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Original of the  
Portrait of  
Caleb Heathcote  
1794



*Caleb Heathcote*

From the Original Painting in possession of the Rt Rev W H DeLancey Bishop of Western NY

# HISTORY

OF THE

# PROTESTANT EPISCOPAL

CHURCH, COL. COLT.

IN THE

COUNTY OF WESTCHESTER,

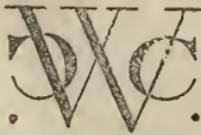
FROM ITS FOUNDATION,

A. D. 1693, to A. D. 1853.

BY ROBERT BOLTON, A. M.

AUTHOR OF THE "HISTORY OF WESTCHESTER COUNTY." A MEMBER OF THE PROT  
EPISCOPAL, NEW-YORK, AND GEORGIA HISTORICAL SOCIETIES.

~~~~~  
"The Society for Propagating the Gospel is the brightest light shining in the  
candlestick of the Reformation; it has done more, and is doing more, for the  
cause of Christ, than all Christendom united."—*Hon. Rufus King.*  
~~~~~



NEW-YORK:  
STANFORD & SWORDS, PUBLISHERS.

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1855.

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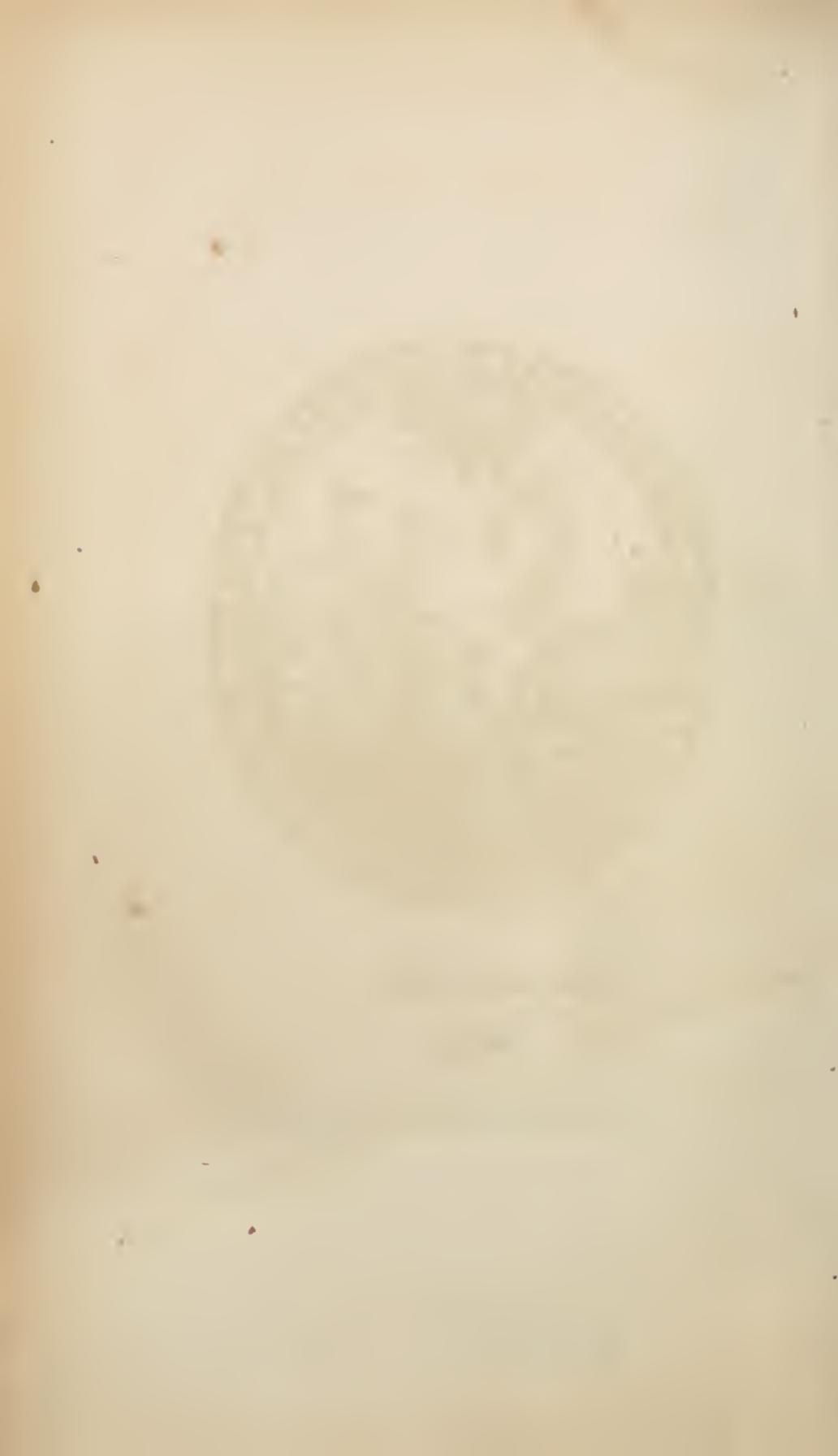


Thanks be to God

for the

Venerable Propagation Society.

21888



# Dedication.

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TO THE

RIGHT REV. WILLIAM HEATHCOTE De LANCEY,

D. D., D. C. L., OXON,

BISHOP OF THE DIOCESE OF WESTERN NEW-YORK

RT. REV. SIR :

The idea of dedicating this volume to you, a native of Westchester, was almost co-existent with the resolution to enter upon its compilation; and surely, to no individual could it be so justly or appropriately inscribed, as to the great grandson of COL. CALEB HEATHCOTE, to whom, under God, the Church in Westchester County owes a deep debt of gratitude for her first foundation and protection.

Trusting that the present work may find some claim to your favor,

I remain,

Right Rev. Sir,

Your obedient Servant,

ROBERT BOLTON.

*New Rochelle, May 1st, 1855.*

# E R R A T A .

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## P R E F A C E .

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THE principal source from which the materials for this history have been drawn, are the voluminous MSS., copied from the Archives at Fulham, in the possession of the Rev. F. L. Hawks, D. D.; the printed Abstracts from the Proceedings of the Venerable Propagation Society; Humphrey's Historical Account of the Incorporated Society for the Propagation of the Gospel, &c.; Hawkin's Missions of the Church of England; Anderson's History of the Colonial Church; History of the Protestant Episcopal Church in America, by the Bishop of Oxford; Berrian's Historical Sketch of Trinity Church, N. Y.; Collections of the Protestant Episcopal Historical Society; the Probate Records at New-York; the County Records, and the Minutes of the Vestries of the various parishes. Other sources of information have been diligently and often successfully sought after; and everything in the Worcester, Philadelphia and New-York libraries, calculated to throw light on the subject, has been carefully examined. No time nor pains have been spared to render the work as accurate as possible. The principal cause which has delayed its publication was an accidental fire, soon after the work was in press, which destroyed much of the MSS. The delay, however, has made the work much more full and accurate than it could otherwise have been, and it is hoped that it will not be found an unacceptable contribution to the Ecclesiastical History of our country.

The author takes this opportunity of returning his grateful acknowledgments to all those who have in any way assisted towards the completion of the present work. He cannot omit expressing his particular obligation to the Rev. Francis L. Hawks, D. D., L.L. D., Historiographer of the Church, for the help which he afforded him in transcribing the MS. letters of the Missionaries, and for his readiness in enabling him to examine the other treasures in his valuable library, also to the Rev. A. B. Chapin, D. D. of South Glastonbury, Ct., for per-

mitting him the use of some of those rich stores of his library, without which he would have been frequently at a loss to know how to proceed. He is also indebted to the Rev. E. Bourns, L.L. D., President of the University of Norwich, Vt., for many extracts from the Matriculation books of the various colleges at Oxford and Cambridge, and the University of Dublin. His thanks are also due to the Rev. Samuel Seabury, D. D., N. Y.; Rev. J. W. Collison, St. John's College, Cambridge; Rev. Francis Martin, Bursar of Trinity College, Cambridge; Rev. Wm. Digby Sadlier, sen., Lecturer of Trinity College, Dublin; Rev. William P. Hutton, Stanley Place, Chester, England; Rev. Micajah Townsend, Clarenceville, Canada East; Rev. Edmund Barry, D. D., Jersey City; Rev. Benjamin Dorr, D. D., Phil.; Rev. F. M. Noll, Setauket, L. I.; Rev. H. T. Wilcoxson, Smithfield, Isle of Wight, Virginia; Rev. Nathaniel Hyatt, Santee, S. C.; Rev. Wm. Payne, Schenectady; Rev. E. Punderson, New Hartford, Western N. Y.; Rev. Theodore D. Woolsey, President of Yale College; Rev. C. Y. De Normandie, Brooklyn, Ct.; Joseph Romilly, Trinity College, Cambridge; Edward F. De Lancey, Esq., N. Y.; John C. Jay, Esq., Rye, N. Y.; Samuel Punderson, M. D., New Haven, Ct.; Samuel S. Rogers, N. Y.; William Hawkesworth, Charleston, S. C.; Micajah Townsend, L. I.; Charles Pinkney, Yarmouth, Nova Scotia; Gouverneur Wilkins, Esq., Westchester; James Hay, Esq., Eastchester; E. B. O'Callaghan, Albany, N. Y.; Job Williams, Esq., Pomfret, Ct.; Messrs. Stanford & Swords, Publishers, New-York; and Garfet Ashton, Esq., of Cambridge, England. The rectors of the various parishes throughout the County have likewise, in reply to his various enquiries, communicated much valuable information.

# INTRODUCTION.

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IN giving a history of the Anglo-American Church in Westchester County, it appears proper in an Introduction to give some account of the state of religion prior to, and after its organization. This will clearly demonstrate the state of things, which grew up under Non-Episcopal Ministrations, and the necessity for introducing the Church which has always proved herself a sure bulwark against error.

We shall commence, therefore, with the year 1642, when the first settlement of Westchester was begun by Mr. John Throckmorton, and thirty-five associates, who came from New England, with the approbation of the Dutch authorities of New-York. Fifteen years after, we are informed, that the inhabitants of Oostdorp, or Westchester, "were Puritans or Independents, who had no preacher among them." We are also told, that "as early as 1660, Rye paid taxes for the support of religion, although no church was formed or pastor ordained."

The English laying claim to New-Netherlands, it was surrendered to them by the Dutch, A. D. 1664. For the encouragement of settlers, Richard Nicolls, the first English Governor, published an instrument in which he declared "that in all territories of his Royal Highness, liberty of conscience is allowed, provided such liberty is not converted into licentiousness, or the disturbance of others in the exercise of the Protestant Religion." The Charter of Privileges granted by the Duke of York to the inhabitants of New-York, confirmed "the respective Christian Churches, now in practice within the City of New-York, Long Island, and the other places of this province, that they shall be held and reputed as privileged churches, and enjoy their former liberty of their religions in divine worship and church discipline."

Immediately after the surrender it became a matter of indispensable and pressing necessity, that laws and ordinances should be passed, adapted to the then condition of the Colony, whereupon Governor

Nicolls, invited the inhabitants of Westchester and other towns, upon Long Island, to send Delegates to a General Meeting at Hempstead, on the 28th of February, 1665. The Convention met at the time appointed, when there appeared for Westchester, Edward Jessup and John Quinby. At this meeting was promulgated a body of laws and ordinances, for the future Government of the Province, which were called, by way of distinction, "THE DUKE'S LAWS." Among the principal provisions of the code are the following:—"Whereas the public worship of God is much discredited, for the want of painful and able ministers to instruct the people in the true religion, and for want of convenient places capable to receive any assembly of people in a decent manner, for celebrating God's holy ordinances, *ordered*, that a *church* shall be built in the most convenient part of each parish, capable to receive and accommodate two hundred persons. To prevent scandalous and ignorant pretenders to the ministry, from intruding themselves as teachers, no minister shall be admitted to officiate within the Government, but such as shall produce testimonials to the Governor that he received ordination, either from some Protestant Bishop or Ministers within some part of his majesty's dominions, or the dominions of any foreign prince of the reformed religion; upon which testimonials the Governor shall induct the said minister into the parish that shall make presentation of him."

The Duke's Laws continued to govern the province until the first Provincial Assembly convened by Governor Dongan, in 1683.

Col. Heathcote writing to the Venerable Society in 1704, says:—"When I first arrived in the Province, (A. D. 1692) I found it (Westchester) the most rude and heathenish country I ever saw in my whole life, which called themselves christians; there being not so much as the least marks or footsteps of religion of any sort; Sundays being the only time set apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness that it was intolerable, and having then the command of the militia, I sent an order to all the Captains requiring them to call their men under arms, and to acquaint them that in case they would not in every town agree among themselves to appoint readers, and pass the Sabbath in the best manner they could, till such times as they could be better provided, that they should, every Sunday, call their companies under arms, and

spend the day in exercise, whereupon it was unanimously agreed on through the country to make choice of readers, which they accordingly did, and continued in those methods some time." This description given by that worthy person, who proved afterwards highly instrumental in settling religion both here and in the neighboring countries, was confirmed by many accounts from other hands.<sup>a</sup>

In 1692, Col. Benjamin Fletcher arrived with a commission to be Governor of the Colony. His very first act was to issue a proclamation for the suppression of vice and the observance of the Lord's day. This was published throughout Westchester, and followed on the 15th day of December of that year, by an order to the same effect, from the County Court of Sessions. Upon this direction to observe the Sabbath and choose readers, Westchester, Eastchester and Yonkers, united in calling one Warham Mather, styled a student in Divinity. This was the same individual described by Miller, in 1695, "as a young man coming to settle at Westchester without orders." At the same time, Rye also chose one John Woodbridge; but from 1690 to 1697, they were without a minister. Even as late as 1728, Mr. Wetmore, rector of Rye, says:—"the dissenting teachers officiate without qualifying themselves." Such however, was the fearful progress of Sabbath breaking and other profanities, that the Court of Sessions for Westchester County was again compelled to legislate on the subject, as appears from the following document:—

"At a Court of Sessions held at Westchester, June the 6th and 7th days, 1693, &c.

Upon-complaint made to the Court, concerning greate disorders and prophainness in this County upon the Sabbath days, and for regulation and prevention of the same, the Court orders, that whereas, the publick worshipp of God is much neglected, for want of able ministers to instruct the people every Sabbath day, and on such publick days of fasting and thanksgiving, that are appointed or shall hereafter be appointed by His Excellency, the Governor and Council, and General Assembly, And whereas, we find that severall places within this County, are not in a capacity to maintaine a minister, whereby great debaucheries and prophainness, are committed on the Lord's days, and that parents and masters of families doe not traine up youths and servants in the feare of God, and observeing His holy commandments, although His Excellency hath taken speedy care after his arrivall for the suppressing

of vice and encouragement of virtue and observance of the Lord's day, and by his proclamation, which hath boene published in this County, yett very many takes noe notice thereof: It's therefore ordered, yett within every Towne precinct and pattennt within this County, due observance of the Lord's day shall be kept, and for want of an able minister the inhabitants shall employ a reader to read out of good books, two Sermonds every Lord's day, (that is to say,) one in the forenoone, betweene 9 and 11 o'clock, and one in the afternoone, betweene 2 and 4 o'clock, at such places as shall be thought meet and convenient by ye inhabitants of such Towne precinct and pattennt, att a meeting ordered by the next Justico of the Peace; provided that if the inhabitants will not appoynt such place as aforesaid, that then the next Justice of the Peace shall appoynt a place, and in case any person or persons shall make derission, or make any unseemly behaviour in the time of publick worshipp, that then the said Justice of the Peace of said place or precincts, shall committ all such deriders to the stocks one houre, otherwise shall pay ten shillings, to be levyed by the constable, the one half to ye constable, and the other half to be employed towards relief of the poor of said place.

It's alsoe ordered that noe person shall sitt tippleing in a publick ordenary on the Lord's day, upon penalty as aforesaid, or at other times on penalty as the law directs, and that any persons inhabiting within this County shall not travill on the Lord's day, without permission and make known their ocation to the next Justice of the Peace, upon penalty as aforesaid, likewise noe person or persons shall presume to goe a fishing, shooting or hunting of horses, or any other sports which makes breach of the Sabbath, upon ye penalty as aforesaid, provided, that this order shall not prohibit any stranger of meat and drinke for his refreshment on the Sabbath day.

Also any Justice of the Peace which shall neglect or refuse to grant his warrant to the constable, for laying such fines upon the breakers of the Sabbath, shall forfeit twenty shillings for every such neglect as aforesaid, and that the constable of every respective towne that shall publish this order in his respective place, precinct or pattennt, and inspect and give notice of all Sabbath breakers to the next Justice of the Peace, on penalty as aforesaid, for every such his neglect.<sup>a</sup>

The lamentable state of religion in the year 1695, is thus described by the Rev. John Miller, chaplain to his Majesty's forces in the province of New-York:—"A great inconveniency, this province suffers under, is in relation to a ministry; now in New-York, there are either—

"1st. No ministers at all, that is, of the settled and established religion of the nation, and of such there is not oftentimes one in the whole province, nor at any time except the chaplain to his majesty's forces in

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<sup>a</sup> Records of Court of Sessions for Westchester County.

New-York, that does discharge, or pretend to discharge the duty of a minister, and, he being but one, cannot do it every where.

"2nd. Or secondly, if there be any ministers, they are such as only call themselves so, and are but pretended ministers; many of them have no orders at all, but set up for themselves of their own head and authority; or, if they have orders, are Presbyterians, Independents, &c. All these have no other encouragement for the pains they pretend to take than the voluntary contributions of the people, or, at best, a salary by agreement and subscription, which yet they shall not enjoy, except they take more care to please the humors, and delight the fancies of their hearers, than to preach up true religion and a christian life, &c."<sup>a</sup>

From what has been said, it is apparent that a perfect toleration for all religious opinions had been guaranteed from the first settlement of the province. But liberty was converted into licentiousness, for men pretending to be ministers of the Gospel, officiated without qualifying themselves according to the Act of Toleration, under a notion that the laws of England relating to religion, did not extend to the plantations. What wonder then, that vice of every kind prevailed in spite of Governor's proclamations, military orders and judicial acts. It is very apparent too, that up to this period, but little good had been effected by Non-Episcopal ministrations, for Col. Heathcote, writing to the Secretary of the Venerable Society, in 1705, says:—"I dare aver that there is not a much greater necessity of having the Christian Religion in its true light preached any where than amongst them. Many, if not the greatest number of them, being a little better than in a state of heathenism; having never been baptised nor admitted to the communion."

Such was the state of things, which grew up under Non-Episcopal supervision, for, until 1693, there seems to have been "no face of the Church of England" in the colony. In fact, before Col. Fletcher was Governor of the province, there was no provision made for the maintenance or support of a minister of the Church of England, nor church erected in any part of the province for the members thereof, to

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<sup>a</sup> A Description of the Province and City of New-York, A. D., 1695, by the Rev. John Miller, London, 1743.

worship God in.<sup>a</sup> Soon after his arrival however, he proposed the settling of an able ministry as one of the best and surest means of suppressing vice and profanity. The majority of the Assembly were entirely disinclined to the scheme, which occasioned a warm rebuke from the Governor in his speech at the close of the Session, in these words:—“Gentlemen, the first thing that I did recommend to you, at our last meeting, was to provide for a ministry, and nothing is done in it. There are none of you, but that are big with the privileges of *Englishmen and Magna Charta*, which is your right; and the same law doth provide for the Religion of the Church of *England*, against Sabbath breaking and other profanity. But as you have made it last, and postponed it in this Session, I hope you will begin it the next meeting and do somewhat towards it effectually.”<sup>b</sup>

The determination of the Governor at length induced the House to yield; and a bill was “brought in for settling the ministry, and raising a maintenance for them.” Col. Lewis Morris, in a letter to the Secretary of the Venerable Propagation Society, dated New-York, 20th February, 1711, says: “James Graham, Esq., who was then speaker of the Assembly, and had the drawing of their bills, prescribed a method of induction and so managed it that it would not do well for the Dissenters, and but lamely for the Church, though it would do with the help of the Governor and that was all; but it was the most that could be got at that time, for had more been attempted, the Assembly had seen through the artifice, the most of them being Dissenters, and all had been lost.”<sup>c</sup>

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<sup>a</sup> New York, MSS, from archives at Fulham, vol. i. p. 42. (Hawks.)

<sup>b</sup> For this commendable zeal Col. Fletcher has been reviled, by Smith and others. as a bigot to the Episcopal form of Church Government.

<sup>c</sup> Doc. His. N. Y. vol. iii p. 244.

This bill was entitled

AN ACT FOR SETTLING A MINISTRY AND RAISING A  
MAINTENANCE FOR THEM IN THE CITY OF  
NEW-YORK, COUNTIES OF RICHMOND,  
WESTCHESTER AND QUEENS.

PASSED THE 24th of March, 1693.

“ PREAMBLE.—Whereas, Profaneness and Licentiousness hath of late overspread this Province, for want of a settled ministry throughout the same: To the end that the same may be removed, and the ordinances of God duly administered.

I. *Be it enacted by the Governor, and Council, and Representatives, convened in General Assembly, and by the authority of the same,* that in each of the respective Cities and Counties hereafter mentioned and expressed, there shall be called, inducted, and established, a good sufficient Protestant Minister, to officiate, and have the care of souls, within one year next, and after the publication hereof, *That is to say*; In the City of New-York, one; County of Richmond, one; in the County of Westchester, two; one to have the care of Westchester, Eastchester, Yoakers, and the manor of Pelham; the other to have the care of Rye, Mamaronock, and Bedford. In Queens County, two; one to have the care of Jamaica, and the adjacent Towns and Farms; the other to have the care of Hempstead, and the next adjacent Towns and Farms.

II. And for their respective encouragement, *Be it further enacted by the authority aforesaid*: That there shall be annually, and once in every year, in every of the respective Cities and Counties aforesaid, assessed, levied, collected, and paid for the maintenance of each of their respective Ministers, the respective sums hereafter mentioned, *that is to say*; For the City and County of New-York, *One Hundred Pounds*; for the two precincts of Westchester, *One Hundred Pounds*, to each; *Fifty Pounds* to be paid in Country Produce at money price; for the County of Richmond, *Forty Pounds*, in Country Produce, at money price; and for the two precincts of Queens County, *One Hundred and Twenty Pounds*, to each *Sixty Pounds*, in Country Produce, at money price.

III. And for the more orderly raising the respective maintenances for the Ministers aforesaid, *be it further enacted*, by the authority aforesaid, that the respective justices of every City and County aforesaid, or any two of them, shall every year issue out their warrants to the Constables, to summons the freeholders of every City, County, and precinct aforesaid, together, on the second Tuesday of January, for the chusing of *Ten Vestrymen and Two Churchwardens*; and the said Justices and Vestrymen, or Major part of them, are hereby empowered, within ten days after the said day, or any day after, as to them shall seem convenient, to lay a reasonable tax on the said respective Cities, Counties, Parish or Precincts, for the maintenance of the Minister and Poor of their respective places; and if they shall neglect to issue their warrants, so as the election be not made that day, they shall respectively forfeit *Five Pounds*, current money of this Province; and in case the said Freeholders duly

summoned, as aforesaid, shall not appear, or appearing, do not chuse the said ten Vestrymen and two Churchwardens, that then in their default, the said Justices shall, within ten days after the said second Tuesday, or on any day after, as to them shall seem convenient, lay the said reasonable tax on the said respective places, for the respective maintainances aforesaid: and if the said Justices and Vestrymen shall neglect their duty herein, they shall respectively forfeit *five pounds* current money aforesaid.

IV. Penalty for not offering to lay the tax, five pounds. Tax Roll to be delivered to the Constable to levy the taxes. Penalty for refusing to pay.

V. Ministers to be paid quarterly.

VI. Always provided, and be it further enacted by the authority aforesaid, that all and every of the respective Ministers, that shall be settled in the respective Cities, Counties, and Precincts aforesaid, shall be called to officiate in their respective Precincts by the respective Vestrymen and Churchwardens aforesaid. *And always provided*, that all former agreements made with Ministers throughout this Province, shall continue and remain in their full force and virtue; any thing contained herein to the contrary hereof in anywise notwithstanding.”<sup>a</sup>

Under this act the ministry by Law established, became entitled to the public encouragements, leaving the Dissenters at liberty to maintain a minister of their own persuasion, but obliging them to pay the established clergyman. In consequence, all lands set aside at *public town meetings*, (which almost invariably consisted of persons holding a great diversity of opinions, in matters of religion,) for the provision of ministers, all orderly glebes voted for their habitation and maintenance, and all meeting houses raised by *public tax and distress on the people*, became vested in the ministry established by law.

The Dissenters, however, contended that the act of 1693 was to raise a maintenance for a *Dissenting Minister*, and wherever they possessed the power, chose churchwardens and vestrymen of their own persuasion. Yet these men who were Dissenters, chosen by Dissenters, (sworn into office to support the Church of England as established by law, and actually received the Holy Communion at the hands of her ministers,) would, when the opportunity offered, refusé to call a minister of the Established Church, as the Act of Assembly directed, and on that pretence withhold his salary.

Col. Morris, in the letter already alluded to, says:—“ I happened to

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<sup>a</sup> Laws of New-York, from 1691 to 1773, inclusive, vol. i. p. 19, 4th Assembly, First Sessions, 6th William and Mary, A. D. 1693.

be in the Governor's chamber, when his Judge and a Dissenting Minister came in and this matter (the late Act of Assembly,) was talked of, the latter said (i. e. the Dissenting Minister) that the intention of the Legislature at that time was to raise a maintenance for a Dissenting Minister, all the Assembly but one being Dissenters and knowing nothing of the Church, and that being the intention of the law makers was the meaning of the law, and he hoped the Dissenters might enjoy what was so justly their due, or at least not to be deprived of it without due course of law as they formerly had been. I told him the Legislature did not consist of the Assembly only, but of the Governor and Council, joined with them, whose intentions might be quite otherwise, and I believed it was most certain the Governor at that time never intended to settle a Dissenting Clergy, that the meaning of the Legislature was the meaning of the whole Legislature, and not of any part, and was most likely to be found out by the words of the act which most plainly appeared in favor of the Church of England. The Governor joined in the argument, and argued with a great deal of force in favor of the Church.<sup>1a</sup> In the spring of 1695, the Assembly declared in explanation of the Act of 1693:—That the vestrymen and churchwardens have power to call a Dissenting Protestant Minister, and that he is to be paid and maintained as the Act directs; but the Governor rejected this interpretation of the Assembly and decided that the Act applied *solely to the Episcopal Ministry*.<sup>b</sup>

The Act, however, of 1693, did not take effect till about the year 1702, nor was the provision made thereby, a sufficient maintenance for the ministers in country towns, so that without the help of the Venerable Propagation Society, a minister could not have been supported.

In 1702, the Venerable Society for the Propagation of the Gospel, commenced its labors here. Of that noble and useful Institution, the oldest Missionary Society in the Protestant world;—since our country was so largely indebted to its kind offices for the ministrations of the

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<sup>a</sup> Doc. Hist. of New York, Vol. iii, p. 245.

<sup>b</sup> The Act of 1693, was confirmed on the 11th of May, 1697, and again on the 4th of August, 1705. The latter was again ratified by Queen Anne, on the 11th of April, 1706. Laws of N. Y. from 1691 to 1773, inclusive, vol. i. p. 64. Ed. by Hugh Gaine.

Gospel, it may be well to give a short account. "The Act of Incorporation was procured by Dr. Bray, and several others who felt a deep interest in the religious welfare of the colonies, through the agency of Archbishop Tenison, and Bishop Compton, from William the Third, it bears date June 16, 1701."<sup>a</sup>

Upon enquiry made into the state of the colonies, at this time, they received from thence a more melancholy account than their fears could suggest: several relations setting forth, that the very Indian darkness was not more gloomy and horrid, than that in which some of the English inhabitants of the colonies lived. In 1702, Mr. Keith, reported to the Society "that in Long Island there are not many Quakers; it is a great place, and has many inhabitants, English and Dutch: the Dutch are Calvinists and have some Calvinistical Congregations; the English, some of them Independents, but many of them no religion but like wild Indians; there is no Church of England in all of Long Island, nor in all that great Continent of New-York province, except at New-York Town."

No sooner, it seems, were tidings received here that the Society for the Propagation of the Gospel had been chartered, than the country towns of this Province, applied for assistance; and we are told that the inhabitants of *Westchester* in particular, were very pressing for a minister: that earnest memorials were sent from the inhabitants of *New Rochelle*, from those of *Jamaica* and *Hempstead*, towns on Long Island from *Staten Island*, and from *Rye*: that their desires were complied with, and missionaries sent those places.

In 1704, Mr. Bartow, and other missionaries informed the Venerable Society, "that the Church of England under the administration of the late Lord Bellomont, and Capt. Nanfan, hath been grievously opposed and oppressed; but since the auspicious arrival of the Right Honorable the Lord Cornbury, has been delivered from the violence of her enemies, restored to her rights, greatly countenanced and encouraged, and lives under the just expectation of being more firmly established and enlarged. But many of the Dutch Dissenters, and all of the Quakers: though differing from one another amongst themselves, yet agree in op

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<sup>a</sup> Rev. M. H. Henderson's Centennial Discourse.

posing with great zeal and malice, whatever tends to the honor and interests of the Church."

The following extracts formed a part of Lord Cornbury's instructions which were dated December 5th, 1702:—

"60. You shall take especial care that God Almighty be devoutly and duly served throughout your Government; the Book of Common Prayer, as by law established, read each Sunday and Holyday, and the Blessed Sacrament administered according to the rites of the Church of England. You shall be careful that the churches already built there be well and orderly kept, and that more be built, as the Colony shall by God's blessing be improved; and that, besides a competent maintenance to be assigned to the minister of each orthodox church, a convenient house be built at the common charge for each minister, and a competent proportion of land assigned him for a glebe and exercise of his industry. And you are to take care that the Parishes be so limited and settled, as you shall find most convenient for the accomplishing this good work."

"61. You are not to prefer any Minister to any Ecclesiastical Benefice in that our Province, without a certificate from the Right Reverend Father in God, the Bishop of London, of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation. And if any person preferred already to a Benefice shall appear to you to give scandal, either by his doctrine or manners, you are to use the best means for the removal of him, and to supply the vacancy in such manner as we have directed."

"62. You are to give order forthwith (if the same be not already done,) that every Orthodox Minister within your Government be one of the Vestry in his respective parish, and that no Vestry be held without him, except in case of sickness, or that, after notice of a Vestry summoned, he omit to come."

"63. You are to enquire whether there be any Minister within your Government, who preaches and administers the Sacrament in any Orthodox Church or Chapel without being in due orders, and to give an account thereof to the said Bishop of London."

"So well for the most part," says Mr. Hawkins, "do the missionaries seem to have been selected, that Lord Cornbury, Governor of New-York, and a just upholder of the Church, within his jurisdiction, said, in a letter dated November 22nd, 1705:—'For those places where ministers are settled, as New-York, Jamaica, Hempstead, Westchester, and Rye, I must do the gentlemen who are settled there the justice to say, that they have behaved themselves with great zeal, exemplary piety, and unwearied diligence in discharge of their duty, in their several parishes.'" In like manner, Col. Heathcote, writing to the Secretary of the Society from New-York, on the 9th of November, 1705, says,—

“I must do all the gentlemen that justice, whom you have sent to the province, as to declare that a better clergy were never in any place, there being not one amongst them that has the least stain or blemish as to his life or conversation.”<sup>a</sup>

Another has well observed:—“I believe the Christian Church could never boast of better men, take them as a body, than the Society’s Missionaries to this country. They chose their profession from a pure love to religion and the cause of Christ, not from the love of money or the praise of men. They sought for no honor, but that which cometh alone from God, and an approving conscience. Like their beloved Master, they were despised and rejected, and their religion was every where spoken against and vilified. As the Apostles were a spectacle to men and angels, so were these men, and if they suffered not as martyrs, it was because the civil authority protected them.”

In regard to our early missionaries, says another:—“The annals on earth of these devoted men are few and obscure, for they were workers, not talkers in their Lord’s vineyard. Their record is in Heaven. Yet even in the little that does remain, we read a narrative not easily paralleled, in at least two noble features of the Church’s Missionary. First, in their patient, unflinching endurance; the enthusiasm, not of sentiment, but of duty; taking hold on their mission, as men do on the daily work of life, *heartily*; and this was the more to their honor, as they had little oversight, save God and their own consciences; and secondly, their unbending maintenance of the Church’s teachings in her faith, ministry, sacraments and catechism. This, again, has something in it of the heroic strain, for they were surrounded and pressed by every temptation life could bring to the concealment or modification of unpopular doctrine. But although feeble, they were fearless men; their only outcry was for a Bishop ‘to visit all the churches,’ they said, ‘to ordain some, confirm others, and bless all.’ Their only quarrel was, that he came not, ‘we have cried,’ to use their own bitter words in writing home, ‘till our hearts ache, and ye own ’tis the call

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<sup>a</sup> Hawkins’ Not. of the Miss. of the Church of England, in the North Amer. Col. London, 1845.

and cause of God, and yet ye have not heard, or have not answered, and that's all one.'"<sup>a</sup>

In this call for a Bishop the *laity* co-operated with the *clergy*, for Colonel Morris writing to the Society, concerning the state of the Church in New York and the Jerseys, about the end of the year 1707, says:—"The want of a Bishop, and the exorbitant power of the several Governors of the Plantations are great hindrances to the propagation of the Gospel."<sup>b</sup>

Colonel Heathcote too, in a letter to the Secretary, from New York, Sept. 18th, 1713, says:—"We have a report (but it wants confirmation) of a Bishop being appointed for these parts, and that we may very shortly expect him. I most heartily wish it might be true, nothing being more wanted or can be of greater service to the Church."

The call, however, for a Bishop was not unheard by the Society, but by the worldly policy, as blind as it was unchristian, of the State and Statesmen who overruled it, and who left it, for more than a hundred years, unaided and unsupported to individual exertion.

The enemies of the Church at this time, to arrest her progress and prevent a Bishop's being sent, commenced a furious attack upon her worship and discipline.

"When the Episcopal controversy commenced," says the Rev. A. B. Chapin D. D., "the Congregationalists of New England called themselves Presbyterians, and insisted that the Presbyterian form of the ministry was an original divine institution of perpetual and binding obligation, and from which it was *schism* to separate. The first publication in this country, which called the fact in question, so far as we know, was by a layman of Boston, (1723) for which he was indicted as a libel on the government. From this time the Episcopal controversy was carried on with great vigor for nearly twenty years (1723 to 1739) by DICKINSON, FOXCROFT, GRAHAM and WIGGLESWORTH on the Presbyterian side, and by JOHNSON and BEACH on the Episcopal side; and the evidence to be derived from Scripture, Antiquity and the Reformation was pretty thoroughly scanned. The doctrine of Apostolical suc-

<sup>a</sup> The Jubilee of 1851 in New York, p. 17-18.

<sup>b</sup> New York, MSS. from archives at Fulham, vol. i. p. 106. (Hawks.)

cession, as a matter of fact, however, was not debated, as both parties held it, one deriving it through the line of Bishops, the other, through that of Presbyters.

The effect of these discussions not arresting, as was hoped, the progress of the Church, but evidently accelerating it, the assailants left the worship and discipline, and turned to the doctrines of the Church. A ten years controversy (1739 to 1749) followed, touching election, predestination, universal redemption, baptismal regeneration, and other kindred doctrines, of which DICKINSON was the principal champion of the calvanistic opinions, and to which were opposed JOHNSON, BEACH and WETMORE. This discussion, like the preceding, adding numbers and strength to Episcopacy, was abandoned, and the old ground of the divine right of Presbyterianism re-asserted. During the next twenty years (1749 to 1768) the constitution, worship and discipline of the Church, were very thoroughly examined by HOBART, CHAUNCEY and WELLS on the Presbyterian side; and JOHNSON, BEACH, WETMORE, CANER and LEAMING on the Episcopal side. A collateral discussion was also carried on, touching the right of the Society for Propagating the Gospel in Foreign Parts to send Episcopal missionaries into places where there were Presbyterian ministers, by HOBART and MAYHEW against JOHNSON and APTHORP.

Every one of these discussions increased the numbers, and strengthened the hands of the Episcopal Church; until there was some prospect of obtaining what they had long desired, a Bishop to reside among them.

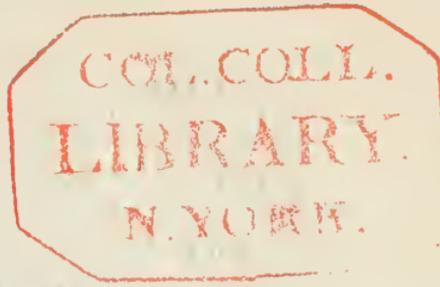
Such was the state of affairs when the Revolutionary war broke out, and it was strongly suspected by many of the clergy that the eastern Provinces were not only aiming at independence, but at the subversion of the Church likewise. The indignities and cruelties which the poor missionaries suffered are thus detailed by Mr. Inglis, in a letter to the Secretary, dated October 1st, 1776:—"The clergy amidst this scene of tumult and disorder went on steadily with their duty; in their sermons confining themselves to the doctrines of the Gospel without touching on politics; using their influence to allay our heats, and cherish a spirit of loyalty among the people. This conduct, however harmless, gave great offence to our flaming patriots, who laid it down as a maxim, 'that those who were not for them were against them.' The clergy were everywhere

threatened ; often reviled with the most opprobrious language ; sometimes threatened with brutal violence—some have been carried prisoners by armed mobs into distant Provinces, where they were detained in close confinement for several weeks, and much insulted, without any crime being ever alledged against them ; some have been flung into jails by committees for frivolous suspicions of plots, of which even their persecutors afterwards acquitted them ; some who were obliged to fly their own Provinces to save their lives, have been taken prisoners, sent back and are threatened to be tried for their lives because they fled from danger ; some have been pulled out of the reading desk because they prayed for the King, and that before Independency was declared ; others have been warned to appear at militia musters with their arms, have been fined for not appearing, and threatened with imprisonment for not paying their fines ; others have had their houses plundered, and their desks broken open, under pretence of their containing treasonable papers. I could fill a volume with such instances, and you may rely on the facts I have mentioned as indubitable, for I can name the persons, and have these particulars attested in the amplest manner. Were every instance of this kind faithfully collected, it is probable that the sufferings of the American clergy would appear in many respects not inferior to those of the English clergy, in the great Rebellion of the last century ; and such a work would be no bad supplement to Walker's sufferings of the clergy."<sup>a</sup>

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<sup>a</sup> New York, MSS. from archives at Fulham, vol ii, 581. (Hawks.)





# HISTORY

OF THE

# PARISH AND CHURCH

OF

# WESTCHESTER.

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THIS parish formerly included the four precincts of Westchester, Eastchester, Yonkers, and the Manor of Pelham, and was originally embraced in the Indian territory of "Weckquaskeek," which, on the 19th of April, 1640, was purchased from the native Sachems, by the Dutch West India Company.<sup>a</sup>

In the year 1642, the first settlement of Westchester was commenced by a Mr. John Throckmorton,<sup>b</sup> and thirty-five associates, who came from New England, with the approbation of the Dutch authorities. "It was in 1642 (says the historian of the New Netherlands) that Mr. Throckmorton, with a number of his friends, who had already been driven with Roger Williams from Massachusetts by the fiery Hugh Peters, procured permis-

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<sup>a</sup> Broadhead's History of the State of New York, First Period, 1609, 1664, p. 296.

