'KNIGHT.

"Dr. JAMES COCKCROFT.

"Dr. JOHN C. CHEESMAN.

"Dr. JACOB DYCKMAN.

"Dr. AYDELOTTE, at the Dispensary."

III.

LETTER FROM "AN EPISCOPALIAN."

"A FEW HINTS ON THE SUBJECT OF A THEOLOGICAL SEMINARY FOR THE PROTESTANT EPISCOPAL CHURCH.

"It is expected that the subject of a Theological Seminary will occupy a portion of the deliberations of the General Convention of

the Protestant Episcopal Church, now sitting in the city of New-York.

“ It is presumed that there can be but one opinion as to the necessity of providing funds to aid youth of piety and talents, who are destitute of pecuniary means, in their preparation for Holy Orders. On this subject there has not been a total indifference. A Society, endowed by the Corporation of Trinity Church, has been in operation in the city of New-York for twelve or fifteen years past, which, among other objects connected with religion and learning, has devoted a portion of its funds to the important end of educating young men for the ministry. From four to six young men are constantly the subjects of the bounty of this Institution; to which under God, the Church, not only in the state of New-York, but elsewhere, is indebted for some of its most useful and respectable Clergymen. It must be admitted, however, that far superior means are necessary to provide for the increasing demand for Clergymen, not only to maintain or to revive Congregations of long standing, but to institute and cherish new ones in the rapidly extending settlements of our country. Numerous applications for aid, from pious young men, have been unavoidably rejected by the Society in New-York. There is not the least doubt, but that with adequate funds, the number of those educated for the ministry, might be so increased as to meet the present and future exigencies of the Church.

“ Similar institutions, also, have been for some time in operation in some other States.

“ The necessity, also, of Theological Seminaries, in order to furnish Candidates for Orders, with those means of theological, literary, and pious attainments, which institutions of this nature can alone supply to the greatest advantage, seems to be generally admitted.

“ The *expediency*, of one general institution for this purpose, under the authority and direction of the General Convention of the Church, has been doubted by some who are in the highest degree impressed with the indispensable necessity of making much more extensive provision for theological education than at present exists. They have apprehended that an institution of this nature, professing to regulate Candidates for Orders, as to their religious faith and principles, with a view to unity of opinion, if not at the outset as to its location, its government, and other appendages, the cause of jealousy and discord, would, in the course of time, become so; and that the General Convention of the Church, from which it is of so much importance to exclude all subjects of serious dissention, would be thrown into per-

petual conflicts with respect to the management and control of this most powerful instrument of forming the character and principles of the Clergy.

"They have also not been without their doubts whether a single institution, under the authority of the General Convention, and indirectly at least precluding others, would not interfere with the rights of the respective Dioceses.

"Not insensible, however, to the advantages of a General Institution, they have thought, that the object might be attained in a mode liable to fewer objections. They have supposed that if the Church in any particular Diocese, where her strength was greatest, her means most abundant, and where there was a concurrence of other favourable circumstances, would originate a Theological Institution on liberal principles, and calculated for general utility, it would receive the patronage of the members of the Church in other States; at least, until circumstances rendered it expedient for them to establish Institutions of their own. The Bishops, as a body, and the General Convention, having no other control over these Institutions, but that of determining, generally, the qualifications for Orders, they would not be the cause of jealousy or discord in that body; while provision would, in some degree, be made for unity of faith among the Candidates for Orders, by the general course of study prescribed by the Bishops.

"On the subject of a Theological Institution, two pamphlets have recently appeared in the city of New-York. The author of one of them, forcibly advocates a measure which, to the writer of these remarks, has always appeared of fundamental importance in reference to the reputation as well as the prosperity of the Church, the establishment of a College under the control of Episcopalians. The Presbyterians possess several Institutions of this nature, in which religious instruction and worship are conducted on their principles. Not one solitary College of this description is to be found among the Episcopalians. Can an Episcopalian reflect on the apathy to literature which this discovers, and not be ashamed? Can he view the consequences of this state of things, in reference to the religious principles and habits of the rising generation, and not feel deep regret that his Church is destitute of the advantages which in this respect, the Presbyterian enjoys?

"Advocating a Theological Seminary under the control of the General Convention, the author of this pamphlet considers New-York as the proper situation for it.

"Several Episcopalians in that State have long thought that the Church there so respectable for numbers and wealth, should establish

a Theological Institution. With this view a benevolent individual has recently vested in certain persons land consisting of above sixty city lots, in trust for the purpose of a Theological Seminary. These lots from their immediate vicinity to the city are now of great value; and in the course of 20 or 30 years their value will be greatly increased.

"A Theological Seminary contiguous to the city of New-York would not only enjoy the advantages of this endowment, but would probably call forth more liberal donations than could be raised for an institution in any other situation.

"It would be in a part of the country where from particularly favourable circumstances the Church is flourishing, and, what is of the greatest and of decisive importance it would be contiguous to Connecticut and New-England which have hitherto furnished and will continue to furnish by far the greatest proportion of young men for the ministry, and of laymen for the new congregations of our Church. More it is believed than two thirds of the Clergy in the State of New-York are natives of New-England. Almost all the Missionaries are of this description. The greater number of the young men educated by the Society in New-York are from that quarter. And but for New-England and Connecticut Churchmen our Church would not have existed in many places where she now flourishes. New-England Churchmen are extending themselves through Ohio, Indiana, and the Western States; and the most useful Missionaries and Clergy among them would be their own countrymen, connected with them by acquaintance, by kindred, by similarity of manners, and endowed with the same unconquerable and persevering enterprise and zeal. An institution that is to educate young men for the Ministry should be as near as possible to the fountain of supply.

"Further—It is in the Northern States that education is principally conducted. There, are almost all our literary institutions; to which gentlemen of the south send their sons. The General Assembly of the Presbyterian Church, though not extending northward of New-York, have placed their theological institute at Princeton, which is at one extremity of their boundaries.

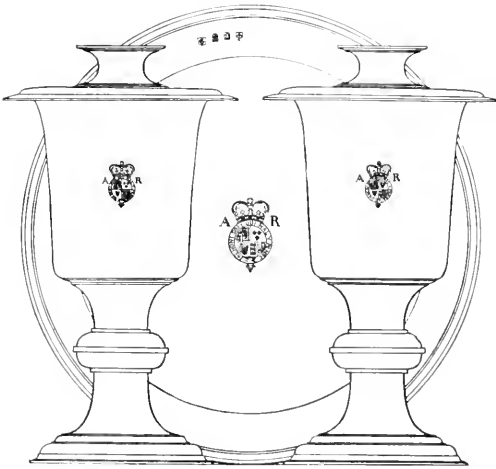
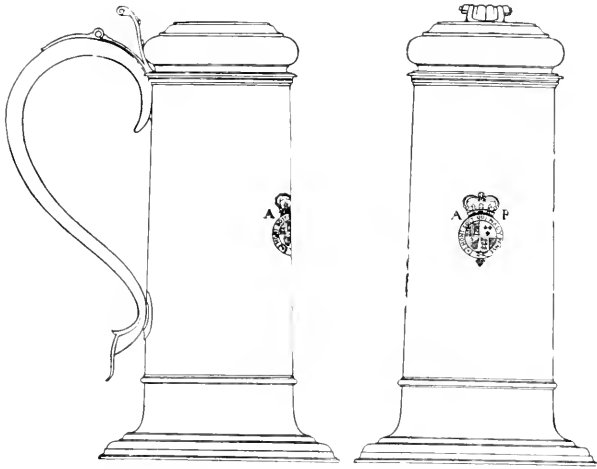
"These remarks hastily thrown together are offered under the deepest conviction of their importance and under the influence of an affection that will yield to none for the interests of our Zion.