<sup>b</sup> John Throckmorton emigrated from England to Nantaskett, Mass., 5th Feb., 1631, from whence he removed to Salem, and afterwards became an associate of Roger Williams in the settlement of Providence. R. I.

sion to settle thirty-five families, some twelve miles east of the Mannhattans, at a place called Westchester, but which the Dutch at this time named *Vredeland*, or *Land of Peace*, a meet appellation for the spot selected as a place of refuge by those who were bruised and broken down by religious persecution."<sup>a</sup> In his petition to the Dutch authorities on the 2nd of October, 1642, Mr. Throckmorton solicits permission to settle down within the limits of the New Netherlands, "There to reside in peace, and enjoy the same privileges as Dutch subjects, and to be favored with the free exercise of religion." But even here the persecuted Puritan was destined to find, like the dove of Noah's ark, no place on which to rest the sole of his foot, for it seems that several members of his family fell in the Indian massacre, which took place on the 6th of October, 1643.

The next settlement in *Vredeland*, was begun upon or near the site of the present village of Westchester, in 1654, by a number of Puritans from Connecticut, who gave it the name it now bears, but the Dutch called it *Oost-dorp*, (East Town,) from its position east of the Mannhattans.

At this early period, public worship appears to have been regularly established according to the Independent or Congregational order. The Rev. John Megapolensis, in a letter to the Classis of Amsterdam, dated New Netherland, 5th of August, 1657, says:—"On the west side of the East river, about one mile through Hell-gate, (as we call it,) opposite Flushing, on the main, another English village has been begun over two years. It was named *Oost-dorp*. The inhabitants of this place are also Puritans, *alias Independents*. They also have no preacher. They hold Sunday meetings, reading from an English book a sermon, and making a prayer."<sup>b</sup>

Of their mode of worship, the Dutch Commissioners, who visited *Oost-dorp* in 1656, give in the journal of their expedition, the following account: "31 Dec. After dinner, Cornelius Van Ruyven went to the house where they held their Sunday meeting, to see their mode of worship, as they had, as yet, no preach-

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<sup>a</sup> O'Callaghan's Hist. of the New Netherlands, vol. i. 258.

<sup>b</sup> Doc. Hist. of N. Y. vol. iii. 107.

er. There I found a gathering of about fifteen men, and ten or twelve women. Mr. Baly said the prayer, after which one Robert Bassett read from a printed book a sermon, composed by an English clergyman in England. After the reading, Mr. Baly gave out another prayer and sang a psalm, and they all separated."<sup>a</sup>

As "all ecclesiastical business, at this time, was conducted by the town, assembled in town meeting, and as a meeting of the town was a meeting of the congregation, which, after having disposed of matters secular, could attend to the business of the church;" therefore the early history of religion is to be found principally in the town records.

Under date of July 29th, 1674, twenty years after the settlement of the town, appears the name of the Rev. Ezekiel Fogge; probably the first independent minister that officiated here.

The following entries are taken from the town books:—"On the 11th of February, 1680, there was sprinkled with water, by Morgan Jones, (what they call baptizing) William Hunt, son of John Hunt, of Westchester; witnesses present, Joseph Hunt and Bridget Waters."

"*Westchester, Oct. 7th, 1680.*—Morgan Joanes married Isaac Dickerman, of this towne, to Bethia, the daughter of Henry Gardner.

Recorded per me,

FRANCIS FRENCH, Clerk."

At a town meeting, held in Westchester, *April 2nd, 1684* :—It was resolved, "that the Justices and Vestrymen of Westchester, Eastchester, and Yonckers, do accept of Mr. Warham Mather, as our minister, for one whole year, and that he shall have sixty pound, in country produce, at money price, for his

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<sup>a</sup> O'Callaghan's Hist. of N. Neth. vol. ii. 316.

salary, and that he shall be paid every quarter. Done in be half of the Justices aforesaid. Signed by us.”

JOHN QUIMBY,  
JOSEPH HUNT,  
JOHN BAYLEY,  
JOHN BURKBEE.<sup>a</sup>

At a lawful town meeting held in Westchester, by the freeholders and inhabitants, and residents of said place, the 2nd day of January, 1692, in order to consult, conclude, and agree, about procuring an orthodox minister in said town; It is voted and agreed upon, “that there shall be an orthodox minister in the town aforesaid, as soon as possible may be, and to allow him forty or fifty pound per annum, equivalent to money, for his maintenance. It is also voted and agreed upon, that a man shall go to the Honorable Colonel Heathcote, and see if he can prevail with him for to procure us a minister, in his travels in New England, otherwise, that Captain William Barnes shall go and procure us a minister.”<sup>b</sup>

Upon the 21st of Sept. 1693, the Act of Assembly for settling a Ministry, was passed. By this Act, Westchester County was divided into two parishes, viz, Westchester and Rye. The parish of Westchester included the towns or precincts of *Westchester*, *Eastchester*, *Yonkers*, and the *Manor of Pelham*, and was required to raise £50 per annum for the support of the minister, and to elect on the 2nd Tuesday in January, ten vestrymen and two churchwardens. There was also to be called, inducted, and established, *a good sufficient Protestant minister*, to officiate and have the care of souls within one year next, and

<sup>a</sup> Westchester records, commencing A. D., 1665, p. 42. On the 29th of May, 1697, John Yeats of the city of N. Y., sold several tracts of land in Westchester, to Warham Mather, of Northampton, in the county of Hampshire, in his Maj. Prov. of Mass. Bay in America, (Student in Divinity,) now residing in the town of Westchester, &c. Westchester Town Rec. Lib. v. 78. In 1703, Warham Mather, of New Haven, Student in Divinity, sold his lands in Westchester to Daniel Clark, Lib. vi. 30.

<sup>b</sup> Town Rec.

after the publication hereof. In Westchester two, one to have the care of Westchester, Eastchester, Yonkers, and the Manor of Pelham, &c.”<sup>a</sup>

But so few persons were properly qualified at this time, to accept the call of the vestry, that the act remained dormant in Westchester nearly two years. An attempt, however, was made by some of the vestry to have Mr. Warham Mather inducted, as appears by the following extract from the town records:—

“At a meeting held in Westchester, the seventh of May, 1695, Present, Justice Barnes and Justice Hunt, Capt. William Barnes President of the trustees:—

“Whereas, the freeholders and inhabitants of this town of Westchester and precincts, att this meeting have exprest their desires for the settling of Mr. Warham Mather amongst us as our minister for one whole year or longer;—its therefore voated and agreed upon, that Mr. Justice Barnes and Mr. Justice Hunt and Mr. Edward Waters, churchwarden, with as many of the vestrymen as conveniently can be gott together, should agree with the said Mr. Warham Mather, and settle him with all expedition.

Entered—EDWARD COLLIER, Clerk.”<sup>b</sup>

Colonel Caleb Heathcote, a member of the Venerable Propagation Society, writing to the secretary thereof, in 1704, alludes to this agreement with Mather.<sup>c</sup> “It was unanimously agreed on through the county, to make choice of readers, which they accordingly did, and continued in those methods some time after which the people of Westchester, Eastchester, and a place called the Lower Yonckers, agreed with one Warren Mather.” “After he (Mather) had been with them for some time, Westchester parish made choice of me for one of their churchwardens, in hopes of using my interest with Col. Fletcher to have Mather

<sup>a</sup> Acts of Prov. Assembly, N. Y. from 1691 to 1725.

<sup>b</sup> Westchester Town Rec. Lib. vi. 56.

<sup>c</sup> Warham Mather was the son of Eleazer, and grandson of Richard Mather, who was born at Louton, in Lancashire, A. D. 1596. See Mather's Magnalia.

inducted to that living. I told them it was altogether impossible for me to comply with their desire, it being wholly repugnant to the laws of England to compel the subject to pay for the maintenance of any minister who was not of the national church, and that it lay not in any Governor's power to help them, but since they were so zealous for having religion and good order settled amongst them, I would propose a medium in that matter, which was, that there being at Boston a French Protestant minister, one Mr. Bondet, a very good man, who was in orders by my Lord of London, and could preach both in English and French, and the people of New Rochelle being destitute of a minister, we would call Mr. Bondet to the living, and the parish being large enough to maintain two, we would likewise continue Mr. Mather and support him by subscriptions. The vestry seemed to be extremely well pleased with this proposal, and desired me to send for Mr. Bondet, which I immediately did, hoping by that means to bring them over to the church, but Mather apprehending what I aimed at, persuaded the vestry to alter their resolutions, and when he came they refused to call him." Colonel Heathcote now finding that it was impossible to settle the church at Westchester, so long as Mather remained, determined in the next place to devise ways to get him out of the county, which he was not long in effecting.<sup>a</sup> The Rev. John Miller, describing the Province of New York, in 1695, says:—"There is a meeting house at Westchester, and a young man coming to settle there, without orders. There are 200 or 300 English and Dissenters; few Dutch."<sup>b</sup>

The old meeting house having fallen to decay, the following resolution was passed at a town meeting, held the 5th day of May, 1696:—"It is voted and agreed upon that the meeting house shall be repaired forthwith, and that two men shall be chosen to see it done—Gabriel Legat, Josiah Hunt, is chosen to agree with a carpenter to repair the said meeting house, and to bring an account to the town of the cost and expence thereof

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<sup>a</sup> Such was the law at this period that if any unqualified person was presented to a living, he that presented him could not afterwards present another, on the ground that no person that has the presentation to a benefice can do it twice.

<sup>b</sup> Description of the Prov. and City of N. Y. by Rev. John Miller.

whereby a rate may be made to defraye the charge in so doing."<sup>a</sup>

On the 3rd day of May, 1697, at a meeting of the freeholders and inhabitants of the town and precincts of Westchester:—"It was voted and agreed upon, that there should be a Town House built, to keep courts in, and for the *publick worship of God*."<sup>b</sup>

Soon after this vote of the town, in the year 1699, an act of General Assembly was made to enable the respective towns within the whole province to build and repair their meeting houses, &c.<sup>c</sup> Whereupon the inhabitants of Westchester laid aside the prosecution of building the town house above, according to the said town vote, and took hold of the said act, by virtue whereof a new Parish Church was erected in 1700, and a rate laid and levied on all the inhabitants, without any distinction, towards defraying the expences.

The following resolutions were passed at a meeting of the trustees, held on the 8th of June, 1700:—

"It is voted and agreed upon by the trustees aforesaid, that the rate shall be made up forthwith, and delivered to the constable, who shall have for collecting the same, six pence per pound:—

"Whereas att a general meeting held in the Borough town of Westchester, by the freeholders and inhabitants of said town and precincts, on the 3rd day of May, 1697, it was voted and agreed upon that there should be a town hall built to keep courts in, and for the publick worship of God, &c., but it being then neglected, the Mayor and Aldermen, and Trustees at this meeting, did order with a joynt consent, to build a house for the uses aforesaid, and a prison. The dimensions of the house is to be twenty-six feet square, 16 feet joynts, a square roof, 6 window cases 5 feet square, &c. The trustees agreed with Richard Ward to build said house for £33, and with Erasmus Orton to build the prison for £5, which work is to be done by the 31st of October, next."<sup>d</sup>

The subjoined order relates to the cartage of timber and other material for the church, &c., "At a meeting held by the trustees the 14th of September, 1700, present, Josiah Hunt, Pres-

<sup>a</sup> Westchester Town Rec. Liber. v. 59.

<sup>b</sup> Westchester Town Rec. Liber. v. 141. "It had been previously voted and agreed upon that there should be a prison built with a town house upon it, according to the dimensions made by Col. Heathcote, Lib. v. p. 77.

<sup>c</sup> Laws of N. Y. vol. I. chapter lxxxiii. 37.

<sup>d</sup> Westchester Town Rec. Lib. v. 141.

ident, Edward Waters, Joseph Haviland, John Hunt, Joseph Bayley, John Ferris, senr., and Richard Panton. 'Tis voted and agreed upon that all that shall cart timber and stuff for the meeting house, shall have six shillings per diem; and that Joseph Haviland and John Hunt shall agree with a carpenter for the timber work and the prison, as they shall see cause, &c Done in behalf of the Freeholders and Commonality of the town."<sup>a</sup>



At a subsequent meeting of the trustees, held on the 26th day of October, A.D. 1700, "it was resolved that Richard Ward shall build the meeting house twenty-eight feet square, with a terret on the top, for forty pounds."<sup>b</sup>

In an address to the Venerable Propagation Society, the following account is given of the building of this church:—"We, whose names are subscribed, do hereby certify that the church of Westchester was built by a rate laid, and levied on the inhabitants of the said town in proportion to their estates, in the year of our Lord, 1700; and that Mr. Morgan, a Presbyterian minister of Eastchester, did sometimes come to preach in it, until such time as Mr. Bartow came and took possession of it in the year 1702, since which time it has been supplied by him, &c."<sup>c</sup>

This building stood on the site of the present church, upon

<sup>a</sup> Westchester Town Rec. Lib. v. 145.

<sup>b</sup> Westchester Town Rec. Lib. v. 145.

<sup>c</sup> Hawks' New York M. S. S. from archives at Fulham, vol. i. 463.

what was then styled the Town Green,<sup>a</sup> adjoining the old County Court-house<sup>b</sup> and jail. It was built of wood, quadrangular in form,<sup>c</sup> with a pyramidal roof and bell turret in the centre; and was used for the worship of Almighty God until the year 1788, when it was removed, and the present edifice erected. It now stands near the church yard, on the property of Capt. Elnathan Hawkins, having been sold to Mrs. Sarah Ferris, the grand-mother of the late Mrs. Eliza Hawkins, by order of the vestry, in 1788.

The following extract relates to the election of churchwardens and vestrymen for this parish, in pursuance of the Act of 1693.

At a meeting held by the Parishioners of Westchester Division, in the borough and town of Westchester, pursuant to an act of General Assembly, entitled an "act for the settling a ministry and raising of a maintenance for them," this second Tuesday of January, 1701-2:—

Present, Mr. Justice Barnes,  
Mr. Justice Baxter.

Churchwardens chosen at said time,

Col. Caleb Heathcote,  
Aldn. Josiah Hunt.

Vestrymen chosen,

Mr. John Pell, senr., for the Manor of Pelham,  
Mr. Joseph Drake, for Eastchester,  
Mr. Charles Vincent, for Yonkers.

<sup>a</sup> On the 5th of June, 1696, the trustees granted unto the Mayor and Aldermen of the Borough, for the use of the Corporation, part of the *Green* in said town, to erect a market house and settle the market. Lib. v. 63.

<sup>b</sup> The following extract is copied from the New York Post Boy, for Feb. 13, 1758:—"We hear from Westchester that on Saturday night, the 4th instant, the court house at that place was unfortunately burnt to the ground. We have not heard yet how it happened."

<sup>c</sup> The Venerable Bede informs us, that in his time, the English Churches were square. Speaking of the building of St. Peter's Church, at York, in 627, by King Edwin, he says:—"Per quadrum cœpit œdificare basilicam." Vide Bede Hist Eccles. Lib. ii. chap. 14.

For Westchester, { Mr. William Willett,  
Mr. Thomas Hunt, junr., of the West Farms,  
Mr. Joseph Haviland,  
Aldm. John Bayley,  
Mr. Richard Ward,  
Mr. John Buckbe,  
Edward Collier.

Entered by order,

EDWARD COLLIER, Recorder.<sup>a</sup>

In the year 1702, came from England, the

### REV'D. JOHN BARTOW, A. M.

who was the first rector of this parish, elected by the vestry under the Act of 1693. He was son of Thomas Bartow, descended from the Bertaut's of Brittany in France,<sup>b</sup> and was born at Crediton, in Devonshire, A. D. 1673. At an early age he was instructed by one Mr. Gregory, entered Christ College, Cambridge, Jan. 31st, 1689, where he was admitted a sizer under the tuition of Mr. Lovett, and graduated in 1692.<sup>c</sup> Entering the ministry, he was inducted to the vicarage of Pampford, in Cambridgeshire, May the 28th, 1698, and removed to America by leave of the Right Rev. Simon Patrick, the then Lord Bishop of Ely.

### THE BISHOP OF LONDON'S ADMISSION OF MR. BARTOW TO THE MINISTERIAL FUNCTION IN THE PROVINCE OF NEW YORK.

“HENRY: by divine permission, Lord Bishop of London, to all whom these presents, shall or may concern, health in our Lord God everlasting. Whereas, by

<sup>a</sup> Westchester Town Rec. Lib. v. 145.

<sup>b</sup> The arms of the Bertauts or Bertaudes, en Bretagne, Du Hertray, Du Hamel, Du Pointpierre, de la Poissonniere, were :—d'or á la bande de sable, chargee de trois besants d'argent accompagne de six annelets de geules, suis en orle.

<sup>c</sup> Matriculation books of Christ College, Cambridge.

virtue of an act of Parliament, made in ye: first year of ye: Reign of our Sovereign Lord and Lady, *King William* and *Queen Mary*, entitled, an act for ye: abrogation of ye oaths of supremacy and allegiance, and appointing other oaths, it is provided and enacted, that every person, at his, or their respective admission to be incumbent in any ecclesiastical promotion or dignity in ye Church of England, shall subscribe and declare before his ordinary, in manner and form as in ye: said act as contained; now know ye, that on ye: day of ye: date hereof did personally appear before us, John Bartow, Clerk, to be admitted to ye: Ministerial Function in ye: Province of New York, in America, and subscribed as followeth, as by ye: said act is required, I, John Bartow, Clerk, do declare, that I will conforme to ye: Liturgy of the Church of England, as it is now by law established. In witness whereof, we have caused our seal manual to be affixed to these presents. Dated, the twenty-second day of the month of June, in ye: year of our Lord, one thousand seven hundred and two, and in ye: twenty-seventh year of our translation.”<sup>a</sup>

### MR. BARTOW'S LICENSE FROM THE BISHOP OF LONDON TO OFFICIATE IN THE PROVINCE OF NEW YORK.

“Henricus, permissione divina, Londonensis episcopus, dilecto nobis in Christo Johanni Bartow, clerico, salutem et gratiam, ad peragendum officium ministeriale intra provinciam de Novo Eboraco, in America, in precibus communibus aliisque ministeriis ecclesiasticis ad officium ministeriale pertinentibus juxta formam descriptam in libro publicarum precum, auctoritate parliamenti hujus inclyti regni anglie, in ea parte edita, et provisa, et canones, et constitutionis, in ea parte legitime stabilitas, et publicatas, et non aliter neque alio modo; tibi de cujus fidelitate morum integritate literarum scientia summa doctrina et diligentia plurimum confidemus, (præstituta penitus parte juramus totam de agnoscendo regiam supremam majestatem, juxta vim formam et effectum statuti parliamenti dicti regni anglie, in ea parte editi et provisi, quam de canonica obedientia nobis et successoribus nostris in omnibus recitis et honestis per te præstanda et exhibenda subscriptisque pertinentibus illis articulis mentionatis in tricesimo sexto capitulo libri constitutorum, sive canonum ecclesiasticorum, anno Domini, 1604, regia auctoritate editorum et promulgatorum licentiam facultatum nostram concedimus et impertamur per precedentes, ad nostrum beneplacitum dum tanat duraturas, in cujus rei testimonium sigillam nostram, (quam in similibus plerumque utimur,) præsentibus apponi fecimus dat vicesimo secundo die mensis Junii, anno Domini millesimo septingentesimo, secundo nostra translatione vicesimo septimo.”<sup>b</sup>

<sup>a</sup> Surrogate's Office, N. Y. Rec. of Wills, vol. v. p. 79.

<sup>b</sup> Surrogate's office N. Y. Lib. vi.

The following documents relate to his induction.

**MANDATE FROM GOVERNOUR CORNBURY TO INDUCT MR. JOHN BARTOW INTO THE RECTORY OF WESTCHESTER.**

“Edwardus illustrissim Vice comes Cornbury Provinciae Novi Eboracii in America Strategus et Imperator et ejusdem ; Vice-Thalassiarcha, &c.

Universis et Singulis Rectorib Vicar: Capellânis: Curat: Clericis et Ministris quibuscumq in et per totam prædict provinciam ubilibet constitutis ac etiam Honorab Caleb Heathcote armig et Josia Hunt Ecclesia Paroch'lis de Westchester, Eastchester, Yonkers et Man de Pellham, in dicta Provincia in pro hoc tempore Adilibus, Salutem.

Cum Dilectum in Christo Johnem Bartow clericum ad Rectoriam sive Ecclâm Prœalem Prædict de Westchester, Eastchester, Yonkers et Man de Pellham in America jam vacantem præsentatu Rectorem ejusdem Rectoriæ Sive Ecclæ præalis in et de eadem institus vobis conjunctim et divisim comitto et fermiter injungendo mando, quatenus eundem Johem Bartow clericum sive procurat suum legitum ejus nomine et pro se in realem actualem et corporalem possessionem ipsius Rectoriæ sive Ecclæ præalis de Westchester, Eastchester, Yonkers et Man de Pellham prædict. Glebarum, Jureumq et pertinentiu suor universon confertis inducatis inducive faciatis: et defendatis inductum, et quid in premissis feceritis me aut alium Judicem in hac parte competentum quemcumq debite (cum ad id congrue fueritis requisiti) certificetis seu sic certificet ille vestrum qui præsens hoc mandatum fuerit executus. Dat sub sigillo progat dict Provinciæ decimo nono die Novembris anō salutis millesimo septingentesimo secundo.”

CORNBURY.

**CERTIFICATE OF MR. BARTOW'S INDUCTION INTO THE PARISH CHURCH OF WESTCHESTER, &c.**

“Virtute infra scripti mandati Præsentia Hugh Farquhar & Thomas Hunt, Joseph Haviland, Daniel Clark & Edward Collier nos Guilielmus Vesey Clericus & Josias Hunt adelis Parochial's De Westchester & Eastchester &c induximus Reverandu Johanem Bartow Clericū in Ecclesiam Parochialem De Eastchester & Westchester, Yonkers et Man de Pellham et in realem actualem et corporatem possessionem ipsius Rectorill sive Ecclesiæ Parochialis et prædict Glebarā juriū et pertinentiū suorā universonē ejusdum movilus et consue tri divibus solity anō Domini 1702 in cujus rei testimoniū presentibus subscripsimus Die 6to Decembris Anno supra dicto.”

GULIELMUS VESEY NEO EBORACI RECTOR.

JOSIAH HUNT CHURCHWARDEN.

HUGH FARQUHAR.

JOSEPH HAVILAND.

THOMAS HUNT.

DANL. CLARK.

EDWARD COLLIER.

‘ We whose names are underwritten doe certifie & declare That on Sunday the 6th day of December Anno Dom. 1702, John Bartow, Clerk, after his induction, did in the Parish Church of Westchester Read morning and evening service according to the exact form by act of Parliament prescribed & immediately after the reading of ye aforesaid service did declare his unfeigned assent and consent to all and every thing contained and prescribed in the book of comon prayers as the Law in that case directs, before ye congregation on the said day assembled: and also did read ye book of ye 39 articles of the Church of England with the Ratification, & immediately after ye reading of ye aforesaid articles & Ratification before the Congregation; did declare at the abovesaid time and place, his unfeigned assent & consent to them and to all things therein contained. In testimony whereof we who where present have hereunto subscribed our names this 6th day of Decembr. Annoq Dom 1702: Joseph Haviland, William Vesey, H. Collier, Thomas Hunt Hugh Farquhar, William Willett, Josiah Hunt, John Williams.’<sup>a</sup>

It appears that Mr. Bartow was at first appointed to the Parish of Rye: for in a letter to him from the secretary of the society, the latter says:—“That the Society were displeas’d for his settling at Westchester, being by my Lord of London sent for Rye.”<sup>b</sup>

“I did, in October last,” (observes Colonel Heathcote,) “give my Lord of London my reasons for the necessity of his being settled at Westchester, the people in that place having been the first in this county who desired a minister of the church, &c.”<sup>c</sup> To this Mr. Bartow alludes in his first letter to the society.

#### MR. BARTOW TO MR. WHITFIELD OR MR. SHUTE.

*Westchester, in New-York Province, 4th Nov. 1702.*

SIR:

“My Lord Cornbury is pleas’d to fix my abode at Westchester, at the request of the vestry, and I suppose I shall enjoy the fifty pound per annum, which is settled upon the ministry by act of assembly, though there has been great endeavours made this session to annul that act, but we are safe as long as my Lord Cornbury is Governor. There is also fifty pounds settled upon the

<sup>a</sup> Surrogate’s office, N. Y. Rec. of Wills, vol. v. p. 79, 80.

<sup>b</sup> Hawks’ New York M. S. S. from archives at Fulham.

<sup>c</sup> See Col. Heathcote’s letter, April 10, 1704.

ministry at Rye, sixty pounds at Jamaica, sixty pounds at Hempstead, and forty pounds per annum at Richmond: all which places I hope the Reverend and Honorable Society will take some speedy care to supply with ministers of the Church of England. The hundred acres of glebe my Lord of London obtained of her Majesty for Westchester, is all a wilderness, there never was any house upon it, nor any part of it cultivated; the meanest laborer here has three shillings per diem wages, so that it will be a vast charge to make it habitable; what I can bestow upon it in my time I will, but I cannot expect the assistance of the Society, there being such pressing occasions for ministers. As I had not time to furnish myself with books in England, I hope the society will bestow some upon me, or I beg you would be so kind as to send me these following, and let the booksellers be paid out of my allowance; and you will ever oblige, Worthy Sir;

Your most humble and devoted servant,"

JOHN BARTOW.

"1702. P. S. I have been at great expenses, but I do not grudge it in the service of that God who I trust will bless me in my endeavours. We have a small house built here for public worship, of boards, but there is neither desk, pulpit, nor bell in it. The inhabitants indeed live all upon their own, but are generally poor; my best friend is the gentleman my Lord of London, recommended me unto, Col. Graham, who is a very worthy and ingenuous Gentleman, and a great lover of the Church. I have neither Church Bible nor Common Prayer Book, which I hope the society will send me, unto whom I desire you would give my humble duty.

Mr. Keith, Mr. Ennis, Mr. Vesey, Mr. Mott, Mr. Talbot, and myself, met last week at York, to contrive the most proper methods of settling the church, at the request of the worthy Col. Nicholson, who gave £25 towards bearing our charges, an account of which you will have."<sup>a</sup>

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<sup>a</sup> Hawks' New York M. S. S. from archives at Fulham, vol. i. 10, 11.

The following letter from Mr. Bartow to the Secretary of the Venerable Society, was probably written in 1702, or the year after, although I have given the date as it is in the manuscript from which it was copied :

### MR. BARTOW TO THE SECRETARY.

*Westchester, New-York, 1st Dec., 1707.*

SIR :

“After a voyage of eleven weeks, we arrived at New-York, Sept. 29th, 1702, where we found a very mournful town, there dying near twenty persons daily for some months.<sup>a</sup> I lodged one night in the town, and next day went to Col. Graham’s, in Westchester, and lodged also one night, and the next day some of the town of Westchester came for me, and desired me to go along with them and give them a sermon the next Sabbath day,<sup>b</sup> which I readily consented to do, it being in my way to Rye, to which I was designed. Col. Heathcote and some of the chief inhabitants being at church, the latter, with his approbation, invited me to stay amongst them ; in regard, it was the County Town, and reasonably ought to be supplied first, which I referred to the determination of my Lord Cornbury ; my goods being on board still, (as I remember.) On Monday I returned to York, and Mr. Vesey engaged me to preach for him on an appointed fast, that week, after which I returned to Westchester, and preached either there or at York every Sunday, until my Lord Cornbury returned from Albany, when, with some of Westchester, who were very desirous I should stay with them, I went to Jamaica to wait on his Lordship, (who went there by reason of the sickness at New-York,) to deliver him my credentials and receive his commands, which were to continue in Westchester, to which place I was soon after called by the ves-

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<sup>a</sup> This is supposed to have been the yellow fever, although it was not so called in 1702. It was brought from St. Thomas’s, and proved very fatal in New York.

<sup>b</sup> This was on the 3rd of Oct., 1702.

try, and received instruments of induction from his Lordship ; but the troubles that soon followed to separate Eastchester and New Rochelle from belonging to Westchester (of which I have given you an account) were not inconsiderable."

" Westchester was not wholly free from the mortal distemper at New-York, and such as were sick I visited, and baptized one man, (aged forty years) a few hours before he died, who seemed thankful that he had at last such a blessed opportunity after so long neglect. The first half year being winter, I lodged at a public house, preaching once every Sunday, and upon occasion, visiting the sick. After winter was over, I lived at Col. Graham's, six miles from the church, and all the summer preach't twice every Sunday, sometimes at Westchester and sometimes at Jamaica, on Long Island, about two miles distant from Mr. Graham's, at my own charge, nor have I had any board given me since I came, and once I met with great disturbance at Jamaica. Mr. Hobbart, their Presbyterian minister, having been for some time at Boston, returned to Jamaica the Saturday night as I came to it, and sent to me at my lodgings (being then in company with our Chief Justice, Mr. Mumpesson, and Mr. Carter, her Majesty's comptroller,) to know if I intended to preach on the morrow ; I sent him answer I did intend it. The next morning the bell rung as usual, but before the last time ringing, Mr. Hobbart was got into the church, and had began his service, of which notice was given me, whereupon I went into the church, and walked straight way to the pew, expecting Mr. Hobbart would desist, being, he knew, I had orders from the Governor to officiate there, but he persisted, and I forbore to make any interruption. In the afternoon I prevented him, beginning the service of the Church of England before he came ; who was so surprised, when after he came to the church door and saw me performing divine service, that he suddenly started back, and went aside to an orchard hard by, and sent in some to give the word that Mr. Hobbart would preach under a tree. Then I perceived a whispering through the church, and an uneasiness of many people, some going out, some seemed amazed, not yet determined to go or stay ; in the meantime, some that were gone out returned again for their seats, and then we

had a shameful disturbance, hawling and tugging of seats, shoving one the other off, carrying them out and returning again for more : so that I was fain to leave off till the disturbance was over, and a separation made, by which time I had lost about half of the congregation, the rest remaining devout and attentive the whole time of service ; after which we lock't the church door, and committed the key into the hands of the sheriff. We were no sooner got into an adjoining house, but some persons came to demand the key of their meeting house, which being denied, they went and broke the glass window, and put a boy in to open the door, and so put in their seats and took away the pew cushion, saying they would keep that, however, for their own minister ; the scolding and wrangling that ensued are by me ineffable. The next time I saw my Lord Cornbury, he thanked me, and said he would do the church and me justice : accordingly, he summoned Mr. Hobbart and the head of the faction before him, and forbade Mr. Hobbart ever more to preach in that church ; for, in regard, it was built by a publick tax, it did appertain to the established church, (which it has quietly remained ever since, and is now in possession of our Rev. Brother, Mr. Urquhart.) My Lord Cornbury threatened them all with the penalty of the statute, for disturbing divine service ; but upon their submission and promise of future quietness and peace, he pardoned the offence. Not long after this, my Lord requested me to go and preach at Eastchester ; accordingly, I went, (though some there had given out threatening words should I dare to come,) but though I was there very early, and the people had notice of my coming, their Presbyterian minister, Mr. Morgan, had begun service in the meeting-house, to which I went straight way and continued the whole time of service without interruption, and in the afternoon I was permitted to perform the Church of England service ; Mr. Morgan being present, and neither he nor the people seemed to be dissatisfied, and after some time of preaching there afterwards, they desired me to come oftener ; and I concluded to minister there once a month, which now I have done for about three years, and Mr. Morgan is retired into New England. The winter drawing on, and finding it too hard for me to ride from Mr. Graham's to attend on my ministry

on all occasions, I returned to Westchester, and there being no very suitable place for me to board at, I hired a house for half a year, where I lived alone, and had my victuals dressed at a neighboring house; and at the end of half a year, being not permitted to renew my lease, I bought a house of my own, and five acres of land, at £100, where (I bless God) I have inhabited ever since in the conscientious discharge of my duty, hardly ever missing to officiate on the Lord's Day in my parish, and there have discharged that duty either in the Jerseys, at Rye, or at some other place, excepting thrice by reason of sickness, and twice for coldness and foulness of the weather, wanting a congregation; always preaching twice a day in the summer, and once in the winter. I have been always ready to visit the sick when sent for, and before frequently, if I knew of it, not refusing in the time of very mortal diseases, which we have frequently had since I came here, few houses escaping either sickness or death, being by night and by day, frequently riding more than ten miles a day, I may say twenty. I have administered the sacrament of Baptism to a great number of people, young and old, and the sacrament of the Lord's Supper publickly, three times a year at the three usual feasts, Christmass, Easter, and Whitsunday; to partake of which, I must confess, I have a few, generally about twelve communicants, but have administered it to many on their sick and dying beds, who never received it before. I take care to catechise the children in the church; and to make amends for an omission of that duty at any time, I allow a schoolmaster twenty shillings per annum to encourage him to instruct the children in the church catechism. I can't repeat to you the many janglings and contentions I have had with Quakers and Dissenters; nay, I may say with Atheists and Deists, but beg you will believe the whole course of our ministry has been very onerous and difficult; and if I have failed in any part of my duty, (as it seems you are informed,) let me know it in your next, that I may amend. Perhaps there is more my duty than I know of, especially if a minister may not be allowed judgment of discretion in things that do not respect canonical obedience, but be obliged to please singular fancies and humours repugnant to general reason and usage.

I must also tell you that our church is wainscotted, and in a short time will be ceiled over head, and more decently seated, and the communion table enclosed with rails and bannisters; and am very sorry for that great loss we have had at sea of church ornament, not knowing how it may be repaired but by the same gracious donors.

Since my last I have received some old arrears, and hope to have my salary here better paid: when we are well settled, we may inform the remiss that they must pay their dues. I have obtained of the town of Westchester (on a time when it lay in my way to do them service with the Governor) a grant of twenty acres of glebe, and three acres of meadow within half a mile of the church; which, in time, will be a convenient residence for a minister, and also a small share in some undivided land, which will be to the quantity of about thirty acres more, but about about four miles distant. I shall only add my humble thanks and duty to the society, and that I remain, &c., &c.

JOHN BARTOW.<sup>a</sup>

Colonel James Graham, to whom Mr. Bartow alludes in the above letter, was a native of Scotland, and a near relation of James Graham, Marquis of Montrose.<sup>b</sup> In 1691 he was returned as one of the four members of the Provincial Assembly for the City and County of New York, and in 1699 was chosen speaker of that body. He was the author of the law for the maintenance

<sup>a</sup> Hawks' New York M. S. S. from archives at Fulham, vol. i. 171 to 175.

<sup>b</sup> "The ancient and powerful family of Graham," says Sir Walter Scott, in the *Lady of the Lake*, "held extensive possessions in the counties of Dumbarton and Stirling. Few families can boast of more historical renown, having claim to three of the most remarkable characters in the Scottish annals; Sir John Græme, the faithful and undaunted partaker of the labours and patriotic warfare of Wallace, fell in the unfortunate field of Falkirk, in 1298. The celebrated Marquess of Montrose, in whom De Retz saw realized his abstract ideas of the heroes of antiquity, was the second of these worthies; and notwithstanding the severity of his temper, and the vigour with which he executed the oppressive mandates of the Punic, whom he served, I do not hesitate to name, as the third, John Graham, of Claverhouse, Viscount of Dundee, whose heroic death, in the arms of victory, may be allowed to cancel the memory of his cruelty to the non-conformists, during the reigns of Charles II. and James II."

of the clergy, and settlement of the church in 1693. He was also Recorder of the city of New-York from 1693 to 1700, and subsequently received the appointment of Attorney General of the Province. He was elected senior warden of this parish in 1703, and for a time was one of its principal supporters. His residence stood on the spot occupied by the farm house of William H. Leggett, Esq., of West Farms. He died in 1767, and left several children. Augustine was Surveyor General of the Province, and Isabella married the Hon. Lewis Morris, of Morrisania.<sup>a</sup>

In the vestry book of this parish occurs the following election for Church officers, about three months after Mr. Bartow's arrival:—"Att a meeting held in the Borrough town of Westchester, by the parishoners of said parish, pursuant to an Act of General Assembly, entitled an act for the settling a Ministry and raising a maintainance for them, and Mr. John Bartow being settled minister of said parish, and his maintainance ought to be taken care for, do voluntarily make choice of the Vestry & Church Wardens this 12th day of January, in the first year of the Queens Majesties Raigne 1702-3, as followeth:—

*Present.*

Mr. Justice Pell,	Mr. Justice John Hunt,
Mr. Justice Willett,	Mr. Justice Graham,
Mr. Justice Josiah Hunt,	Mr. Justice Bayley.

*Churchwardens.*

Lieutenant Col. Graham,	Justice Josiah Hunt.
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*Vestrymen.*

Thomas Baxter, sen.,	Joseph Haviland,
Joseph Drake,	Thomas Pell,
John Archer,	Miles Oakley,
John Buckbee,	Daniel Clark,
Thomas Hunt, sen., of West Farms,	Peter le Roy.
Edward Collier, clerk.	Erasmus Allen, Messenger. <sup>b</sup>

<sup>a</sup> Surrogates Office, New-York, Lib. xxvi 13.

<sup>b</sup> Westchester vestry book.

At a meeting of the vestry, "held this 3rd day of June, 1703, by reason of the County courte, this day its agreed upon by ye Justices and Vestry that they will meet at 12 o'clock on the 5th day of this instant month, in order to regulate matters concerning the parish and the maintenance of the minister."<sup>a</sup>

"Att a meeting held by the Justices & Vestrymen of Westchester, Eastchester, Yonkers & the manor of Pelham, being in one parish or division this 5th of June, 1703 :—

*Present.*

Mr. Justice Pell,	Mr. Justice Drake,
Mr. Justice Pinkney,	Mr. Justice Bayley,
Mr. Justice Hunt.	

*Vestry.*

Mr. Joseph Drake,	Mr. Joseph Haviland,
Mr. Miles Oakley,	Mr. John Archer,
Mr. Daniel Clark,	Mr. John Buckbee,
Mr. Thomas Hunt, Jr.	

"It is agreed upon by the said Justices & Vestrymen, that there shall be raised fifty-five pounds for the Ministers maintenance & poor of the parish. The Quotas for each place is as followeth:—

Westchester,	£27 18 0
Morris Anna,	3 7 0
Eastchester,	7 13 0
Pelham,	1 13 0
Rochelle,	7 3 0
Yonkers,	7 6 0
	<hr/>
	£55 0 0

To be paid unto the Churchwardens att or before the 15th of December next ensuing.

EDWARD COLLIER, Clerk."<sup>b</sup>

<sup>a</sup> Westchester vestry book.

<sup>b</sup> Ibid.