"NEW-YORK, May 21, 1817.

"AN EPISCOPALIAN."¹

"An Episcopalian" was the *nom de plume* of Bishop Hobart.

¹ P. 157, *Christian Journal*, vol. i.



THE QUEEN ANNE SET

IV.

PAMPHLETS IN THE HOBART-CHASE CONTROVERSY.

Letter on the Subject of his Going to England for the Relief of the Protestant Episcopal Church in the State of Ohio. By the Rt. Rev. PHILANDER CHASE, D. D. 8 vo, pp. 40. New York. 1823.

Note relative to the Agency of the Protestant Episcopal Church in the United States of America, in certain Applications in Behalf of local Institutions of that Church to the Bishops, Clergy and Laity of the Church of England. 4to, pp. 6. (BISHOP HOBART.) London. Nov. 13, 1823.

Letter to a Friend on the Application of Bishop Chase of Ohio in the United States of America. Nov. 19, 1823.

A Letter to the Wardens and Vestry of Christ Church, Cincinnati, in Reply to their "Declaration and Protest against the Proceedings of Bishop Hobart and the Trustees of The General Theological Seminary of the Episcopal Church in Relation to the Mission of Bishop Chase to England. By a Presbyter of the Diocese of New York (HENRY U. ONDERDONK). 8 vo, pp. 73. New York: Printed by T. & J. Swords. 1824.

Letter from the Wardens and Vestry of Christ Church, Cincinnati, to the Rev. Henry U. Onderdonk, on the Conduct of Bishop Hobart toward Bishop Chase. 8vo, pp. 17. Cincinnati: Looker & Reynolds, Printers. 1824.

An Answer to the Letter Addressed to the Wardens and Vestry of Christ Church, Cincinnati. By the Rev. HENRY U. ONDERDONK, Rector of St. Ann's Church, Brooklyn. 8vo, pp. 16. New York: Printed by T. and J. Swords. 1824.

The reader is also referred to the valuable Life of Philander Chase by his granddaughter, Laura Chase Smith, and also to an article by the Rev. Joseph Hooper, M.A., in the *Church Eclectic* for February, 1904.

V.

AN INVENTORY OF THE CHURCH PLATE BELONGING TO THE PARISH OF TRINITY CHURCH IN THE CITY OF NEW YORK, ON JANUARY 1, A.D. 1905.¹

NOTE: Where the maker's name is not given, it is because it could not be ascertained; and where there is no date the piece is placed in its approximate order.

IN CARE OF TRINITY CHURCH.

SILVER.

1684. BAPTISMAL BASON, Dia., 13 in., Depth, 2½ in., W., 24 oz.

London, 1684. Engraved with the Royal arms between the initials WM. R.

1709. TWO FLAGONS, H., 12½ in., W., 96 oz. 15 dwt.

TWO CHALICES, H., 10½ in., W., 45 oz. 15 dwt.

¹ The reader is referred to the *Inventory* printed, for private circulation, by the Corporation. It gives a complete list of the Altar Ornaments belonging to the Parish as well as the Church Plate, in addition to Historical Notes of general interest.

SILVER.

TWO COVER PATENS, Dia., 6 $\frac{1}{2}$ in., W., 18 oz. 10 dwt.

ALMS BASON, Dia., 13 in., W., 31 oz.

London, 1709; Maker, Francis Garthorne. All the pieces engraved with the Royal arms between the initials A. R.

[This Queen Anne set is shown opposite page 502.]

1747. ALMS BASON, Dia., 12 $\frac{3}{4}$ in., W., 32 oz. 10 dwt.

One mark: G. R., four times repeated (probably George Ridout, of London, entered as freeman of the City of New York, Feb. 18th, 1745).

Engraved in the centre:

For The
Sacred Service
of
GOD OUR SAVIOUR:
According To
The Usage And Rites of the Church of England
The
Reverend Henry Barclay Rector
of Holy Trinity Church in New York
PRESENTER,
In the Of the
G. R.
NAME DONOR
FEST. ANNUNC. B. VIRG. MDCCXLVII.

Engraved around the rim:

AN offering of a free heart will I give thee and praise thy name O LORD: because it's so comfortable.

Amen. Alleluia! Amen. LIV. Psalm vi. Verse.

On the underside is engraved the coat of arms of Robert Elliston, "Gent, Comptrolr of His Majestie's Customs of New York in America," and a vestryman of this Church:

Also the inscription:

HAEC
AMULA SEU LANX
HUIC ECCLESIAE
CONFERTUR.



The Elliston Arms, Boston.

(Reverse)



For The
 Sacred Service
 of
 GOD OUR SAVIOUR:
 According To
 The Usage And Rites of the Church of England.

The
 Reverend Henry Barclay Rector
 of Holy Trinity Church in New York

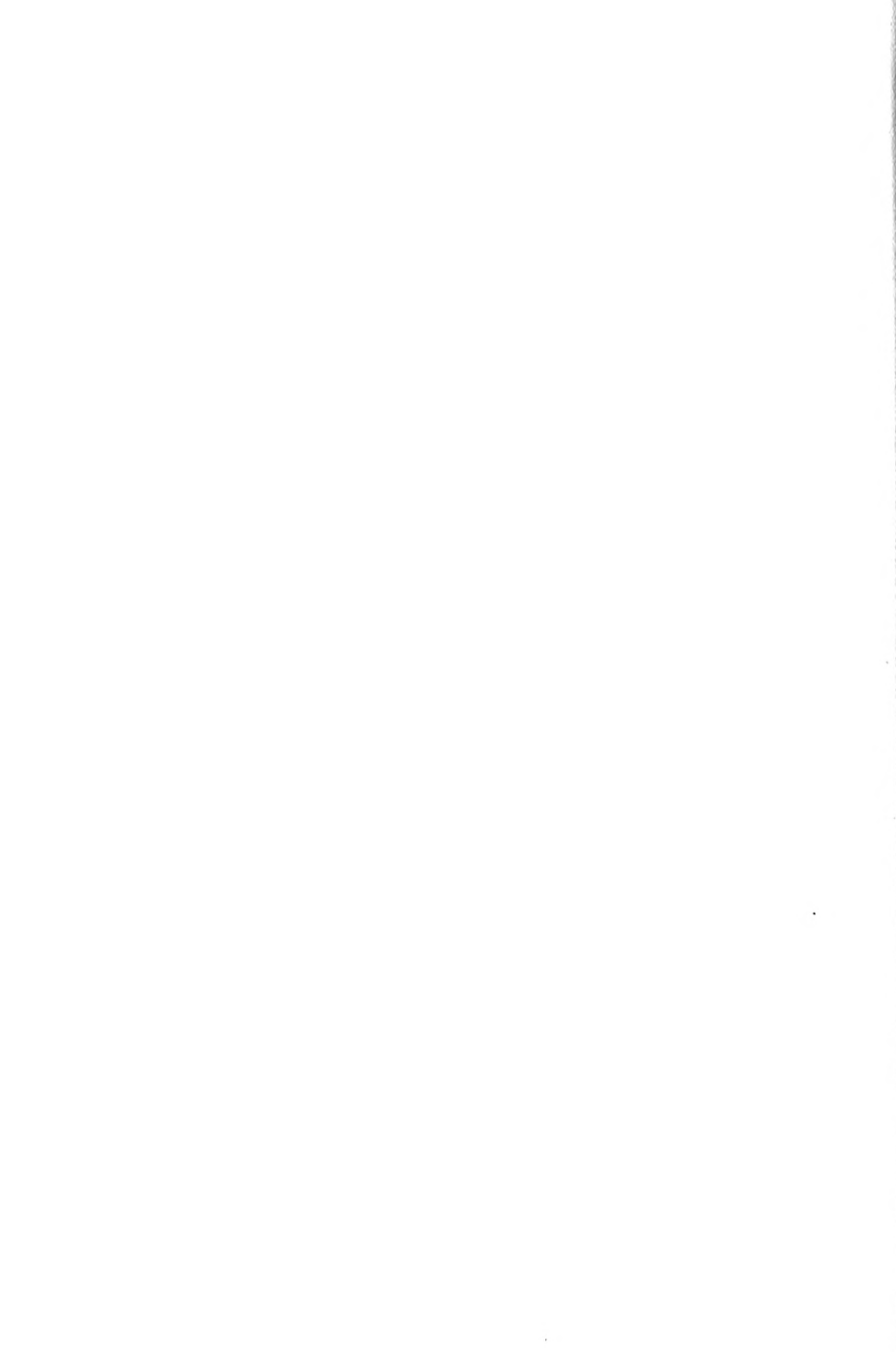
PRESENTER.

In the



NAME DONOR
 FEST. ANNI. A. C. B. VIRG. MDCCXLVII

The William & Mary Bureau
 (Plates)



SILVER.

[The illustrations inserted are of this Alms Bason.]

1760. ALMS BASON, Dia., 13 in., W., 31 oz. 15 dwt.
London, 1760; Maker, Mordecai Fox. Engraved with
the Royal arms between the initials G. R.
1766. ALMS BASON, Dia., 13 in., W., 41 oz.
London, 1766; Maker, Thomas Heming. Engraved with
the Royal arms between the initials G. R.
1766. CREDENCE PATEN (with foot), Dia., $9\frac{3}{8}$ in., Depth, $2\frac{3}{8}$ in.,
W., 16 oz. 15 dwt.
One mark: B. R., twice repeated. (This mark is found
on a paten at St. Peter's Church, Perth Amboy, N. J.).
- TABLE-SPOON, Length, $9\frac{1}{4}$ in., W., 2 oz. 10 dwt. pierced.
One mark: B. R., twice repeated. Engraved:
Trinity Church.
1824. ALMS BASON, Dia., 13 in., W., 28 oz. 15 dwt.
One mark: G. EOFF. (New York silversmith.)
Inscription: Trinity Church, 1824.
1866. ALMS BASON, Dia., 13 in., W., 30 oz. No marks.
Inscription: Trinity Church, 1866.
1879. TWO CRUETS, H., 9 in. Glass with silver mounts. No marks.
The sacred monogram XP., is applied on mid-band.
Engraved underneath, on one:
To the Glory of God. For use in the Chancel of
Trinity Church, N. Y.
- On the other:
Presented by the Choir, Easter Day, 1879.
1883. TWO CHALICES, H., $9\frac{1}{4}$ in., W., 38 oz. (Hex. foot, stem,
etc.)
- TWO PATENS, Dia., $6\frac{3}{8}$ in., W., 16 oz. 15 dwt. (Sweep
form.)
Engraved; the chalices under the foot, the patens around
the underside:
+ TO THE GLORY OF GOD AND IN BELOVED MEMORY OF
THOMAS EGLESTON + DIED + JULY 12 1861, AND OF
SARAH JESSUP EGLESTON HIS WIFE + DIED + SEPT. 20,
1881. GIVEN BY THEIR SON GEORGE W. EGLESTON,
WHITSUNTIDE, 1883.
Makers, Whiting Mf'g Co. (Nos. 1191 and 1203), New
York.

SILVER.

1884. FLAGON, H., 14 in., W., 35 oz. (Hex. foot.)

Engraved on upper side of foot:

+ IN MEMORIAM

Underneath:

+ TO THE GLORY OF GOD +
AND IN TOKEN OF + AFFECTION
FOR THOMAS EGGLESTON JR VESTRYMAN
THIS FLAGON IS PRESENTED
BY HIS BROTHER GEORGE W. EGGLESTON
TO TRINITY CHURCH, NEW YORK, LENT, 1884.

Makers, Whiting Mfg Co. (No. 1328), New York.

1889. RECEPTACLE, 6 in. x 3 in. x 2 $\frac{3}{4}$ in., gilt. W., 18 oz. 10 dwt.

In shape of a ledger tomb; hinged cover, with applied cross and scroll-work.

Engraved under cover:

To the Glory of God
and in memory of
Mary Buchanan Egleston.
presented to
Trinity Church, New York
by Augusta McVickar Egleston
August 15th 1889.

London, 1889; Maker, W. Keith (Keith & Co.), No. 6642.

1890. VERGER'S MACE, L., 3 ft. Ebony with silver mounts. W. of staff head, 10 oz. 10 dwt.

The staff head a figure of an angel holding an emblem of the Trinity, gilt. Engraved on the orb:

IN GRATIAS
Norman Ogden Whitehouse
Advent, 1890.

London, 1889. Maker's mark indistinct.

1895. CHALICE, H., 9 in., W., 30 oz. Richly jewelled. Hex. foot, etc.

PATEN, Dia., 7 in., W., 7 oz. Cross on rim. Both gilt.

London, 1895; Makers, Keith & Co. Both engraved underneath:

To the Greater Glory of GOD and in loving memory of
Augusta McVickar Egleston, wife of Thomas Egleston

Entered into life January + 9th, 1895

Trinity Church, New York.

SILVER.

1898. CIBORIUM, H., $6\frac{1}{2}$ in., W., 11 oz.
 Inscription around bowl:
 + GUSTATE. ET. VIDETE. HIC. EST. MANUS. DEI. QUI. DE.
 COELO. DESCENDIT. ET. DAT. VITAM. MUNDO
 Inscription around foot:
 + The Communion of Saints. IN Memoriam Harriet
 Wadsworth Barnard. October 14, 1898. Grant unto
 her Eternal rest and let light perpetual shine upon
 her.
 Makers, Gorham Mf'g Co., New York, No. 1911

IN CARE OF ST. PAUL'S CHAPEL.

1694. PATEN with foot, Dia., $8\frac{1}{4}$ in., W., 14 oz. 15 dwt.
 Engraved with the Royal arms between the initials W. M.
 R.
 London, 1694; Maker, Francis Garthorne.
 A flagon and chalice, with the same engraving, of the
 same date, and by the same maker, are at St. John's
 Chapel.
1760. PATEN, Dia., 6 in. (with foot), W., 9 oz. 10 dwt.
 Engraved with the Royal arms between the initials G. R.
 London, 1760; Maker, Mordecai Fox.
 An alms bason, with the same engraving, of the same
 date, and by the same maker, is at Trinity Church.
1764. CHALICE, H., $9\frac{3}{8}$ in., W., 24 oz.
 Engraved with the Royal arms between the initials G. R.
 London, 1764; Maker, Thomas Heming.
 An alms bason, with the same engraving, by the same
 maker, but with the date letter for 1766, is at Trinity
 Church.
1861. TWO FLAGONS, H., $12\frac{3}{4}$ in., W., 97 oz. 10 dwt.
 TWO CHALICES, H., $10\frac{1}{2}$ in., W., 46 oz.
 TWO COVER PATENS, Dia., $5\frac{1}{2}$ in., W., 18 oz. 10 dwt.
 CREDENCE PATEN (with foot), Dia., $9\frac{1}{4}$ in., Depth, 3 in., W.,
 18 oz.
 FIVE ALMS BASONS, Dia., 12 in., W., 87 oz.
 SPOON, L., $8\frac{1}{4}$ in., pierced, W., 2 oz. 10 dwt.
 WINE FUNNEL, Dia., 4 in., W., 5 oz.