The next letter from Mr. Bartow to the Secretary bears date,

*Westchester, in the Province of New-York,  
in America, May 25th, 1703.*

SIR:

“ My Lord Cornbury is very kind in countenancing the settlement of the Church of England, and to preserve that maintenance which has been provided by act of Assembly for orthodox ministers, altho’ there have been great endeavours to annul that act since they saw the church pouring in upon them, which endeavours have been chiefly showed, in my parish of Westchester, as follows: the act of assembly doth unite Westchester, Eastchester, Yonkers, and the manor of Pelham, into one parish, who are obliged to contribute the sum of £50 per annum for the maintenance of an orthodox minister.

Now Eastchester, having an independent minister, endeavours at my coming, to make themselves a distinct parish, and used many means to prevent and disturb my settlement at Westchester, but all these attempts were frustrated by my Lord Cornbury; and now they begin to come into better temper, many of them having left their minister are joyned with us: nay, the minister himself talks of coming to England for Episcopal orders.

Another obstruction has been in the manor of Pelham, the inhabitants of which are French Protestants, who have Mr. Bondett for their minister; a gent in Episcopal orders, (but not using the liturgy of the Church of England) and therefore they have the greater plea to sue for an exemption; but the *Quota*, Westchester intends to lay annually upon them (*viz.* £5) is so inconsiderable, and the people many and wealthy, that my Lord Cornbury would not hear of any alteration, and my Lord has prevailed with Mr. Bondett to cease from any further endeavours.

That land which my Lord of London obtained of her Majestie for the Church at Westchester, is now claimed by an heir; the case in short is thus:—

John Richardson, of the parish of Westchester, married his daughter Mary to Joseph Hadley; the said John Richardson some time after, in his sickness whereof he died, makes a will and bequeaths to his said daughter Mary, one hundred acres of

land. The said daughter dyes also soon after her father, but left issue by the said Joseph Hadley, her husband. After her death, she dying without a will, Joseph Hadley, the husband of the deceased, sells this land to Thomas Williams; and the said Thomas Williams dyes in the possession of the said land intestate, and without heirs, and by that means, the land, by the judge and the jury, was determined to be escheated to the crown. But now George Hadley, the son and heir of the said Jos. Hadley, which he begot of the said Mary, the daughter of John Richardson, puts in his claim for this land as his mother's heir, alledging that his Father could not dispose of his mother's inheritance, (altho' it was not settled upon her by deed of jointure, nor yet bequeathed to her and her heirs,) and the heir who was also his father's exectr. & admtr., has (as I am informed) received part of the said purchase money of the said Williams. I humbly beg you would lay this matter before the Society, that they may assist us with timely advice yt ye Church may not loose any of her rights. I have been at great charges since I left England, but doubt not God will provide things necessary for my subsistence; my earnest desire is to answer the glorious ends of my mission, and my greatest circumspection is to behave myself so as becometh one employed by so many great and good men: that I may never give a reason to reflect; I have been upon duty ever since I came out of England, but as for the proportion and commencement of my salary, I thankfully submit it to the pleasure of the Society, for whose health and prosperity I shall ever pray, who am worthy sir.<sup>a</sup>

Your most humble,  
and obliged servant,

JOHN BARTOW."

The subjoined letter from Colonel Heathcote to the Secretary will serve to throw additional light upon the early history of this parish.

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<sup>a</sup> Hawks' New York M. S. S. from archives at Fulham, vol. i. 18, 19, 20. In 1704 Mr. Bartow received from the Society £50 per annum, and a benevolence of £30. See first report of Ven. Prop. Soc. issued in 1704.

## COLONEL HEATHCOTE TO THE SECRETARY.

*Manor of Scarsdale, New-York, 10th April, 1704.*

SIR :

“Mr. Bartow showed me the copy of a letter (the original as he told me, being sent to my Lord Cornbury) wherein you acquaint him that the Society were displeas'd for his setting at Westchester, being by my Lord of London, sent for Rye, and that he should get a line or two either from my Lord Cornbury, or at least from me, to satisfy him in that matter. I did in October last, give my Lord of London my reasons for the necessity of his being settled at Westchester, the people in that place having been the first in this county who desired a minister of the church; and being disappointed, might have been of ill consequence, for no sooner was Mr. Bartow arriv'd, but ye vestry immediately came to me and gave me no rest untill I consented to use my interest with my Lord Cornbury to have him inducted there, and the inhabitants of Rye, supposing Westchester was first to be supply'd, were easy in that matter, there being on one hand, no fear of disobliging the people of Rye, and on the other, great danger of hurting the interest of the church at Westchester; I desired my Lord Cornbury to induct him there, and what I did therein being intended for the best, I beg that the society would not take amiss. Sir, being favor'd with this opportunity, I cannot omitt giving you the state of this county in relation to the church, and shall begin the history thereof from the time I first came amongst them, which was about twelve years ago, when I found it the most rude and heathenish county I ever saw in my whole life, which called themselves christians, there being not so much as the least marks or footsteps of religion of any sort. Sundays being the only time sett apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness, that it was intolerable; and having then the command of the militia, I sent an order to all the captains, requiring them to call their men under arms, and to acquaint them that in case they would not, in every town, agree amongst themselves to appoint readers, and pass the sabbath in the best manner they could, till such times as they could be better provi-

ded: that they should every sunday call their companies under arms, and spend the day in exercise, whereupon it was unanimously agreed on thro' the county, to make choice of readers, which they accordingly did, and continued in those methods sometime. After which the people of Westchester, Eastchester, and a place called Lower Yonkers, agreed with one Warren Mather, and the people of Rye, with one Mr. Woodbridge, both of New England, there being at that time scarce six in the whole county who so much as inclined to ye church. After Mr. Mather had been with them for some time, Westchester Parish made choice of me for one of their churchwardens, in hopes of using my interest with Colonel Fletcher to have Mather inducted to ye living. I told them it was altogether impossible for me to comply with their desire, it being wholly repugnant to the laws of England to compell the subject to pay for the maintenance of any minister who was not of the national church, and that it lay not in any Governor's power to help them, but since they were so zealous for having religion and good order settled amongst them, I would propose a medium in that matter; which was, that their being at Boston a French Protestant minister, one Mr. Bondett, a very good man, who was in orders by my Lord of London, and could preach both in English and French; and the people of New Rochelle being destitute of a minister, we would call Mr. Bondett to the living, and the parish being large enough to maintain two, we would likewise continue Mr. Mather, and support him by subscriptions. The vestry seemed to be extremely well pleased with this proposal, and desired me to send for Mr. Bondett, which I immediately did, hoping by that means to bring them over to the church; but Mather, apprehending what I aimed at, persuaded the vestry to alter their resolutions, and when he came, they refused to call him; so that projection failing, and finding that it was impossible to make any progress towards settling the church, so long as Mather continued amongst us: I made it my business, in the next place, to devise ways to get him out of the county, which I was not long in contriving, which being effected, and having gained some few proselytes in every town, and those who were of the best esteem amongst them, and being assisted by Mr.

Vesey and Mr. Bondett, who very often preached in several parts of the county, baptizing their children. By these easy methods, the people were soon wrought into a good opinion of the church, and indeed, much beyond my expectation; and the truth is, nothing is so agreeable to my natural temper, nor do I like any way in making converts so well, as by soft and easy means, in convincing men's minds, and satisfying them in all their foolish notions against the best of churches; for as those are not only most agreeable to religion, so they likewise do the work most effectually; for when anything of that nature is carried on with heat, loose and irreligious men immediately own the faith, and turn violent persecutors; being overjoyed of any opportunity to gratify their natural temper, and by the rigour of their proceedings, as well as their vicious lives, not only bring a scandal upon the church, but prevent its growth, for all men who have any sense of virtue or honour, and might be a means of their conversion to bring over many more, abhor to be directed by such guides; and indeed to do a work of this nature effectually, it ought to be managed with a more than ordinary care, and those on whom the conversion is to be wrought, in their infancy must be dealt with as much tenderness as children, for before they are well fixed and rooted, the denying them a rattle or some indifferent trifle, very often makes them start, but much more so when anything very material and reasonable in itself is withheld from them. A mischief of this nature had like to have attended in this county for Westchester parish, which contains about sixteen miles in length, wherein there are three towns, in each of which there is a small church (*viz.*) Westchester, Eastchester, and New Rochelle, besides a place called Lower Yonkers, and it being impossible that my one minister could take due care of all those places, and then consequently very hard that any people should pay to a minister, it was morally impossible for them to have any benefit from; and Rye Parish being under the like misfortune: I brought the towns in both parishes, except Westchester, to this result; that they should petition the Governor's Council and Assembly, that instead of two ministers of the church, there should be three appointed for the county, and that

they should live at the most convenient places for the service of the whole county, dividing the bread of life so equally, that every town might have their fair and equal proportion; and when, with a great deal of pains, I had brought this matter to pass, and even whilst I was hugging myself with a satisfaction of having finished my task in this county, to my wonderful surprise, I met with a violent opposition from six or eight warm men of Westchester; this storm, by degrees, run to that height that we were obliged to decline the matter; however, with the blessing of God, nothing shall discourage me, for I neither have nor shall be wanting in my best endeavours to preserve this people in a temper to receive the church among them; and was I worthy to give my advice in these matters, it should be that every minister who is sent over by the society should be required to send a list of all the inhabitants of their parish, with the towns and places of their abode, dividing the list of each town and place into three distinct parts; in the first, who are the communicants; in the second, those who come to hear them, but do not communicate; and in the third, which are Quakers and others, who are Dissenters, and that they should be strictly directed constantly to visit ye Quakers and those who dissent from the church, and use their best endeavours to persuade those who are reconciled to the church and regular in their lives, and do not communicate to receive the sacrament, and to give the society an exact account every six months, at least, what progress they make therein; and further, they should be ordered not to fail preaching in every town within their respective parishes, according to the proportion of the inhabitants; by this means the society will have a true account of the growth of the church, and what service is done by those they send over, and the bread of life will be equally dealt among the people; and in case the ministers find that their duty is too hard, that they jointly solicit the government that this county might be divided into three parishes, for one of which there cannot be a better man than Mr. Bondett, whom I mentioned in the former part of my letter, whose character I have already very often and fully given to my Lord of London, and will be altogether needless to

insert here. We have in this county six small towns, viz. Westchester, Eastchester, New Rochelle, Mamaroneck, Rye and Bedford, besides a place called Lower Yonkers, containing about twenty families, and another the Manor of Philipsburgh, about forty families. Now, were those three ministers appointed for the county, viz. one at Westchester, which is the westernmost part of the county, another at Rye, which is the easternmost, and another at New Rochelle, which is pretty near the centre; those dividing their duty fairly and equally, the whole county might be taken care of, and the ministers not over-burthened. Upon my word, sir, it gives me a great deal of concern, when I consider what pains and charge, the society have been and are at, to propagate the Gospel in these parts of the world, and that a gent (I mean Mr. Bartow, who is a very good man,) should be sent over on that errand to this county, which consists of about four hundred families, of which not above forty or fifty have any benefit of him; and should the minister of Rye serve us in like manner, not above one-third of the county would be better for all the cost and labor bestowed upon us, and notwithstanding the arguments which are used by the men of heat, that the congregation ought to follow the minister, and not he the people; it will be time enough to preach up that doctrine twelve or fifteen years hence, when perhaps the county won't only be much more willing, but more able to maintain six ministers than they can three now, besides those who live some three or four, others seven to fourteen miles from Westchester and Rye, tho' once in a great while they might come, I mean the masters and mistresses of families, yet it will be morally impossible for them to move their children so far, of whom the greatest hopes are, and with whom by catechising and other ways, the most pains ought to be taken. I had once formed a projection for fixing schools in this county for the benefit of all the youths therein, in order to their being trained up, not only in learning, but in their tender years to ingraft them in the church, but the storm which was lately raised upon me concerning church affairs, made me lay the thought of it aside for a while. However, if God is pleased to spare my life a little longer, I will, with his assistance, set it

on foot, and hope it will be blessed with its desired effect. I am told it is with a great deal of difficulty that any gentlemen are prevailed upon from any of the colleges to come over to these parts, and it is no wonder to me that it is so, for those who are ingenious men and regular in their lives, and qualified for doing any service here, cannot want preferment at home, that for a remedy therein, if it could be so ordered that such of the New England ministers as should be willing to conform, could be ordained here, it would not be by much so great a charge, and one of them would do as much or more service in bringing home the people to the church, as the best divine which could be sent from home. If I am not misinformed, the society allow those gentlemen which come over £60 sterling per annum, and her Majesty is pleased to give every one of 'em £20 to buy necessaries for their voyage. Now, was there only £20 laid out in proper goods for these parts, it would make £50 this country money, and pay for the extraordinary charge of insurance to prevent any risque in permitting it that way, which, with the allowance of the parishes here, would amount to £100 per annum, and would be a handsome benefice, enough for any who has had their education in Boston College, by which means these ministers might be supported, with the charge of one as it is now; nor do I believe there can be a more effectual way to do the work than by that method.

“Since writing the above, and whilst it was waiting for a passage, Mr. Pritchard is arrived, whom my Lord of London has directed to officiate in Rye parish; he is a promising young gent and I question not but will, with God's assistance, do great service to the church: he shall not want anything I can do for him to make his pilgrimage easy, nor any advice which I can give him to answer the end of his coming, and be pleased to present my most humble duty to the society, and most hearty thanks for their favours, and may assure them that so long as it shall please God to spare my life, I won't cease my best endeavours for the service of the church, and should with the greatest satisfaction imaginable, receive any commands from them on that account.

I fear I have been already too troublesome, so shall not enlarge further at present, but remain Sir,

Your most obedient

humble servant,

CALEB HEATHCOTE."a

The following extracts from the town records, relate to the twenty acres of land given by Westchester division for a glebe.

"At a meeting held by the Trustees, and the freeholders and commonality of the town of Westchester, the 3rd of August, 1703, &c."

Present,

Josiah Hunt, senr.,	John Ferris, junr.,
John Ferris,,	Miles Oakley,
John Hunt,	Daniel Turner,
Thomas Baxter, senr.,	Thos. Haden,
Joseph Hunt, junr.,	John Oakley,
Joseph Haviland,	Robt. Heustis, junr.

"Whereas motion being made to the trustees, that it would be very necessary that some land near the town should be laid out for parsonage lands; and be for the use and behoof of such minister as from time to time should be settled amongst us; it is therefore voted and agreed upon, by the major part of the trustees aforesaid, that there shall be laid out for the use aforesaid, sixteen acres of land, that is to say, four acres where Edward Collier's old lott was, and that twelve acre division which was laid out to Samuel Palmer and exchanged with the town by Israel Honeywell, and that John Hunt, Miles Oakley, and Joseph Hunt, junr., shall lay it out."b

At a subsequent meeting of the trustees, &c., held the 3rd day of November 1703, the minutes are as follows:—

"Whereas at a meeting of the trustees, held the 3rd of August last past, it was voted, that four acres of Edward Collier's old lott should be laid out in part of the parsonage lands; and the trustees at this meeting, having considered the inconveniency at distance from the other part of the land intended for yt purpose; it is therefore voted and agreed upon by the major part of the trustees aforesaid, that the eight acre division of land in the lott fronting to the sheep pasture, formerly adjoining to that lott of twelve acres which was Sam P——, and did belong to Miles Oakley's orphans, and the aforesaid twenty acres of land shall be counted, deemed, and taken for Parsonage lands for ever, any vote, agreement, or record of the trustees to the contrary in any wise notwithstanding, &c."c

a Hawks' New York M. S. S. from archives at Fulham, vol. i. 33 to 39.

b Town Rec. of Westchester, Liber. vi. 17.

c Ibid. Liber. vi. 18.

At a meeting held by the Trustees of the Freehold and Commonality of the Town of Westchester, the 3rd of May, Annoq Dom. 1704.

Present,

John Ferris, senr.,  
Thomas Baxter, senr.,  
Robt. Huestis, Junr.,  
Miles Oakley.

John Bayly,  
John Oakley,  
Thomas Haden,

"It is voted and agreed upon by the trustees aforesaid, that for a further encouragement given to Mr. John Bartow, Rector of Westchester, and his successors, besides the 20 acres of land within the town, already laid out for a Parsonage land for ever, yet, nevertheless, for the better establishing of the Church of England, and benefit of the said Mr. John Bartow and his successors, the trustees aforesaid do give and grant three acres of salt meadow, be it more or less, lying situate in the town aforesaid, and is butted and bounded as followeth:—that is to say, on the west side of the great creek between Robt. Huestis' meadow and Edward Harden's meadow. Together with a twenty-five pound privilege of commonage on the east side of Brunks's River, of all the land which hereafter shall be laid out, which said land has been for many years past known by the name of the Long Reach. Done in the behalf of the rest of the trustees, and signed by us."

THOMAS BAXTER,  
JOHN BAYLY,  
MILES OAKLEY.\*

The following extract is taken from "a summary account of the state of the church, in the Province, as it was laid before the clergy, Oct. 5th, 1704, at New-York, &c.

WESTCHESTER, MR. BARTOW, RECTOR.

"Here is a church built, but not finished, being neither glazed nor ceiled. The parish of Westchester is divided into four several districts, viz. *Westchester*, *Eastchester*, *Yonkers*, and the *Manor of Pelham*.

There is £50 settled on the ministers by act of Assembly.

There is twenty acres of land given by Westchester division for a glebe.

There is one Independent Congregation at Eastchester, whose

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\* Westchester Town Rec. Lib. vi. p. 44.

minister designs to leave there, whose congregation upon his departure, are resolved to join with the church."<sup>a</sup>

Mr. Bartow, writing to the Secretary upon the 24th of May, 1704, says :—"The affairs of the church in this province (thank God) are very prosperous, which are greatly owing to the influence of my Lord Cornbury. I have received yours, together with the opinion upon the case of the land escheated to the Crown, but can give no answer till I have directions from the Governor. Mr. Lockier is dead and much lamented. The town of Hampstead, upon Long Island, have long expected a missionary from the society, I hope they will soon be answered. I beg you would give my most bounden duty and thanks to that Revd. and Honorable body, and excuse my abrupt subscription of myself, Sir,

Your most humble and obliged servant,

JOHN BARTOW."<sup>b</sup>

On the 4th of August, 1705, another act of General Assembly was passed, entitled :—"An act for the better explaining and more effectual putting in execution, an act of General Assembly, entitled, an act for settling a ministry and raising a maintenance for them, in city of New-York, Counties of Richmond, Westchester and Queens' County." This act, which was ratified by Queen Anne, on the 11th of April, 1706,<sup>c</sup> fully confirmed Mr. Bartow in all the rights appertaining to his own benefice.

The following extract, from a letter of Mr. Bartow to the Secretary, shows what kind of difficulties the former had to contend with, in the discharge of his duties.

<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham.

<sup>b</sup> Hawks' M. S. S. from archives at Fulham, vol. i. 29. On the 19th of April, 1704, the trustees of Westchester voted Mr. John Bartow, as a free gift of the town, "a certain piece of land at the rear of his house lot, from the corner of his lot next to John Williams, his lot on the south-west, and straight upon a line until it comes to the west corner." Lib. vi. Town Rec. p. 22.

<sup>c</sup> Laws of N. Y. Ed. by Hugh Gaines, vol. i. 64.

*Westchester, in New-York, in America,  
Aug. 14, 1706.*

SIR :

“ My great business is to plant the church of England amongst prejudiced poor and irreligious people, who are more apt to receive than to give, who think it a hardship to pay their dues ; and we dare not use the law for fear of bringing an odium on the church, and on all occasions expect to be civilly treated by the minister. My task is greater than I can bear ; I will hold out as long as I can with submission to the divine will, who feedeth the fowls of the air : trusting he will still feed me, by your means, when you come to be sensible of our wants.

Worthy Sir,

Your most devoted and obliged servant,

JOHN BARTOW.”<sup>a</sup>

The following items are taken from the vestry minutes :—“ At a meeting of the justices of the vestry, the 6th of March, 1704–5, John Williams, late constable for the year 1703, appeared with a receipt from Mr. John Bartow, bearing date the 5th of March, 1704, for the sum of £26.10, which is the full quota for the minister’s rate in Westchester.”

“ At a meeting of the justices, churchwardens, and vestry of the parish of Westchester, Eastchester, Yonkers, and the Manor of Pelham, this 12th of December, 1706, in obedience to his Excellency the Governor’s order, &c :—

It is voted and agreed upon by the justices and vestry aforesaid, that the parish church in Westchester shall be finished, that is to say, to seal the sides up to the wall plates, and lay a board floor, and make two new door cases, with doors and window shuts for the windows in said church, the upper windows excepted : and whereas, Jeremiah Fowler and Isaac Underhill,

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<sup>a</sup> Hawks’ New-York, M. S. S. from archives at Fulham, vol. i. 126.

presenting themselves to do said work; the justices and vestry have agreed with them to do said worke for £17, in good current money of New-York, provided, that as soon as they have laid the under floor and made the doors, and door cases and window shuts, they shall be paid to the value of said work, and the remainder of said £17, at the finishing thereof: the justices and vestry to find boards, and nails and hinges.

EDWARD COLLIER, Clerk."

"At a subsequent meeting held by ye justices, churchwardens and vestry, &c. this 23rd day of December, 1707, they found it necessary to raise ye sumes, which followeth, viz. :—

To ye minister's rate and collecting,	. . . . .	£52	10	0
To ye poor, &c.	. . . . .	29	8	0
To boards for Eastchester church,	. . . . .	5	0	0
To ye clerk of ye vestry,	. . . . .	1	0	0
To ye bell ringer,	. . . . .	1	0	0
To ye collecting of,	. . . . .	11	0	0
To ye belfry roof of Westchester church,	. . . . .	0	9	0
To ye sacrament and collection, <sup>a</sup>	. . . . .	3	8	0

At this period of Mr. Bartow's labors, the Society appear to have withdrawn their annual salary of £50; whereupon, we find the clergy of the Province addressing the Secretary in his behalf:—

#### DIVERS MINISTERS OF NEW-YORK TO THE SECRETARY.

SIR:

"We are informed that the Honorable Society have withdrawn their allowance from our Reverend brother, Mr. Bartow, at which we are heartily concerned, and think ourselves obliged

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<sup>a</sup> Westchester Vestry Book.

to recommend him to your favor, as a person truly deserving the continuance of your bounty. He has, in short, behaved himself soberly and prudently to the satisfaction of all his people, diligent for the good of his church, and pious and exemplary in his life and conversation: we hope his piety and goodness will merit your allowance, especially when you have considered the necessity; it being impossible to subsist in the discharge of his office, without an established salary from the Corporation. We shall not offer any further trouble at present, only pray, you look upon our worthy brother to be a sincere good man, and therein you shall oblige,

Sir, yours, &c.,

EVAN EVANS,

WM. URQUHART,

JOHN THOMAS,

WILLIAM VESEY,

ELIAS NEAU,

GEORGE MUIRSON."

*New-York, 17 April, 1707.*

The next annual report of Mr. Bartow to the Society, shows that he was still laboring with great diligence and success.

### MR. BARTOW TO THE SECRETARY.

[EXTRACT.]

*From Westchester, in New-York, in  
America, 10th June, 1709.*

SIR:

"I have 'paid my visits in the Jerseys, and preached there three Sundays: 1st. at Topenamus: 2nd. at Shrewsbury: 3rd. at Amboy: and Mr. Sharp preached for me once at Westchester. Mr. Evans was at York one Sunday, in my absence, and designed to go up and preach for me, at Westchester, but the arrival of the Kinsale from cruising, obliged him to preach on board, so that my parish was two Sundays without any ecclesiastical ministrations, which they never were, so near together, since I came. In my way home, I had the honour to be in the company of Col. Nicholson, and to receive of him a letter from

his Grace the Archbishop of Canterbury : and the same had all the other missionaries, of which I shall always retain a grateful sense, as well for the subject matter therein contained as for his Grace's great condescension in casting so favourable an eye upon us. I have likewise to tell you that I have this day received yours, dated 1st Feby., 1708-9, with some enclosed rules of the Society, for which I return you thanks.

I find there might be a great many congregations made in the Jerseys, if there were Episcopal ministers, but find no inclination to contribute towards their maintenance: however, I hope you will not leave them destitute of your assistance. I know when those who are of the church can be most prevalent in their assemblies, (or if I may so say, Parliament,) they will make some legal provision for ministers; but at present the number of the Quakers, Anabaptists, Libertines, &c. is so great that it cannot be obtained: but good missionaries will increase the number of the one and lessen the other.

Friday next we have an appointed fast, to supplicate God's blessing on the expedition to Canada, which, with preparation for Sunday following, when I am to administer the sacrament, will not suffer me to add, but that I shall always pray for the success and prosperity of the Society, and remain,

Sir, your most devoted and obliged servant,

JOHN BARTOW."a

"At the end of two years" Mr. Bartow speaks with thankfulness, of having, "by the blessing of Almighty God, been instrumental in making many proselytes to our holy religion, who are very constant and devout in and at their attendance on divine service; and, those who were enemies at my first coming, are now zealous professors of the ordinances of our church. The inhabitants of our parish live scattered and dispersed up and down in the woods, so that many cannot repair constantly to the church, by reason of their great distance from it." Mr. Bartow appears, by his letters, to have been in the habit of making col-

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<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. 193 to 195.

lections in his church for any very urgent cases of distress. Thus, we have the following notices:—"Sept. 5th, 1708, came a distressed woman, widow of Maynard, through Westchester, who had nine children murdered by the Indians. Collected for her in the church, eleven shillings and six pence. The following Sunday he made a similar collection for a poor man."

Upon the 30th of October, 1709, he thus writes:—"we want very much a fixed school at Westchester: if Mr. Daniel Clark, my neighbour, now in England, should wait upon you, desirous of that employment; I recommend him as a person worthy of it, being of good report, a constant communicant, and being a clergyman's son, has had a pious and learned education. I pray you would accept my most bounden thanks for your constant favors to me and your other missionaries; we know you expect no returns but our constant labours in the church, which that God would give us ability to perform, and you to support, shall be ever the prayer of

Sir, yours &c.,

JOHN BARTOW."\*a

"At a meeting of ye churchwardens, vestrymen, freeholders, and parishioners of the borough of Westchester, held the 10th day of January, A. D. 1709:—present,

*Justices,*

Joseph Hunt,  
Thomas Pinckney,

Major William Willett,  
John Hunt.

*Churchwardens*

Were chosen and appointed.

Joseph Hunt, junr., and Jeremiah Fowler.

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\*Hawks' New-York M. S. S. from archives at Fulham, vol i. 207.

*Vestrymen.*

For the borough of Westchester.  
 Miles Oakley,  
 Thomas Baxter, senr.,  
 Thomas Hunt,

For Eastchester.  
 Isaac Taylor,  
 John Lancaster.  
 Nathaniel Tompkins.

For Yonckers Precinct.  
 John Archer,

For the manor of Pelham.  
 Thomas Pell,

Noah Bartow.

For New Rochelle.

Anthony Lispenard.

Collected for the minister, £50: for the clerk of vestry, £5: for collecting, £2 13. The quotas for the different precincts were:—

Westchester,	£25 0 0	New Rochelle,	£8 15 0
Eastchester,	9 0 0	Pelham,	3 0 0
Yonckers,	8 00	Morrisania, <sup>a</sup>	3 0 0

Mr. Bartow writing to the Secretary on the 5th of July, 1710, says:—

SIR:—

“Our church at Westchêster increases; that at Eastchester continues constant; we have sometimes Negroes and Indians come to our assembly, and behave themselves orderly; but the slight and contempt of baptism by Quakers and many others, I am persuaded keeps them from it: for when they see so many that call themselves christians, allowed in the disuse of it, and the

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<sup>a</sup> Westchester vestry book. “Att a meeting held by ye Justices, vestrymen, and churchwardens on ye 18th of Jany., 1708-9: it was ordered, yt the two churchwardens for this ensueing year, shall goe to Mr. Morris to know if yt he will pay his arrearidges, or other wayes to knowe if yt he will joyne issue with ye parrish to try ye title whether his mannor be in ye parrish or not, and make return att ye next meeting.”

immorality of many that are baptized, they contentedly remain unbaptized. I have baptized in the year 1709, 42, 14 of which were grown persons. I have received a parcel of books writ by the late Rev. Dr. Beveridge, on public prayer, and the communion, &c., and though there is no advice from whom, I suppose they come from that fountain of piety and charity, the renowned Society, for whose gracious assistance in the works of Christ's ministry I remain their debtor, and can only desire that God would abundantly reward their pious labours in his church, who am,

Sir, yours &c.,

JOHN BARTOW.<sup>a</sup>

*Westchester, New-York, 5th July, 1710.*"

Mr. Elias Neau, a vestryman of Trinity Church, N. Y., writing the same day to the Secretary, bears the following testimony to Mr. Bartow's services:—"Most honored sir—Mr. Bartow has done a great deal of good here these six years, for he preaches about in places where there are no ministers, &c."<sup>b</sup>

The following is Mr. Bartow's second report for this year:—

#### MR. BARTOW TO THE SECRETARY.

*Westchester, 30th Nov., 1710.*

SIR :

"The Reverend Mr. Bondett's conformity has been of good effect; a new church is built in New Rochelle for the service of the Church of England, by voluntary contributions: there is some of that place do yet dissent, but the major and better part do conform and are zealous.

I want very much some Common Prayer books, and church catechisms: if the society will be pleased to bestow any upon us; I pray they may be directed to me.

I have lately baptized a free Negro man and three children, and a Negro woman servant, but 'tis very rare that these people

<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. 218, 219.

<sup>b</sup> Ibid. vol. i. 216, 217.

can be brought to have any true sense of the Christian religion.

We have many elderly people that will not be brought to have any concern about the necessity of public worship, and yet not withholding their children from coming to church : we hope they will not follow the example of their parents, many of which have been baptized, and in sobriety and piety do promise zeal and constancy in the church established. . .

I can say no more at present, but that I pray for the success and prosperity of the Society, and remain,

Worthy Sir, Yours, &c.

JNO. BARTOW.<sup>a</sup>

In answer to this letter, the Honorable Society sent the next year, "to the Rev. Mr. Bartow, fifty common prayer books, and £5 worth more of small tracts, tending to promote piety and virtue amongst his people."<sup>b</sup>

Five months later, he thus communicates the state of his parish :—

#### MR. BARTOW TO THE SECRETARY.

[EXTRACT.]

*Westchester, 31st April, 1711.*

WORTHY SIR :

"I hope you have had by this time an account of the state of the church at Jamaica, and the troubles Mr. Poyer has met with-all since his coming to that place, from more certain information than I can give you. The vestry are dissenters from the church, and refuse still to call him, as the act of Assembly directs, and on that pretence still withhold his salary, upon

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<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. 229.

<sup>b</sup> Printed abstracts. of Ven. Soc.

which I only presume to observe, that as long as the inhabitants of the parishes here, have the power of choosing the vestry, the major part of which are Dissenters (by which the vestrymen are constituted Patrons to elect, call and present a minister) the settlement of our churches here is very precarious, and on every vacancy may occasion a disturbance; for should a dissenting minister appear, whom the people approved, as it has happened now in the case of Jamaica, I question whether any of our parishes, excepting York, would not call him and reject the clergyman. We cannot hope here for a better regulation of the act by our Assemblys, who are also generally Dissenters; but hope that you will think of some methods to establish the Church of England in this Province.

I thank God my own parish are very well affected to our church at present, but we know not how soon the old leaven may work again; prejudice and education are mighty tyrants upon mens manners: we have very few but what have been educated Dissenters, and have imbibed prejudices therein, and we cannot be secure when they will be thoroughly worn out; therefore, should be extremely glad if my Lord Bishop of London, or the Society, were the patrons of our churches.

I have baptized, in the year 1710, 36 persons. Our church is pretty well finished, with seats and rails, and bannisters about the altar. Our congregation rather increases both in hearers and communicants, but our vestry are the major part Dissenters; they will part with no money but barely what the Assembly has allowed for the maintenance of the minister and poor, so that we are unprovided of a clerk, none being willing to attend constantly without rare allowances; formerly the vestry would allow something, but now they wholly refuse it, being encouraged by the success of Jamaica. It would add to the regularity and decency of our worship, if the Society would allow £40 or £50 per annum, to a church clerk, and leave it at the discretion of a minister to choose him, and to have a power to turn one out and choose another, as he saw cause; and the society order the salary

to be paid him by the minister, that no opposition may be made when a better may be gotten<sup>a</sup>.

Sir, yours, &c.

JOHN BARTOW.”

The Venerable Society's abstracts for 1713, say :—“ Mr. Charles Glover is appointed schoolmaster at Westchester, with a salary of £18 per annum, as he is recommended under the character of a person sober and diligent, well affected to the Church of England, and competently skilled in reading, writing, arithmetic, psalmody and the Latin tongue, provided he comply with the society's rules, in sending certificates of the number of his scholars.”<sup>b</sup>

The next year, Mr. Bartow writes as follows :—

#### MR. BARTOW TO THE SECRETARY.

*Westchester, April 14, 1714.*

SIR :

“ I have sent you enclosed, an account of the building of our churches, and how they have been supplied, signed by those who were yesterday at our vestry meeting, and have not leisure to get more hands : the ship (as we hear) being ready to sail.

I have had some old arrears, £9 6 9, due to me, which I have been often trying to get, but could not, until our present governour, upon my complaint, was pleased to send a threatening letter to our vestry, which made those readily comply to annex it to the church rate for this year, which said sum I have given to the church at Eastchester and Westchester, towards making and rectifying of pews and seats.

The present of books the society has sent, was very gratefully received by me and by those to whom they are given.

The common prayer books are the most acceptable to those

<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. p. 249, 250, 251.

<sup>b</sup> Printed abstracts of Ven. Soc.

who love the church, and I could not avoid giving offence, having not enough for all.

The measles have been epidemical throughout the whole county this winter, and having not had them myself, nor one in my family, and the distemper proving very mortal, I declined visiting and baptizing a dying child; if complaint be made, I hope the society will not be offended. The parent said he would not defer baptizing a child so long again. He is one in the scheme in number of the half Quakers. Sir, in the last clause of the certificate of the vestrymen, you will find that Eastchester was made a distinct parish from Westchester, in 1700: the reason whereof, I understand, was this, (viz.) the people of Eastchester being generally Presbyterians, and wishing to have a minister of their own, petitioned the Assembly that they might be made a distinct parish from Westchester, (to which they were before annexed by act of Assembly,) and obtained an act of separation; but when I came among them, they were so well satisfied with the liturgy and doctrines of the church, that they forsook their minister, and have ever since professed themselves members of the Church of England, (excepting a very few who are rigid Independents,) and they pay their proportion of the fifty pounds per annum, as was allotted them by the first act of Assembly.

If the Society would be pleased to send over one of the few youths of the Hospital, with an allowance of five pounds per annum, to teach the children, sometimes at Yonkers, and sometimes at Eastchester; I know the inhabitants would allow him £20 per annum more of this country money: and it would be of excellent use, if he proved sober and diligent and well affectionated to our church.

I most gratefully acknowledge the piety, zeal, and generosity of the illustrious Society, for their repeated and continued instances of sincere love unto Christ Jesus, in spreading and supporting his religion with indefatigable care and immense charges.

And remain, Sir, &c.,<sup>a</sup>

JOHN BARTOW."

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<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. 473, 474.

From the society's abstracts we learn:—that “in 1714, by the blessing of God on Mr. Bartow's ministry at Westchester, Eastchester, Yonckers, and the manor of Pelham, where there were formerly very few of the church communion, there was visibly a very great reformation of manners.”<sup>a</sup>

#### MR. BARTOW TO THE SECRETARY.

[EXTRACT.]

*Westchester, Feb. 9th, 1716.*

WORTHY SIR :

“I have preached several funeral sermons since I came here, and have not received anything, save once, a table for the communion was given me by a joiner, having preached a sermon at his child's funeral.”<sup>b</sup>

In answer to certain enquiries, Mr. Bartow again addressed the Secretary.

#### MR. BARTOW TO THE SECRETARY.

[EXTRACT.]

*Westchester, Sept. 12, 1717.*

WORTHY SIR :

“The church at Eastchester was built about twenty-two years since, and supplied always by a Presbyterian minister till about one year after my coming here, when they embraced the church of England, and accepted of me for their minister ; and though they had obtained an Act of Assembly under the government of Lord Bellamont, to make them a distinct parish, yet they pay their quota of fifty pound per annum to me, according to the first establishment. This conformity I acknowledge, greatly owing to the measures of my Lord Clarendon, then our Governour.

2. There is no parsonage house nor glebe. The church at Westchester was built about twenty years since, and supplied

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<sup>a</sup> Printed abstracts of Ven. Prop. Soc.

<sup>b</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. 519.

about two years with a Presbyterian minister, who had left them before I came. There is no parsonage house, but twenty-three acres of glebe given to me and my successors, of the Church of England, which is now well worth one hundred pounds, as improved by me; scarce worth thirty pound, when I had it first. I have likewise obtained for the church a twenty-five pound share of an undivided tract of land called Long Reach, the title of which has been long controverted between the towns of East and Westchester, which will be about thirty acres more if Westchester be possessed, but the dispute holds still without signs of a determination.

3. Yonkers has no church, but we assemble for divine worship sometimes in an house of Joseph Bebts, deceased, and sometimes in a barn, when empty, but the people begin to be in a disposition to build a church.

The other of your letters is dated 14th May, 1716, wherein you say the Society have ordered you to acquaint me, and the rest of the brethren, the clergy, that at our next meeting we should inform them if any of our brethren are disaffected to the government of King George; and having had a meeting since, not long before, can only say, that I am well assured there is not one clergyman in this Province, but what is well affected to the government of his Majesty, King George, whom God bless."<sup>a</sup>

Mr. Bartow baptized in the year 1718, "thirty-two persons, two of whom were grown persons, and one negro man."<sup>b</sup>

The Society's abstracts for 1719 say:—"To Mr. William Forster, schoolmaster at Westchester, who has been recommended as a person very well qualified to instruct the youth in the principles of religion and virtue; ten pounds per annum is allowed, and a gratuity of £10 has been given him in consideration of his past services, and his present circumstances."<sup>c</sup>

From the Rev. Mr. Bartow, minister of Westchester, in the same Province, "that in the year 1719, he had baptized twenty-two, one of which was an ancient woman."<sup>d</sup>

<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. p. 524, 525.

<sup>b</sup> Printed abstracts of Ven. P. Soc. for 1718.

<sup>c</sup> Ibid. 1719.

<sup>d</sup> Ibid.

From Mr. Forster, schoolmaster at the same place, "that he has at present thirty-five scholars, whom he catechises every Saturday, and also every Sunday, that Mr. Bartow goes to another part of the parish; together with all others who will attend, and has good success: which is also attested by the Minister and chief inhabitants of Westchester."<sup>a</sup>

In 1720, the different quotas for the church and poor of the Parish stood thus:—

Westchester,	£37 10 02	Eastchester,	£12 14 11½
Yonckers,	11 12 10¼	New Rochelle,	12 14 1½
Pelham,	4 4 1½	Morrisania,	4 10 0

The Society's abstracts for 1720, say:—"That letters have been received from the Rev. Mr. Bartow, minister at Westchester, in the Province of New-York; that the number of his Communicants increases, though some are dead or removed to other towns, and that he baptized in the year 1720, twenty-five, five whereof were grown persons."