SILVER.

Made of the pattern of the Queen Anne set of 1709, by
Cooper & Fisher, 131 Amity St., New York.

All engraved:

Trinity Church, 1861.

CHALICE, H., 9 in. Hex. foot, engraved cross, W., 18 oz.
15 dwt.

Makers, J. & R. Lamb, New York.

1896. BREAD-BOX, 4½ in. x 2¾ in. x 1½ in., W., 7 oz. 12 dwt.

Applied cross on cover. Engraved:

S. Paul's Chapel,

Trinity Parish,

1896.

Makers, Gorham Mfg Co., New York, No. 5802.

PORTABLE SET: Chalice, H., 6¼ in. COIN, engraved I. H. S.
W., 6 oz. 5 dwt. Paten, Dia., 4¼ in. (sweep form),
engraved cross. Two Cruets, H., 6¾ in. Spoon,
pierced, W., 8 oz. Brass Cross, calvary base, H.,
12 in. XP. in centre.

Maker, R. Geissler, New York.

IN CARE OF ST. JOHN'S CHAPEL.

1694. FLAGON, H., 11 in., W., 43 oz.

CHALICE, H., 7¾ in., W., 13 oz.

London, 1694; Maker, Francis Garthorne. Both en-
graved with the Royal arms between the initials WM. R.
The paten at S. Paul's Chapel is of the same year, by
the same maker, and has the same engraving.

The flagon and chalice have been cut down and repaired.
The communion set given by "K. William and Q. Mary
for the use of their Majties Chapel in N. England
1694," now at Christ Church, Cambridge, Mass., is the
same in all respects, but the flagon is 12½ in. high, and
the chalice, 8½ in.

1824. FLAGON, H., 11 in., W., 45 oz.

CHALICE, H., 7¾ in., W., 13 oz. 15 dwt.

CRESCENCE PATEN, Dia., 9¾ in., Depth, 3 in., W., 19 oz.
15 dwt.

The alms bason at Trinity Church is of the same year

SILVER.

and by the same maker. The flagon and chalice match the above, and Eoff probably restored the 1694 flagon and chalice at this time. Engraved on the three pieces:

Trinity Church,
1824.

Maker, G. Eoff. (New York silversmith.)

1827. PATEN, Dia., $6\frac{1}{2}$ in. (with foot), W., 8 oz. 5 dwt.

Maker, F. M. and imitation hall-marks. Engraved in centre:

CORPORATION OF TRINITY CHURCH.
(Cross above Mitre.)
New York,
1827.

SPOON, L., $8\frac{1}{4}$ in., W., 2 oz. 5 dwt., pierced.

One mark, F. M., twice repeated. Engraved:
Trinity Church.

1861. ALMS BASON, Dia., 12 in., W., 17 oz. 15 dwt.

Engraved underneath:

Trinity Church,
1861.

Makers, Cooper & Fisher, 131 Amity St., New York.

CHALICE, H., 9 in., W., 18 oz. 15 dwt. Hex. stem, foot, and knop. Cross engraved on foot.

PATEN, Dia., 7 in. (sweep form), cross engraved under. W., 9 oz.

TWO CRUETS, H., 10 in. Glass with silver mounts. Engraved,

I. H. S. on glass. All marked: J. & R. Lamb, N. Y.

LAVABO, Dia., 5 in., H., $2\frac{3}{4}$ in., W., 6 oz. 14 dwt.

Hex. foot, with engraved cross.

Makers, J. & R. Lamb, New York.

1880. POCKET SET, in case, Chalice and Paten, W., 1 oz. 15 dwt.

(cruet missing). Both engraved, I. H. S. within rays, and underneath: Trinity Church, New York. 1880.

Birmingham hall-marks, 1874.

1900. ALMS BASON, Dia., 18 in., W., 83 oz.

Centre richly chased with the "Adoration of the Magi." Border; the four Evangelists, with text between:

THEY PRESENTED UNTO HIM GIFTS GOLD AND FRANK
INCENSE AND MYRRH

SILVER.

Engraved on the underside:

+ To the Glory of GOD and in commemoration of the twenty-fifth Anniversary of the Ministry in S. John's Chapel, Trinity Parish, New York City, of the Reverend Philip Auld Harrison Brown, M.A., Vicar. 1875-1900. Makers, Gorham Mf'g Co., New York, No. 1948.

BREAD-BOX, Hex., Dia., $5\frac{1}{2}$ in., H., $3\frac{1}{2}$ in., W., 13 oz. 10 dwt.

Cross on cover. Six compartments.

Makers, Gorham Mf'g Co., New York, No. 4462.

IN CARE OF ST. LUKE'S CHAPEL.

1827. PATEN, Dia., $6\frac{1}{2}$ in. (with foot), W., 8 oz. 15 dwt.

Similar to the paten at S. John's Chapel. Engraved:

CORPORATION OF TRINITY CHURCH.

(Cross above Mitre.)

New York,

1827.

FLAGON, H., 13 in. Glass with silver mounts; XP engraved on glass; cross on foot.

Makers, J. & R. Lamb, New York.

1891. CRUET, H., $8\frac{3}{4}$ in. Glass with silver mounts; I. H. S. engraved on glass, and under foot:

All Saints,

1891.

Maker, R. Geissler, New York.

CHALICE, H., $8\frac{3}{4}$ in., W., 16 oz. 15 dwt., part of base hex., with hex. stem. Engraved, I. H. C. on bowl, cross on foot.

Maker, R. Geissler, New York.

PATEN, Dia., 7 in. (sweep form), on three balls. W., 7 oz. 10 dwt.

Engraved cross under.

Maker, R. Geissler, New York.

GLASS CRUET, H., $8\frac{1}{2}$ in. Engraved, I. H. S.

IN CARE OF TRINITY CHAPEL.

1766. Two FLAGONS, H., $12\frac{1}{2}$ in., W., 122 oz. 15 dwt.

LONDON, 1766; Maker, Thomas Heming. Engraved with the Royal arms between the initials G. R.

SILVER.

An alms bason at Trinity Church, made the same year, and a chalice at St. Paul's Chapel, made in 1764, are by this maker, both with the Royal arms and G. R. These flacons have been "restored," and are stamped underneath: Cooper & Fisher, 131 Amity St., New York.

1855. TWO CHALICES, H., 10 in., W., 60 oz.
 TWO PATENS, Dia., 9½ in. (on stands), W., 29 oz.
 CREDENCE PATEN, Dia., 12 in., Depth, 9 in., W., 112 oz.
 10 dwt.

ALMS BASON, Dia., 20 in., W., 72 oz.

The weights include enamels:

All the pieces richly chased, engraved, enamelled and parcel gilt, fully described, and with the exception of the alms bason, illustrated in the *Transactions of the New York Ecclesiological Society* for 1855.

Makers, Cooper & Fisher, 131 Amity St., New York.
 The engraving and enamelling, by H. P. Horlor. Chasing by Segel.

- CHALICE, H., 7¼ in., part of base and stem hex., W., 12 oz.
 Engraved on bowl:

+ HOLY + HOLY + HOLY

On base:

I.H.C. ALLELUIA I.H.C. ALLELUIA I.H.C. ALLELUIA.

Maker, F. W. Cooper, New York.

- PATEN, Dia., 6½ in. (sweep form), W., 7 oz. 5 dwt.

Maker, F. W. Cooper, New York.

Engraved underneath, in centre, I. H. S. within rays; around rim:

+ He . that . eateth . Me . even . he . shall . live . by . Me.

- FIVE ALMS BASONS, Dia., 10 in., W., 57 oz. 10 dwt.