Also, "from Mr. Forster, schoolmaster at Westchester, in the Province of New-York, that he takes all the care he can of the children, which are sent to him, and has upwards of thirty scholars, which he instructs in the Church Catechism."<sup>b</sup>

In 1721, Mr. Bartow informs the Society:—"That since the death of Mr. Bondett, he preaches at four towns; Eastchester; Westchester, Yonckers, and New Rochelle, and does other occasional offices, and that the number of the baptized in the year 1721, was twenty-eight, two whereof were grown persons."<sup>c</sup>

The next year the Society allowed "Mr. Bartow, for his service at New Rochelle, ten pounds." In his report for 1722, Mr Bartow says:—"That they are repairing the church there (Westchester) with the voluntary contributions of the people, procured chiefly by the zeal and care of Mr. Forster, the schoolmaster there; that in the year 1722, he baptized twenty-one persons

<sup>a</sup> Printed abstracts of Ven. P. Soc.

<sup>b</sup> Printed abstracts of Ven. P. Soc.

<sup>c</sup> Ibid.

four whereof were adults, one a Negro man.”<sup>a</sup> “In the year 1723, he baptized forty-five, four whereof were grown persons.”<sup>b</sup> Mr. Forster reports:—“That the number of his scholars is as usual, and that he has very good success in his teaching, and that they are this summer building a new school house: and that he is raising a annual subscription for repairing and finishing the church.”<sup>c</sup>

## REV'D. JOHN BARTOW'S ANSWERS TO THE QUERIES OF THE BISHOP OF LONDON.

QUERIES TO BE ANSWERED BY EVERY MINISTER.

*Westchester, in the Province of New-York,  
in America, July 13, 1724.*

Q. How long is it since you went over to the Plantations as a missionary?

A. Twenty-two years.

Q. Have you had any other church before you came to that which you now possess; and if you had, what church was it, and how long have you been removed?

A. No other here: but I was inducted to the vicarage of Pampford, in Cambridge, May 28th, 1697, and removed here by leave of Dr. Patrick, then Bishop of Ely.

Q. Have you been licensed by the Bishop of London to officiate as a missionary, in the government where you now are?

A. I was licensed by the Right Rev. Father in God, Henry, Lord Bishop of London, June 22nd, 1702, to officiate as a missionary.

Q. How long have you been inducted into your living?

A. I was inducted to my living here, Nov. 19, 1702, Lord Cornbury being then Governor.

Q. Are you ordinarily resident in the parish to which you have been inducted?

A. I have been resident in Westchester ever since I came.

Q. Of what extent is your parish, and how many families in it?

A. My parish is in length about twelve miles, in breadth about seventy: about two hundred families.

Q. Are there any Infidels, bond or free, within your parish, and what means are used for their conversion?

A. We have Infidels, bond and free, who have liberty to come to the churches,

<sup>a</sup> Printed abstracts of Ven. P. Soc.

<sup>b</sup> Ibid.

<sup>c</sup> Printed abstracts of Ven. P. Soc. for 1723.

and are not denied baptism when fit and desirous of it ; some of which I have baptized.

*Q.* How oft is divine service performed in your church, and what proportion of the parishioners attend it ?

*A.* Divine service is performed in one of our churches every Sunday, when I have about seventy auditors in the afternoon, there being not quite so many in the morning, by reason that those who live at a distance seldom come in the morning.

*Q.* How oft is the sacrament of the Lord's supper administered ; and what is the usual number of communicants ?

*A.* The Lord's supper is administered by me, in the church at Westchester, on Christmas day, Easter, and Whitsunday, and at other times, occasionally in other places of the parish, and we have usually eighteen communicants, more or less.

*Q.* At what times do you catechise the youth of your parish ?

*A.* I have been wont to catechise the youth on Sundays in the afternoon, before we had a settled school ; but now I leave that office to Mr. Forster, the Society's schoolmaster, who not only catechizes in the school, but in the church, when I am absent, all that will come.

*Q.* Are all things duly disposed and provided in the church, for the decent and orderly performance of divine service ?

*A.* We have all things decent, excepting the surplice.

*Q.* Of what value is your living in sterling money, and how does it arise ?

*A.* The value of my living is £50 sterling of New-York money, which is almost £32 10, sterling, paid not without some difficulty and loss.

*Q.* Have you a house and glebe : is your glebe in lease or let by the year, or is it occupied by yourself ?

*A.* I have twenty-three acres of glebe in my occupation, but no parsonage house. I lived at my first coming in an hired house, in expectation of a parsonage house, though talk't of to be built, but finding it would not be effected, two years ago I purchased one.

*Q.* Is due care taken to preserve your house in good repair, and at whose expense is it done ?

*A.* I live in my own house, adjoining the glebe, and have always repaired it at my own expense.

*Q.* Have you more cures than one ; if you have, what are they, and in what manner are they served ?

*A.* I have four towns under my cure, Westchester, Eastchester, Yonkers, and the Manor of Pelham, of which New Rochelle is a part, in whose churches I officiate on Sundays, according to their several quotas, on the payment of £50 per annum. I preach at Westchester every Lord's day, excepting every fourth Sunday at Eastchester, three times in the year at Yonkers, and so often as I can at New Rochelle.

*Q.* Have you in your parish any public school for the instruction of youth ; if you have, is it endowed, and who is the master ?

*A.* We have a public school in Westchester, of which Mr. Forster is the society's school master, and we have private schools in other places ; no endowment ; some family of the name of Pelham that are adjacent, come to Eastchester church.

*Q.* Have you a parochial library ; if you have, are the books preserved and

kept in good condition; have you any particular rules and orders for the preserving of them; are those rules and orders duly observed?

A. We have no parochial library.

*John Bartow*

*Rector, &c., of Westchester.<sup>a</sup>*

In his report to the Secretary, Mr. Bartow observes:—"That the church is much in the same condition as when he wrote last; and that in the year 1724, he baptized thirty-nine, two whereof were grown persons."<sup>b</sup>

The subjoined extract is from a letter of his to the Secretary. The Rev. Mr. Talbot mentioned in the beginning of it, was dismissed from the society's service for alledged Jacobitism:—

#### MR. BARTOW TO THE SECRETARY.

*Province of New-York, May 4th, 1725.*

SIR:—

"I am creditably informed that the Society have discharged the Rev. Mr. Talbot from being any longer their missionary; whereby the fruits of the pious bequest of the late Archbishop of Canterbury do descend to me, as being the next oldest in their service, of that province, till by the providence of God we have bishops here lawfully established. Nothing is too great for God to give, even to the undeserving, and therefore I humbly and thankfully should accept it of his gracious providence; but be at the disposal of the most Rev. and Honorable Society, as seems by an abstract of their proceedings, Anno 1714—I should not presume to ask it of them, nay, scarce desire it in my private

<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. 635.

<sup>b</sup> Printed abstracts of Ven. Soc.

thoughts, being conscious of my unworthiness, and enjoined to be content in my condition, in which I remain, still praying to God for his blessings on their christian labors.

Sir,

Your most obedient, &c.

JOHN BARTOW."<sup>a</sup>

Probably the last communication the Society ever received from Mr. Bartow, is the following:—

MR. BARTOW TO THE SECRETARY.

*Westchester, October 6th, 1725.*

WORTHY SIR:—

“There being nothing happened extraordinary here, relating to the church since I writ last; (saving the death of the late Rev. Mr. Thomas, of Hampstead, which church with that at Rye, are supplied by the zealous labours of the Rev. Mr. Jenny) I can only, as in duty bound, repeat my thankful acknowledgement for the Society’s allowance, which is always duly paid by their treasurer, and informing you that the pulpit and wainscoat of the church at Eastchester, was since decently painted, and a new gallery built, and the Presbyterian minister when he comes, not permitted to officiate therein. That God would bless the labours of the most Rev. and Honorable Society, is &c.

Sir,

Your most obedient, &c.

JOHN BARTOW."<sup>b</sup>

This excellent minister died at Westchester, in 1725. His remains, according to the custom of that day, were interred under the communion table in the old parish church of St. Peter. Since the removal of that ancient edifice, however, nothing serves distinctly to mark the site of his tomb, but one thing is

<sup>a</sup> Hawks’ New-York M. S. S. from archives at Fulham, vol. 1, p. 664.

<sup>b</sup> Ibid, vol. 1, pp. 664, 665.

certain, "that he who was with him in his last hour, and made his bed in his sickness, will watch over the precious dust till he shall bid it rise."

"So pious, just, and even, as if he mean't  
His name should be his marble monument."

"Mr. Bartow (says Dr. Hawkins) continued in the discharge of his important duties for the long period of a quarter of a century. He was the instrument of bringing many separatists back to the church, and admitting into it many hitherto careless adults. He likewise gave much of his time to the instruction of the poor negroes. By such long and faithful services he secured the general esteem of his people."<sup>a</sup> In 1705 he married Helen Read, second daughter of John Read, Esq., of Middrew Castle, parish of Kirkleston, Scotland; by this lady he left issue, six sons.<sup>b</sup> Theophilus, his second son, was the father of the Rev. Theodosius Bartow, of New Rochelle, whose grandsons are the Rev. Theodore B. Bartow, Chaplain in the U. S. N., and the Rev. Henry B. Bartow, of Whitestone, L. I. A grand-daughter of Theodosius married the Rev. Geo. A. Shelton, of Newtown, L. I.

The Society's abstracts for 1725, say:—that among other sums granted, was "a gratuity of fifty pounds which the society have made to Mrs. Bartow, the widow of the late Rev. Mr. Bartow, a missionary of the society at Westchester, in the Province of New-York, in consideration of her husband's good behaviour and diligence in the society's mission for twenty-three years and upwards, and having six sons and a wife unprovided for."<sup>c</sup>

Mr. Bartow's last will and testament was made on the 24th of January, 1725, but not proved until the 1st of April, 1727.

<sup>a</sup> Hawkins' Historical Notices of the Miss. of the Church of England, 277.

<sup>b</sup> At a meeting of the trustees for the Borough of Westchester, &c., the 6th day of March, 1726-7—according to ye last meeting (21st March, 1725-6,) the committee appointed to make report of the persons who had made encroachments upon the sheep-pasture, gave in the name of Mr. Bartow and others. "Whereupon, Mr. Forster appeared in behalf of ye orphants of Mr. John Bartow, yt what they have taken in upon ye sheep pasture; yt they will leave out when they rectify ye fences." Westchester Town Rec. Lib. ix. 187, 188.

<sup>c</sup> Printed abstracts from 18th Feb. 1725, to 17th Feb. 1726.

## THE WILL OF JOHN BARTOW, CLERK.

IN THE NAME OF GOD, AMEN, the twenty-fourth of January, in ye twelvth year of the reign of our Sovereign Lord, King George, Annoq Dom. one thousand seven hundred and twenty-five, I, John Bartow, of the Burrough Town of Westchester, in the County of Westchester, and Province of New York, Clerk, being sick and weak in body, but of sound and perfect memory, praise be given to God therefore, and considering the uncertainty of this transitory life, do make this my last Will & Testament in manner and form following, that is to say: First, and principally, I commend my soul to Almighty God my creator, assuredly believing that my sins will be remitted, and that I shall be saved by the precious death and merits of my blessed Saviour and Redeemer, Christ Jesus: and my body to the earth, to be buried at the discretion of my ex'tors, hereafter named: and touching such worldly estate as God hath been pleased to bestow upon me; I do hereby give and dispose of the same in manner and form following, that is to say: First, I hereby give and bequeath unto my beloved wife, Helena, one equal third part of all my personal estate for the use of her, her heirs, and assigns for ever. Item, I hereby will and order that my funeral charges, and all my just debts be paid out of the remainder of my personal estate within convenient time after my decease, by my executors hereafter named. Only it is hereby provided, that whereas, John Mash, of Westchester above said, boatman, for and in consideration of my becoming bound together with the said John Mash, at his special instance and request, and for the proper debt of the said John Mash, by a certain obligation in the penal sum of four score pounds, currant money of New York, with condition for the payment of forty pounds of like current money, at a certain day in the said condition exprest, and for other considerations, did by a certain deed, indented under his hand and seal and the hand and seal of Rosamond, his wife, dated the sixth day of April, anno dom. one thousand seven hundred and twenty-two, convey unto me a certain Home Lot, scituate in said Westchester, with its appurtenances, and a twenty-five pounds privilege of commonage in said town. If the said John Mash, his heirs, executors, or administrators, do not well and truly discharge and pay off the said obligation and all sums of money due thereon, within one year next after my decease, I hereby order my executors to sell the said lott and privilege, and to apply the money arising by the said sale, towards discharging of my debt. Item, I give unto my beloved wife, the use of all the remaining part of my personal estate, except what is herein afterwards expressly disposed of during her widowhood. And if my said wife shall marry again, (if her husband shall immediately, upon their marriage, give good security to my children or their guardians, that all such part of my personal estate as shall remain in my wife's hands over and above her third part given unto her as aforesaid, immediately at and before her marrying again, shall not be wasted or embezzled, but that the same, or value thereof, shall be made good at her decease,) then I give unto her the use thereof during the term of her natural life, and at her decease, or if upon her marrying again, the aforesaid security shall be refused to be given; then at her re-marriage, I give the same equally between my six sons, Thomas, Theophilus, Theodosius, John, Anthony, and Basil Bartow, for the use of them and their several heirs and assigns. Item, in consideration that my beloved wife bring up my children I give unto her the sole use and benefit of my dwelling house and home-

stead, and all my land adjoining thereto, and of all my land at Scabby Indian, bounded southeasterly by the land of John Williams westerly by the country road northerly by the road that goes to Thomas Haddon's saw mill, and by Daniel Turner's land, also of about two acres of land lying within said Daniel Turner's land, and of my orchard land, salt and fresh meadow, at the place commonly called below, which was formerly Edward Collier's, David Huestiss and Horseman Mullinder, and also a twenty-five pounds privilege of commonage in said Westchester, for and during the term of her natural life; and I also give unto my wife, until my son John shall attain to the age of twenty-one years, the use of all such part of my land in said Westchester, which I lately purchased of David Heustis, Nathaniel Underhill, Daniel Clark, and Thomas Haddon, and John Heustis, as I have not already let out upon lease, and the rents of all such part thereof as I have leased. Item, I give unto my son, John Bartow, his heirs and assigns for ever, all those tracts of land I lately bought of David Heustis, Nathaniel Underhill, Daniel Clark, and Thomas Haddon, and John Heustis, a twenty-five pound privilege of commonage in said Westchester, together with all my right, title and interest in a tract of land called the Long Reach; also four acres of salt meadow in Westchester abovesaid, which I purchased of James Morris, by a deed passed under his hand and seal, dated the fifteenth day of January, Anno Dom. 172 $\frac{3}{4}$ ; also all my tract of land and meadow at Barnagat, in East New Jersey, being about sixty acres; also two-eighths of a moyety of a sixteenth part of a twenty-fourth part or propriety in East New Jersey, granted by Gowen Drummond to John Reid, senr., and by said John Reid to me, and my least gold ring, and a new English Bible in Quarto. Item, I give unto my son, Theophilus Bartow, his heirs and assigns for ever, my saw mill, situate and being in Monmouth County, in East New Jersey, and all my tracts of land and purchase adjoining, containing about one thousand acres, be they more or less; also a twenty-fourth part of a tenth part of an undivided twenty-fourth, or a propriety in East New Jersey granted by Marion Cambell to John Reid, senr., and by said John Reid to me, and my heaviest gold ring, and an English Bible in Quarto. Item, I give unto my son, Thomas Bartow, his heirs and assigns for ever, all my tract of land in Monmouth County, in East New Jersey, on Milstone brook, joining to Coll. Anderson's land, containing about eleven hundred acres, granted to me and my wife Helena, by my father-in-law, John Reid, by deed bearing date the tenth day of November, Anno Domini one thousand seven hundred and five; also one half of a fortieth part of a propriety in East New Jersey, granted to me by said John Reid, by deed, dated the fourth day of April, Anno Dom. one thousand seven hundred and fourteen, and all my Greek and Latin books, my watch, and a new English Bible, in Quarto. Item, I give unto my son, Theodosius Bartow, his heirs and assigns forever, all my tract of land situate in Monmouth County, in East New Jersey, on the east branch, containing five hundred acres, joyning to James Edwards, also all my meadow on the south side of said branch, from the lower end of the timber swamp down to the mouth of said branch; also all my tract of Indian purchase land to the northward of this tract; also two-eighths of a moyety of a sixteenth part of a twenty-fourth part or propriety of East New Jersey, granted to John Read, senr., by Gowen Drummond, and by John Read to me, my other gold ring, and a new English Bible in Quarto. Item, I give unto my son Anthony Bartow, his heirs and assigns forever, all my tract of land on Monlapau River, beginning at the head of Mountbrook, and runs thence southeast fifty-two chains, thence north northwest half a

point, westerly to the land late of Robert Barclay, thence southwest to the said River, where said Mount-brook falls into said River, thence up the stream of said brook to where it began ; also that tract of my Indian purchase land joining on the south to my son Thomas's land herein before given him ; also two-eighths of a moyety of a sixteenth part of a twenty-fourth part or propriety of East New Jersey, granted by Gowen Drummond to John Read, senr., and by him to me, and a new English Bible in Quarto. Item, I give unto my son, Basil Bartow, his heirs and assigns forever, all my tract of land in the County of Middlesex, in East New Jersey, on South River, being four hundred and fifty acres, and sixty acres of salt meadow in the round about meadow, also two-eighths of a moyety of a sixteenth part of a twenty-fourth part of a propriety in East New Jersey, granted by Gowen Drummond to John Read, senr., and by him to me, also my tract of Indian purchase land, called Price Hill, and a new English Bible in Quarto. Item, I give all my lands, buildings, and meadows, and the twenty-five pounds priviledge hereby granted, to my wife during her natural life ; from and after her decease, to my six sons, Thomas, Theophilus, Theodosius, John, Anthony, and Basil, to be divided equally between, for the use of them and their several heirs and assigns forever. Item, I give all my other English books equally between my wife and my six sons aforesaid, each of them to have an equal part. Item, I hereby will and order, that if one or more of my sons should depart this life and leave no lawful begotten issue, that the lands, the meadows, and all other the premises hereby given unto such son or sons, shall be equally divided between my other sons, and the issue of such of them as may be deceased ; that is to say, I will that the lawful issue of any of my sons which may be de'ed, shall inherit in the stead of their de'ed Father one equal part among them, (if more than one) with my surviving son or sons of such estate or estates as I have hereby given unto such son or sons as may and shall dye under age, and without lawful begotten issue as aforesaid. Item, I hereby order, that whereas one James Miller, lays claim to some part of my lands and meadows in East New Jersey, and that the said Miller has proposed to convey unto me all his right and title whatsoever, of, in and to all and any part of my said lands and meadows, on consideration of my paying unto him one hundred pounds, Proclamation money : if the agreement be not compleated before my decease, my ex'tors shall, upon the said James Miller, or his heirs, or any others by him lawfully authorized, executing sufficient deeds in the law for all the right title and demand of him the said James Miller, his heirs or assigns, of, in, or to all or any of my lands, meadows, and rights in the Province of East New Jersey, by which deeds the same shall be confirmed pursuant and agreeable to this my last will and testament : and for, and to the use and uses of such of my children to whom I have given the same, pay unto the said James Miller, his heirs, ex'tors, adm'rs, or assigns, one hundred pounds proclamation money, to be raised out of my personal estate. Lastly, I hereby nominate and appoint my beloved wife, and William Forster, of Westchester aforesaid, to be ex'tors of this my last will and testament.

In witness whereof, I have hereunto set my hand and seal, the day and year abovesaid.

JOHN BARTOW.

Signed, sealed, published, pronounced and declared by the said John Bartow, to be his last will and testament, in the presence of

THO. HADDEN,  
WILL. THOMPSON, &  
DANIEL TURNER.

Mr. Bartow was succeeded in 1727 by the

REV. THOMAS STANDARD, A. M., M. D.,

a native of Taunton, Somersetshire, England, and descended from an ancient family of that name, formerly seated at Whitehill, in Oxfordshire.<sup>a</sup> He appears to have been brought up as a physician, but changed his profession and entered the ministry. In 1725 he was appointed by order of the Venerable Society, their missionary at Brookhaven, upon Long Island. From his first letter to the Secretary of that body, we take the following extract :—" October 5th, 1725,—It is with satisfaction on all sides, yt I can now tell you that I am safely arrived at New-York : a country both pleasant and plentiful, where I landed the 10th of the last month, and where I believe I shall take up my abode for the poor remainder of my life ; and let me add, that it is a pity that some clergymen who are starving at home, and who, to my knowledge, have sometimes been so hard put to it, as not to be able to tell where to get a Sunday's dinner for themselves and family ; should show so much unwillingness to transplant themselves to our plantations, where their ministrations are so much wanted ; and where there is a people speaking their own language, and who are ready to receive them with all marks of respect and affection, even here in York, which I take to have a serene and healthful air above any other of the plantations.— P. S. October 19th—I am now at the City of New-York, where I am collecting, among the church friends, for the building of a church at Brookhaven, &c.—Designing to set up catechising in my parish, I have borrowed a few catechisms of Mr. Wetmore,

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<sup>a</sup> The arms of this family were :—vert, an arrow, in pale, or, feathered and headed arg.—Crest, a cubit arm, erect, vert, cuffed arg, holding in the hand ppr, a bow, strung. . . .

&c. : I hope the next time you will put me into a condition to repay the same."<sup>a</sup>

October, 1726, he writes to the Secretary, thus :—"Rev. sir,—I humbly beg you would use your interest for me with the Honorable Society, for my remove to Westchester, and that the person assigned for Westchester, (if any such there be) may be ordered hither : such a remove would be a very great favour to me in my present circumstances, in that Westchester is between four or five hours ride from York, where I may be abundantly supplied with any convenience of life."<sup>b</sup>

The following mandate was issued by his Excellency, William Burnet, on the 8th of July, 1727 :—

MANDATE FROM GOVERNOR BURNET TO INDUCT  
THE REV. THOMAS STANDARD TO THE REC-  
TORY OF WESTCHESTER.

WILHELMUS BURNET Armiger Provinciæ Novi Eboraci, necnon Novæ Cæsariæ in America Strategus et Imperator ejusdemque Vice Admiralis, &c.

UNIVERSIS et Singulis Clericis et Ministris Ecclesiæ Anglicanæ quibuscumque in et per totam Provinciam Novi Eboraci Ubilibet Constitutis Sive Ædilibus Ecclesiæ Parochialis de Estria Occidentalis in Comitatu Estriæ Occidentalis infra provinciam predictam prolix Tempore Salutem Cum dilectum in Christo Thomã Standard Clericum ad rectoriam sive Ecclesiam parochialem predict Estriæ Occidentalis in Comitatu in dicta Provinciæ Novi Eboraci in America, Jam vacantem Ipsum que præsentatum Rectorem Ejusdem Rectoriæ Sive Ecclesiæ parochialis in et de Eadem Admissam VOBIS Conjunctim et Divisim Comitto et firmiter injungendo mando, Quatenus Eundem Thomã Standard Clericum Sive procuratorem suum Legitimum Ejus Nomine et pro se in Realem Actuaalem Corporalem possessionem Ipsius Rectoriæ et Ecclesiæ parochialis de Estriæ Occidentali predict. Glebarium, Juriumque : et pertinentium Suorum Univer sorem. Conferatis Inducatis Inducive faciatis et Inductum defendalis et quid in premissis feceritis me aut alium Judicem in hac parte Competentem quemcumque ; debite (cum ad id congrue fueritis requisiti certificetis seu sic certificet ille vestrum qui) præsens hoc mandatum fuerit executus. Datum sub sigillo prerogativæ dictæ Provinciæ Novi Eboraci viii, die Junii Anno Salutis MDCCXXVII.

W. BURNET.

By His Excellency's Command.

Js. BOBIN, D. Sec'ry.<sup>c</sup>

<sup>a</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i. 668, 671.

<sup>b</sup> Hawks' New-York M. S. S. from archives at Fulham, vol. i, 674.

<sup>c</sup> Albany deed book, xii. p. 160.

In his report for 1728, Mr. Standard says :—" That he preaches one Sunday at Eastchester and another at Westchester, twice a day, for the summer half year, and that he catechises the children publicly at Eastchester : and has baptized since he came to Westchester, about fifty children, besides two grown persons ; and that the number of his communicants are about thirty."<sup>a</sup>

" At a meeting of the trustees and freeholders of the borough town of Westchester, held the 14th of March, 1729, present, Miles Oakley, president, and Thomas Hadden, Nathaniel Underhill, Underhill Barnes, Thomas Baxter, John Palmer, Thomas Hunt, Joseph Hunt, and James Baxter, trustees :—ordered, that Nathaniel Underhill, treasurer, pay Ebenezer Haviland,

For a spindle for the church, . . . . .	£3	7	6
To Justice Hadden, for lath and service done, . . . . .	2	8	0
To Captain Oakley for service done, . . . . .	0	6	0
Allowed the treasurer for four white oak plank, } Carting ditto, and for the weathercock, }	1	1	0
To Wm. Oakley for bringing the weathercock from New-York, . . . . .	0	3	0
To Israel Honeywell for 4500 shingles and carting: and paid for mending the windows, . . . . .	12	1	0
To Mr. Gillaim for work done above his articles, . . . . .	9	2	3
To Mr. Gillaim for work as per articles, . . . . .	42	0	0
To expenses at making the agreement, . . . . .	2	0	0
To Mr. Barnett, expenses at this meeting, . . . . .	0	9	0
To Jeremiah Fowler's expenses, . . . . .	0	10	0

Total,"<sup>b</sup> £73 7 9

" At a meeting of the trustees, &c., had on the 6th day of May, A. D. 1729, present Miles Oakley, president, John Palmer, Thomas Baxter, Joseph Hunt, Thomas Hadden, Thomas Hunt, Nathaniel Underhill, John Cromwell, Underhill Barnes, and Miles Oakley, jr., trustees ; pursuant to an act of general assembly of

<sup>a</sup> Printed abstracts of Ven. Prop. Soc.

<sup>b</sup> Westchester Town Rec. vol. ix. 212.

this province, passed in the tenth year of the reign of our late sovereign lord, King William the Third, of glorious memory, entitled an act to enable the respective towns in this province to build and repair their meeting houses and other publick buildings:—Resolved, *nemine contra dicente*, that the sum of £70 shall be raised, and also the collection for the same sum, for the repairing St. Peter's Church in said Westchester, and for no other use, and that they will make a rate accordingly, agreeable to ye next assessments to be made and taken of the town sworn assessors, and that they will meet on ye 22d inst., to agree with workmen for that purpose.”<sup>a</sup>

At a subsequent meeting of the trustees, “£16 was ordered to be raised to finish the seats of the church, secure the frame, and to pay off the arrears, the seats to be made with backs, including the collector's fees: and Underhill Barnes, and Thomas Hunt, are appointed overseers of the work, and to employ workmen. It was further ordered that a warrant be issued for raising said money according to law, to be paid at ye same time with the county tax. Also ordered, that the overseers now chosen require Henry Gillaim to compleat his work, especially the front of the gallery, and to make it secure and substantial.”<sup>b</sup>

#### MR. STANDARD TO THE SECRETARY.

*Westchester, Nov. 5, 1729.*

REV. SIR:

“The difficulty of the undertaking has hitherto discouraged me from attempting an answer to the letter of enquiries which was sent me long ago; but am resolved to send you the best account I can with relation to those heads of enquiry you were pleased to send me.

As to the first, in my parish are three churches, the first of Westchester in the town so called, deemed the mother church, in that the presentation from the Governour runs thus:—

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<sup>a</sup> Westchester Town Rec. vol. ix. p. 206.

<sup>b</sup> Ibid vol. ix. 213.

‘To the rector yof Westchester, the glebe thereof, and to all the rights and appurtenances of the same : in which is supposed to be included the church of Eastchester, which my predecessor died possessed of.’

The church of Westchester is a square of twenty-eight foot of a side, about eighteen feet to the eaves, and near of the same dimensions and form as the church of Eastchester, save that the church of Westchester hath a sort of cupulo in which is hung a bell, so that the whole resembles much our pigeon houses in England.

“ The churches both of East and Westchester, and indeed most of the buildings of this county, are made after the following manner, viz : they make a frame of certain dimensions which they raise by piecemeal ; first, placing the under post upon stones placed here and there to support it, when the whole frame is put together they fill up the vacancies under the said frame, which they call underpinning, then they raise the top part or roof in like manner as we do with rafters, applying upon them laths, and upon them they nail some split wood, commonly cedar, that being the most in esteem, of about half an inch thick, and half a foot wide, and sometimes two, sometimes three foot long, according to the intention of the builder, of being either more saving in charge, or more secure against the weather. The wall part is likewise covered with laths, and upon them are nailed, as on the roof, split wood which they call shingles, and they are placed perpendicularly, but then not so thickly placed one by the other as on the roof, where they resemble our tiles. ”

The Church of Westchester was built by the Quakers, (who were the first settlers in this place, and are still the most numerous party in and about it, and indeed the whole parish, as to their manners, are somewhat Quakerish) and by them was given to Colonel Heathcote, for the use and service of the Church of England.<sup>a</sup>

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<sup>a</sup> These statements are certainly incorrect ; for we have shown, 1st, that the early inhabitants were Puritan Independents ; 2d, the church was built by a public tax, levied on all the inhabitants ; and 3rdly, all public property became vested in the church established by law. Editor.

The church is endowed with thirty acres of land at £3 per annum, besides which the minister hath a salary of £50 of this currency, raised yearly by virtue of an act of Assembly, of and for this Province. The second church is that of Eastchester, built by the Independants, and by them delivered up to Mr. Bartow, who was formerly inducted into the same, and kept quiet possession of it all his time, permitting the Independants sometimes to assemble in it.

The third, is New Rochelle, where Mr. Stoup officiates, and where a certain number of the French nation have divine service according to the form and manner of the Church of England, but the greatest number of that nation flock to a meeting house of their own erecting, who are particularly fond on the Mahometan doctrine of absolute decrees, as the Dutch likewise of this country are, who, where they have no minister of their own, will establish a reader in order to hinder their people from assembling with the English.

To the second enquiry, I answer, that the number of those well affected to the Church of England, were not above three or four families at the utmost, those that now frequent the church at West and Eastchester in the summer-time, and especially at the afternoon service, are about one hundred, but in the winter, not half that number, though the number of inhabitants in my parish are computed to be about six thousand. Their employments is husbandry, even innkeepers, shopkeepers, smiths, and shoemakers not excepted; so that we pray, pay and wait too, for everything done in this country.

As to their religion, those who first settled in Westchester town, some were Quakers, those in Eastchester were New England Independants, who were in love with extemporary prayers, and who remain so in some degree after they are reconciled to our church, so that the chief hope of making proselytes, lyes amongst the younger sort, and in order to this, I believe the reading of some of our defences to the objections of the Dissenters particularly, and especially the London cases abridged by Bennet, would be of singular use.

As the people of this country are all farmers, they are dispersed up and down the country: and even in towns, every one

has a plott of at least ten acres, which distances his neighbour from him, but then they make up for the rareness of their buildings by enlarging the compass of their towns, in that they generally make their townships many miles in length, it may be twenty or thirty.

In my parish are two meeting houses, one of which is of Quakers, built within a stone throw of the Church of Westchester, and is indeed a better building than that. The other is at New Rochelle. The Church of Eastchester is about four miles east of that of Westchester, and the Church of New Rochelle is about four miles east of Eastchester. In New Rochelle, besides the church, there is a meeting house of French Protestant Dissenters; no such meeting house being in Eastchester, they supply that want by an intrusion into the church: to which they plead a right, as being the chief builders thereof. But I being legally presented and inducted, as was likewise my predecessor, I laid claim to it as my own proper right, exclusive of them; and so kept them out of it for a time, but they but rarely meeting in it, and threatening a law suit, I permitted them to do as they had done in my predecessor's time: being somewhat at a loss how to behave in that affair; I should be glad to have the Society's direction therein.

“In the winter time we have severely cold weather, with very hard frost and deep snows, which hold us at least four months, beginning generally about the middle of November, and ending about the middle of March, but we have very cold winds sometime before, and likewise sometime after the time aforesaid, so that we reckon, six months of cold and six months of hot weather, four of these being extremely cold, and four extremely hot. It is the business of the summer here, to provide for the winter, by which means few of our farmers rise, or are so much as beforehand with the world: but the far greatest number are involved in debts and difficulties by means of the intemperature of the climate, and the indolence and restiveness of the inhabitants, but few here improve in their fortunes, so that for ought I could hitherto learn by any observation I could make in my parish, the number of those that die in it exceeds not the number of those that run out of it.

To the third head of enquiry I answer, that there are three meeting houses in my parish, one of the Quakers of Westchester, one of the Dutch, from it three miles west, and one of the French at New Rochelle. The Dutch Church has no settled teacher, but is supplied once a quarter from New-York, at other times it is supplied only by a reader. The Quakers preach against hierling priests, and pretend to give nothing to their teachers. The other Dissenters support their teachers by a free contribution raised amongst themselves.

To the fourth head of enquiry, I say, there are three schools and three schoolmasters. The first school is at Westchester, William Forester, master, who has a salary from the Venerable Society, whom we have the honor to serve. The second is at Eastchester, one Delpech master, who is very well adapted and fitted for that business, and is well spoken of as being diligent in it: the third is at New Rochelle, where both French and English are taught. The two last have no other encouragement than what the parents of the children taught, do give.

To the fifth, there have been no donations that I know of, made either to the Church of West or Eastchester, nor any benefaction to the minister or schoolmaster of either place, nor is there any Library belonging to either church, save a few books Mrs. Bartow delivered to me.

To the sixth and last head of the enquiry, I answer, that in the Township of Westchester, there are seventy-five, in that of Eastchester, twenty-six, but few of these negroes are in the service of those belonging to our church; and then farther, the state of the negroes being servitude and bondage, all the week they are held to hard work, but only Sunday's excepted, when they fish or fowl or some other way provide for themselves. Their scattered position up and down the country some distance from the church, but have all the prejudices of the masters conceiving the worse for being taught, and more apt to rebel, (an unhappy instance of which we had fourteen or fifteen years ago, in the City of New-York, when and where there was an insurrection of the negroes in which several white people were destroyed, and it was observed, that the Catechumens of that kind or the most instructed of the negroes were the very leaders in that in-

surrection,<sup>a</sup>) are almost an invincible bar to their christian instruction.

But I had almost forgot one thing, which, however, is of great moment in this case, and it is that few of them are capable of being instructed. I have now two negroes, since marriage, one of which is a girl about nine years old, whom I have had above twelve months, and have during that time several times attempted to teach her to read, but cannot yet make her know her alphabet; nor have any endeavours hitherto used with her, which have not been inconsiderable; been sufficient to make her number ten, tho' she was born in this country: nor can a fellow that is at least twenty, whom I have lately bought, tho' he has been seven years in this country, count up that number, but notwithstanding what hath been said, I hope so far to initiate them in the christian religion as to fit them for baptism.

I have, in obedience to our principals, publicly-exhorted those that have negroes to instruct them in the principles of the christian religion, and have offered my assistance therein, but hitherto with little success. I hope I shall succeed better in some future attempt.

It is, I am sensible, expected that I should acquaint the Honorable Society with my labours and the success of them. I preach one Sunday at Westchester, another at Eastchester, and this I do twice a day for one half year, but then during the season, (i. e.) when the days are short and weather cold, and the people are obliged in the morning to attend their cattle, we have divine service but once, and that is about the middle of the day. I catechize the children in the public church at Eastchester, and have moved for [it at Westchester, but have not yet succeeded, the master there not encouraging of it.

<sup>a</sup> The "negro plot" of April, 1712. "The useful course of Mr. Neau's labours, (says Dr. Hawkins) was temporarily interrupted in 1712, by an insurrection of the negroes in the city of New-York. This, though soon put down, created a strong prejudice against the school, which the masters, who were for the most part averse to their being instructed, well knew how to turn to an account. There was no ground for it, however; as it appeared on the trial that but one of all Mr. Neau's scholars, and that one unbaptized, had any connexion in the plot." Note inserted by Editor.

Since I came here, I have baptized about fifty children, besides two grown persons. The number of our communicants are about thirty. You were pleased to tell me that the people of Setaucot, besides the allowance from the Society, would do something among and of themselves, but nothing being hitherto done, I desire if any subscription were by them sent to the Society, and such I am told was sent; that you would communicate them to me, and in so doing you will much oblige,

Rev. Sir,

Your very humble servant,

THOMAS STANDARD."<sup>a</sup>

In the spring of 1735 occurred an unhappy difference between the Rev. Thos. Standard and Mr. Forster, the Society's school-master. It appears, from a letter of Governor Cosby's to the Bishop of London; that when Mr. Vesey, the Commissary, "was last at Westchester, (30th of June, 1735) to enquire into this affair; a complaint was exhibited inform against Mr. Standard, by the principal men of his congregation:"<sup>b</sup> to which Mr. Standard gave in his answer, on the 8th of October following, "together with certain testimonials and affidavits which he judged necessary to his vindication."<sup>c</sup> In transmitting copies of these proceedings, upon the 20th of October, 1735, to the Bishop of London, and through him to the Venerable Society, Mr. Vesey observes:—"I have not as yet served Mr. Standard's accusers with a copy of his answer to their charges against him, nor examined into the truth of the allegations; being determined to proceed no farther in a matter of this consequence, without my Lord's and the Hon. Society's express order and directions, as also hoping that they will be pleased favorably to accept his answer, seeing he has promised to reform himself and pursue the great end and design of his mission with more care and diligence for the time to come."<sup>c</sup> Here the matter seems, fortunately for both parties, to have ended, as no further proceedings were taken:

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<sup>a</sup> Hawks' M. S. S. from archives at Fulham, vol. ii. 26 to 35.

<sup>b</sup> Ibid vol. ii. 80, 81.

<sup>c</sup> Ibid vol. ii. 76, 77.

and the Society still continued Mr. Standard's services at Westchester.

In 1743, Mr. Standard acquaints the Society, "that notwithstanding the country swarmed with vagrant preachers, called New Lights, he had a more numerous congregation than usual, the Lord's day preceding."<sup>a</sup>

"Upon the earnest petition of the churchwardens and vestrymen of St. Peter's Church, Westchester, the Propagation Society appointed Mr. Basil Bartow, school-master of the parish in 1744." The King's Commissary transmitted the following account of this individual:—"that he is son to the Rev. John Bartow, late the Society's worthy missionary there. He is a person of good temper, sober, and pious, and well affected to the present government; conformable to the doctrine and discipline of the church, and exceedingly well qualified for the instruction of children."<sup>b</sup>

The Society's abstracts for 1745, say:—"Letters from New-York bring an account that the Churches of East and Westchester, under the care of Mr. Standard, are in a peaceable and growing state."<sup>c</sup>

The following notice of Mr. Standard's death, and the appointment of his successor, appears in the abstracts for 1760:—"The Society being informed by a letter from the churchwardens of Westchester, dated August the first, 1760, that the Rev. Mr. Standard, their Missionary, was dead; and that for some time before his death he had been incapable, through his great age, of performing his office in the church of which he had been the incumbent, more than thirty-four years; and they earnestly praying for a worthy successor to him, that might collect the congregation, then scattered as sheep having no shepherd; the society have granted their petition, by the appointment of the Rev. Mr. Milner, a native of that Province, and son of a gentleman of the City of New-York, to the mission of Westchester: he coming over from thence recommended to the Society by the

<sup>a</sup> Printed Abstracts of Ven. Prop. Soc. from 1743 to 1744.