Various makers; Cooper & Fisher; Cooper; etc.

- WINE FUNNEL, Dia., 3¼ in., W., 2 oz. 12 dwt. No marks, chased around with arcade and the head of our Lord, within rays.

1881. CIBORIUM, H., 12 in., W., 40 oz. 10 dwt., richly chased with wheat and emblems.

Etched around bowl:

+ HE . THAT . EATETH . OF . THIS . BREAD . SHALL . LIVE .
 FOR . EVER.

SILVER.

Engraved on underside:

+ TO THE GLORY OF GOD
AND IN MEMORY OF
PETER HAYDEN JR +
+ JULY 19 1881
TRINITY CHAPEL
NEW YORK.

Makers, Tiffany & Co., New York.

1887. VASE, H., 6 in., W., 4 oz. 5 dwt.

Engraved on lower part:

In Memoriam,
Ursula Dumont Arnold,
July 29th 1887.

Makers, Gorham Mf'g Co., New York, No. 1645.

1888. BREAD-BOX, 5½ x 3½ x 2½ in., W., 12 oz. 10 dwt.

Applied Agnus DEI, with inscription engraved around sides:

THE . BREAD . THAT . I . WILL . GIVE . IS . MY . FLESH . WHICH
I . WILL . GIVE . FOR . THE . LIFE . OF . THE . WORLD.

Engraved on the underside:

To the Glory of God
and
in blessed memory of
Anna Battelle Innes
entered into rest
April 9, 1888.

Makers, Gorham Mf'g Co., New York, No. 374.

1890. CHALICE, H., 8½ in., W., 17 oz. 10 dwt., hex. foot and stem.

Richly chased with lilies and emblems.

Etched around bowl:

+ THE . MOST . PRECIOUS . BLOOD . OF . CHRIST.

Engraved on underside:

+ To the greater glory of GOD +
A thank offering from Annie S. Arnold,
Easter, A.D. 1890.

Makers, Tiffany & Co., New York.

PATEN, Dia., 7¼ in. (step form), W., 7 oz. 12 dwt.

The same text etched around rim, and inscription on underside; by the same makers.

SILVER.

1893. FLAGON, H., 12½ in., W., 23 oz., hex. foot.
 Engraved on mid-band:
 + MY + BLOOD + IS + DRINK + INDEED.
 Engraved on the underside:
 Presented to
 Trinity Chapel,
 All Saints, 1893.
 Makers, Gorham Mf'g Co., New York, No. 4203.
- TWO CRUETS, H., 9 in. Glass with silver mounts. On
 handle, pierced A. and V.
 Makers, Gorham Mf'g Co., New York, No. 475.
- CHALICE, H., 12½ in., W., 34 oz. Agnus DEI on foot.
 Makers, Gorham Mf'g Co., New York, No. 7130. 950-1000.
- PATEN, Dia., 7 in., W., 12 oz. Applied Agnus DEI, under-
 neath.
 Mounted on three small balls. Makers, etc., as above. No.
 7131. (The Chalice and Paten given by Hicks Arnold.)
1897. CHALICE, H., 8½ in., as chalice of 1890, W., 21 oz.
 Around bowl:
 + THE . BLOOD . OF . THE . EVERLASTING . COVENANT.
 Engraved on underside:
 Thank offering from
 Sarah L. Hayden
 Trinity Chapel
 Epiphany 1897.
 Makers, Tiffany & Co., New York.
- SPOON, L., 5 in. Gilt. W., 1 oz., twisted stem, pierced
 bowl. No marks. Engraved on back:
 Trinity Chapel.

IN CARE OF ST. CHRYSOSTOM'S CHAPEL.

1871. FLAGON, H., 14 in., W., 18 oz. 10 dwt.
 Engraved around mid-band:
 + ON . EARTH . PEACE . GOOD . WILL . TOWARD . MEN
 Around underside:
 + In memoriam Phebe G. Striker, died Feb. 28th A.D.
 1871.
 Presented by her Husband, Easter, 1871.
 Maker, F. W. Cooper, New York.

SILVER.

CHALICE, H., $8\frac{1}{2}$ in., W., 14 oz. 10 dwt.

Engraved around foot:

+ I . WILL . RECEIVE . THE . CUP . OF . SALVATION.

Around underside:

+ In memoriam, John Miller, M.D., died Jan. 13th 1863.

Aged 56 years. Presented by his Wife and Children,
Easter, 1871.

Maker, F. W. Cooper, New York.

PATEN, Dia., 7 in. (step form), W., 4 oz.

Engraved in centre, I. H. S., within rays; around
edge:

+ Praise . the . Lord . O . my . soul . Alleluia.

Maker, F. W. Cooper, New York.

SPOON, L., $6\frac{1}{2}$ in., W., 1 oz. No marks, pierced.

Floriated cross at end of handle.

1887. CIBORIUM, W., 15 oz. 15 dwt. Hex. foot, stem, and
knop.

Engraved underneath:

+ St. Clement's Church

Novr 23 A.D. 1887

from Stuyvesant Peabody

in memory of

his marriage to

May Henderson.

Makers, Gorham Mf'g Co., New York, No. 72.

1898. TWO FLAGONS, H., $8\frac{1}{2}$ in., W., 23 oz. 15 dwt. On handle,
pierced A. and V., hex. foot.

Engraved around mid-band:

On one:

I . AM . THE . VINE . YE . ARE . THE . BRANCHES.

On the other:

HE . THAT . BELIEVETH . ON . ME . SHALL . NEVER . THIRST.

On underside of both:

To the Glory of God

In Loving Memory of

John C. and Sarah A. Middleton,

Presented by their Children

Christmas, 1898.

Makers, Gorham Mf'g Co., New York, No. 8237.

SILVER.

- BAPTISMAL BOWL, Dia., $4\frac{3}{4}$ in., H., 3 in., W., 6 oz. 10 dwt.
 Cross engraved on bowl, and inscription:
 +
 To the Glory of GOD
 and
 in Loving Memory of
 Howard Melville Jaffray
 March 11, 1898.
 Makers, Gorham Mf'g Co., New York, No. 2118.
 IN CARE OF ST. AUGUSTINE'S CHAPEL.
1873. CHALICE, H., 9 in., hex. stem and part of foot. W., 15 oz.
 Engraved on foot:
 Trinity Parish, New York.
 Chapel of St. Augustine,
 Easter A.D. 1873.
 Maker, F. W. Cooper, Amity St., N. Y.
1874. PATEN, Dia., 7 in. (sweep form), cross in centre, W., 6 oz.
 12 dwt.
 Engraved:
 + Trinity Parish, New York, Chapel of St. Augustine,
 Easter, A.D. 1874.
 Maker, F. W. Cooper, New York.
- SPOON, L., $6\frac{1}{4}$ in., pierced, floriated cross at end of handle,
 W., 1 oz. No marks. Engraved along handle:
 Trinity Parish, New York, Chapel of St. Augustine,
 Easter, A.D. 1874.
1879. CHALICE, H., 9 in., W., 14 oz. 15 dwt.
 The same as that of 1873; by the same maker. Engraved
 on foot:
 Trinity Parish, New York.
 Chapel of St. Augustine
 Trinity Sunday, A.D. 1879.
- FLAGON, H., 15 in., foot partly hex., W., 31 oz. 5 dwt.
 Maker, F. W. Cooper, New York.
 Engraved around mid-band:
 GLORY . BE . TO . GOD . ON . HIGH . AND . ON . EARTH .
 PEACE . GOODWILL . TOWARD . MEN.
 Engraved on foot:
 + Trinity Parish
 New York
 Chapel of St. Augustine
 Trinity Sunday A.D. 1879.