<sup>b</sup> Ibid from 1744 to 1745.

<sup>c</sup> Ibid.

Rev. Dr. Johnson, President of the College, and by the Rev. Dr. Barclay, Rector of the Church of New-York; and being found worthy of, admitted into Deacon's and Priest's orders in our church; and he now is on his voyage to Westchester, where the Society have good hopes he will answer the good character transmitted to them of him, and both by doctrine and example promote the knowledge and practice of the true christian religion."<sup>a</sup>

From the date of probate of Mr. Standard's will, which generally points out the period of the deceased's death, it is probable that he died at Eastchester,<sup>b</sup> in the early part of January, 1760. His body lies under the communion table in St. Paul's Church; but no monument marks the spot where the ashes of this venerable missionary repose.

#### THE WILL OF THOMAS STANDARD, RECTOR OF THE PARISH OF WESTCHESTER.

"IN THE NAME OF GOD, AMEN,—I, Thomas Standard, Rector of the Parish of Westchester, in the Province of New-York, being far advanced in years, but of sound disposing mind and memory, (thanks be to God,) do make my last will and testament in manner and form following: first and principally, I commit my precious and immortal soul into the merciful hands of God that gave it, and my body to the earth, to be decently buried at the discretion of my executors, hereinafter named, nothing doubting but I shall be raised again by the mighty power of God to a Glorious Resurrection thro' Jesus Christ my Blessed Saviour and Redeemer; and as touching my worldly estate, I do dispose thereof, as follows: my Will is, that all my just debts and funeral charges be duly paid and satisfied in some convenient time after my decease. I give and grant unto my executors hereinafter named, full power and authority to sell and dispose of all my real estate whatsoever and wheresoever, at vendue or otherwise, as they shall think fit, and to make and execute good and sufficient deeds and conveyances in the law to the purchaser or purchasers thereof; I likewise give them power, and order them, my executors, to sell and dispose of all my moveable and personal estate whatsoever and wheresoever, and the monys arising from the sale of my said real and personal estate, together with all the monys I shall leave at my decease, either in my house, or that shall be due to me on bond or otherwise, I order to be disposed of as follows: and I do give and bequeath the same unto and amongst my nephews and neices, namely, Thomas Standard, of London, barber, son of my brother——— and to George Standard and Mary Standard, children of my brother, James Standard, late of Taunton, in Somersetshire, in Old England, dec'd, and to William

<sup>a</sup> Printed Abstracts of the Ven. Prop., Soc. from 15 Feb., 1760, to 20 Feb. 1761.

<sup>b</sup> The property opposite the present Church, upon which Mr. Standard resided at the time of his death, was sold by Andrew Clements, one of his executors, and now belongs to John Alstyne, Esq.—Editor.

Burridge and Sarah Burridge, children of my sister, Sarah Burridge the wife of William Burridge, of Taunton aforesaid, equally to be devided amongst them, share and share alike, each an equal part of all and singular my said estate, and in case either of my said nephews or neices should happen to die before the distribution of my said estate, leaving no lawfull issue, then I order the share of him or her so dying, to be equally divided amongst the surviving legatees before named, but if those so dying shall leave lawfull issue, then I will that the issue of such legatee so dying, shall have the share of their dec'd father or mother. **LASTLY, I NOMINATE, constitute, and appoint my trusty friends, James Bernard and Andrew Clements, both of Eastchester, in the Province of New-York, gent's, executors of this my last will and testament, hereby making void all former wills by me made, declaring this only to be my last will and testament.**

**IN TESTIMONY** whereof, I have hereunto set my hand and seal in Eastchester, the first day of February, in the year of our Lord one thousand seven hundred and fifty-eight.

THOMAS STANDARD, [L. s.]

Signed sealed, published and declared by the said Thomas Standard, as and for his last Will and Testament, in the presence of us, who subscribe our names as witnesses thereto, in the testator's presence.

THOMAS BUTLER,  
CHARLES VINCENT,  
LEWIS GUION,  
JNO. BARTOW."

"I, Thomas Standard, before named, do hereby further declare, that notwithstanding I have given all my estate unto my nephews and neices, to witt:—Thomas Standard, of London, barber, George Standard and Mary Standard, William Burridge and Sarah Burridge, by the foregoing will, yet it is my will, and I do order and direct my executors before named, to pay to the heirs of William Jesse, of Westhatch, near Taunton, the sum of forty pounds, sterling money of Great Britain, before they make a distribution of my said estate amongst my nephews and neices before named: and I do order this codicil to be a part of my will, and to be of the same force and effect as if the same had been inserted in the body of the foregoing.

**IN TESTIMONY** whereof, I have hereto set my hand and seal, this fifth day of May, in the year of our Lord one thousand seven hundred and fifty-eight.

THOMAS STANDARD, [L. s.]

Signed, sealed, published and declared by the said Thomas Standard, as and for a codicil, in the presence of us who subscribe our names as evidences thereof, in the testator's presence.

JNO. BARTOW,  
CHARLES VINCENT,  
LEWIS GUION,  
THOMAS BUTLER."\*

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\* Transcribed from a true copy, examined with the original, by P. Banyar, D. Sec. Date of Probate, 26th Jan., 1760, Surrogates office, N. Y. Vol. xxi. 496.

The state of the parish, about eleven months after Mr. Standard's death, is thus described by the Rev. Dr. Barclay, in a letter to the Secretary, from which we take the following :—

### MR. BARCLAY TO THE SECRETARY.

[EXTRACT.]

*New-York, Dec. 10th, 1760.*

“ *Westchester* and *Rye* continue still vacant. Religion is at the lowest ebb in yt country, and unless some zealous and discrete clergyman be appointed to those missions, the very term of it will soon disappear—as *Westchester* is a wide extended county, three missionaries can find more than sufficient employment, and I know of no place where they can be more serviceable, provided they have the interest of religion at heart.”<sup>a</sup>

From the following passage, in the life of Samuel Johnson, D. D., by Dr. Chandler, it appears that as early as 1755, the Society had provided an assistant and successor to Mr. Standard, in the person of Mr. William Johnson, a younger son of the Doctor's, but unfortunately their plans were frustrated by his early death. “Mr. William Johnson embarked for England, November the 8th, 1755, with a view of returning in Holy orders, to assist and succeed Mr. Standard, the superannuated missionary at *Westchester*. He was received by the Society, by the Bishops Sherlock and Secker, and all the Doctor's friends, with great affection. They recommended him to the University of Oxford, for the degree of Master of Arts, which was readily conferred upon him, in the month of May, and soon after to the University of Cambridge, where he was admitted *ad eundem*. He had received holy orders in March, and had preached several times in and about London, with great reputation. But soon after his return from Cambridge, he was seized with the small-pox, which proved fatal to him on the 20th of June, 1756. He was buried in Mr. Morley's vault, in *St. Mildred's* in the Poultry, where there is a handsome marble monument erected to his memory.

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<sup>a</sup> New-York M. S. S. from archives at Fulham, vol. ii. 282. (Hawks'.)

Thus to the inexpressible grief and disappointment of his friends, and to the great loss of the church in America, was this amiable and promising youth cut off, in the bloom of life, making the *seventh* of those, who in their voyage to England, for Holy orders, from the northern colonies, had perished by sundry kinds of death." <sup>a</sup>

Upon the 25th of February, 1761, the

REV. JOHN MILNER, A. M.,

was licensed as a Missionary, to the Province of New-York, by the Bishop of London. He was the son of Nathaniel Milner, of New-York, a descendant of the Mylners, or Milners, of Pugesey, in Yorkshire.<sup>b</sup> One of the early pioneers of the family in this country, was Michael Milner, of Lynn, Mass., who removed to Long Island, in 1640.<sup>c</sup> Mr. Milner was born in this county circ. 1738,<sup>d</sup> and graduated at Princeton College, New Jersey, in 1755.<sup>e</sup> In 1760 he went to England for Holy orders, and the same year was ordained Deacon and Priest, by Bishop Sherlock. He embarked for his mission sometime in March, 1761, and arrived home, after a long and tedious passage, on the 13th of May, following. Upon the 12th of June, of that year, he was instituted and inducted Rector of the Parish, by Lieutenant Governour Colden, in the following manner:—

LETTERS OF INSTITUTION BY LIEUT. GOVERNOUR COLDEN,  
TO JOHN MILNER, CLERK.

I, Cadwallader Colden, Esq., President of his Majesty's Council, and Commander-in-Chief of the Province of New-York, and the Territories depending

<sup>a</sup> Life of Samuel Johnson, D. D., by Thomas Bradbury Chandler, D. D., formerly Rector of St. John's Church, Elizabethtown, N. J. p. 96.

<sup>b</sup> The arms of John Mylner, Lord of the Manor of Pugesey, were:—sable, three bridle bits or. Crest. a bridle bit or. see Berry's Genealogies of Kent.

<sup>c</sup> Farmer's Register.

<sup>d</sup> "Mr. Milner was a native of Westchester Colony, his father residing in N. Y." Fowler's M. S. S., B. iii. 573. B. v. p. 965.

<sup>e</sup> List of Princeton Graduates.

thereon in America; do, in pursuance of the power devolved on me, collate, institute and establish you, John Milner, Clerk, Rector of the Parish Church at Westchester, commonly called St. Peter's Church, including the several districts of Westchester, Eastchester, Yonkers, and the Manor of Pelham, in the County of Westchester, within this government, to have the care of the souls of the parishioners of the said church and district aforesaid, and to take your cure and mine.

Given under my hand and the prerogative seal of the Province of New-York, at Fort George, in the City of New-York, the thirteenth day of June, one thousand seven hundred and sixty-one.

CADWALLADER COLDEN. <sup>a</sup>

MANDATE FROM LIEUT. GOVERNOUR COLDEN TO INDUCT JOHN MILNER, CLERK, INTO THE RECTORSHIP OF THE PARISH CHURCH OF WESTCHESTER.

The Honorable Cadwallader Colden, Esquire, President of his Majesty's Council, and Commander-in-Chief of the Province of New-York, and the Territories depending thereon in America: To all and singular, Rectors and Parish Ministers whatsoever, in the Province of New-York, or to Samuel Sneden and John Hunt, the present churchwardens of St. Peter's Church, at Westchester, in the county of Westchester, and to the vestrymen of the said church, and to each and every of you, GREETING: WHEREAS I have collated, instituted and established our beloved in Christ, John Milner, Clerk, to be Rector of the Parish Church at Westchester, commonly called St. Peter's Church, including the several districts of Westchester, Eastchester, Yonkers, and the Manor of Pelham, in the county of Westchester, within this government, vacant as is said by the natural death of Thomas Standard, the last incumbent there, on the—day of January, 1760, with all its rights and appurtenances, observing the laws and canons of right in that behalf required, and to be observed; To you therefore, jointly and severally, I do commit, and firmly enjoining, do command each and every of you that in due manner, him, the said John Milner, or his lawful proctor, in his name and for him, into the real, actual, and corporal possession of the said Rectory and Parish Church at Westchester, including the districts aforesaid, and of all its rights and appurtenances whatsoever, you induct, or have to be inducted, and him so inducted, you do defend, and of what you shall have done in the premises thereof, you do duely certify unto me, or other competent Judge, in that behalf, when thereunto you shall be duely required.

Given under my hand and the prerogative seal of the Province of New-York, at Fort George, in the City of New-York, the thirtieth day of June, in the year of our Lord one thousand seven hundred and sixty-one.

CADWALLADER COLDEN. <sup>b</sup>

<sup>a</sup> Record of Commissions, Secretary of State's Office, Albany, vol. v. 188-9.

<sup>b</sup> Ibid.

The Rev. Mr. Milner, the Society's Missionary at Westchester, in his letter of October 3d, 1761, acquaints the Society, "that after a long and dangerous passage, he arrived at his mission May 13th, and has ever since preached to crowded audiences. His mission, he says, is of large extent, and he is obliged to attend three churches, and till Mr. Houdin came to New Rochelle, officiated there once a month. One of his churches is a new edifice, raised by the generosity of Col. Frederick Philips, who has given to its service a fine farm as a glebe, consisting of two hundred acres; upon which he purposes to build a good house for a minister. Mr. Milner has baptized forty-three white infants, and four adults, twelve black children and three adults. His communicants are sixteen. His catechumens, he says, have made a laudable proficiency, by which means he hopes his communicants will increase."<sup>a</sup>

Mr. Milner, in his letter dated June 29th, 1762, writes:—"yt since his arrival at his mission, which is fourteen months, he had baptized one hundred and fourteen, of whom forty were adults, viz: thirty whites and ten blacks, and had administered the sacrament of the Lord's supper four times, to thirty communicants, of which he hopes the number will increase. He constantly attends three churches in three different townships, preaching to crowded audiences of devout, well-behaved people. They have no dissenters among them, except a few Quakers. He adds, that the school is still vacant, and deprived of a teacher, but petitions the Society to continue their bounty to some worthy person who shall be chosen schoolmaster; as the school is a nursery for the church, and of great service in these parts, which request is accordingly granted."<sup>b</sup>

In a letter dated June the 4th, 1763, Mr. Milner "expresses his own and his people's sense of the favour done them in giving them leave to choose a schoolmaster for this place, tho' they have not yet been able to find a person properly qualified for that office. He likewise informs the society that he has pro-

<sup>a</sup> Printed Abstracts of Ven. Prop. Soc., for 1762-3-4-5-6-7-8, p. 51. The New-York Post Boy of May 7, 1761, says:—"the Rev. Mr. Milner has arrived from London in the Ship Oliver."

<sup>b</sup> Printed Abstracts of Ven. Prop. Society, for 1762.

cured a charter for St. Peter's Church, which will greatly promote the interests of virtue and religion, and that his people have purchased a house, with a glebe of thirty acres, not far from the church. From June 29, 1762, to the date of this letter, he has baptized eighty infants, among whom were three blacks, and seven adults; one of them a man near sixty years old, who is since admitted to full communion. The number of his communicants is increased to fifty-three, above forty have been added since his arrival at his mission, which was about two years at the time of his writing."<sup>a</sup>

The following petition was presented for the charter alluded to in the above letter:—

TO THE HONOURABLE CADWALLADER COLDEN, ESQ., HIS MAJESTY'S LIEUTENANT GOVERNOUR AND COMMANDER-IN-CHIEF OF THE PROVINCE OF NEW-YORK, AND THE TERRITORIES DEPENDING THEREON IN AMERICA.

The petition of the subscribers, inhabitants of the Borough Town of Westchester, in the county of Westchester, in behalf of themselves and the rest of the inhabitants of the said Town, in communion of the Church of England, as by law established;

HUMBLY SHEWETH:

THAT for many years past there has been a church in the said town of Westchester for the administration of DIVINE SERVICE according to the use of the Church of England, as by law established, but that for want of proper persons to superintend the affairs and interests of the same with legal authority; the building is now considerably out of repair, and pious and well disposed persons are discouraged in their designs of contributing to, and establishing proper funds for the support of the said church and the minister thereof; for remedying which,

YOUR PETITIONERS humbly pray that your honour will be favourably pleased to grant unto them his Majesty's Letters Patent, constituting you<sup>m</sup> Petitioners, or such of them as shall be thought proper, a Body Politic and Corporate, for the purposes of conducting and managing the affairs and interests of the said church in such manner and form, and with such rights, priviledges and immunities, as were heretofore granted to the inhabitants of the town of Flushing, in Queen's County, in communion of the Church of England, or with such other rights, priviledges, and immunities, as shall be thought reasonable and proper; and your petitioners, shall ever pray.

JOHN MILNER,  
JOHN BARTOW,  
J. WILLETT,  
LEWIS MORRIS, JR.,

PETER DE LANCEY,  
N. UNDERHILL,  
JAMES GRAHAM,  
JAMES V. CORTLANDT.<sup>b</sup>

<sup>a</sup> Printed Abstracts of Ven. Prop. Soc. for 1763.

<sup>b</sup> New-York Col. M. S. S. (Colden,) 1761-2, vol. xc. Sec. of State's Office.

On the 12th of May, 1762, the petition was read and granted in the following manner :—

ROYAL CHARTER OF ST. PETER'S CHURCH, WESTCHESTER.

“George the third, by the grace of God, of Great Britain, France and Ireland, king, defender of the faith, &c., to whom these presents shall come, greeting: whereas, our loving subject, the Rev. John Milner, rector of St. Peter's church, in the borough town of Westchester, and the county of Westchester, in our province of New-York, and John Bartow, Isaac Willett, Lewis Morris, jr., Peter de Lancey, Nathaniel Underhill, James Graham and James van Cortlandt, inhabitants of the said borough town of Westchester, in communion of the Church of England, as by law established; in behalf of themselves and the rest of the inhabitants of the said town, in communion as aforesaid, by their humble petition, presented on the twelfth day of May last, to our trusty and well beloved Cadwallader Colden, Esq., then our lieutenant Governour and Commander-in-chief of our Province of New-York, and the territories depending thereon in America; in council did set forth, that for many years past there had been a church in the said town of Westchester, for the regular administration of divine service according to the use of the church of England, as by law established, but that for the want of proper persons to superintend the affairs and interests of the same with legal authority, the building was considerably out of repair, and pious and well disposed persons were discouraged in the designs of contributing to and establishing proper funds for the support of the said church and the minister thereof; for remedying whereof, the said petitioners did humbly pray a letter patent, constituting the said petitioners, or such of them as shall be thought proper, a body politick and corporate, for the purpose of conducting and managing the affairs and interests of the said church, in such manner and form, and with such rights, privileges and immunities as were heretofore granted to the inhabitants of the town of Flushing, in Queen's county, in communion of the Church of England, or with such other rights, privileges and immunities as should be thought reasonable and proper; now, we being willing to encourage the pious intentions of our said loving subjects, and to grant this their reasonable request, know ye, that of our especial grace, certain knowledge and mere motion, we have ordained, given, granted and declared, and by these presents for us, our heirs and successors, do ordain, give, grant and declare, that they the said petitioners, and the rest of the inhabitants of the said borough town of Westchester, in communion of the Church of England, as by law established, and their successors, the rector and inhabitants of the said borough town of Westchester, in communion of the Church of England as by law established, hereafter shall be a body corporate and politic, in deed, fact and name, by the name, stile and title of the rector and inhabitants of the borough town of Westchester, in communion of the Church of England, as by law established, and them and their successors by the same name. We do by these presents, for us, our heirs and successors, really and fully make, erect and constitute one body politic and corporate, in deed, fact and name forever, and we give, grant and ordain, that they and their successors, the rector and inhabitants of the borough town of Westchester, in communion of the Church of England, as by law established, by the same name shall and may have perpetual successions, and shall and may be capable in law to sue and be

sued, implead and be impleaded, answer and be answered unto, defend and be defended in all courts and elsewhere, in all manner of actions, writs, complaints, pleas, causes, matters and demands whatsoever, as fully and amply as any other our liege subjects of our said province of New-York may or can sue or be sued, implead or be impleaded, defend or be defended, by any lawful way or means whatsoever, and that they and their successors by the same name shall be for ever hereafter capable and able in the law to purchase, take, hold, receive and enjoy any messuages, tenements, personal and real estate whatsoever in fee simple for the term of life or lives, or in any other manner howsoever for the use of the said church; and also any goods, chattels or personal estate whatsoever, provided always that the clear yearly value of the said real estate (exclusive of the said church and the ground whereon the same is built, and the cemetery belonging to the same,) doth not at any time exceed the sum of five hundred pounds current money of our said province, and that they and their successors by the same name shall have full power and authority to give, grant, sell, leave and dispose of the same real estate for life or lives, or year or for ever, under certain yearly rents, and all goods and chattels and personal estate whatsoever, at their will and pleasure, and that it shall and may be lawful for them and their successors to have and use a common seal; and our will and pleasure further is, and we do hereby for us, our heirs and successors, ordain and appoint, that there shall be for ever hereafter belonging to the said church, one rector of the Church of England as by law established, duly qualified for the care of souls, two churchwardens and eight vestrymen, who shall conduct and manage the affairs and business of the said church, and confer in manner as hereafter is established and appointed, and for the more immediate carrying into execution our royal will and pleasure herein, we do hereby assign, constitute and appoint Isaac Willett and Nathaniel Underhill, the elder, to be the present churchwardens, and Peter de Laucey, James Graham, James van Cortlandt, Lewis Morris, John Smith, Theophilus Bartow, Cornelius Willett and Thomas Hunt, to be the present vestrymen of the said church, who shall hold, possess and enjoy their respective offices until Tuesday in Easter week, now next ensuing, and for the keeping of the succession in the said offices our royal will and pleasure is, and we do hereby establish, direct and require, that on the said Tuesday in Easter week now next ensuing, and yearly and every year thereafter, for ever on Tuesday in Easter week in every year, the rector and inhabitants of the borough town of Westchester in communion of the Church of England, as by law established, shall meet at the said church, and there by the majority of voices of such of them as shall so meet, elect and choose two of their members to be churchwardens, and eight others of their members to be vestrymen of the said church for the ensuing year, which said churchwardens and vestrymen so elected and chosen, shall immediately enter upon their respective offices, and hold, exercise and enjoy the same respectively, from the time of such elections for and during the space of one year, and until other fit persons shall be elected and chosen in their respective places, and in case the churchwardens or vestrymen, or either of them, by these presents named and appointed, or which shall hereafter be elected and chosen, shall die or remove from the said borough town of Westchester, before the time of their respective appointed services shall be expired, or refuse or neglect to act in the office for which he or they is or are herein nominated and appointed, or whereunto he or they shall or may be elected and chosen, then our

royal will and pleasure is, and we do hereby direct and ordain and require the rector and inhabitants of the borough town of Westchester in communion as aforesaid, for the time being, to meet at the said church and choose other or others of their numbers in place and stead of him or them so dying, removing or refusing to act within thirty days next after such contingency, and in this case for the more due and orderly conducting the said elections, and to prevent any undue proceedings therein, we do hereby give full power and authority to, and ordain and require that the rector and the churchwardens of the said church for the time being, or any two of them, shall appoint the time for such election or elections, and that the rector of the said church. or in his absence one of the churchwardens for the time being, shall give public notice thereof by publishing the same at the said church immediately after divine service. on the Sunday preceding the day appointed for such elections, hereby giving and granting that such person or persons as shall be chosen from time to time by the rector and inhabitants of the said borough town of Westchester in communion as aforesaid, or the majority of such of them as shall in such case meet in manner hereby directed, shall have, hold, exercise and enjoy such the office or offices to which he or they shall be so elected and chosen from the time of such election until the Tuesday in Easter week thence next ensuing, and until other or others be legally chosen in his or their place instead, as fully and amply as the person or persons in whose place he or they shall be chosen might or could have done by virtue of these presents, and we do hereby will and direct that this method shall for ever hereafter be used for the filling up all vacancies that shall happen in either the said offices between the annual elections above directed; and our royal will and pleasure further is, and we do hereby for us, our heirs and successors, give and grant that as well the churchwardens and vestry, or those present nominated and appointed as such, as shall from time to time be hereafter elected and chosen as is herein directed, shall have and they are hereby invested with full power and authority to execute their several and respective offices in as full and ample manner as any churchwardens or vestrymen in that part of our kingdom of Great Britian called England, or in this our province of New-York, can or lawfully may execute their said respective offices; and further our royal will and pleasure is, and we do by these presents for us, our heirs and successors, give, grant, ordain and appoint, that the rector and churchwardens of said church for the time being, or any two of them, shall and may from time to time as occasion shall require, summon and call together at such day and place as they shall think proper the said rector, churchwardens and vestrymen for the time being to meet in vestry, giving them at the least one day's notice thereof, and we hereby require them to meet accordingly, and we do hereby give, grant and ordain, that the said rector, and one of the said churchwardens for the time being at least, together with the majority of the said vestrymen of the said church, for the time being, being met in vestry as above directed, shall for ever hereafter, have, and they are hereby invested with full power and authority by a majority of their voices to do and execute in the name of the rector and inhabitants of the borough town of Westchester, in communion of the Church of England as by law established, all and singular powers and authorities herein before given and granted to the said rector and inhabitants of the borough town of Westchester in communion of the church of England as by law established, any wise touching or relating to such lands, messuages, tenements, real and personal estate whatsoever, as they the said rector and inhabitants of the borough town of

Westchester, in communion as aforesaid, shall or may acquire for the use of the said church, and also in like manner to order, direct, manage, and transact the general interest, business and affairs of our said corporation, and also shall have full power and authority in like manner to make and ordain such rules, orders, and ordinances as they shall judge convenient for the good government and discipline of the members of said church, provided such rules, orders and ordinances be not repugnant to the laws of that part of our kingdom of Great Britian called England, or this our province of New-York, but as near as may be agreeable thereto, and that the same be fairly entered in a book or books to be kept for that purpose, and also in like manner to appoint the form of the common seal herein before granted, and the same to alter, break, and remake at their discretion, and also in like manner to appoint such officer or officers as they shall stand in need of, always provided that the rector of the said church for the time being shall have the sole power of nominating and appointing the clerk to assist him in performing divine service, as also the sexton, anything herein before contained to the contrary in any wise notwithstanding, which clerk and sexton shall hold and enjoy their respective offices during the will and pleasure of the rector of the said church for the time being, and in case of any avoidance of the said church either by the death of the rector thereof or otherwise, then our royal will and pleasure is that the powers and authority hereby vested in the rector, churchwardens, and vestrymen, in vestry to meet as above mentioned, shall, until the said church be legally supplied with another incumbent, vest in and be executed by the churchwardens of the said church for the time being, provided always they have the concurrence and consent of the major number of the whole vestrymen of the said church for the time being, in any thing they shall in such case do by virtue hereof, and further we do by these presents, for us, our heirs, and successors, give and grant unto the rector and inhabitants of the borough town of Westchester in communion of the church of England as by law established, and their successors forever, that this our present grant shall be deemed, adjudged and construed in all cases most favourably and for the best benefit and advantage of the rector and inhabitants of the borough town of Westcheser in communion of the church of England as by law established, and that this our present grant being entered on record as is hereinafter particularly expressed, shall be good and effectual in the law to all intents, constructions and purposes whatsoever, against us, our heirs, and successors, according to our true interests and meaning herein before declared, notwithstanding the not reciting or mis-reciting, not naming or mis-naming of any of the aforesaid franchises, privileges, immunities, or officers, in either the premises or any of them, and although no writ of *ad quod damnnum* or other writs, inquisitions in precept hath or have been upon this account, had, made, or prosecuted or issued, to have and to hold all and singular the privileges, liberties, advantages, and immunities hereby granted or meant, mentioned, or intended so to be, unto the said rector and inhabitants of the borough town of Westchester in communion of the church of England as by law established, and to their successors forever. In testimony whereof we have caused these our letters to be made patent, and the great seal of our said province to be hereunto affixed, and the same to be entered on record in our Secretary's office, in our city of New-York, in one of the books of patents there remaining. Witness, our trusty and well beloved Robt. Monckton, our captain general and governor-in-chief of our province of New-York and the territories depending thereon in America, vice admiral of the

same and major-general of our forces, at our fort in our city of New-York, by and with the advice and consent of our governour for our said province. Second day of December, in the year A. D. 1762, and of our reign the third.

Signed, CLARKE.\*

[L. s.]

The Society's abstracts for 1764, say:—"The Rev. Mr. Milner, the Society's Missionary at Westchester, in his letters dated June 8th, and December 21st, 1764; acquaints the Society that he has, at his own expense, laid out a sum, amounting to two hundred pounds currency, repaired the parsonage house, built a new barn and out houses, (the vestry promising to reimburse him as soon as their circumstances will permit,) and the people of Eastchester have laid the foundation of a new stone church, seventy one feet by thirty-eight, in the room of a small decayed wooden building, erected in the infancy of their settlement. Mr. Milner has, in pursuance of the powers given him by the Society; appointed Mr. Nathaniel Seabury, a son of the late worthy missionary at Hampstead, to be schoolmaster at Westchester." The churchwardens of Westchester in their letter, dated July 7th, 1764, acquaint the Society "that they have purchased a glebe of near thirty acres, with a house, which, when they have repaid Mr. Milner the expense he has been at, will cost them, in the whole, near seven hundred pounds, which they spend with great cheerfulness, as their minister's behaviour has very much endeared him to the people; and his diligence has been attended with such success, that whole families of Quakers, the only dissenters in this parish, have conformed to the church. Mr. Milner has baptized, within the year, seventy-two whites, and nineteen black infants, and has fifty communicants." <sup>b</sup>

Mr. Milner continued his services in the parish, until the fall of 1765, as appears by the following extract from a letter of Mr. John Bartow, to the Bishop of London:—

*Borough of Westchester, in the Province  
of New-York, Oct. 15th, 1765.*

"The Honourable Society's Missionary for our parish of Westchester has left us.—I expect the vestry of this parish will

\* Alb. Rec. Book of Patents, No. xiii. 490.

<sup>b</sup> Printed abstracts of Ven. Prop. Soc. from 17th Feb. 1764, to 15th Feb. 1765.

soon address the Honourable Society for the continuance of their favours; and I beg your lordship's care and protection over us, and that you will assist in sending a faithful minister to reside here. I suppose our vestry may nominate, but still there may want inspection."<sup>a</sup>

For what reason Mr. Milner resigned his benefice, does not now very clearly appear. It is not improbable, however, that the large sum of money expended by him on the glebe, may have had some connexion with his leaving. In 1768, he was settled in Virginia, as appears from the following:—

### MR. MILNER TO THE SECRETARY.

[EXTRACT.]

*Newport Parish, Isle of Wight, Feb. 3rd, 1768.*

REV. SIR:

"I am very sorry to inform you that the people of Westchester pay very little regard, either to their promises, or the Society's expectations, for I am informed by my lawyer that they absolutely refuse to refund me one penny of all the money I have expended on their glebe, which, without the repairs and buildings I made, would have been entirely useless. I am now settled in Virginia, where the church is established in reality, and some certain provision made for the clergy, &c."<sup>b</sup>

Mr. Milner probably died at Newport Parish, Va. in 1775,<sup>c</sup> for his name appears among the deceased clergy, in "a list of persons licensed to the Plantations," ending Dec. 28th, 1777.<sup>d</sup> The Rev. Mr. Fowler, in his M. S. biographies of the clergy,

<sup>a</sup> New-York, M. S. S., from Archives at Fulham, vol. ii. 330, 332. (Hawks'.)

<sup>b</sup> New-York, M. S. S., from Archives at Fulham, vol. ii. 446. (Hawks'.)

<sup>c</sup> The Rev. H. T. Wilcox, the present Rector of the Parish, in a letter to the author, dated Smithfield, Isle of Wight Co. Va. January 7th, 1852, says: "The oldest resident (of my acquaintance) in the County, thinks he has heard of Mr. Milner, but can give no certain or reliable information about him." "The records of the Parish, for many years back, have been destroyed or lost."

<sup>d</sup> Coll. of Prot. Epis. Hist. Soc. 1851.

says he died in 1765, but this is evidently a mistake, as the foregoing letter shows.<sup>a</sup>

A vacancy of nearly a year occurred before the

REV. SAMUEL SEABURY, A. M.,

was appointed to the mission. In 1766, (says Dr. Hawkins,) "Mr. Seabury intimated to the Society his wish to accept the offer of the mission of Westchester, which was made to him by the churchwardens and vestrymen, and the Society consenting to his proposal, he removed thither at the end of the year 1766."<sup>b</sup>

Mr. Seabury was the eldest son of the Rev. Samuel Seabury, a descendant of John Seaberry,<sup>c</sup> of Boston, Mass., whose family were originally seated at Porlake, in Devonshire, England.

<sup>a</sup> Rev. A. Fowler, M. S. Biog. b. iii, p. 573.

<sup>b</sup> His. Notices of the Miss. of the Church of Eng. in the North American Colonies, by Ernest Hawkins, B. D.

<sup>c</sup> "Samuel, the son of John Seaberry and Grace his wife, was born 10<sup>o</sup> (11<sup>o</sup>) 1639." N. E. Hist. and Gen. Reg. vol. ii. 401. Samuel Seabury, M. D., was a noted surgeon at Duxbury, Mass., in the 17th Century. His son, John Seabury, was born in 1673, and died at Hempstead, L. I. Dec. 17, 1759. His son, Samuel, was born in 1706, and was graduated at Harvard University, in 1724. He settled at Groton, Conn., as a Congregational Minister, and is said to have married Abigail Mumford. From intercourse with Dr. McSparran of Narragansett, Mr. Seabury became an Episcopal Clergyman, and was appointed by the Society, in 1728, the first Missionary of St. James's Church, then at New London. His wife died in 1731. In 1733, he married Elizabeth Powell, (she died Feb. 6, 1799, aged 87.) the daughter of Adam Powell, a merchant of Newport, R. I. and grand-daughter of Gabriel Bernon. In 1742 he removed to Hempstead, on L. I. where he died June 15, 1764. The following is the inscription on his tombstone :

" Here lyeth interred the body of the

REV. SAMUEL SEABURY, A. M.,

Rector of the Parish of Hempstead,

who with the greatest diligence and most indefatigable labour, for 13 years

at New London, and 21 years in this Parish, having discharged

every duty of his sacred function,

Died the 15th of June, A. D. 1764, æt 58.

In gratitude to the memory of the best of husbands, his disconsolate widow, Elizabeth Seabury, hath placed this stone."

His brother, Capt. David Seabury, (remarkable for his great bodily strength,) died at the same place, Nov. 11, 1750, aged 52, unmarried. The arms of the Seabury's, or Sedborough's, are :—ar, a fesse engr. betw. three ibexes, passant sa.

The ancient orthography of the surname was Sedborough, until changed, probably, by the early pioneers of the family in this country. Mr. Seabury was born in Groton, Connecticut, November 30th, 1729,<sup>a</sup> and graduated at Yale College in 1748. Soon after completing his collegiate education, he was appointed catechist by the Venerable Propagation Society, under the direction of his father, at Huntingdon, a town about eighteen miles distant from Hempstead. In 1753, the Society received from Mr. James Wetmore, Missionary at Rye, a testimonial in favour of the Rev. Samuel Seabury, jun., whom he represented as "a man of unblemished moral character, sound learning, and so prudent behaviour, that he would prove a worthy missionary. He accordingly recommended him for the vacant cure of New Brunswick, in the colony of New Jersey. The Society having now for some years had knowledge of him in the subordinate office of catechist, immediately gave its sanction to his coming to England for holy orders."<sup>b</sup>

He entered on the duties of his mission at New Brunswick, in May, 1754, and in 1757 was promoted by the government to the living of Jamaica, L. I.<sup>c</sup>

He was admitted, instituted, and inducted rector of this parish by Sir Henry Moore, upon the 3d of Dec., 1766.

#### GOVERNOUR MOORE'S ADMISSION OF MR. SEABURY TO BE RECTOR OF THE PARISH OF WESTCHESTER.

I, SIR HENRY MOORE, BARONET, Captain General, and Governor-in-Chief, in and over the province of New-York, and territories depending thereon, in

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<sup>a</sup> "Samuel, son of Samuel and Abigail Seabury, was born in Groton, Nov. 30th, 1729. Samuel, son of Samuel and Abigail Seabury, baptized 14th Dec., 1729, by Rev. John Owen, of Groton".—Extracts from Town Minutes, kindly furnished by Miss Calkins.

<sup>b</sup> Hawkins Missions.—The Society's abstracts for 1753, say: "The Society have appointed the Rev. Mr. Seabury, son of the Rev. Mr. Seabury, the Society's Miss. at Hempstead in L. I., in the Prov. of N. Y., to be their Miss. to New Brunswick, out of regard to the request of the inhabitants, and to the united testimony of the Episcopal Clergy of New-York in his favour; as a youth of good genius, unblemished morals, sound principles in religion, and one that had made as good proficiency in literature, while in America, as the present state of learning there would admit of; and he was gone for his improvement to the University of Edinburgh, &c., &c."

<sup>c</sup> Some of his letters, whilst stationed at Jamaica, may be found in the 3d vol. of the Doc. History of N. Y.

America, Chancellor and Vice Admiral of the same; do admit you, Samuel Seabury, Clerk, to be Rector of the Parish Church of Westchester, commonly called St. Peter's Church, including the several districts of Westchester, Eastchester, Yonkers, and the Manor of Pelham, in the County of Westchester, in the said province, with all their rights, members and appurtenances. Given under my hand and the prerogative seal of the province of New-York, the third day of December, in the year of our Lord one thousand seven hundred and sixty-six.

H. MOORE.

LETTERS OF INSITUION BY GOVERNOUR MOORE TO MR.  
SEABURY.

I, SIR HENRY MOORE, BARONET, Captain General and Governour-in-Chief, in and over the province of New-York and the territories depending thereon, in America, Chancellor and Vice Admiral of the same; do institute you, Samuel Seabury Clerk, Rector of the Parish Church at Westchester, commonly called St. Peter's Church, including the several districts of Westchester, Eastchester, Yonkers, and the Manor of Pelham, in the County of Westchester in the said province, to have the care of souls of the parishioners of the said parish, and take your cure and mine. Given under my hand and the prerogative seal of the province of New-York, this third day of December, in the year of our Lord one thousand seven hundred and sixty-six.

H. MOORE.

MANDATE FROM GOVERNOUR MOORE TO INDUCT MR. SEA-  
BURY INTO THE RECTORSHIP OF THE PARISH OF WEST-  
CHESTER.

HIS EXCELLENCY, SIR HENRY MOORE, BARONET, Captain General, and Governour in-Chief, in and over the province of New-York, and the territories depending thereon in America, Chancellor and Vice Admiral of the same, to all and singular, Rectors and Parish Ministers whatsoever in the province of New-York, or to the Church Wardens and Vestrymen of Saint Peter's Church, at Westchester, in the county of Westchester, and to each of you greeting. Whereas, I have collated, instituted and established our beloved in Christ, Samuel Seabury, Clerk, to be Rector of the Parish Church at Westchester, commonly called St. Peter's Church, including the several districts of Westchester, Eastchester, Yonkers, and the Manor of Pelham in the County of Westchester, within this Government, vacant, as is said, by the resignation of John Milner, Clerk, the last incumbent there, with all its rights and appurtenances, observing the laws and canons of right in that behalf, required and to be observed. To you, therefore, jointly and severally, I do commit, and firmly injoining do command each and every of you that in due manner him, the said Samuel Seabury, or his lawful proctor in his name and for him into the real, actual and corporal possession of the said Rectory and Parish Church at Westchester, including the districts aforesaid, and of all its rights and appurtenances. Whatsoever you induct, or cause to be inducted and him so inducted you do defend, and of what you shall have done in the premises thereof, you do duly certify unto me, or other competent judge in that

behalf, when thereunto you shall be duly required. Given under my hand and the prerogative seal of the province of New-York, at Fort George, in the city of New-York, the third day of December, in the year of our Lord one thousand seven hundred and sixty-six.