SILVER.

- CREDENCE PATEN, Dia., $9\frac{1}{2}$ in. (sweep form), W., 11 oz.
Engraved as above, and
Advent Sunday, A.D. 1879.
Maker, F. W. Cooper, New York.
1883. BAPTISMAL BOWL, Dia., $4\frac{1}{4}$ in., Depth, $3\frac{3}{8}$ in., W., 8 oz. 10 dwt.
Engraved around foot:
Chapel of St. Augustine, Trinity Parish, New York,
Christmas, A.D. 1883.
In memory of Ruth A. Haynes, who entered Paradise
November the 6th, A.D. 1883.
Maker, R. Geissler, New York.
1897. CRUET, H., 8 in., richly chased, W., 7 oz. 10 dwt.
Engraved on mid-band:
St. Augustine's Trinity Parish,
New York,
December 17th. A.D. 1897.
Engraved underneath:
In memory of
I. H. F.
Makers, Tiffany & Co., New York, 4817 M. 8768.
- PORTABLE SET in oak box; Cross, Chalice, Paten, and Spoon
W., 9 oz.
Maker, R. Geissler, New York.
- TWO GLASS CRUETS, silver mounts. Birmingham, 1894.

PLATED.

- CHALICE, H., 7 in. No marks; engraved on bowl:
THIS . IS . MY . BLOOD.
- PATEN, Dia., 7 in. No marks; engraved cross in centre;
around rim:
+ GLORY TO GOD IN THE HIGHEST
- PATEN, Dia., 6 in. No marks; engraved cross on underside.

IN CARE OF ST. AGNES'S CHAPEL.

SILVER.

1892. FLAGON, H., $14\frac{1}{2}$ in., W., 46 oz. No. 3017.
Makers of this and following pieces: Gorham Mfg Co.,
New York.
Agnus DEI on lid, chased neck, mid-band, and hex. foot,
parcel gilt, cross on foot, garnet in handle.

SILVER.

This and following pieces engraved:

ST. AGNES' CHAPEL, TRINITY PARISH,
N. Y. 1892.

TWO CHALICES, H., $10\frac{1}{4}$ in., W., 6 oz. No. 3018.

Hex. foot and stem, the former chased with the emblems of the Evangelists, the Agnus, and a cross; calix chased.

TWO PATENS, Dia., $8\frac{1}{2}$ in., W., 19 oz. No. 3019. (Sweep form.)

Engraved on underside: in centre: AGNUS DEI, around edge:
+ O . LAMB . OF . GOD . THAT . TAKEST . AWAY . THE . SINS .
OF . THE . WORLD . HAVE . MERCY . UPON . US .

CIBORIUM, H., 13 in., W., 35 oz. No. 3020.

Similar to Chalices.

TWO CRUETS, H., $10\frac{1}{4}$ in. Nos. 3022 and 3021.

Ruby and white glass, silver mounts, garnet and crystal in handle, Agnus on cover; chased neck, mid-band, and hex. base, cross on base.

SPOON, L., 6 in., W., 1 oz. No. 3023, pierced.

Agnus at end of twisted handle.

ALMS BASON, Dia., 18 in., W., 74 oz. No. 3024.

Chased with cross, Agnus, and emblems of four Evangelists in centre; border chased between two amethysts and two topazes.

SEVEN ALMS BASONS, Dia., 12 in., W., 168 oz. No. 3025.

Chased borders, with one garnet on each.

MORNING CHAPEL.

FLAGON, H., $10\frac{1}{2}$ in. Ruby glass, silver mounts. No. 3026.

Garnet in handle, chased mid-band, Agnus on cover.

TWO CRUETS, H., $7\frac{1}{4}$ in. Nos. 3030 and 3031.

Ruby and white glass, silver mounts, garnet and crystal in handle, Agnus on cover, to match those before; plain.

CHALICE, H., $7\frac{1}{2}$ in., W., 11 oz. 15 dwt. No. 3027.

Cross on foot, chased calix, stem, and knop.

PATEN, Dia., $5\frac{1}{2}$ in., W., 3 oz. 15 dwt. No. 3028. (Sweep form.)

Engraved Agnus underneath.

CIBORIUM, H., 9 in., W., 16 oz. 15 dwt. No. 3029.

Similar to Chalice.

SILVER.

- SPOON, L., 5 in., W., 10 dwt. No. 150.
Twisted stem, cross at end and in centre.
All the above pieces parcel gilt.
1893. BAPTISMAL SHELL, Dia., 11 in., W., 17 oz. 10 dwt. Cross,
with I. H. S. engraved in centre, attached to edge.
Engraved around inside:
To the Glory of GOD, A gift from the first class con-
firmed in St. Agnes' Chapel, Tuesday, April, 18,
1893.
Maker, R. Geissler, New York.
1903. BAPTISMAL SHELL, L., 5½ in., W., 2 oz. Cross on end.
Makers, Gorham Mf'g Co., No. 155. Engraved:
To the Glory of God,
A gift from the Class Confirmed in S. Agnes' Chapel,
Easter, 1903.

IN CARE OF ST. CORNELIUS'S CHAPEL.

1870. PATEN, Dia., 6 in.; W., 3½ oz.
Engraved:
To Trinity Parish, for use in
St. Cornelius' Chapel, Governor's Island.
Communion Alms. 1870.
Marked, F. W. Cooper, Amity St., N. Y.
1882. CHALICE, H., 8 in.; W., 13¾ oz.
Engraved:
Trinity Church, New York, for use in
St. Cornelius' Chapel, Governor's Island,
Easter 1882.
- TWO CRUETS. Glass, with silver mounts. H., 8 in.
- PLATED.
1865. TWO CHALICES, H., 7½ in.
ONE LARGE PATEN, Dia., 10 in.
FLAGON, H., 13 in.
Engraved:
Trinity Church
Potsdam
to
St. Cornelius' Church
Governor's Island,
Feby 3rd. 1865.
"Fight the good fight of faith."

IN CARE OF TRINITY HOSPITAL.

SILVER.

PORTABLE SET in case.

CHALICE, H., 6 $\frac{3}{4}$ in. Engraved cross on foot.

PATEN, Dia., 5 in., sweep form, on three balls, engraved:
cross underneath.

TWO CRUETS, H., 5 in., glass with silver stoppers, engraved
cross on glass.

LAVABO, H., 4 in., Depth, 1 $\frac{1}{4}$ in., engraved cross.

BREAD-BOX, Dia., 3 in., Depth, 2 in., cross on cover.

PYX, Dia., 1 $\frac{3}{4}$ in. (watch case), engraved cross.

All, with the exception of pyx, marked R. Geissler, N. Y.

VI.

ORATORIO IN ST. PAUL'S CHAPEL ON THE OCCASION
OF GENERAL LAFAYETTE'S VISIT TO
NEW YORK, 1824.

"General La Fayette was present yesterday at the Grand Oratorio performed by the Choral Society at St. Paul's Church. On his entrance the audience rose and the Choir struck up the animated air of "See the Conquering Hero comes." The Marseilles Hymn was also performed in full chorus, and the effect was grand beyond description. The whole of the performances are said to have done great credit to the Society.

"From the Church the General proceeded in his carriage, attended by an immense crowd to the Park for the purpose of examining the Fire Engines, reviewing the different companies and witnessing a grand exhibition of their united power."¹

"General La Fayette yesterday attended the Oratorio of the Choral Society, at St. Paul's Church. Many of our most respectable citizens were present, and the performances were in such a style as to do honour to those engaged in the exhibition."²

"GRAND MUSICAL PERFORMANCE.