H. MOORE.\*

The state of the parish, about seven months after his induction, appears from the following report to the Society:—

MR. SEABURY TO THE SECRETARY.

[EXTRACT.]

*Westchester, June 25th, 1767.*

REV'D SIR :

“The congregation at Westchester is very unsteady in their attendance ; sometimes there are more than the church, which is a small old wooden building, can contain, at other times very few, generally, near two hundred. The communicants are few, the most I have had has been twenty-two ; two new ones have been added since I have been here. At Eastchester, which is four miles distant, the congregation is generally larger than at Westchester. The old church in which they meet, as yet, is very small and cold. They have erected, and just completed the roof of a large well-built stone church, in which they have expended, they say, seven hundred pounds currency ; but their ability seems to be exhausted, and I fear I shall never see it finished. I applied last winter to his Excellency Sir Henry Moore, for a brief in their favour, but the petition was rejected. Since I came into this parish I have preached every other Sunday at Westchester, in the morning, and have after prayers in the afternoon, catechised the children and explained the catechism to them. I was the more inclined to do this, as they have never been used to any evening service at all, and as there seemed to be but little sober sense of religion amongst the lower sort of people, I was in hopes by this means to lay some foundation of

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\* Albany Book of Commissions, vol. v. 343.

religious knowledge in the younger part of the congregation. I cannot yet boast of the number of my catechumens which is but ten, but most of them repeat the catechism extremely well. There are also a considerable number of young people who attend to hear, and are very attentive. I should be very much obliged to the Society for a number of Lewis's catechisms, and some small common prayer books, and such other tracts as they think proper; these things presented to the children and younger people by their minister, I have found by my own experience, gives them impressions in his favour, and dispose them to come to church and to make their responses.

At Westchester I have baptised six white children, and one mulatto adult; at Eastchester, eight white, and at New Rochelle seven white and two negro children. Before I left Jamaica, I baptised there four adults and three infants. I have made two visits there since, and baptised one adult, two white children and three black ones; and I must do the people at Newtown the justice to inform the Society, that since my removal they sent me £20 currency. With regard to the income of this parish; the salary, by an act of Assembly, is £50 currency. The exchange from N. Y. to London being generally from £70 to £80 for £100 sterling. Burial fees there are here none, but the more wealthy families sometimes give the minister a linen scarf on these occasions. Marriage fees from one to four Spanish dollars; but far the greater number go to an Independent teacher in the Parish of Rye, because his ceremony is short, and they have nothing to say. Possibly these fees may amount to £5 or £6 a year. The parsonage house is so much out of repair that it will cost £100 currency to make it comfortable, and the glebe has cost me near £20 to repair the fences; when it is put in good order, it would, I believe, rent for £25 per annum. Some of the principal people have been endeavoring to prevail on the congregation to make up the deduction from the Society's salary by subscription, but have not succeeded, owing to the great expense they have been and must be at here in buying and repairing their parsonage house, for which they are yet in debt £100, and to the necessity they will shortly be under of rebuilding their church; and the Eastchester people are exhausted by the church

they have undertaken to build. I must defer writing concerning that part of the parish which is under Mr. Munroe's care, till my information is more correct. The professed Dissenters in this parish are not numerous; some Calvinistic or Presbyterian French at New Rochelle, a few Presbyterians at Eastchester, and some Quakers; at Westchester a good many Quakers. But there are many families, especially among the lower classes, who do not even pretend to be of any religion at all."<sup>a</sup>

"He states that one of the means which he adopted of communicating religious instruction to the people, was preaching at funerals in the more remote districts, whereby he had the opportunity of addressing those who could not be brought together at any other time."<sup>b</sup>

In 1768 Mr. George Youngs<sup>c</sup> was appointed schoolmaster at Westchester, in the room of Mr. Nathaniel Seabury, the rector's brother.

The Rev. Mr. Seabury, in his letter of October 10th, 1769, says:—"The people become gradually more devout, and read regular in the public worship. That he had taken pains with the negro slaves, and had baptised five adults with them. The school advances, and the children make a due proficiency in learning."<sup>d</sup>

The following year he thus writes to the Secretary:—

### MR. SEABURY TO THE SECRETARY.

[EXTRACT.]

*Westchester, March 29th, 1770.*

REV SIR:

"The violent party heats which prevail in this Colony as well as in the others, engross at present, the attention of the people. But I think yt even the disturbances will be attended with some advantage to the interests of the church. The usefulness and truth of her doctrines with regard to civil government,

<sup>a</sup> New-York M. S. S. from Archives at Fulhām, vol. ii. 429 to 432. (Hawks'.)

<sup>b</sup> Hawks' Notices of the Missions of the Church of England, &c.

<sup>c</sup> Mr Youngs continued his services here until 1772.

<sup>d</sup> Society's Printed Abstracts.

appear more evident from those disorders which other principles have led the people into. This is particularly remarked and publicly mentioned by the more candid and reasonable people, who seem heartily tired with the great clamours for liberty, &c., as it appears evident yt unbounded licentiousness in manners and insecurity to private property, must be the unavoidable consequence of some late measures, should they become prevalent. I hope the time is not far off when these matters will be settled upon a firm and permanent foundation; but however yt may be, I am confident the behaviour of the church people, considered as a body, has been such as has done her honour, and will be remembered many years in this country with approbation." <sup>a</sup> Nine months after the date of this communication, we find him again addressing the Secretary, as follows:—

### MR. SEABURY TO THE SECRETARY.

[EXTRACT.]

*Westchester, January 3d, 1771.*

REV. SIR :

"The state of this mission being much the same as when I last wrote, makes it unnecessary for me to say much on yt head. In general, I must observe, yt though I think appearances are something mended since I have been in this mission, yet my success has not been equal to my first expectations. I find it very difficult to convince people yt religion is a matter of any importance. They seem to treat it as a thing unworthy of their attention, except on some particular occasions, when they are otherwise disengaged. Many come frequently to church and yet continue unbaptised, others come constantly and appear to behave devoutly, and yet cannot be prevailed upon to become communicants, while many others pay not the least regard to religion of any kind nor on any occasion. I shall, however, endeavour to do my duty, and I hope, by God's blessing, in due time, I shall see some good fruit from my labours."<sup>b</sup>

<sup>a</sup> New-York M. S. S. from Archives at Fulham, vol. ii. 505. (Hawks'.)

<sup>b</sup> New-York M. S. S. from Archives at Fulham, vol. ii. 542. (Hawks')

During the year 1774, he had baptised forty-nine, and admitted three new communicants.<sup>a</sup>

In April, 1775, he signed the protest at White Plains, in which he and others declared their "honest abhorrence of all unlawful Congresses and Committees," and determination, "at the hazard of our lives and properties, to support the King and Constitution; and that we acknowledge no Representatives but the General Assembly, to whose wisdom and integrity we submit the guardianship of our rights, liberties and privileges."

The following letter shows that some of the clergy had found it prudent to withdraw from the surrounding troubles and seek refuge in England:—

MR. SEABURY TO THE SECRETARY.

[EXTRACT.]

*Westchester, May 30th, 1775.*

REV. SIR:

"We are here in a very alarming situation. Dr. Cooper and Dr. Chandler have been obliged to quit this community and sailed for England last week.<sup>b</sup> I have been obliged to retire a few days from the threatened vengeance of the New England people who lately broke into this Province. But I hope I shall be able to keep my station. The charge against the clergy here is a very extraordinary one—that they have, in conjunction with the Society and the British Ministry, laid a plan for enslaving America. I do not think that those people who raised this calumny, believe one syllable of it; but they intend it as an engine to turn the popular fury upon the church, which, should the violent schemes of some of our Eastern neighbours succeed, will probably fall a sacrifice to the persecuting spirit of Independency.

I am, &c.,

SAMUEL SEABURY."<sup>c</sup>

<sup>a</sup> Printed Abstracts of the Ven. Society

<sup>b</sup> In the old Wilkins mansion on Castle Hill Neck, Westchester, is still shown the place where Doctors Cooper, Chandler and Seabury managed to secrete themselves for some time, notwithstanding the most minute and persevering search was made for them; so ingeniously contrived was the place of their concealment in and about the old-fashioned chimney. Food was conveyed to them through a trap-door in the floor.

<sup>c</sup> New-York M. S. S. from Archives at Fulham, vol. ii. 571. (Hawks.)

The calumny against the clergy, resembles the false charge brought against the Episcopacy itself at this period, viz :—that it was “one of those causes which, as much as anything else, conduced to the horrors of the revolution.” It is almost needless to say that both were unfounded. The real cause of the American Revolution was, whether the Parliament of Great Britain had any power or authority to tax Americans, without their consent. This was the foundation of the whole dispute. But surely the New England people had no right to complain, much less to invade a neighbouring province by force, when they practiced upon all other denominations this *taxation without representation*.<sup>a</sup>

The following letter from Mr. Seabury to his friend Isaac Wilkins, Esq., (afterward rector of this parish,) dated May 30th, 1775, is preserved among the papers of the Wilkins family :—

MY EVER DEAR WILKINS :

“I hope you are safe in London ; may every blessing attend you. Mrs. Wilkins was well last evening. Isabella has had a rash, but is better. Everything here quiet. Reported that two thousand men are ready in Connecticut for any operation for which they may be wanted in this province. The Asia is arrived—reported that she has demanded a supply of provisions for Boston, and that it is agreed that they shall be furnished. The associations went on very heavily at W. C., very few signed. The Provincial Congress have agreed to raise money upon the province—as the representatives of the people. Mr. L. Morris has published his remarks upon the protest, &c., poor me—you are safe—I think I am too. If I knew anything worth writing, I would write it. I think the present

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<sup>a</sup> This was precisely what the Puritans objected to in the English Parliament, at the very moment they were doing it themselves, and for which they revolted. (See Chapin's Puritanism, p. 128.) The Society's Abstracts, for 1775, say :—“Mr. Seabury, has been obliged to retire from his mission at Westchester, but has not been able to secure himself from the ill effects of the present distractions. Mr. Gott, the schoolmaster, a very attentive man in his office, has been obliged to quit the school on account of ill health.”

scene will not last long. Drs. Cooper and Chandler sailed last week. Tell Dr. Cooper I received his letter, and I will write to him. When I can collect anything worthy your notice you shall have it. God bless you, says your ever affectionate

SEABURY."

The Society's abstracts for 1776, say:—"In the course of this year two letters have been received from the worthy Mr. Seabury. In the former, dated November 14th, 1775, he writes, that his two congregations, though less numerous, were then pretty steady in their attendance, and that between Christmas and mid-summer he had baptised twenty-seven white, and four black infants."a The latter gives the following account of his seizure and detention:—

#### MR. SEABURY TO THE SECRETARY.

[EXTRACT.]

*Westchester, January, 13th, 1776.*

REV. SIR :

"Since my last letter I have been seized by a company of disaffected people in arms, from Connecticut, in number about one hundred, and carried to New Haven. This happened on the 22d of November, and I was kept under a military guard till the 23d of December. The particulars of this affair I will send you when I find a safe opportunity. On the 2d day of this month I returned to my family. How long I shall be able to continue here is very uncertain ; but I am determined to stay as long as I am permitted to discharge the duties of my mission, whatever personal inconvenience it may subject me to. My private affairs have suffered much on this occasion. I was compelled to bear my expenses, and that has not been less than ten pound sterling. My papers were all examined, and are thrown into such confusion that I can find none of my

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• Printed Abstracts of Ven. Society, 16 Feb. 1776, to 21st Feb. 1777.

memoranda relating to my mission or correspondence with the Society.

I am, Rev. Sir, &c.,

SAMUEL SEABURY." <sup>a</sup>

This invasion of the territory of New-York, and violent removal of its citizens, called forth a strong remonstrance from the Provincial Congress<sup>b</sup> to Governor Trumbull, who demanded Mr. Seabury's 'immediate discharge.' The more especially as, considering his ecclesiastic character, which, perhaps is venerated by many friends to liberty.<sup>c</sup> The severity that has been used towards him may be subject to misconstructions, prejudicial to the common cause. Mr. Seabury was accordingly set at liberty and returned to his parish.<sup>d</sup>

"In many places the clergy, (says the Rev. M. H. Henderson, to whom we are indebted for the materials of this sketch,) naturally viewed with a distrustful eye in consequence of their

<sup>a</sup> New York M. S. S. from Archives at Fulham, vol. ii. 575, 576. (Hawks'.) "In 1776, says Dr. Hawkins, Mr. Seabury was seized by a party of the disaffected in arms, and carried off to Heaven; all his papers being examined for proof against him. After describing this outrage, he says: 'God's Providence will, I hope, protect His church and clergy in this country, the disorder and confusion of which are beyond description.'"—Hawkin's Missions.

<sup>b</sup> The petition of the Rev. S. Seabury, presented to the Governor of Conn. in 1775, for relief and protection, shows that he received anything but gentle treatment at the hands of his enemies. He defended himself against their charges, and pronounced his arrest "a high infringement of that liberty for which the sons of America were then so nobly struggling." Whatever might have been his private views and feelings, he seems to have been a conscientious and industrious man; more heedful of the welfare of his flock and family, than of his country's political relations. Among other things, he stated in his petition, "that to discharge his debts, he had opened a grammar school, and had made £100, York money, the previous year, and was in a fair way of discharging his debts,—that he had five young men from the Island of Jamaica, one from Montreal, four children of a gentleman then in England, with others in his care from New-York and the country,—that it might be impossible to recover his school, in which case he should be entirely at the mercy of his creditors."—Extract from an address delivered in St. Peter's Church, Cheshire, Conn. Oct. 1841, by Rev. C. E. Beardsley, A. M. The site of Mr. Seabury's grammar school, is still called Seabury Hill.

<sup>c</sup> Journal of N. Y. Prov. Con. vol. i, 214, 492.

<sup>d</sup> Doc. History of N. Y., vol. iii, 1062.

connection with the Church of England, were obliged to leave their stations, suffering at times the utmost indignity and cruelty.

One of the missionaries<sup>a</sup> writes, Nov. 25, 1776 :—"I have been obliged to shut up my churches, to avoid the fury of the populace, who would not suffer the liturgy to be used, unless the collects and prayers for the king and royal family were omitted, which neither my conscience nor the declaration I made and subscribed when I was ordained, would allow me to comply with: and although I used every prudent step to give no offence, even to those who usurped authority and rule," (allowance will of course be made for such expressions,) "and exercised the severest tyranny over us, yet my life and property have been threatened, upon mere suspicion of being unfriendly to what is called *the American cause.*" While all the clergy who were unwilling to espouse the side of the colonies "were marked out for infamy and insult, the *missionaries in particular*, suffered greatly." "Some of them," he adds, "have been dragged from their horses, assaulted with stones and dirt, ducked in water, obliged to flee for their lives; driven from their habitations and families, and laid under arrest and imprisonments. These are the bitter though legitimate fruits of *civil war.* All suffered by their mutual hostility. Brother was arrayed against brother, and the father against his son. God grant that such scenes may never be enacted again."

I refer to these facts, only to show the peculiar difficulties with which our church had to struggle from its connection with the Church of England. In consequence of this, many congregations were scattered to the winds; and it was not until years after the war, that regular organization and discipline were restored.

Bound, as were the clergy, by a declaration solemn as an oath, that they would use, in all their public services, "the prayer book of the Church of England," in which were prayers appointed for the king and royal family, "many able and worthy ministers," says Bishop White, in his *Memoirs of the*

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<sup>a</sup> See Thomas Bartow. See Hawkins, pp. 139-40.

Church, a "from conscientious scruples ceased to officiate," when such prayers could no longer be used. "Owing to these circumstances," he adds, "the doors of the far greater number of the Episcopal churches were closed for several years." Whatever we may think of the conduct of these clergy in other respects, we cannot but honour their purity of motive and honesty of principle, thus maintained and manifested by the sacrifice of all that men hold dear.

Yet there were others, and among them the illustrious individual to whom I have just referred, who saw the necessity of the case, and threw the whole weight of their influence upon the side of the colonies. Prominent among these were the clergy of Philadelphia. Let not the Protestant Episcopalian forget that Bishop White, "the father of his church," was one of the first chaplains of Congress,<sup>b</sup> and invoked, as such, the divine blessing upon their earliest deliberations:<sup>c</sup> nor let him forget that Washington himself, "the father of his country," that great and good man worshipped at her altars,<sup>d</sup> attending regularly upon her solemn services. No;—let him not forget that while her clergy were thus hampered and distracted from the very nature of their position, her laity in the middle and southern States lent a most efficient aid in their country's hour of need. Among the stout hearts and true, that stood up manfully for their country's rights, who more prominent than Alexander Hamilton, and John Jay, and Richard Henry Lee,<sup>e</sup>

<sup>a</sup> White's Memoirs, p. 20.

<sup>b</sup> Mr. Duchè, also an Episcopal clergyman, was the first chaplain of Congress. This was, however, in Sept. 1774, before the Declaration of Independence. He was appointed on the nomination of Samuel Adams. John Adams wrote on the occasion in a letter to his wife, "Mr. Duchè is one of the most ingenious men, and best characters, and greatest orators in the Episcopal order on this continent, yet, a zealous friend of liberty and his country." The remarkable fitness of the service of the day was noted by all. It contained the 35th Psalm. See letter of John Adams, 18th September, 1774. Also, N. Y. Review, Jan. 1842.

<sup>c</sup> Bishop White was appointed Chaplain in Sep., 1777, at the gloomiest period of the war, just before intelligence was received of the surrender of General Burgoyne. He did not hesitate a moment to accept.

Bishop Provoost, also, was a warm friend of the Colonies.

<sup>d</sup> Washington was a communicant of the Church.

<sup>e</sup> Richard Henry Lee, while President of Congress, wrote a letter, dated New-York, Oct. 24th, 1785, to John Adams, Minister then to Great Britain, earnestly requesting his agency in securing the Episcopate.—White's Memoirs, p. 325.

and Benjamin Franklin,<sup>a</sup> and Patrick Henry,<sup>b</sup> and Anthony Wayne, and Generals Moultrie, Sumpter and Morgan? Who, after Washington, contributed more to secure the independence of these colonies? And yet these men were by profession or preference connected with the Church of England. All the patriots from South Carolina and Virginia,<sup>c</sup> what were they but

<sup>a</sup> The following remarkable language, Dr. F. uses in a letter to his daughter Sarah. Under what other circumstances would he be more likely to express the genuine feelings of his heart, than to his own daughter, from whom he was about to be separated by distance and the perils of the deep? He writes from Reedy Island, in the Delaware, Nov. 8th, 1764, on his way to England:

"Go constantly to Church, whoever preaches. The act of devotion in the common prayer book is your principal business there; and if properly attended to, will do more towards amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days. Yet I do not mean that you should despise sermons even if the preachers you dislike; for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. I am the more particular on this head, as you seemed to express, a little before I came away, some inclination to leave our church, which I would not have you do."

That Dr. Franklin was not only a true Philosopher, but something of a Churchman, too, no one can question after reading the above. It is not pretended that he was what is called "a religious man;" or that he could not, at times, speak in a vein of pleasantry, which seemed inconsistent with any decided religious attachments. (Letter, July 18th, 1784, from Passey to Messrs. Weems and Gant.) But that he had deeper religious feelings and more decided religious preferences, than the world knew of may not be doubted. His well known motion in Congress, 26th May, 1781, to arrest a stormy debate, for the purpose of prayer, shows his sentiments in regard to the power of religion over others. His expression on his dying bed, to Dr. Shippen, of Philadelphia, "it is safer to believe," indicates its power over himself.—N. Y. Review, Life and writings of John Jay, Oct. 1841.—Dr. McVickar.

<sup>b</sup> The seizure and sale of churches and glebes by the Legislature of Virginia must remain a sad blot upon the history of that State. Patrick Henry resisted this act for many years, and it was not until after his decease that it was obtained. "He had to resist," says Bishop White, (Memoirs, p. 86, to which the reader is referred,) "through many years the united efforts of men hostile to revealed religion, and men who cherished rancorous hatred to the Church of England in particular."

<sup>c</sup> Virginia was favored at an early period with the ministrations of the Church of England. Rev. Robert Hunt landed in Virginia with a party of settlers, in 1607. He was "an English clergyman, whose Christian meekness, cheerfulness and perseverance, under the severest trials, were a signal blessing to the colony." Hawkins', p. 3. It is an interesting fact, in connection with the republicanism

Episcopalians? Nay, *all* from the South, with but few exceptions,<sup>a</sup> and with them a multitude in the North.<sup>b</sup>

Such a fact as this but ill comports with the assertion sometimes recklessly made, that our church is anti-republican. She hath borne her full share both in the anxious deliberations of the council-board, and the hard toil of the battle-field.<sup>c</sup> At this

of our Church, that Virginia, an Episcopal colony, should have commenced her career with "universal suffrage and equality." See Burke's Virginia, vol. I. p. 302. Coit's Puritanism, p. 77, 463.

<sup>a</sup> "I am well satisfied that a large proportion of the prominent men of the Revolution were Churchmen. Of the Southern men who figured at that period, probably not one was otherwise than an Episcopalian, except Charles Carroll. Those from South Carolina and Virginia were so to a man. Such as Rutledge, Laurens, Moultrie, Gadsden, Sumpter, the Pinckneys, Madison, Monroe, Marshall, Richard Henry Lee, Gen. Harry Lee, Washington, Wythe, General Morgan, Pendleton, President Nelson, the Pages, the Harrisons, the Randolphs, Peyton and all the rest. \* \* \* \* \*

At that period there was scarcely any dissenters at the South, from Maryland, down. At the time of the Revolution the congregation of Dr. Davies, a Presbyterian minister in Hanover, Virginia, was, I believe, the only considerable one of that denomination in the State."—Letter from Rev. Dr. Ducachet of Philadelphia.

The writer of the above letter, than whom no man was more familiar with his country's history, speaks in some cases from personal knowledge—of Rutledge, for instance, Monroe and Marshall, the Pinckneys also, and of Moultrie and Gadsden; the last two he has seen, in his early youth, standing at the doors of the church, in their military costume, with boxes in their hands, as the custom was, for collections. Marshall was one of Bishop Moore's parishioners. His devout and humble demeanor attracted universal admiration. He contributed liberally towards the establishment of the Virginia Seminary. Judge Story, in his Eulogy on Chief Justice Marshall, says, "Among Christian sects, he personally attached himself to the Episcopal Church. It was the religion of his early education, and became afterwards that of his choice."

<sup>b</sup> There were, Chancellor Robert R. Livingston, Gouverneur Morris, Lewis Morris, William Duer, James Duane, Francis Lewis, Robert Troup, in New-York, Gen. Lord Stirling of New Jersey, with Robert Morris of Philadelphia, whose services, vital as they were to the cause of the colonies, will never be forgotten, and besides a host of others in both cities.

In regard to Robert Morris, an intelligent lady, who enjoyed with him an intimate personal acquaintance, states that he married Bishop White's sister, and attended Christ Church, Philadelphia. It is well known that, by his great wealth, he sustained the cause of the colonies in the hour of their greatest peril. This lady often heard him speak of his having been a "blue-coat boy," in his early youth. The members of a charity school in Westminster, were so called.

<sup>c</sup> Bishop White states the remarkable fact that the General Convention of 1785, comprising a fair delegation from seven States, "consisted, *as to the lay part*, principally of gentlemen who *had been active in the late Revolution*,"—

very moment, a large number of our highest officers, both upon land and sea,<sup>a</sup> who hold their lives at their country's bidding, adhere to her faith, and discipline, and worship, as the religion of their choice. The Episcopal Church anti-republican! that contributed as much if not more than all others—the above names being the witness—to the independence of these United States!<sup>b</sup> The Episcopal Church anti-republican! so ready with her best life-blood to uphold the honor and the interests of our common country! The Episcopal Church anti-republican! that daily seeks God's richest blessing upon the highest officer of the Republic, with "all that are in authority," and her chosen legislature "in Congress assembled!"<sup>c</sup> This church anti-republican, whose whole form of government is most strikingly analogous to that of the State? Where else are the checks and balances of ecclesiastical legislation so wisely ordered and so well arranged? Where else is the religious denomination among us, where the laity, *as such*, have a negative upon the acts of the clergy, so that no legislative enactment can have place without their concurrence?<sup>d</sup> Surely naught but ignorance or misapprehension could bring the charge.

while the application for the Episcopacy then made, was to "the very power we had been at war with."—Mem. p. 99.

Ought not the original document to be published with the names of all the members of that convention signed thereto, which the Bishop writes he had in his possession? It is possible also, that a majority of the signers of the Declaration of Independence were Episcopalians. An intelligent correspondent writes that 18 were certainly, and was inclined to believe that 15 more were so. The whole number was 51.

<sup>a</sup> A letter from an officer of the Navy, now before the writer, contains the following passage: "I have been in the Navy upwards of twenty-eight years, and have formed the opinion that the majority of the officers are Episcopalians, or prefer that mode of worship."

<sup>b</sup> It will be observed that reference is made not to numbers, but to names, and the exalted character and eminent services of individuals.

<sup>c</sup> See Book of Common Prayer. The conservative and anti-revolutionary tendency and influence of the Episcopal Church, as a general rule, is manifest, as from other things—so especially from this—her constant daily prayer to God for "the powers that be."

<sup>d</sup> The author is not aware that so republican a feature is found in any of the denominations around us. The Episcopal Methodist denomination admits no representation at all of her laity,—(Decanver's Catalogue, p. 4,—while among others, he believes a majority of the clergy may carry any favorite measure.

Did space permit, it would be easy to show how fallacious was all reasoning *a priori*, on such a subject. Where might we expect to find republicanism in forms more pure and perfect, than among the men who profess to have fled from civil and religious oppression, and to have given up every worldly tie for conscience' sake? And yet among whom of all the multitudinous denominations that cover our wide-spread land, were found more striking instances of intolerance and persecution<sup>a</sup> than among the Puritans of New England, excellent and noble men as they were. At the same time it is a recorded fact, that a large

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The Bishops too, are *elective* officers. They hold indeed their office for life, or rather for "good behaviour." But that such a tenure is consistent with republican institutions, is manifest from the fact, that the Judges of the Supreme Court, as well as others, hold their offices by the same tenure. At any rate, if it be not republican, it is apostolic.

"In the American Episcopal Church, the body which exercises her legislative power, is constituted analagous to the paramount civil body of the United States—the Congress. This consists of two houses, of Senators and Representatives of the several States, the concurrence of both being necessary to laws. And the supreme authority of the American Episcopal Church is vested in like manner, in a General Convention of two houses, with co-ordinate powers—the House of Bishops of the several dioceses—and the house of Clerical and Lay Deputies from each diocese, chosen by the clergy and representatives of the congregations in diocesan conventions; the consent of both houses being necessary to the acts of the Convention; and the clergy and laity having a negative upon each other. The *government* of the Episcopal Church in America, is perhaps even *more republican* than that of the Presbyterian denomination. The legislative bodies of the latter are not divided as that of the General Convention of the Episcopal Church is, into two houses, similar to the civil legislatures, nor in their ecclesiastical assemblies, have the laity, voting as a distinct body, a complete negative upon the acts of the clergy, as they have in all the legislative bodies of the Protestant Episcopal Church."

"There is also a close analogy between the civil government and the government of the Episcopal Church, in the *single and responsible Executives*; the President and Governors in the one; and in the other the Bishops of the several dioceses, originally elective officers, and amenable by impeachment of the Diocesan Conventions to the General Council of Bishops."—Bishop Hobart, "United States of America compared with England," p. 29. Bishop White expresses the same conviction.—Memoirs, p. 74,

See Puritanism, by Thomas W. Coit, D. D. It is well known that a distinguishing feature of the Newark settlement,—as well as of the Puritan settlements of New-England,—was that no man might be elected to any civil or military office, nor have any vote at such election, unless he was a member of Congregational Church. See East Jersey under the Proprietaries, p. 44.

number of their descendants, Congregationalists by profession, espoused the cause of the mother country in the war of the Revolution, and expatriated themselves.<sup>a</sup>

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<sup>a</sup> The time has arrived when allowances can be or should be made, for preferences and prejudices, the growth of education and associations. The object of the author was not to draw comparisons, but to show that the opprobrium, if any, yet attaches to those who quietly retired from America, and were in consequence designated as royalists and refugees, should not rest exclusively upon Episcopalians, and also that there was no natural or necessary connection between any set of religious tenets, and the principles of republican liberty. A reference to the acts of proscription or confiscation of the various states will show the fact conclusively. Over three hundred individuals, many of them heads of families, were banished by one act of the State of Massachusetts,—more than sixty of them being Graduates of Harvard University,—among whom were undoubtedly many never conceived to have favored Episcopacy. In New Jersey, among those whose property was declared forfeited,—in the county of Essex alone, there were more than one hundred,—the names of many can be found who had no connection with the Episcopal church.

The reader interested in the subject is referred to Eliot's Biography, Lincoln's History of Worcester, and other local annals, and particularly to "Judge Curwen's Journal and Letters." Judge C.,—himself a descendant of an early emigrant to New-England, and the son of a dissenting clergyman,—was not connected in any way with the Church of England; and his Journal abounds in references to his countrymen with whom he associated in England as a refugee. A large number of these, says Mr. Ward, "were Congregationalists."—He mentions the names of seventeen of the more prominent.

In July, 1775, Curwen, then in London, says, "there is an army of New-Englanders here;" and in June, 1776, he mentions "six vessels" arriving at one time "laden with refugees," via Halifax.

So Samuel Quincy, writing Jan. 1st, 1777, says, "I see many faces I have been used to; America seems to be transplanted to London." This family, (the Quincy's,) was one of the most ancient and distinguished in Massachusetts.—Eliot's Biog. Dictionary.

But perhaps the most direct testimony may be found in the History of the Early Missions of the Church of England, by Rev. Ernest Hawkins, to which reference has been already made, wherein are copious extracts of letters, written by men who lived at the time and upon the spot. Mr. Breynton, writing from Halifax, in a letter, dated Jan. 2d, 1776, says expressly in regard to "the wealthier among the loyalist families of New England, who sought refuge in Halifax," that "many of them were dissenters." Hawkins, p. 371. While in a letter the year after, he reports the landing of another body of refugees, "about seventeen hundred loyalists from Boston."

"It appears," adds Mr. Hawkins, "that by the end of 1783, not fewer than thirty thousand from New-York, and other parts of the States, had arrived in Nova Scotia." "Many of them," he adds, "were members of the Church of England;" of course, then, many of them were not.

It was an object of anxious solicitude with the church at the close of the war, to secure the succession of the Episcopacy, and thus perpetuate that ministry which she believed was established by the apostles,<sup>a</sup> and designed to be permanent and universal. And what she sought for herself she freely accorded to others. "When in the course of Divine Providence," such is her moderate and well considered language, "these American states became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country."<sup>b</sup>

This object was ultimately obtained by the consecration of Bishops White and Provoost, the one of Pennsylvania, the other of New-York, at the chapel of the Archiepiscopal Palace, at Lambeth, on the 4th of February, 1787. The Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, joined with the Archbishop of Canterbury in the imposition of hands.<sup>c</sup> Bishop Seabury had been consecrated two

The following extract from a letter of G. A. Ward, Esq., the intelligent editor of "Curwen's Journal and Letters," will be read with interest, as the opinion of a man, than whom probably no one has given the subject more attention:

"It is an unquestionable fact, that very many Congregationalists, descendants of the Puritans, expatriated themselves at the commencement of the Revolution, some espoused the cause of our mother country, and entered into her service: others were refugees from a dislike to rebellion, and in the firm belief that their course exhibited a love of law and order, and would eventuate for the best interest of their native land. A large number of Curwen's friends were Congregationalists; and I have no doubt, that of the Massachusetts loyalists, ten were of this persuasion, to one of the Episcopal Church."

<sup>a</sup> It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons." Book of Common Prayer. Preface to form for ordaining Deacons.

<sup>b</sup> Preface to the Book of Common Prayer.

<sup>c</sup> Bishop White's Memoirs, p. 136.

or three years before, by the "non-juring bishops of Scotland."<sup>a</sup> Dr. James Madison was shortly after consecrated in England as Bishop of Virginia. The succession of the Episcopacy thus introduced, was secured by the consecration of others for the various States. We have now twenty-nine<sup>b</sup> of that order in our American church.<sup>c</sup>

It is an interesting fact, and somewhat important too, as showing the sentiments of one of our most distinguished statesmen, in regard to the anti-republican tendency of Episcopacy, that the successful result of the application was owing in a great measure to the agency of JOHN ADAMS, our minister at the time, at the Court of St. James. A Congregationalist himself, from the very heart of Puritanism, yet can he write in words like these:<sup>d</sup> "There is no part of my life on which I look back, and reflect with more satisfaction, than the part I took, bold and hazardous as it was to me and mine, in the introduction of Episcopacy into America."

The first General Convention that met with a Bishop at its head, assembled 28th July, 1789. Measures were immediately taken for the proper organization and government of the church, and from that time to this, she has grown and strengthened until a large proportion of the most intelligent and influential citizens of these United States are enrolled among her members."<sup>e</sup>

We return to the history of this parish. The venerable

<sup>a</sup> Bishops Kilgour, Petrie and Skinner, Nov. 14, 1784. The non-juring Bishops, although severed from the State in the Revolution of 1688, yet carefully preserved the succession.

<sup>b</sup> There are now (in 1853) thirty five, including three missionary Bishops.

<sup>c</sup> Known unto God are all his ways, and he seeth not as man seeth. The American Revolution was a link in the chain of his providences, by which his mighty plan is bound together. Certainly we have reason to rejoice that we are cut loose from the benumbing influence of "State protection." The writer heartily coincides with these sentiments, expressed by the Rev. Dr. S. Farmer Jarvis of Conn. He cannot but regard it, further, as a providential circumstance, situated as the church then was, that the Episcopate was not obtained till after the war. Bishop White manifestly held this opinion. Mem., pp. 70, 71, 72, 73.

<sup>d</sup> Dr. Wilson's Memoir of Bishop White, letter 29th Oct., 1814.

<sup>e</sup> A Centennial Discourse, delivered in Trinity Church, Newark, N. J., Feb. 22d, 1846, by the Rev. Matthew H. Henderson, M. A., Rector.

Society's Abstracts for 1777, say :—"Three letters have been received from the Rev. Dr. Seabury ; the first of them, dated December 29th, 1776, gives an account of the great distresses he had encountered, greater than he can describe, greater, he believes, than he could well support again. In the preceding year, he had been carried away by force into Connecticut. After his return to his mission, he continued tolerably quiet for a few weeks ; but after the King's troops had evacuated Boston, he was perpetually insulted by the rebels, on their way from thence to New-York. This lasted about a month. After the Declaration of Independency, an edict was published at New-York, making it death to support the King or any of his adherents. Upon this he shut up his church ; fifty armed men being sent into his neighborhood. On the arrival of the British troops at Staten Island, and of two ships of war in the Sound, the coast was constantly guarded, and the friends of Government seized, so that his situation became critical, as he was particularly obnoxious to the rebels. After their defeat on Long Island, a body of them fixed themselves within two miles of his house, so that he thought it prudent to confine himself ; for it appeared he would otherwise be seized, frequent enquiries being made for him, and his house being examined by the rebels.

On the 1st of September, it happened that they withdrew their guard from a neighboring point of land on the coast, and the guard that was to replace it, mistaking their route, gave him an opportunity of effecting his escape to Long Island. The rebels, finding they had missed him, vented their rage on his church and his property, converting the former into an hospital, tearing off the covering and burning the pews ; and damaging the latter to the value of three hundred pounds currency.

He accompanied the army into Westchester, and returned for one week to his family, but, on the army quitting those parts, he thought it prudent to retire with his family to New-York. He assures the Society that he did not leave his mission so long as it was practicable to stay."<sup>a</sup>

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<sup>a</sup> Printed Abstracts of Ven. Prop. Soc.

In his second letter, dated 29th of March, 1777, after alluding to the death of Mr. Babcock, he says:—"With regard to my own mission, I can only say that it is utterly ruined; before the King's troops went into that part of the country, the people were robbed of their cattle and otherwise plundered by the Rebels; and, I am sorry to say, that they suffered greatly in that way from the Royal army. Little or no distinction was made; no redress could be obtained, and no stop was put to it. As soon as the King's troops withdrew, the Rebels returned in parties, and every party plundered the inhabitants. Many fled to this city, with what little they could carry—many were deprived by the Rebels of every thing but the clothes on their backs, and sent off with only six days provision, because they refused to swear allegiance to the *States of America*. Children and infants have been deprived of their clothes, and women in child-bed have had the coverings, even the sheets, torn from their beds, by these monsters, who seem to have nothing of humanity left but the shape of men only. Many families of my parishioners are now in this town, who used to live decently, suffering for common necessaries. I daily meet them, and it is melancholy to observe the dejection strongly marked on their faces, which seem to implore that assistance which I am unable to give. To pity and pray for them is all I can do. I shall say nothing more of my own situation at present, than that I have hitherto supported myself and family with decency, and will not distrust the goodness of God which has hitherto preserved me, nor render myself unworthy of it by repining and discontent." <sup>a</sup>

In his letter of November 12th, 1777, he observes:—"That about a month before, he had visited Westchester, and thought of staying the winter there, but was obliged to drop such intentions on General Burgoyne's defeat, as the Rebels upon that event came to that town by night and carried off forty-two of the inhabitants." Dr. Seabury concludes with requesting that he may remove to Staten Island if he finds it safer than Westchester; and the Society, sensible of his great worth, have

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<sup>a</sup> New-York M. S. S. from Archives at Fulham, vol. ii. 617. (Hawks')

signified their ready compliance with his request, engaging to continue the salary of £50 per annum, during the present disturbances.<sup>a</sup>

The Abstracts for 1778, state that two letters have been received in the course of the year from the Rev. Dr. Seabury, Missionary at Staten Island. In the former he acquaints the Society, "that in December, 1777, he preached there to a very decent and attentive congregation, of near three hundred people, and baptized twelve infants, &c. That the wretched state of his late mission at Westchester, is beyond description; many of the inhabitants having removed to New-York and Long Island, where they want many comforts of life; and some who have remained at home, are continually plundered by knots and bands of disorderly people; that all good principles and impressions of morality seem to be wearing out in that devoted country."<sup>b</sup>

In his second letter he thus writes:—

### MR. SEABURY TO THE SECRETARY.

[EXTRACT.]

*New-York, November 22d, 1778.*

REV. SIR :

"I am obliged still to continue at New-York, it being impracticable for me to return to Westchester, or reside with safety on Staten Island; and though I am strong in hope, that the commotions in this country will soon subside, yet I confess the present appearances seem to indicate a fixed resolution in the Congress to support their Independency, as long as they possibly can. I am, however, confident it could not be supported against the vigorous efforts of Great Britain for one campaign, as the resources of this country must be nearly exhausted.

I remain, Rev. Sir, &c.,

SAMUEL SEABURY."<sup>c</sup>

<sup>a</sup> Printed Abstracts of Ven. P. Soc. for 1777.