"General Lafayette has appointed this day at 12 o'clock for his attendance at St. Paul's Church, when an interesting and appropriate

¹ "La Fayette's Tour," as given in newspaper extracts in the scrap-book in the library of the New York Historical Society, p. 63.

² *Ibid.*, p. 64.

selection of sacred music from the best masters, will be performed by the New York Choral Society.

“JAS H. SWINDELLS.

“THOS BIRCH, Sec'y.

“Tickets may be had of Jas. H. Swindells, 65 Bowery; E. Riley, 29 Chatham-st; Joseph Cooper, 7 Maiden-lane; Thomas Birch, 235 Chapel-street, near Canal-street; of the members of the Society generally, and at the door after 10 o'clock.

“The Grand Performance of the *New-York Choral Society* will take place in St. Paul's Church This morning—to commence precisely at 12 o'clock.

“Leader of the Band, Mr. E. C. RILEY

“Organist, Mr. WM. BLONDELL

“Conductor, Mr. JAMES H. SWINDELLS.

“*Order of Performance.*

Chorus. See the Conquering Hero Comes. Handel.

Overture to the Occasional Oratorio. Handel.

Recitative and Air. Mr. Petrie. Speak, ye, who best can tell.
Handel.

Chorus. Arise, ye people. Fr. National Air.

Air. Mrs Fagan. Come, ever smiling Liberty. Handel.

Air. Mr Taylor, and Chorus. O surely Melody.

Air. A Young Lady, accompanied on the Violincello by Mr. H. Riley.
Teach me, O Lord. Dahmen.

Duet. Mrs. Fagan and Mr. Taylor. O lovely Peace. Handel.

Chorus. Hallelujah. Beethoven.

PART SECOND

Marche Religieuse. J. H. Swindells.

Mottetto. O God, when thou appear'st. Mozart.

Air. Mr. Taylor. Melancholy Bowers. Sinfonia.

Air. Mr. Weight, and Chorus. Thou art the King of Glory. Handel.

Air. Mrs. Singleton. Sound the Trumpet. Himmel.

Semi-Chorus and Chorus. See the Conquering Hero Comes. Handel.

Grand March. Handel.

Chorus. Sing unto God. Handel.”¹

“The time of the General was yesterday taken up as follows:

“At 12 o'clock the General attended the musical performances of

¹ *New-York Gazette and General Advertiser*, Thursday, September 9, 1824.

the *Choral Society* at St. Paul's. On his entrance into the Church the choir struck up the fine air of *see the conqu'ring hero comes*; given as it was with the whole strength (instrumental as well as vocal) of the company, the effect was grand beyond description—it was electric. The sublime air called the *Marseilles Hymn* sung in full chorus, also gave universal satisfaction; and by particular desire it was repeated previous to closing the performances. The General appeared to be highly pleased with the entertainment that had been afforded him. The singers, notwithstanding the weather for several days past has been so unfavorable to them, were in good voice and acquitted themselves in a manner highly creditable. . . .

“At two o'clock the Fire Engines &c of our city were submitted to the inspection of the General.”¹

“On Saturday morning at nine o'clock the General escorted by some of his Masonic Brethren attended a meeting at St. John's Hall of Jerusalem Chapter of Royal Arch Masons and Morton Encampment of Knights Templars of which respective bodies he had been received as a member.

“Yesterday forenoon Gen. Lafayette attended Divine Worship at Trinity Church, where a most interesting discourse was delivered by the Rev. Mr. Schroeder, whose introductory remarks were peculiarly and happily applied to the Nation's Guest.”²

VII.

ADDRESS BY THE CLERGY TO BISHOP HOBART AND HIS REPLY.

“To the Right Rev. JOHN HENRY HOBART, D.D., Bishop of the Protestant Episcopal Church in the State of New York.

“Oct. 20th 1824.

“RIGHT REV FATHER IN GOD,

“We, the undersigned Clergymen of your diocese, assembled in this city in our annual convention, disappointed in the hope we had formed of meeting you, beg leave to unite in addressing to you a letter. We have the fullest confidence also, that the unfeigned respect and affection by which we are actuated are shared by our absent brethren, and would undoubtedly lead them were they here to unite with us.

¹ *New-York Gazette and General Advertiser*, Friday, September 10, 1824.

² *Ibid.*, Monday, September 13, 1824.

“ We all feel sensible, that for the degree of prosperity with which our diocese has been blessed wherein we greatly rejoice, we are, under Providence, particularly indebted to your faithful superintendence, and your unwearied and disinterested labours. Then to the strong motives of personal respect and affection, and to those which are dictated by the essential services you have rendered to the general interests of religion and the Church, are added others arising out of our solicitude for those interests in the particular portion of Christ's household, for the continuance of our fervent prayers for God's protecting providence over you, and for your safe and happy return to your diocese, your family, and your friends.

“ Through the promised blessing of the great Head of the Church, we humbly trust the work of the Lord has continued to prosper in this portion of his vineyard during the past year. Several new parishes have been formed, and the old ones have continued to experience a blessing on the word and ordinances of the Gospel. Several of your candidates and deacons have been ordained, agreeably to an arrangement made by you before your departure, by the bishop of New-Jersey: and we would take this opportunity of expressing to you, the sense of obligation which we feel towards that excellent prelate for the readiness and cheerfulness with which those services have been rendered, and for the kindness and hospitality with which the candidates, and those who accompanied them have been received, when their ordinations have been held at his place of residence. We are indebted for a similar favour, in the only instance requiring his agency to the bishop of Connecticut. We sincerely regret that to these circumstances indicative of our prosperity we must add the loss by death of two of our number within the past year. One of these was the Rev. Caleb Hopkins, formerly an aged presbyter of the diocese of Pennsylvania, who removed into this diocese shortly before your departure, and died about two months since having passed the interim in the performance of his duties as the pastor of the two small congregations at Angelica and Bath. But the most afflicting bereavement we have sustained is that occasioned by the recent death of our young brother and very promising fellow-labourer, the Rev. James L. Yvonne, not two months after his ordination as deacon. Your intimate acquaintance with the character and qualifications of this excellent young man, will, we are confident, unite your grief with that of your clergy for the trying dispensation which has so soon deprived us of him, and so soon removed him from that Church, of which we had hoped to see him one of the brightest ornaments, and one of the most faithful and useful ministers.

But trying as the dispensation is our firm hope and trust are still placed on the sure mercies and covenant-promises of our divine Lord and Master. The Church is in his hands, and though for her own good he may see fit to visit her with affliction he will keep and perform his word, to grant a blessing on the faithful efforts which by his grace, are made to advance her prosperity and welfare.

"To these efforts we beg leave, Right Rev. Sir, with humble dependence on God as our helper, to assure you we will continue to devote ourselves: and preserving an affectionate regard for you, as our ecclesiastical head and spiritual father, and with fervent prayers that your return may be hastened, we look with joyful anticipation to that event, that we may again be blessed with your counsels, edified by your example, and encouraged by your successful labours, to go on in the great work to which we have been set apart.

"Begging to be remembered in your prayers, and to be favoured with your blessing, we remain,

"Right Rev. Father,

"With the truest respect and affection,

"YOUR SONS IN THE GOSPEL."

(Signed by more than 50 clergymen attending the Convention.)

"ROME, January 15, 1825

"REV. AND DEAR SIR,

"I cannot express the emotions excited by the Address of the Clergy of the diocese of New-York who attended the annual convention, which I have received at this place. Assure them, my dear Sir that I most deeply feel that the confidence and affection which they extend to me, lay me under a debt of gratitude which I shall never be able to discharge. With God's grace, I will do all that I can to show them how grateful I am for their confidence, and how much I value their affection. A clergy, and let me also say, a laity so kind and indulgent to their bishop, deserve a much better one than I have been or can be to them. To the united faithful and zealous labours of this clergy, aided uniformly by the cordial co-operation of the laity, must be attributed very principally, the prosperity of the diocese.