<sup>b</sup> Printed Abstracts of Ven. P. Soc. for 1778.

<sup>c</sup> New-York M. S. S. from Archives at Fulham, vol. ii. 625. (Hawks'.)

From this time he continued to reside in New-York until the peace, and served as Chaplain of the King's American regiment, commanded by Colonel Fanning.<sup>a</sup>

His last report to the Society is contained in the following communication:—

### MR. SEABURY TO THE SECRETARY.

[EXTRACT.]

*New-York, June 24th, 1782.*

REV. SIR:—

“The situation of affairs in this country, has for the last year continued so much the same that I have nothing new of which to inform the Society. Both Westchester and Staten Island remain in the same ruined state, as much exposed to the incursions of the Rebels as ever. Though their incursions have not lately been so frequent as formerly.”<sup>b</sup>

In 1784 he went to England to obtain consecration as a Bishop, but objections arising there, he was consecrated in Scotland, on the 14th of November of that year,<sup>c</sup> by Bishops Kilgour, Petrie and Skinner. Early in the summer of the ensuing year, he returned to Connecticut, the first Bishop of our Church (for Talbot and Weldon left no traces behind them,) that had been seen in that part of the North American continent.

The following extract appears in a communication from the Rev. T. B. Chandler, D. D., to Isaac Wilkins, Esq., dated London, February 25th, 1785. The bearer of which was the Rt. Rev. Dr. Seabury:—

MY DEAR SIR:

“I hope that you may happen to be at Halifax when this arrives there—both for your own sake and that of the bearer, who is no less a person than the *Bishop of Connecticut*. He goes by the way of Nova Scotia for several reasons, of which the

<sup>a</sup> Sabine's Hist. of the American Loyalists.

<sup>b</sup> New-York, M. S. S. from Archives at Fulham, Vol. ii. 657. (Hawks'.) In 1783, the Society paid Mr. Seabury a salary of £50. He was then residing in England. See Abstracts for 1783.

<sup>c</sup> Updike's Hist. of the Narragansett Church.

principal is, that he may see the situation of that part of his family, which is in that quarter, and be able to form a judgment of the prospects before them. He will try hard to *see you*, but, as he will not have much time to spare, he fears that he shall not be able to go to Shelburne in quest of you.

You were acquainted with this Bishop and his adventures from the time of his leaving New-York, in 1783. He came home with strong recommendations to the two Archbishops and the Bishop of London, from the clergy of Connecticut, and with their most earnest request that he might have Episcopal consecration for the church in that State. Though no objections could arise from his character, the Bishops here thought such a measure would be considered as rash and premature, since no fund had been established for his support, and no consent to his admission had been made by the States; besides, no Bishop could be consecrated here for a *foreign* country, without an act of Parliament to *dispense* with the *oaths* required by the established office. These difficulties and objections continued to operate through the winter, and several candidates for Priest's orders, who had been waiting near a twelvemonth, were about going over to the Continent, to seek for ordination in some foreign Protestant Episcopal Church. At length a short *act* was obtained, authorizing the Bishop of London and his substitutes to dispense with the aforesaid oaths in the ordination of Priests and Deacons for the American States; but nothing was said in it about the consecration of *Bishops*. The Minister, it seems, was fearful that opening the door for the consecration of Bishops would give umbrage to the Americans, and, therefore, every prospect of success *here* was at an end.

Dr. Seabury, with his wonted spirit and resolution, *then* thought it his duty to apply elsewhere, and by the intervention of a friend, consulted the Bishops in Scotland, who were equally without the protection and the *restraint* of *g*-ernment. They cordially met the proposal, and our friend was consecrated Bishop for Connecticut, at Aberdeen, on the 14th of November last. I have been thus particular, on the supposition that you may not have been acquainted with so much of this history."<sup>a</sup>

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<sup>a</sup> From the original letter in the possession of Gouverneur M. Wilkins, Esq.

Bishop Seabury died February 25th, 1796, aged sixty-eight years. Two volumes of his sermons were published before his decease, and one volume in 1798. A sermon founded on St. Peter's exhortation to fear God and honor the King, delivered before the provincial or loyalist troops, was printed during the war by direction of Governor Tryon.<sup>a</sup> The following is inscribed on his tomb-stone, at New London :

HERE LIETH THE BODY OF  
SAMUEL SEABURY, D. D.,  
BISHOP OF CONNECTICUT AND RHODE ISLAND,  
Who departed this transitory scene,  
February 25th, 1796,  
In the 68th year of his age, and the eleventh of his  
EPISCOPAL CONSECRATION.

Ingenious without Pride,  
Learned without Pedantry,  
Good without severity,  
He was duly qualified to discharge  
The duties of the Christian and the Bishop.  
In the Pulpit he enforced religion,  
In his conduct he exemplified it.  
The poor he assisted with his charity,  
The ignorant he blessed with his instruction.  
The friend of men, he ever designed them good,  
The enemy of vice, he ever opposed it.  
Christian! do'st thou aspire to happiness?  
Seabury has shown the way that leads to it.<sup>b</sup>

Charles Seabury, the youngest son of the Bishop, was born in Westchester, in May, 1770, and succeeded his father in the church at New London. In 1796, he preached awhile at Jamaica. His first wife was Anne, the daughter of Roswell Saltonstall, of New London, by whom he had issue. His son, Samuel Seabury, D. D., is the present Rector of the Church of the Annunciation, in the city of New-York.<sup>c</sup>

By an act of the Legislature, passed 18th of April, 1785, it was ordered:—"that the District formerly called and known

<sup>a</sup> Sabine's History of the American Loyalists.

<sup>b</sup> The above inscription was written by Rev. John Bowden, S. T. D., formerly Professor of moral Philosophy in Columbia College, N. Y.

<sup>c</sup> Updike's History of Narragansett Church.

by the stile of the Borough and Town of Westchester, shall henceforth be called and known by the name of the Town of Westchester." Up to this date, the church appears to have been governed by the charter of 1762. On the 6th day of April, in the year 1784, the Legislature of the State of New-York passed an act entitled, "An act to enable all religious denominations in this State, to appoint Trustees, who should be a body corporate, for the purpose of taking care of the temporalities of their respective congregations, and for other purposes therein mentioned."<sup>a</sup> Under the provisions of this act, St. Peter's Church, Westchester, was incorporated on the 19th of April, 1788, the following persons being chosen trustees: Lewis Graham, Josiah Browne, Thomas Hunt, Israel Underhill, John Bartow, Phillip I. Livingston, and Samuel Bayard.<sup>b</sup>

The earliest record of the proceedings of the Trustees, is dated May 12th, 1788, when "it was resolved, that the old church be sold to Mrs. Sarah Ferris for the sum of ten pounds." Their next business was to obtain the necessary funds for the erection of another edifice. Accordingly, at a meeting held September, 1788, Israel Underhill and John Bartow, Jr., were authorized "to draw up a subscription paper, and carry it round to the people, in order to raise a sum of money to build a church, on or near the same ground where the Church of St. Peter, late removed, stood." At a subsequent meeting, held October 13th, 1788, Philip I. Livingston laid before the corporation the following petition to the Venerable Society:—

"TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL  
IN FOREIGN PARTS. THE PETITION OF JOSIAH BROWN,  
LEWIS GRAHAM, SAMUEL BAYARD, ISRAEL UNDERHILL,  
AND JOHN BARTOW, JR.,

Humbly sheweth,

That your Petitioners are by law Trustees of the Episcopal

<sup>a</sup> Laws of N. Y. from 1778 to 1787. Greenleaf, vol. I. chapter xviii. 71.

<sup>b</sup> County Rec. Religious Soc. Lib. A. p. 19.

Church of St. Peter's, in the Township, late Borough of Westchester, and State of New-York, in North America. The Township in which your petitioners reside, from its vicinity to the Capital of this State, was, during the late war subject to the incursions and depredations of both British and American armies, unprotected by either. That thus circumstanced, their Church and Parsonage house very early suffered the ravages of war, and have been so materially wasted as not to claim the expense of a reparation. That the greater part of their congregation have been also by these means greatly injured in their estates, and many reduced to abject poverty, and that under these calamitous events they have been since the commencement of the late war, and even unto this day, without a gospel Minister established in their Township, and therefore, as might be expected, vice and irreligion too much prevail amongst the people. And your petitioners further beg leave to show, that from a sense of duty owing to themselves, as well as from a most unfeigned regard for the welfare of the souls of those with whom they are connected in society ; they are most anxiously solicitous, as soon as may be, to erect another church upon their glebe, and establish a minister. But as the greater part of the members of their Church are unable to contribute any considerable sums toward these desirable purposes, your petitioners have the best reason to believe their good intentions will be intirely defeated, unless they are aided with charitable donations from abroad. And your petitioners beg leave to show, that they are informed your honorable Society have some property in this state, bequeathed to your Corporation for charitable purposes, by the will of St. George Talbot, formerly of New-York, and that it is your intention to bestow whatever may arise from funds yet left in America, to American Episcopal Churches. Encouraged by this hope, and confiding in the well known pious and liberal disposition of your honorable board, your Petitioners humbly request, that to enable them to rebuild their church, they may be favored with the society's bounty, and authorized to receive for this purpose, from any monies being the property of the Society, which now are, or may hereafter come into the hands of the executors of the late St. George Talbot, or any of them, or any person or persons acting

for them, or action of them, the sum of £200 sterling, or such other sums, as to the piety and charity of your truly christian Corporation shall seem meet ; and your Petitioners as in duty bound, shall ever pray &c.”<sup>a</sup>

Upon the 26th of January 1789, the Trustees made an agreement with John Odell, of New-York, carpenter, to build a church for the sum of £336.<sup>b</sup>



*St. Peter's Church, erected in 1790.*

At a meeting, Nov. 16. 1789, Messrs Bayard, Livingston and Bartow, were appointed a committee to write a letter to the Rev. Dr. Chandler, returning the thanks of this Corporation, for his favorable recommendation of this Congregation to the Reverend, the Society for the Propagation of the Gospel in Foreign Parts ; and for his assistance in procuring the benefaction which the Trustees are informed, the said Society have been pleased to grant to this Congregation.<sup>c</sup>

The Trustees now proceeded to restore the services in the parish, which had been suspended for nearly thirteen years.—Accordingly, at a meeting held July 5th, 1790, it was resolved : “That an application be made to the Rev. Theodosius Bartow,

<sup>a</sup> Westchester Vestry Book, p. 39.

<sup>b</sup> Westchester Vestry Book, p. 40.

<sup>c</sup> Ditto. p. 44. In 1791. The Society were pleased to grant the sum of £200.

for the purpose of engaging him as a minister to serve this Church, for the term of two years, every other Sunday in the year, and that the members of this congregation be called upon, by the Trustees, to subscribe such sums as they think proper on this occasion.”<sup>a</sup>

Upon the 2d of January 1792 the Trustees accepted the

REV. THEODOSIUS BARTOW,

as minister of the Church, for a term of two years, from the 1st of January, 1791. His ministrations were highly acceptable during this short period.

The

REV. JOHN IRELAND, A. M.,

was elected his successor, on the 20th of August, 1794. He was the son of John Ireland, an officer in the British army during the revolution, who died in this country. He was born in England, A. D. 1756; but at what institution he graduated is unknown. He came to this country some time prior to the adoption of the federal constitution; studied for holy orders; was ordained deacon and priest by the Rt. Rev. Sam'l Provoost, D. D. in 1792, and was called to this parish, as we have seen, in 1794.

The following release for the site of the church, and adjoining cemetery, was given by the Trustees of the Town, to those of the Church in 1795. But as the Rector of this Parish had been inducted over all the rights and appurtenances of the Church for a period of nearly seventy-five years, and more especially as the Charter of 1762 had confirmed the rector, wardens and vestrymen in possession, “of the church and the ground whereon the same was built, and the cemetery belonging to the same;” we cannot see by what right the former party could release property that did not belong to them. Such a conveyance amounts to nothing at all.

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<sup>a</sup> Westchester Vestry Book. In 1791 it was ordered, “that a collection be made for the use of the Church and the minister, on every day on which Divine service shall be performed.”

RELEASE FOR BURYING GROUND FROM THE TRUSTEES OF  
WESTCHESTER TO ST. PETER'S CHURCH.

"This Indenture made the 20th day of January, in the year of our Lord 1795, be tween the Trustees of the Town of Westchester, of the one part, and the Trustees of the Episcopal Church of St. Peter's, in the Town of Westchester of the other part: Witnesseth, that the parties of the first part, for and in consideration of the sum of twenty shillings to them in hand paid, at or before the ensealing and delivery of these presents, the receipt whereof is hereby acknowledged; have granted, bargained, sold, aliened, released and confirmed, and by these presents do grant, bargain, sell, alien, release and confirm unto the parties of the second part, the Trustees of the Episcopal Church of St. Peter's, in the Town of Westchester, and their successors for ever, *all* that certain piece, parcel and lot of ground on which the Episcopal Church of St. Peter's, in said Town of Westchester is erected, and also the Burying Ground adjoining the said Church, as it is now enclosed and fenced, and which heretofore has been used for a Burial Place, by the inhabitants of said Township, containing about one acre, be the same more or less, and the reversion and reversions, remainder and remainders, rents, issues and profits of the said premises, and of every part and parcel thereof, particularly all benefits and profits arising from a lease of the said Burial Ground, heretofore granted to George Embree, and which will shortly be determined, and all Estate, Right, Title, Interest, Claim and Demand whatsoever, of the Trustees of the Town of Westchester, of, in and to all and singular the said Premises, and of and to every part and parcel thereof, with their appurtenances. To have and to hold the said Lots and parcel of land on which the aforesaid Church is erected, and the aforesaid adjoining Burial Ground and Premises above mentioned, with the appurtenances unto the said Trustees of the Episcopal Church, in the Town of Westchester and their successors, to the only proper use and behoof of the said Trustees of the Episcopal Church of St. Peter's, in the Town of Westchester, and their successors forever; Provided always, and upon condition that the said Trustees of the Episcopal Church of St. Peter's, in the Town of Westchester, and their successors do and shall at all times hereafter permit and suffer the inhabitants of the Town of Westchester, to Bury their Dead in the said Burial Ground, without any fee or compensation being exacted therefor, in such vacant parts of the said Burial Ground as shall be directed and ordered from time to time by the said Trustees, of the Episcopal Church of St. Peter's, in the Town of Westchester, or their successors, or by any person legally authorized under them, to direct the same; and provided always, that anything herein notwithstanding, the inhabitants of the said Town shall always be permitted to bury their dead near to and adjoining their families who have heretofore been buried in the said Burial Ground.

Sealed with the seal of the Trustees, and signed by their order.

(Signed,)

ISAAC UNDERHILL, *President.*"

St. Peter's Church continued under the act of 1784, providing for the incorporation of religious Societies generally, until the 2nd of August, 1795; when, in accordance with the act passed for the relief of the Protestant Episcopal Church, on the 7th of March preceeding, it was again incorporated. Israel Underhill and Philip I. Livingston, Churchwardens, John Bartow Jr., Thos. Bartow, Oliver de Lancey, Warren de Lancey, Joseph Brown, Jonathan Fowler, Robert Heaton and Nicholas Bayard, vestrymen.<sup>a</sup>

By this act the vestry or a major part of them were vested with full power to call and induct<sup>b</sup> a minister. Accordingly, at a meeting, in August, 1795, Mr. Ireland, was confirmed in his call to the rectorship of the church.

Mr. Ireland continued his ministrations till 1797;<sup>c</sup> during this period the present Church edifice was consecrated, and the congregation considerably increased. In 1798 he was called to St. Ann's Church, Brooklyn, where he remained until 1806, when he removed to Grace Church, Jamaica, Long Island. In 1809, he ceased to be a minister of the Protestant Episcopal Church, and entered the navy as a chaplain, in which capacity he served up to the time of his death. He died at the Navy-Yard, Brooklyn, on the 25th of March, 1822. "He was (says one who knew him intimately) a very accomplished man, possessed of highly polished manuers, and an excellent scholar, being gifted with a remarkably harmonious and pleasing voice; he excelled in the de-

<sup>a</sup> County Rec. Religious Soc. Lib. A. 58.

<sup>b</sup> "Induction is the vesting of the minister with the temporalities of the Congregation, and in the Church of England, is performed by the patron of the living, who also appoints the minister; and in the Church in this country the vestry or congregation choose the minister; and fix his salary and other temporalities.—The Bishop or some other minister appointed by him, *institutes* the minister thus chosen to the *spiritual charge* of the Congregation. The general Convention recognized the principal, and prescribed the office of institution agreeably to the above. Induction is that act by which a minister is vested with the temporalities of a living; Institution is that by which he is vested with the cure of souls."

<sup>c</sup> Agreeably to the 4th Canon of 1795, Mr. Ireland gave in to the Bishop, the amount of his parochial register, on the 4th of Oct. 1797. See journal of Diocesan Con. The parochial reports were not printed with the journals until 1804.

livery of his sermons, whilst his style of composition would compare with the best models in our language." The following is the inscription from his tombstone :

REV. JOHN IRELAND,  
died the 25th day of March, 1822,  
aged 66 years.

"At a meeting of the Wardens and Vestrymen, with the Congregations of Westchester, and Eastchester, on the 7th day of June, 1798, it was resolved, that the said Congregations do unite and associate, in order to procure a clergyman to officiate for them."a Accordingly on the 9th of March, 1789, the

REV. ISAAC WILKINS, A. M.,

was elected minister of the two churches. He was the son of Martin Wilkins, a rich planter of Jamaica, W. I. where he was born in 1741.b His father dying when he was quite young, he was sent to New-York, to be educated. In 1756 he entered Kings College, (now Columbia,) where he graduated in 1760.c— He prepared himself (says Sabine) for the ministry, but did not take orders. Having settled in the county of Westchester, he was returned as a member of the House of Assembly, in which body he became a leader on the ministerial side. His influence with his associates, and with his party was very great."

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a Westchester Vestry Book.

b The family of Wilkins, was originally seated in the County of Glamorgan, South Wales, and derives from "Robert de Wintonia, or Wincestria, who came into that country with Robert Fitzhamon, who was Lord of the manor of Languian near Cowbridge, and built a castle there, the ruins of which are still extant; the valley, underneath, is called Pant Wilkyn (Wilkyn's vale) to this day. Members of the family, yet reside at Brecon, Glamorganshire, and Maeslough, Radnorshire. The more immediate ancestor of the American branch emigrated to Jamaica, West Indies, in 1720, and settled as a planter at St. Dorothy's in that colony. His grandson, was the Rev. Isaac Wilkins. The coat armor of this family is—: Or, a wyvern ppr. Crest, a wyvern or Whelk ppr. motto. Syn ar, dy Hun *Anglice*, Beware of thyself.

c Mr. Wilkins received the degree of A. M. from King's College, in the year 1763.

Mr. Wilkins's zeal and extreme loyalty, rendered him very obnoxious to the Whigs. Besides his prominent position in the Assembly, he gave utterance to his thoughts, in essays. It is a singular circumstance, that the youthful Hamilton, who was also born in the West Indies, undertook the task of replying to two of his poetical effusions. One of them, the "Congress Canvassed," &c, which was signed, A. W. Farmer, was extensively circulated; and as well as that called, "A View of the Controversy between Great Britain and her Colonies," was summarily disposed of whenever they fell into the hands of those whose measures they criticised and condemned.

In 1775 he left the country, and went to England. At the moment of his departure, he issued the following address:—

*New-York, May 3d, 1775.*

MY COUNTRYMEN:—

"Before I leave America, the land I love, and in which is contained every thing that is valuable and dear to me—my wife, my children, my friends and property—permit me to make a short and faithful declaration; which I am induced to do, neither through fear nor a consciousness of having acted wrong. An honest man and a christian hath nothing to apprehend from this world. God is my judge, and God is my witness, that all I have done, written or said, in relation to the present unnatural dispute between Great Britain and her Colonies, proceeded from an honest intention of serving my country. Her welfare and prosperity were the objects towards which all my endeavors have been directed. They are still the sacred objects which I shall ever steadily and invariably keep in view. And, when in England, all the influence that so inconsiderable a man as I am can have, shall be exerted in her behalf. It has been my constant maxim through life, to do my duty conscientiously, and to trust the issue of my actions to the Almighty. May that God, in whose hands are all events, speedily restore peace and liberty to my unhappy country. May Great Britain and America be soon united in the bonds of everlasting unity, and when united, may they continue a free, a virtuous and happy nation to the end

of time. I leave America, and every endearing connection, because I will not raise my hand against my Sovereign, nor draw my sword against my country; when I can conscientiously draw it in her favor, my life shall be cheerfully devoted to her service.

ISAAC WILKINS."

In 1776, he returned to Long Island, where he remained until the peace, when he returned to Shelburne, Nova Scotia. He remained in Nova Scotia several years, and lived a part of the time at Lunenburg.<sup>a</sup> He was ordained deacon in 1798, and afterwards priest by the Right Rev. Samuel Provoost, D. D. of this diocese. In 1799 he was settled, as we have shown, over this parish.

At a vestry meeting on the 22nd of July, 1801, it was resolved: "That the Rev. Isaac Wilkins, being now in priest's orders, and having officiated for us for two years past, to our satisfaction, be now called to the Rectory of this Parish, agreeably to the resolution and intention of the Churchwardens and Vestrymen on the 9th of March, 1799."<sup>b</sup>

In 1806 Mr. Wilkins makes a report to the Diocesan Convention of forty communicants, and eighteen baptisms, &c.; the following year his communicants numbered nearly fifty.

The Rev. William Powell was elected his assistant on the 12th day of July, 1829. The Rev. Isaac Wilkins died February the 5th, 1830. His remains were interred on the south side of the chancel of St. Peter's Church, under the following inscription

Sacred  
to the memory of the  
REVEREND ISAAC WILKINS, D. D.,  
who, for thirty-one years, was the  
diligent and faithful minister  
of this parish

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<sup>a</sup> Sabine's American Loyalists.

<sup>b</sup> Westchester Vestry Book.

placed here, as he believed, by his Redeemer,  
 He remained satisfied with the  
 pittance allowed him, rejoicing that even in that  
 he was no burden to his  
 parishioners,  
 nor ever wished, nor ever went forth  
 to seek a better living.  
 Died 5th February, 1830,  
 Aged 89 years.

The following obituary notice appeared in the Christian Journal for March, 1830:—

“Died at Westchester, New-York, on Friday, February 5th, in the eighty-ninth year of his age, the Rev. Isaac Wilkins, D. D., rector of St. Peter’s Church, in that place.

If the most stern and sterling integrity; a conscience which knew no compromise; and an habitual purpose, passing by all selfish considerations, and aiming, through good report and evil report, at *duty*, with all its sacrifices, responsibilities, and consequences, form the upright, virtuous and honourable man, Dr. Wilkins was among the most upright, the most virtuous and the most honourable. If deep and thorough conviction of the great truths of the Gospel; the entire submission of a more than ordinarily strong and enlightened understanding to the teachings of God’s word; an abiding and humbling sense of a personal need of a Saviour and Sanctifier; a child-like reliance on the Saviour and Sanctifier; revealed in holy writ; devotion of the most intense character; and piety infusing its holy influences into all the heart, all the soul, and all the mind, are constituents of a true Christian, he has cause to thank God, who has grace to take pattern herein, by the character of the venerable man now noticed. If love for that Church which Christ loved even unto death; reverence for the appointments which He made for its perpetuity and good order, and for its subserving the great end of its establishment in the sanctification and salvation of His people; a due appreciation of that primitive evangelical piety, which led Christians to be of one heart and one mind, to continue steadfast in the apostle’s doctrine and fellowship, and holding, as faithful members of the Church, the Head, which is Christ, *thus* to derive from Him grace to increase with the in-

crease of God ; if these enter essentially into the character of a good Churchman, never had the Church a truer son than in the subject of this notice. If talents and learning of a superior order ; an intimate acquaintance with the whole range of Christian theology ; an ardent love for the duties of the ministry ; an abiding and practical application to himself, of the truths and precepts which he delivers to others ; a rule and measure in delivering those truths and precepts, casting off all reference to popular liking, and governed solely by the *word of God*, and by a sense of responsibility to Him ; a conscientious fulfilment of the vows of ordination ; faithful allegiance to the authorities of that portion of the Catholic Church to which he belongs ; and an enlightened and zealous devotion to its interests, mark the able minister of the New Testament ; one of the best prayers we can offer for the Church, is, that God would raise up for her many ministers as well qualified for their Master's work, as was this venerable man.

A conscience so true as his ; a sense of duty so far removed as was his, from any sacrifice to personal interest, personal ease, and the satisfaction of wearing the feather of popularity ; and a mind of the more than ordinary clearness and elevation, which characterized his, may sometimes fail, in what may be thought due allowance for supposed errors of judgment, for the weakness of human nature, and for the strength with which the world allures, to some abatement of the rigid demands of duty in favour of what is easier and more gratifying to the natural man. However this faithful servant of God (and his religious views were of too evangelical a character, to be blind to the fact, that the very best have their imperfections,) may have sometimes exemplified the truth of this remark, it was only where he thought principle was concerned, and in honest compliance with what he deemed duty, and what he deemed real charity, or a sincere desire to be instrumental in leading others into the truth and to avoid even the appearance of sanctioning or conniving at error.

In private and social life, the piety, kindness, benevolence, and cheerfulness of the true Christian, an affectionate interest in the welfare and happiness of all about him, the urbanity of an accomplished gentleman, the good sense and extensive information,

of an intelligent and well read man, the fancy of a ready poet, and the sprightliness of true and chastened wit, rendered him one of the most profitable and pleasing of companions. And for all the sweet charities, the endearing sympathies, and the elevated affections, of domestic life, he has left a monument that will perish only with the hearts in which it is erected.

Although from early life of a religious turn of mind, much devoted to theological reading, attached to clerical society, and cherishing an affection and desire, equal to his fitness, for the ministry, it was not until he had attained to nearly three-score years of age, that Dr. Wilkins found himself sufficiently released from civil and secular cares to gratify his early and abiding preference of the ministry, as his profession. He was then ordained deacon, and afterwards, priest, by the Right Rev. Bishop Provoost, of this diocese. He soon settled in the parish, in the charge of which he continued until his death ; having added to it, for a time, that of St. Paul's Church, Eastchester. He continued in the exercise of his public duties until within a few months of his death. He was a graduate of Columbia College, in this city, and was for many years its oldest surviving alumnus, having received the degree of B. A. in 1760, and of A. M. in 1763. In 1811 he was honoured by his Alma Mater with the degree of D. D. His performance of the public services of the Church, was characterized by peculiar solemnity and dignity, and by a manner clearly indicative of the deep and engaged interest which his heart felt in the holy offices. In his preaching, he aimed at the faithful exhibition of the whole counsel of God ; and explained and enforced the doctrines of the Gospel, the distinctive principles of our Church, and the whole range of Christian obligation and duty, with a clearness which manifested his own understanding of them, and an earnestness which proved how deeply his heart was engaged in the work. He was conscious of the existence of no error in faith or practice, against which he would hesitate boldly and fearlessly, to breast himself. He saw nothing to be his own duty, or that of his people, to which he would not, in the most uncompromising manner, devote himself, or which he would not most faithfully and earnestly urge and enforce upon them. It has been said of him, and it is here believed to have been most justly said, that had

he lived in times of martyrdom, there is not that thing which he thought it his duty to say or do, which he would have left unsaid or undone, or the act or word which he deemed inconsistent with the most rigid demands of duty and of conscience, which he would have done or said to save his life. His was a piety and virtue which would have remained unmoved, when those more boasted might have found plausible excuses for giving way. The unrivalled venerableness of his appearance, for many years past, added to the worth, dignity, and sanctity of his character, invested his public ministrations with a deep and peculiar interest. It was to him that reference was made in the beautiful lines entitled 'The Watchman,' published in the *Christian Journal* for December, 1826.\*

#### THE WATCHMAN.

"It was the day of Christians' prayer.— A few  
Had met in chapel built in olden time,  
For Christian worship.—He, the good old man,  
Was at the altar, and his generous blood  
Was in the veins of those who knelt around,  
To the third and fourth degree. Time had thinn'd  
His locks, but had not wholly wasted them ;  
Yet what remained were loosely scattered o'er  
His brow, and hung in light, thin curls about  
His neck, and waved in every lightest breath ;  
Ripened they seemed, and fit for ready harvest ;  
Whiter were they than the wreath of foam  
Which binds the brow of the broad cataract.—

The pious man had been at prayers with all  
His people, and his countenance was white  
As was his lawn ; and as you gazed upon  
His face, it paler grew, with his devotions,  
And brighter still the fancy made it seem  
Like that which Peter saw the Son of man  
Did wear, when saints come down from heaven  
to hold  
Converse with him upon the mountain height.

I saw the reverend man of age ascend  
The pulpit, with his raiment changed—His step  
Was feeble, and infirm, and slow ; and when

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\* The lines referred to in the above sketch, were taken from a Vermont paper. Mr. Wilkins was 83 years, of age when the author heard him preach.

He reached the height, he sank as if exhausted ;  
 And as he rose he trembled—not because  
 The eyes of mortal man were on him fixed ;  
 Nor yet because he stood before his God—  
 But yet he trembled—age was on his limbs  
 That half refused their office—but he rose,  
 A watchman on a tower ; and you might see  
 His reverend figure, which before was bent  
 With weight of years, now animate, erect,  
 And lifted to the height of youthful prime,  
 And clothed with dignity of one that came  
 With message from the sky. Slowly he stretch'd  
 His trembling hand, as in affection, o'er  
 The people of his charge, and with a voice  
 That faltered, though its aged tones were full,  
 Announced his text—' Watchman, what of  
 the night ?

Who that hath seen a boy, green in his youth,  
 Whose soul of pure devotion, purified  
 By fire that burned on God's own altar, has  
 From that holy thing, the pulpit, shot down  
 On hoary heads beneath him, light from heaven  
 To guide, or terrors from the damned to warn :  
 Who that hath seen and heard him, hath not  
 felt

A conscious shuddering run thro' all his blood ?  
 But when the Patriarch of his people rose,  
 Whose foot was sinking in the grave on which  
 It rested, while his hand reached heaven's  
 towers,

To which the hand of angels stretched, to lift  
 Him, their pure brother, to the skies, soon as  
 His work was ended ; and when to his text,  
 With tones almost unearthly, that did seem  
 To come from other worlds, the old man gave  
 This answer—' I, the watchman, tell you true,  
 The morning cometh and the night also.'

Ah say, what heart that heard it did not sink  
 Within his bosom at the threatening word !  
 O Watchman, venerable man ! thy night  
 Of earthly pilgrimage must even be past ;  
 And true thy morning cometh, which the night  
 Shall never, never darken or obscure."

*Rochester, August.*

D. D. B.<sup>a</sup>

“From the year 1801, until, in 1821, he was obliged, by the infirmities of age, to decline; Dr. Wilkins was uniformly returned as a clerical deputy from the diocese of New-York, to the General Convention, and attended the greater number of the meetings of that body. There, as in the diocesan convention, he was the able and enlightened advocate of sound principles of ecclesiastical polity, and of such measures as in his conscience he believed to be the most agreeable to them. Indeed, never had the Church a more disinterested friend. He overlooked all selfish considerations, tending either to personal ease, or to the gratification of receiving human commendation or applause, and went directly to the point, whither he thought himself drawn by duty and by conscience. The strength of his faith, and the clearness of his religious views, were eminently conspicuous during the progress of a most painful and distressing disorder towards its fatal termination. His mind unclouded, and his heart strengthened and sanctified by the grace of God, he saw no terror in death, but anxiously, and yet meekly and resignedly, desired its more speedy approach. The thought of being soon translated to Paradise not only soothed and supported him, but ministered to the constitutional and Christian cheerfulness which had characterized him through life. At length the kind and gracious summons came, and rarely has a soul departed stronger in the faith, richer in the hope, and more sincere and affectionate in the genuine charity, of the Gospel, than that which then entered on the great salvation purchased by the blood of the everlasting covenant.”<sup>a</sup>

On April the 27th, 1830, the

REV. WILLIAM POWELL, B. A.,

having been assistant minister to Dr. Wilkins, for nearly a year, was called to the rectorship. He was the son of John Powell, of Dublin, Ireland, whose family were originally seated in Wales. He was born in Dublin, A. D. 1788, where he received his education, some say in Trinity College. In 1808 he came to this country under the patronage and guardianship of a Mr. Adamson, his

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<sup>a</sup> Christian Journal No. 3, March, 1830. p. 94.

maternal uncle, then a respectable merchant of New-York. He studied divinity under the late Rev. Edmund Barry, D. D. and was ordained deacon by the Rt. Rev. Benjamin Moore, D. D. in 1810. He soon after removed to the charge of St. Andrew's Church, Coldenham, Orange county, and St. George's Church, Newburgh; and in the former, on Tuesday, June 29th, 1813, was admitted by the Right Rev. John H. Hobart, assistant bishop of the diocese, to the holy order of priests. In May, 1816, he took pastoral charge of St. John's Church, Yonkers, and on the 12th of July, 1829, settled as assistant minister in this parish, in the charge of which he afterwards remained as rector, until the day of his death. In connection with his pastoral duties, he maintained for many years, a flourishing school for the education of boys, from which many have gone forth, who can bear testimony to his excellence and worth. "Mr. Powell (says one who knew him for forty-one years) was a most sincere and devoted friend. He had all the traits of cordiality, kindness and benevolence, so usually belonging to the best of his countrymen."— He departed this life on Sunday, the 29th day of April, 1849, at the residence of his brother-in law, Stephen Cambreling, Esq., in New-York city. He was the fourth minister that died rector of this parish, and the third buried in this town. His remains were brought to Westchester, and interred in the grave-yard, on the south side of St. Peter's Church. The following is the inscription on his tombstone :—

Died  
On the 29th of April, 1849,  
the  
REV. WILLIAM POWELL,  
Rector of the St. Peter's Church,  
Westchester,  
in the 61st year of his age.

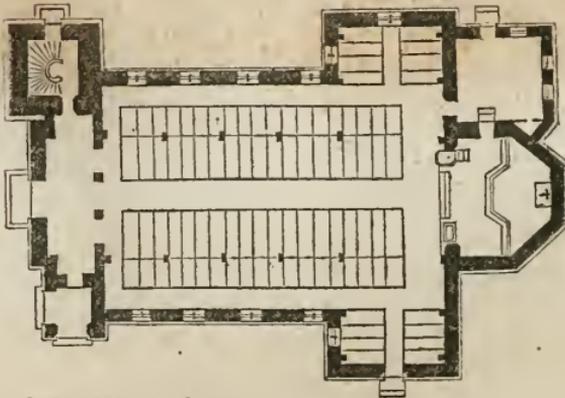
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"Blessed are the dead, who die in the Lord; (even so saith the spirit) for they rest from their labours."





St. Peter's Church, Westchester—Erected A. D. 1855.



Scale 1 inch = 12 feet

Ground plan of St. Peter's Church.

The vacancy created by the death of Mr. Powell, the vestry proceeded immediately to fill, by electing the

REV. CHARLES D. JACKSON, A. M.

at that time assistant Minister, to the rectorship, June 28th, 1849. Soon after his entrance on his parish duties, measures were adopted, for the building of a new parsonage, on the glebe in the place of the old one,<sup>a</sup> which was effected, at a cost of six thousand dollars.

Active measures have also been taken, for the erection of a new parish church, upon or near the old site, towards which pious work fifteen thousand dollars have already been contributed.—The work is now under contract. The present Church edifice was erected in 1790, on the site of the old Church, and consecrated upon the 9th of December, 1795, by the Rt. Rev. Samuel Provoost, D. D. bishop of the diocese. It is a neat wooden structure, surmounted by a cupola.<sup>b</sup> The latter contains the original bell, presented to the Church, by Col. Lewis Morris, of Mor-



*Rectory of St. Peter's Church.*

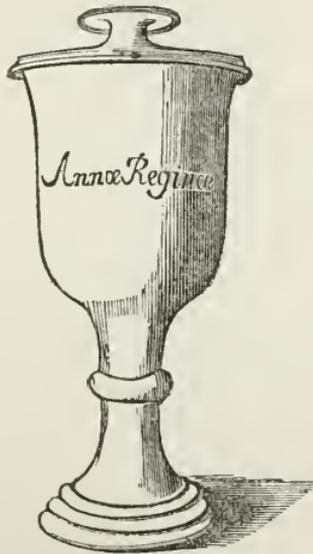
<sup>a</sup> In 1799, "It was resolved, that the parsonage house and glebe be repaired by the Churchwardens as soon as a fund be formed for that purpose."

<sup>b</sup> At a vestry meeting, 17th January, 1793, "It was resolved to build a desk and pulpit for the use of the Church, correspondent, with the sounding board given to this Church, by the Corporation of Trinity Church, N. Y." On the 1st of August 1791, Mr. Samuel Bayard presented the silver oval seal, now used by the Vestry.

risania, in 1706. Round the lip may be traced in capital letters, "LEWIS MORRIS, 1677."

The communion plate consists of a chalice and paten, the gift of Queen Anne, A. D. 1706, inscribed :—"ANNÆ REGINÆ."

This noble lady, who for the Church's sake, once merited the name of the "Good Queen Anne," also presented a church bible, book of homilies, cloth for the pulpit, and communion table.



On the south side of the church, is a plain stone tablet, to the memory of Dr. Wilkins. A monument on the north side, records the death of his wife.<sup>a</sup>

Sacred  
to the memory  
of  
MRS. ISABELLA WILKINS,  
The humble handmaid and  
faithful worshipper  
of God  
her Saviour,

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<sup>a</sup> This lady was a sister of Lewis Morris, a signer of the Declaration of Independence. See Hist. of Westchester, vol. ii. 284.

She died the 31st of October, A. D. 1810,  
in the 64th year of her age,  
and lies buried here.

This monument in conjugal love  
is raised and  
inscribed, by her grateful, faithful and affectionate  
husband.

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And now Lord! what is our hope?  
Truly our hope is ever in thee.

In the vestry room are memorials of the Hoffman, Wilkins and Turnbull families.

To St. Peter's church is attached a portion of the old Glebe, which was given by the Town in 1703, consisting of ten acres, and a rectory. The former parish house or parsonage, which was purchased by the vestry in 1763, stood at no great distance from the present edifice.