"I shall return through God's providence, to my country, with an increased sense of the value of its civil and religious institutions, and especially of the excellence of those apostolic and primitive principles which distinguish the Church, of which it has pleased God to make us ministers.

"I beg you to convey to the clergy the assurances of my deep

and unfeigned affection. And that the blessing of Almighty God may rest on them and on you, my venerable friend and brother, is the constant prayer of

“Your and their

“Faithful and affectionate,

“J. H. HOBART.

“THE REV. DR. HARRIS.”¹

VIII.

PERSONS IN ATTENDANCE AT LECTURE IN ST. PAUL'S CHAPEL, MARCH 13, 1828.

Persons who attended at St. Paul's Chapel, at Lecture by Dr. Onderdonk, March 13th, 1828, at 12 o'clock; being the Class of Ladies for Religious Instruction.

| | |
|-----------------------|-----------------------|
| Arabella Peters, | Harriet M. Wolfe, |
| Maria Peters, | Mary Philips, |
| Matilda Corre, | Caroline Talman, |
| Emma Totten, | Mrs. J. A. Willinck, |
| Carol Totten, | Eliza Ludlow, |
| Julia Beimers, | Sarah Bown, |
| Eliza A. Erben, | Mary Bainbridge, |
| Mary Stuppey, | Sarah E. Battie, |
| Emeline Lowerre, | Mary Burtzell, |
| Mary Clossey, | Lucretia Burtzell, |
| Mary Lowerre, | Charlotte Thibou, |
| Maria T. Ball, | Lavinia Clarkson, |
| Mary Butte, | Fredrica Clarkson, |
| Cecilia Butte, | Ann A. Clarkson, |
| Ann Maverick, | Mary Clarkson, |
| Mary L. Maverick, | Sarah Duyckinck, |
| Joanna Lawrence, | Louisa Ogden, |
| Ciboria Betty, | Mrs. Charlotte Yates, |
| Susan Betty, | Mary Brasher, |
| Viola Longworth, | Henrietta Bean, |
| Mrs. David C. Colden, | Mary Robertson, |
| Mrs. Henry Wilkes, | Sarah Robertson, |
| Harriet McCall, | Caroline Heard, |
| Maria McCall, | Cornelia Heard, |

¹ *The Christian Journal*, May, 1825, vol. viii.

| | |
|-------------------------|------------------------------------|
| Louise Brasher, | Frances Barrow, |
| Catharine Robertson, | Catharine Barrow, |
| Susan Rhind, | Mary Howe, |
| Julia Graham, | May Howe, |
| Sarah Ogden, | Louise Troup, |
| Phebe P. Onderdonk, | Eliza Thomas, |
| Mary Kemble, | Mrs. Elizabeth Bliss, |
| Elizabeth Onderdonk, | Hannah Pray, |
| Eliza Ruckle, | Amelia Pray, |
| Mary L. Hamersley, | Esther Hoyt, |
| Mrs. Cornelia Bleecker, | F. Longworth, |
| Helen Hamersley, | Jane Hobart, |
| Mary Bleecker, | Elizabeth Hobart, |
| Joseph Bleecker, | Cornelia Lawrence, |
| Elizabeth McDonald, | Lavinia Haight, |
| Cornelia Boardman, | Sarah E. Haight, |
| Mary Bleecker, | Catharine Stewart, |
| Mary Munro, | Sarah Wallace, |
| Cordelia Munro, | Frances Breese, |
| Lavinia Maverick, | Mary Mesier, |
| Henrietta M. Woodman, | Sarah Thurman, |
| Sarah Fleming, | Catharine Malaby, |
| Adeline Low, | Mrs. Ann Brouwer, |
| Julia Low, | Jennie Philips, |
| Mary M. Treadwell, | Alletta Vandervort, |
| Mary Thomas, | Ann E. Van Sittart, |
| Mary Stuart, | Mrs. Maria E. Kirby, |
| Sarah Thomas, | Catharine Lorillard, |
| Jane Currier, | Henrietta Wallace, |
| Louisa Morgan, | Caroline Jones, |
| Agnes Jacob, | Eliza Barnes, |
| Catharine Jacob, | Annie M. Barnes, |
| Emeline Briggs, | Cora Longworth, |
| Harriet A. Williams, | Rosetta Bainbridge, |
| Eliza Briggs, | Sarah Loutrel, |
| Mrs. Sarah S. Hillyer, | Eugenia Loutrel, |
| Fanny Bigelow, | Sally Tolten, |
| Mary Green, | Mary Johnson, |
| Susan A. Aycrigg, | Eliza Johnson, |
| Louisa Jones, | Mrs. L. Brinckerhoff. ¹ |

¹ Schroeder MSS.

IX.

LIST OF WORKS REFERRED TO IN PART III.

Address Delivered before the Auxiliary New-York Bible and Common Prayer-Book Society in Trinity Church, in the City of New-York, on Friday, the 8th day of March, A.D. 1816. By JOHN HENRY HOBART, D.D., Bishop of the Protestant Episcopal Church in the State of New-York. New-York: T. & J. Swords, 1816.

Annals of the American Episcopal Pulpit; or, Commemorative Notices of Distinguished Clergymen of the Episcopal Church in the United States, from the Early Settlement of the Country to the Close of the Year Eighteen Hundred and Fifty-five. With an Historical Introduction by WILLIAM B. SPRAGUE, D.D. New-York: Robert Carter & Brothers, 1850.

Autobiography of the Rev. Samuel H. Turner, D.D., Late Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States of America. New-York: A. D. F. Randolph, 1864.

Beneficial Effects, The, of Sunday Schools Considered: In an Address Delivered at the Anniversary Meeting of the Sunday Schools in Union with the New-York Protestant Episcopal Sunday-School Society, in St. Paul's Chapel, on Wednesday, the 31st Day of December, 1817. By JOHN HENRY HOBART, D.D., Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church. To which is annexed the *First Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday-School Society.* New-York: T. & J. Swords, 1818.

BERRIAN MSS. (In custody of the General Theological Seminary.)

Bishop Chase's Reminiscences. An Autobiography. Second Edition. Comprising a History of the Principal Events in the Author's Life to A.D. 1847. With a portrait and four engravings. Two volumes. Boston: James B. Dow, 1848.

Christ's Warning to the Churches: A Sermon Delivered at the Opening of the General Convention of the Protestant Episcopal Church in the United States of America, Assembled in Trinity Church, in the City of New-York, on Wednesday, May 21, 1817. By the Rt. Rev. ALEXANDER VIETS GRISWOLD, D.D., Bishop of the Eastern Diocese. New-York: T. & J. Swords, 1817.

Christian Bishop, The, Approving Himself unto God, in Reference to the Present State of the Protestant Episcopal Church in the United States of America: A Sermon Preached in Christ Church, Philadelphia, on Thursday, the 25th Day of October, A.D. 1827, at the Consecration of the Right Rev. H. U. Onderdonk, D.D., as Assistant Bishop in the Protestant Episcopal Church in the State of Pennsylvania. By the Rt. Rev. JOHN HENRY HOBART, D.D., Bishop of the Protestant Episcopal Church in the State of New-York. Philadelphia: Jasper Harding, 1827.

Christian Journal, The, and Literary Register. New-York: T. & J. Swords. Thirteen volumes. 1817-1830.

Christian Remembrancer, The; or, The Churchman's Biblical, Ecclesiastical,

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