#### PRINCIPAL BENEFACTORS OF ST. PETER'S CHURCH.

Queen Anne, Col. Benjamin Fletcher, Edward Viscount Cornbury, Col. James Graham, Col. Caleb Heathcote, Col. Lewis Morris, the Venerable Propagation Society, the Reverend John Bartow, the Borough Town of Westchester, Basil Bartow,<sup>a</sup> Abijah Hammond, George Lorillard, and the Corporation of Trinity Church, New-York. The latter have made the following liberal grants to this Church, viz: in 1795, the sum of \$750; in 1796, \$500, and in 1809, five lots of ground in Reade, Chamber and Warren streets, New-York. The church still owns four of these lots, the present value of which is \$55,000.<sup>b</sup> It deserves to be mentioned, however, that this

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<sup>a</sup> Mr. Bartow, by his will dated 16th of Dec. 1780, bequeathed "unto the Minister, Churchwardens and Vestrymen for the time being of the Incorporated Church of England, known by the name of St. Peter's Church, in the borough Town of Westchester, the sum of £50 towards building a new church in said borough Town, or repairing or enlarging the present church, for the worship of Almighty God, to be paid to them when they shall actually engage in said work." This will was proved on the 11th of March, 1784. Surrogate's Office, N. Y. Fol. xxxv

<sup>b</sup> "In 1807 the sum of \$1,950 was raised by St. Peter's Church, tendered to, and accepted by Trinity Church, for the lots conveyed by their corporation, to the vestry of St. Peter's. One of the above lots was taken by the Corporation of N. Y., for widening Chapel St., and the award applied to the erection of gallery pews, and the carriage shed.

parish contributed one half of the original value of the lots.

The first delegate from this parish to the Diocesan Convention in 1790, was Joseph Brown, M. D.

### TOMBSTONES.

The churchyard with the settlement of the village, contains numerous interments.<sup>a</sup> Among the earliest are the following :

“Here lyeth the body of William ——, Esq., aged 50 years, deceased March 27th, 1702. H. 1718. P. B. o. 1727.”

“In memory of Philip Honeywell, Esq. He died of a lingering illness, at Greenburgh, on the 8th day of September, 1813, in the 53rd year of his age. He was an active character during the Revolutionary War. He lived respected and died regretted. Anne Eustace, his wife, died May 11, 1811, ætat 50.”

“Look on this stone and you will find,  
My journey's o'er, and your's behind ;  
Think then, before you turn away,  
That yours may end before this day.”

### PEW HOLDERS IN 1790.

The following names appear on the minutes, of individuals who purchased pews in August, 1790, viz.—James Ferris, John Bartow, Jr., Philip Livingston, Stephen Bartow, Elizabeth Harrison, John Valentine, Jonathan Fowler, William Hunt, Marcus Baxter, Solomon Baxter, Isaac Valentine, Jr., Peter Bussing, Elizabeth Williams, Augustus Bartow, David Huestace, Ebenezer Legget, Phinehas Hunt, Anthony Bartow, Israel Underhill,

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<sup>a</sup> John Ferris, of the Borough Town of Westchester, in his last will, dated 9th of May, 1715, directs : “As also the land lying betwixt the Highway that leads to Thomas Haden's mill, and the way that leads from Broncke's to Henry Bank's, with a fifty pound privilege of commonage, and also all that my land at Broncke's containing 24 acres, be it more or less. But, be it provided always, that there shall be a rod square, free, for all friends and friendly people to bury their dead in th place where they formerly buried, without any let, hindrance, or molestation what soever.” Surrogates Office, N. Y., folio viii. p. 391.

Anthony L. Underhill, 2 seats, Israel Underhill, Israel Honeywell, John Doty, Robert Tucker, William Smith, Thomas Bartow, Benjamin Roe, Joseph Brown, Lewis Graham, Robert Watts, John Bartow, Benjamin Ferris, Samuel Bayard, Warren de Lancey, 2 seats, Thomas Hunt, John Cox.<sup>a</sup>

## RECTORES DE WEST CHESTER.

TEMP. INST.	RECTORES.	VACAT.	PATRONS.
19 Nov. 1702,	Rev. John Bartow, Cl. A. M. pr mort.	War. and Ves.	
8 July, 1727,	Rev. Thomas Standard, Cl. A. M. per mort.		"
12 June, 1761,	Rev. John Milner, Cl. A. M. per resig.		"
3 Dec. 1766,	Rev. Samuel Seabury, Cl. A. M.	"	"
2 Jan. 1792,	Rev. Theodosius Bartow, Presb.	"	"
20 Aug. 1794,	Rev. John Ireland, Presb. A. M.	"	"
9 Mar. 1799,	Rev. Isaac Wilkins, Presb. D. D. per mort.		"
17 April, 1830,	Rev. William Powell, Presb. B. A.	"	"
28 June, 1849,	Rev. Charles D. Jackson, Presb. A. M.	present	
incumbent.			

*John Milner.*

\* With regard to the rights of pew holders we copy the following from Dr. Gregory's speech, (in the Diocesan Convention of W. N. Y.,) advocating the resolutions as reported in the Syracuse Daily Star:—"The Trustees of Churches have no right to *sell* pews. If they pretend to give deeds of sale by which pews are conveyed in fee to individuals, such deeds are no better than blank paper. (see Barbour's Supreme Court Reports, viii., 135.) The only right that can be acquired, is the right for a compensation to occupy a certain seat during the public worship.

The Vestry or Trustees retain the right to alter or even destroy the seat for the good of the congregation. The seats, therefore, can only be rented or hired for a term of years. The lessee has no absolute property in his pew, and no right to shut it up, or to exclude others from it when not occupied by himself."

† Extract from the Admission Book of Christ's College, Cambridge, 1689. "Jan. 31. mo. Joannes Bartow, Thomæ filius in lucem editus apud Crediton in Comitatu Devoniensi literis ibidem institutus a Mro. Gregory annos natus sedecem. Admissus Sizator sub Mro. Lovett."

## NOTITIA PAROCHIALIS.

A. D. 1703.	Baptisms, 50.	Communicants, 12.
“ 1710,	“ 41,	“ —
“ 1728,	“ 52,	“ 30.
“ 1761,	“ 47,	“ 16.
“ 1763,	“ 87,	“ 53.
“ 1774,	“ 49,	“ 25.
“ 1806,	“ 18,	“ 40.
“ 1815,	“ 14,	“ 60.
“ 1832,	“ 28,	“ 46.
“ 1844,	“ 13,	“ 40.
“ 1852,	“ 32,	“ 100.

The Baptismal Register of this Parish commences in 1703. March 4th. 1702., then baptized by Mr. John Bartow, Rector of West Chester, John Haden, aged 41 years; John Haden, son of said John Haden, aged 17 years; Abigail Haden, aged 16 years; Samuel Haden, aged 13 years; Thomas Haden, aged 8 years; Elizabeth Haden, aged 11 years; Joseph Haden, aged 1 year and 7 months, &c., &c.

## THE SOCIETY'S SCHOOLMASTERS AT WESTCHESTER.

TIME OF APPT.	SCHOOLMASTERS.	SALARY.
1710,	Daniel Clarke,	£18 per annum.
1713,	Charles Glover,	“ “
1719,	William Forster,	£10 “
1743,	Basil Bartow,	“ “
1764,	Nathaniel Seabury,	“ “
1768,	George Youngs,	“ “
1774,	Mr. Gott,	“ “

## NOTITIA SCHOLASTICA.

1719, Number of Scholars,	35.
1721, “ “	30.

In 1703 the number of families belonging to this Parish, were 40 or 50. In 1724 they were computed at 200.

In 1702, the number of inhabitants were	200.
“ 1712, “ “	572.
“ 1840, (prior to its division)	4,154.
“ 1850, (since the division)	2,443.

NAMES OF PERSONS WHO HAVE BEEN ELECTED  
WARDENS OF ST. PETERS CHURCH.

1695 to 1701.

Caleb Heathcote,	Edward Waters.
1702.	
Caleb Heathcote,	Josiah Hunt.
1703.	
James Graham,	Josiah Hunt.
1704.	
John Drake,	Daniel Clark.
1705.	
Henry Fowler,	Daniel Clark.
1706.	
John Drake,	Josiah Hunt, Sen.
1707.	
Josiah Hunt, Sen.	John Drake.
1708.	
Josian Hunt, Sen.	Edmund Ward.
1709.	
Daniel Clark,	Jeremiah Fowler.

1710 to 1721.

Joseph Hunt,	Jeremiah Fowler.
No records from 1721 to 1761.	
[1761.	
Samuel Sneden,	John Hunt.
1762.	
Isaac Willett,	Nathaniel Underhill sen.

No records from this date, until the close of the war.  
Trustees from 1788 to 1795.

	1795.	
Israel Underhill,		Philip I. Livingston.
	1796.	
Philip I. Livingston,		Israel Underhill.
	1797.	
Israel Underhill,		Samuel Bayard.
	1798.	
Israel Underhill,		Nicholas Bayard.
	1799.	
Israel Underhill,		Philip I. Livingston.
	1800-1.	
Philip I. Livingston.		Israel Underhill.
	1802.	
Israel Underhill,		Philip I. Livingston.
	1803-4.	
Israel Underhill,		James Morris.
	1805.	
James Morris,		Robert Watts.
	1806-7-8-9-10-11-12-13-14.	
Robert Watts,		James Morris.
	1815-16-17-18-19-20.	
James Morris,		Abijah Hammond.
	1821-2.	
James Morris,		Joshua Waddington.
	1823.	
Joshua Waddington.		James Morris.
	1824-5-6-7.	
James Morris,		Joshua Waddington.
	1828-9.	
Abijah Hammond,		George Lorillard.
	1830-1.	
George Lorillard,		Robert Morris.
	1832.	
Abijah Hammond,		Robert Morris.
	1833.	
Robert Morris,		Valentine Nutter.

1834-5-6.

Valentine Nutter, Robert Morris.

1837 to 1840.

Francis Baretto, Richard Hunt.

1840 to 1843.

Francis Baretto, James DeWolfe.

1843 to 1844.

Francis Baretto, Robert R. Morris.

1844 to 1850.

Francis Baretto, Elnathan Hawkins.

1850 to 1853.

Francis Baretto, Gouverneur M. Wilkins.



*Seal of St. Peter's Church, presented by Samuel Bayard Esq., A. D. 1791.*

# HISTORY

OF THE

## PARISH AND CHURCH

### OF RYE.

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THIS parish, which formerly included the three townships of Rye, Bedford and Mamaroneck, was originally embraced in the great purchase of "Ubiequaeshook," or "Weckquaskeck,"<sup>a</sup> made by the Dutch West India Company, of the Indians, in the year of our Lord 1640. "In order (says the historian of the State) to maintain the character and privileges, of the West India Company, Kieft dispatched secretary Van Tienhoven, early in the spring of 1640, with instructions to purchase the 'Archipelago,' or group of islands, at the mouth of the Norwalk River, together with all the adjoining territory on the main land, and to erect thereon, the standard and arms of the High and Mighty Lords, the States General; to take the savages under our protection; and to prevent effectually, any other nation encroaching on our limits. These directions were executed, and the West India Company thus obtained the Indian title to all the lands, between Norwalk and the North River, comprehending much of the present County of Westchester."<sup>b</sup>

The aborigines however, still continued to maintain possession, for in the year 1650, the lands of Rye or Poningoe, were in the tenour of "Shanasockwell" or "Shanorocke" (as he subsequently signed his name,) an independent chieftain of the Siwa-

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<sup>a</sup> Weckquaskeck (in pure Algonquin Weec—quæs—guck) signifies the place of the bark kettle. In the Delaware language Wi—qua—jeek, denotes the head of a creek or run.

<sup>b</sup> Brodhead's History of the State of New-York, First Period, 1609—1664, p. 296.

noys, whose clan formed a portion, if not one of the Mohegan tribes itself, of the "Seacoast."

Poningoe, the Indian name of Rye, is supposed to be derived from Ponus, the title of an early aboriginal proprietor of this territory. The final termination *oe* or *ong*, denoting locality.— Thus the whole word may emphatically express the place or locality, of that sachem's residence.

It was not until ten years after the provisional arrangement of boundaries between New Netherland and New England, by Governour Stuyvesant, and the New England Commissioners in 1650, that a permanent settlement was made in Rye, by a number of Puritans from the east.

On the 29th day of June, 1660, John Coe, Peter Disbrow and Thomas Studwell, purchased the Island of Mennewies or Manusing, of the Indian Sagamore, Shanasockwell and other Indians, for eight coats, seven shirts, and fifteen fathom of wampum.

To the Island village, its new proprietors gave the name of Hastings. Purchases on the main soon followed, and the village of Rye was commenced in 1663.

In the year 1683, Rye was annexed to the Province of New-York, but it was not till 1731, that the lines between the two colonies were established as they now exist.

The first religious society of Rye was Congregational, at that time, the established religion of the Colony of Connecticut.

"Rye and Westchester," says Humphreys, "as soon as they had fixed the civil magistracy, they did establish a public worship of God; and suitable to this prudent, as well as religious procedure, the Colony throve apace, &c. But when the Independents found themselves fixed in power, they began to enact a rigid conformity to their manner of worship. Men of all persuasions but their own, were styled opprobiously sectaries, and tho' they had declared at first for moderation, and a general liberty of conscience, they, notwithstanding, banished and drove out of the country the *Quakers*, the *Antinomian* and *Familistical* Parties."<sup>a</sup>

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<sup>a</sup> An Historical account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, &c. by David Humphreys, D. D. Sec. to the Honorable Society. London, printed by Joseph Downing, MDCCXXX.

“By authority it had been enacted that no persons within the colony should embody themselves in church estate without the consent of the general court. The law also prohibited any ministry being attended by the inhabitants, in any plantation distinct and separate from that which was established in the place; except by the approbation of the general court and the neighbouring churches. One object of these laws was doubtless to prevent Baptists, Episcopalians and others from gaining a foothold.”<sup>a</sup>

“As early as 1660,” says the historian Trumbull, “Rye paid taxes for the support of religion, although no church was formed, nor pastors ordained. Greenwich and Rye, continues the same authority, “were but just come under the jurisdiction of Connecticut, and not in circumstances for the support of ministers; they had occasional preaching only for a considerable time.”<sup>b</sup>

“At a town meeting held in Rye, November 17th, 1670, the town made choice of Joseph Horton, Thomas Brown, and John Brondig, who are to do their endeavour to procure a minister.” It was also agreed, for to allow “two pence in the pound for the maintenance of a minister amongst us; that is to say an *orthodox* minister.”<sup>c</sup> From the following document, however, it appears that the town had not succeeded in procuring a minister:—“May the 11th, 1671, at a Court of Assembly holden at Hartford, Captain Nathan Gold, Thomas Fitch, Mr. Holly, Lieut. Richard Olmstead, and Mr. John Burr, they, or any three of them, are desired to repair to the said Rye, as soon as may be, and to endeavour a comfortable composure and issue of such differences as are among the people there, and to use their endeavours in procuring a minister, and comfortably settling of him in the plantation of Rye. Then the Court doth empower the aforesaid committee to agree with a suitable man for that work in that place, and to agree with him for maintenance to the value of £40 per annum, which the Treasurer, by warrant to the Constable of said Rye,

<sup>a</sup> Lambert's History of New Haven, p. 189.

<sup>b</sup> Trumbull's History of Connecticut, p. 300.

<sup>c</sup> Town Records of Rye.

shall order for the gathering and payment thereof with the county rate."<sup>a</sup>

On the 8th of October, 1674; the General Court again empowered Captain John Allyn, Mr. James Bishop, Major Robert Treat, with Mr. Gold, "to endeavour also the obliging and settling of a minister at Rye."<sup>b</sup>

"At a Court, holden at Hartford, May 17th, 1675, Major Nathan Gold, Major Robert Treat, and Mr. John Burr were nominated and appointed a committee to treat with the inhabitants of Rye and those concerned in lands there, and labour to accommodate matters, as that there may be suitable encouragement for Mr. Prudden to settle in the ministry, and such other suitable inhabitants with him as may promote the settlement of said town of Rye and the ministry therein; and if they shall find any averseness or difficulty with the inhabitants or proprietors, in so just and necessary publique good of the town, "they are empowered to doe what they see meet for the end aforesaid, and make report to the Court in October next, for approbation; and for the encouragement of the ministry at Rye, this Court, for this year, grants them a penny of the pound upon all the ratable estate of their town, to be pay'd out of their county rate, and shall be ready as need requires to continue such necessary encouragement as they shall judge suitable."<sup>c</sup>

Upon the 27th May, 1675, the town ordered that the home lot of Peter Disbrow, adjoining Timothy Knapp, be taken by the town in exchange for the land by the Blind brook, south of Jacob Bridge's. The above lot to be for Mr. Peter Prudden for a parsonage lot; if not thus disposed of, this agreement to be void.

February 26th, 1676. The town released Peter Disbrow's lot and cancelled the above agreement.

February 26th, 1677. John Brundige and John Purdy, were empowered to sell the frame intended for a parsonage house.

The same year the Rev. Thomas Denham appears to have

<sup>a</sup> Hartford Col. Rec. vol. iii. p. 12.  
<sup>b</sup> Hartford Col. Rec. vol. iii. p. 53.  
<sup>c</sup> Hartford Col. Rec. vol. iii. p. 59.

been minister here ; for, June 15th, a house lot is ordered for Mr. Thomas Denham, and on the 22d of November, following, we find the same individual admitted an inhabitant of the town of Rye. " June 21st, 1678, Mr. Thomas Denham is to have all the grass on the high-way, at the old town, besides an equal share with the proprietors of Poningoe neck."

March 5th, 1679. " 50 poles of land lying before his door, toward the brook, are granted to Mr. Thomas Denham, and the ensuing year he is to have all the grass on the highway at the first of the old town lots ; also £30 allowed for his maintenance."<sup>a</sup> The General Court of Connecticut, on the 14th of October, 1680, ordered : " that thirty pounds per annum, agreed by Rye to be paid to the minister, Mr. Denham, shall be gathered by the Constable with the County rate, in the same specie and prices as the County rate, and by him to be paid to the said minister."<sup>b</sup> A. D. 1682, the town confirmed the sum of £30 as a salary to Mr. Denham and ordered the same to be paid in provisions.

In 1684, Mr. John Woodbridge was minister here ; but he must have resigned in 1687 ; for the historian Trumbull, informs us, that about the year 1688, the Rev. John Bowers, removed from Derby, and settled at Rye.<sup>c</sup>

<sup>a</sup> May 10, 1680 ; " The Town agree to allow £30 to Mr. Thomas Denham, for his maintenance, for this year ensueing, and to be gathered in way of rate, provided the said Mr. Denham continue amongst us and preach the Gospel." Town Rec. p. 44. March 1681-2. " The Town gave Timothy Knapp, 40 shillings for the liberty of his house, to meet in, and for beating of the drum, for the time past."—Town Rec. p. 53. June 23. 1681. " The proprietors of Poningoe neck, granted to Mr. Thomas Denham, all the moveable grass in the highway, lying by the old town, so called, so long as the said Mr. Denham shall continue a preacher of the Gospel amongst us, &c.—and £20 to be paid him, upon the 1st of March, next ensueing this date ; as our maintenance to the minister." Town Rec. p. 54.

<sup>b</sup> Hartford Col. Rec. vol. iii. p. 59.

<sup>c</sup> Trumbull's Hist. of Connecticut, 523. The Rev. John Bowers graduated at Harvard College, in 1649.

April 22d, 1690, Capt. Horton, Joseph Theall, and John Brondig, were chosen by the Town to procure a *minister*, and if possible, a school master.<sup>a</sup>

On the 24th of March, 1693, by an act of General Assembly, approved and ratified by and with the consent of the Governour of the province, it was ordered, that "there shall be called, inducted and established, a good, sufficient Protestant minister, to officiate and have the care of souls, within one year next, and after the publication hereof, that is to say: In the city of New-York one; the county of Richmond one; in the county of Westchester two; one to have the care of Westchester, Eastchester, Yonkers and the manor of Pelham; the other to have the care of Rye, Mamaroneck, and Bedford, &c., &c."<sup>b</sup>

On the 27th of June, 1693, Capt. Horton, Joseph Theall, John Brondig, Hachaliah Brown, George Lane, and Timothy Knapp, were appointed a committee to procure a *minister* as soon as possible.<sup>c</sup> The people doubtless were becoming alarmed, lest the Governour should nominate under the new act.

Upon the 26th of February, 1694, it was ordered, "that the Townsmen make a rate to defray the expense of repairing the parsonage house."<sup>d</sup>

Pursuant to the act of Assembly, passed in 1693, a town meeting was held February 28th, 1694-5, by virtue of a warrant granted by Justice Theall; when George Lane and John Brondig were elected Churchwardens, and Jonathan Hart, Joseph Horton, Joseph Purdy, Timothy Knapp, Hachaliah Brown, Thomas Merritt, Deliverance Brown and Isaac Denham, Vestrymen, the two last being chosen for Bedford.<sup>e</sup>

<sup>a</sup> "At a Town meeting held in Rye, April 22d, 1690, at which Town meeting they did manifest their desire for the procuring of a minister amongst them, and in order thereunto, have made choice of Captain Horton, Joseph Theall, and John Brondig, who are to enquire and endeavour the best they can, for the providing of a minister for the Town aforesaid"—Town Rec. p. 74.

<sup>b</sup> Laws of New-York, vol. 1. chap. xxxvi.

<sup>c</sup> The original resolution reads thus:—"as a committee to take care for the procuring of a minister, with what speed they can for us." Town Rec. p. 76.

<sup>d</sup> Ibid.

<sup>e</sup> Ibid. 78.

“On the 27th of May, 1697, Deliverance Brown, John Frost, John Lyon and Jonathan Hart, were chosen in the Town behalf, to discourse Mr. Woodbridge, concerning his settling amongst us.”<sup>a</sup> The difference among the people, however, in the selection of a pastor, appears to have continued, for on the 22nd of July, 1697, another committee, consisting of Capt. Theall, Hachaliah Brown, George Lane and Thomas Merritt, were chosen by vote, “for the procuring of a minister for the town of Rye.”<sup>b</sup>

Upon the 16th of June, A. D. 1701, the act for incorporating the Society for the Propagation of the Gospel in Foreign Parts, was procured by the Rev. Thomas Bray, D. D., and several others who felt a deep interest in the religious welfare of the colonies, through the agency of Archbishop Tennison and Bishop Compton. The year following, the Rev. John Bartow, was licensed by the latter prelate to officiate as a Missionary at Rye. In regard to this appointment, which had been made at the earnest solicitation of the people of Rye, Col. Heathcote writing to the Venerable Society, April 10th, 1701, observes:—“That I did in October last, give my Lord of London my reasons for the necessity of his (Mr. Bartow’s) being settled at Westchester, the people in that place having been the first in this County, who desired a minister of the Church, and being disappointed, might have been of ill consequence, for no sooner was Mr. Bartow arrived but ye vestry immediately came to me and gave me no rest until I consented to use my interest with my Lord Cornbury, to have him inducted there, and the inhabitants of Rye supposing Westchester was first to be supplied, were easy in that matter, there being on one hand no fear of disobliging the people of Rye, and on the other great danger of hurting the interest of the Church at Westchester; I desired my Lord Cornbury to induct him there &c.”<sup>c</sup> Dr. Humphreys, in his historical account of the Society, prior to 1728, says:—“The act of 1693, did not take effect till about the year 1702, nor was the provision made there-

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<sup>a</sup> Town Rec. p. 78.

<sup>b</sup> Ibid.

<sup>c</sup> See original letter in Westchester Parish.

by, a sufficient maintenance for the ministers in country towns. These applied to the Society for help; particularly the inhabitants of Westchester, were very pressing for a minister. Earnest memorials were sent from the inhabitants of New Rochelle, from those of Jamaica, and Hempstead, towns in Long Island; from Staten Island, and from *Rye*; and their desires have been complied with, and missionaries sent to those places.<sup>a</sup>

Mr. Bartow having accepted the call and been inducted to Westchester; the vacant mission of Rye was now offered by Bishop Compton to the

REV. THOMAS PRITCHARD, A. M.,<sup>b</sup>

a young gentleman in holy orders. He was born in Wales, about 1672, and descended from the family of the Pritchard's of Campstone, in Monmouthshire. He was educated, most probably, in the University of Cambridge. Mr. Pritchard was pleased to accept the appointment, and immediately sailed for New-York, where he arrived some time in the month of April 1704. Col. Heathcote, the senior warden of the parish, writing to the Venerable Society the 10th of April, 1704, says:—"Since writing the former part of this letter, and whilst it was waiting for a passage, Mr. Pritchard is arrived, whom my Lord of London has directed to officiate in Rye Parish; he is a promising young gent, and I question not, but will, with God's assistance, do great service to the Church. He shall not want any thing I can do for him, to make his pilgrimage easy, nor my advice which I can give him to answer the end of his coming."

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<sup>a</sup> Humphreys Hist. Account of the Ven. Prop. Society, &c. p. 28.

<sup>b</sup> The Venerable Thomas Pritchard, Archdeacon of Landaffe, who suffered and died under Cromwell's usurpation, was of this family. Walker's sufferings of the Clergy. A. D. 11th Nov. 1660, Thomas Pritchard, Subsiz. Mr. Bainbrigg. Extract from the Admission Book of Trinity College, Cambridge. Thomas Pritchard of Trinity College, took his B. A. Degree in 1665, and his M. A. in 1669. Another of the same name, also of Trinity Col. received his B. A. degree in 1674, and his M. A. in 1678. Lists of Cambridge graduates. The arms of the Pritchards are:—Barry of six or and az, on a chief of the first three pallets betw. two esquires, base, dexter and sinister, of the second, an innescocheon ar. Crest—an arm, ppr., holding a battle axe, handle gu.



cants; secondly, how many come to hear him who are not so; and thirdly, those which wholly dissent from the church; and that they should be also directed to use their best endeavours in their private conversation with the people, to persuade those who come to hear him, which are regular in their lives, and do not receive the sacrament, to come to the communion, and to use the like diligence in persuading such who were wholly Dissenters, to conform, and every six months at least, to give an account what progress they make therein, by which means the Society would have a true account of the service which is done by those they send over. I have since spent some further thought concerning that matter, and in my opinion it would be likewise very needfull for them to send an account of all in their Parish, both young and old, which are, and which are not baptized, being strictly ordered to use their best endeavours, to persuade those of riper years to come to the baptism, and others which have children to have them christened, returning likewise an account of their success therein, every six months. It would not likewise be amiss, that directions were given, that there should be four quarterly meetings of the clergy, annually, two in Westchester County, and Queens County two; these counties being contiguous; who by their preachings, resolving of doubts, and other ways, would not only be of considerable service, but might at those meetings, taking to their assistance the best of the people, consider of the best and most effectual ways to propagate the Church, transmitting to the Society an exact account of their proceedings at every meeting.—Sir, to be plain and free with you herein, if a more than ordinary care be not taken in these matters, to keep those gents to their duty, which are sent over, that they may carry on that great work with the zeal and earnestness, they ought; the money which is expended thereon will be little better than squandered away, and in this I take my measures from what I have already observed, and if the Society are pleased to direct accounts, to be sent them for the time past, according to the rules I have laid down, they will find what I say to be truth. I did in my last, acquaint you that I would put forward a school in Westchester County, which I hope in a few months to inform you I have done,

having the promise of an extraordinary good man for a schoolmaster, one who is not only very firm to the Church, but I am sure will be indefatigable to instill those principles into the youth and children, of whom the greatest hopes are, I believe. At first setting out it will be attended with some difficulties, that I beg the favour of you to move the Society, that they would be pleased (until such time as we are able to carry it on without help) to give us £16 a year, or what they shall think convenient towards maintaining of the schoolmaster, and I will take care with the blessing of Almighty God, to make it as useful as I can to the church, and that satisfactory accounts shall be sent over, how the same is employed and what good is done for it; and I pray you likewise, to move that some catechisms and prayer books be sent over for the scholars. Sir, the people of Westchester county are more generally English than they are in any country of the government, and although there is not at present, above 2000 souls in it, yet it contains a very great body of land, and generally the best I have seen in any of these parts. That time will make it a very great peopled county, that were the Church with christian schools well settled in its minority, it would in future ages probably bear no other spirit.

Sir, I hope you will be pleased to pardon the freedom I have taken, and to believe that nothing but my zeal to the church, would have made me thus troublesome, and that I am, Sir,

Your most obedient Servant,

CALEB HEATHCOTE."\*

The school alluded to in the foregoing letter, was soon after organized at Rye, and Mr. Joseph Cleator, appointed Schoolmaster by Col. Heathcote. The Society also at once acted upon the request made them, and granted the sum of £15 per annum for his maintenance. In 1706-7, "the inhabitants and freeholders of the towns of Rye and Mamaroneck, in the Province of New-York, became humble supplicants to the Lord Bishop of

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\* New-York M. S. S. from Archives at Fulham, vol. i. p. 30-31-32. (Hawks'.)

London, that Joseph Cleator, whose affairs required his attendance in England, might obtain such an allowance from the Society, as with what they were able to give him, might encourage his return among them, to teach school, for the instruction of their children.”<sup>a</sup>

Mr. Joseph Cleator, after a long and useful service died in March, 1732.

Mr. Pritchard’s first report to the Secretary of the Venerable Society is as follows :—

### MR. PRITCHARD TO THE SECRETARY.

*Mamaroneck, 6th June, 1704.*

HONOR’D SIR :

“ Hoping that the extraordinary success wherewith the Almighty has been graciously pleased to bless my labours and endeavours, during this my short residence in the Province of New-York ; will be a motive and inducement for the Illustrious and Venerable Society, to extend their generosity and bounty to me, as they have been pleased to do to gentlemen or missionaries on the same account ; questioning not of effecting the same, so you’l be pleased to communicate this my humble request, to that gracious and venerable body ; being my Lord of London and other worthy members are pleased to appear in my behalf, in that particular, having, in order thereunto, left my letter of attorney with Sir Jeffrey Jeffrey’s eldest son. The encouragement they are pleased to give gentlemen, on this account, being, as I am informed, fifty pound per annum. What is settled upon us in this province by an Act of Assembly, is very inconsiderate, as being but fifty pound per annum, which falls short in the payment of ten pound, so that it will do little more

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<sup>a</sup> Col. Heathcote writing to the Secretary, 24th Feb., 1707, says—“ I have heard nothing of Mr. Cleator, so I suppose he is either dead\* or hath declined the service.” N. Y. M. S. S. See Cor. vol. i. 13.

than equip a gentleman, considering at what excessive rates most things are vended in this province. There, I must not omit, as being obliged thereunto in gratitude, to inform you that His Excellency, my Lord Cornbury, is pleased to show an unparalleled and uninterrupted zeal for the carrying on of that great and glorious design of propagating the faith, and settling the church as well in this, as others of Her Majesty's plantations, thereby rescuing them from the grossest ignorance, stupidity, and obstinacy; and therein righting them in those damnable and dangerous positions and tenets which have been imbrued and instilled into these poor, unwary, deluded souls in their minority, by blind, ignorant, and illiterate guides.<sup>a</sup> The providential care wherewith the Almighty has been graciously pleased to agitate that great, glorious, and publick spirited body, in seeking the good of souls, will entitle them to a more immediate immanation of God's glory by being enrolled next to those great and glorious martyrs that have been imbrued in their own blood, in testimony of the true Catholick and Christian faith and a good conscience.

I pray God to bless that great and glorious body with the choicest of his blessings, as well temporal as spiritual. Begging leave also, with all imaginable submission, to subscribe myself,

Honor'd Sir,

Your most obliged,

Humble servant,

THOMAS PRITCHARD.<sup>b</sup>

In a summary account of the state of the church in the Province of New York, as it was laid before the Clergy, convened

<sup>a</sup> Madame Knight, in her Journal, Dec. 1704, records the following: "From Merrinak we came to Horse Neck, where we baited, and they told me that one Church of England parson officiated in all those three towns, (Mamaroneck, Rye and Greenwich,) once every Sunday, in turns, throughout the year; and that they all could but poorly maintain him, which they grudged to do, being a poor and quarrelsome crew as I understood by our host. Their quarreling about their choice of a minister they chose, to have none, but caused the Government to send this gentleman to them. Here we took leave of York Government, &c."

<sup>b</sup> New-York M. S. S. from Archives, at Fulham, vol. i. p. 20. (Hawks'.)

at New York, October the 5th, 1704, &c., it was stated, that “at Rye, of which the Rev. Thomas Pritchard is Rector, there is no church, but the minister preaches in the town house. The parish is divided into three districts, viz., Rye, Bedford, and Mamaroneck. There is a salary of £50 per annum, established by Act of Assembly. The number of communicants are considerably increased since the first celebration of the Sacraments, &c.<sup>a</sup>

In a letter to the Secretary, about five months after the preceding, Mr. Pritchard thus writes :

MR. PRITCHARD TO THE SECRETARY.

*Rye, November 1st, 1704.*

HONOR'D SIR :

“It was no small pleasure and satisfaction to me to experience in a short time after my arrival, that the Almighty was graciously pleased to succeed my preaching and poor endeavours, as to influence my auditors minds to so good an approbation of those two grand and indispensable duties, viz. :—Baptism and the Lord's Supper, notwithstanding others who were prejudicely averted to them, absented themselves, calling the Cross in baptism, popery and downright idolatry. Others, our Liturgy, the gagging of geese. Nay, they cast all the calumnies and aspersions imaginable upon our most pure and Apostolick Church, as being prompted thereto by their blind and illiterate guides, as they are pleased to denominate them ; now, seeing the Almighty has been pleased to open their eyes, so as to see the ill consequence and tendency of such pernicious assertions. Their pastors, as they intimated to me, did never inculcate to them the indispensable duty of receiving the blessed Sacrament, nor never could explain those texts of Scripture that were proposed them, and being so far from explaining them, that they were embarrassed with more amazing intricacy's ; but, having since, frequent conferences with those persons, and answering their fool-

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<sup>a</sup> Church Record, vol. i, No. 15. Rev. Francis L. Hawks', D. D., Editor.

ish objections, I have had (the Lord be praised) the good success of bringing many of them over, and I question not, (God being my help) but to bring more in time, to a good liking and approbation of both our Church and its discipline, esteeming it the only pure Church in the world. What steps and progress have been made hereto, are mostly owing to his Excellency, Lord Cornbury's influence and encouragement to us, the Attorney General being also very zealous for the thorough settlement of the Church. Hoping, therefore, Honor'd Sir, that the Society will be pleased to allow me £50 per annum, which is allowed Mr. Bartow and other Missionaries, otherwise, I design, (God willing) to return by next conveniency, being I can't make above £30 per annum of the £50 which is settled by an Act of Assembly, it being paid in corn and other country pay, as they call it. So that we are at great charge in paying for the carriage to New-York, in order to have it sold there, besides 12d per pound that's allowed the Collector, and a great part of the people are so very poor as to be incapacitated to pay their proportions, though otherwise very willing thereto. I perceive by the account of the Society, that one Mr. Stuart is recommended to Bedford, and £50 per annum allowed him, whereas Bedford is a part of my parish, as settled by an Act of Assembly, so that he can't be inducted there. Hoping therefore, that the Society will be so condescendingly pleased to allow it me, as also to send per next conveniency, the £15 worth of books of which mention is made in the account. The Society would do very well, if in their great wisdom they think it fit, to recommend Mr. Stuart to Hempstead, upon Long Island, where they stand very much in need of a minister, and complain very much for a churchman, it being the best place in the Province of New-York, and the best affected for the Church. I design, (God willing) to preach there frequently, in order to continue them in a good opinion of our Church till a minister comes. Mr. Vesey, Minister of the English Church in New-York, as also the people of Hempstead, have been very pressing upon me to remove there, telling me that my Lord Cornbury would willingly consent thereto for my advantage, as having a great kindness for

me, but I shan't give occasion to my Lord of London to be displeas'd at me. I'll rest contentedly here, so that the Society be pleas'd to allow me £50 per annum as is allow'd Mr. Bartow, who is minister in the same county. The county is divided between Mr. Bartow and myself by an Act of Assembly, he having the care of Westchester, Eastchester, Yonkers, and New Rochelle, and I the care of Rye, Bedford, and Mamaroneck.

I am, Honour'd Sir,

Your most obedient,

And most humble servant,

THOMAS PRITCHARD.<sup>a</sup>

The following letter, written nearly four months after the foregoing, shows how much the infant parish was suffering through the imprudence and neglect of the Rector; who resided in New Rochelle, six miles from Rye:—

COLONEL HEATHCOTE TO THE SECRETARY.

*Manor of Scarsdale, Feb. 26th, 1704-5.*

SIR,

“I gave you the trouble of three letters, one by the Virginia Fleet, and two direct from this Port, one whereof went by Capt. Davison, and the other by Capt. Rogers, and shall hope they have all reach'd your hands, which I should be glad to hear. I did therein give you the trouble of so full an account, concerning Church affairs, in this part of the Government, that I have nothing now to add, savè taking the freedom to give you my opinion concerning Mr. Muirson; who was schoolmaster at New-York for some time, and went home in the Jersey: in order to qualifie himself to be an assistant to Mr. Vesey, and to return into his former station. As to that gentleman, according to my best observation of him, his behaviour was exceeding well: but how it has happen'd I know not, most of the leading men in the

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 59. 60. (Hawks').

city are violently bent against him ; that in my opinion it will by no means be adviseable to send him there, but if he returns to this Province, the best service he can do the church, will be to go to Staten Island, where there is an establishment of £40 a year, by Act of Assembly. I did in my last, which went by Capt. Rogers, acquaint you how uncommonly unhappy and unfortunate we were in Mr. Pritchard, who had during his stay, totally ruined the interest of the church in this Parish ; his management is so strange and unaccountable, that but barely to relate what that Gentleman does not blush to do, looks more like malice than a true account of things. I do assure you he has not for near a quarter of a year now past, preached four sermons in any part of his Parish, nor scarcely been there in all that time ; he living at a public house in a french town called New Rochelle, about 6 miles from his church, that being so intolerably careless of his flock, the people some not knowing of it, and others being enraged, that when he preaches, nobody will come to hear him. I am extremely concerned for this great misfortune, and I hope God will in his due time make better provision for us. Sir, I most heartily beg pardon for all the freedom I have taken in this and my former letters, and that you would believe that I am firm and zealous, for the service of the Church, and

Sir,

Yours, &c., &c.,

CALEB HEATHCOTE.<sup>178</sup>

The unfortunate Mr. Pritchard, terminated his earthly career some time in March or April, 1705, about a year after his settlement at Rye. In June, 1704, he had married Anna Stuyvesant, daughter of Nicholas William, and grand-daughter of the illustrious Peter Stuyvesant, but died without issue and intestate, leaving his wife his heir at law. Mrs. Pritchard died in 1759, at the age of nearly 74 years.

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\* New-York MSS. from Archives at Fulham, vol. i. 71. 72. (Hawks'.)

LETTERS OF ADMINISTRATION FROM GOVERNOUR CORNBURY  
 TO ANNE PRITCHARD, WIDOW AND RELICT OF THOMAS  
 PRITCHARD, CLERK.

“EDWARD VISCOUNT CORNBURY, Captain General, and Governour-in-Chief of the Provinces of New-York, New-Jersey, and of all the territories and tracts of land depending thereon in America, and Vice Admirall of the same, &c. to Anne Pritchard, widow and relict of Thomas Pritchard, late of the province of New-York, Clerk. deceased, sendeth greeting. Whereas ye said Thomas Pritchard so as aforesaid deceased, lately dyed intestate, having while he lived, and at the time of his death, goods, chattles and credits in divers places within this province: by means whereof the full disposition of all and singular the goods, rights, and credits of the said deceased, and the granting the administration of them; also, the hearing the account, calculation or reckoning of said administration, and the final discharge and dismissal from the same, unto me solely, and not unto any other inferior Judge, are manifestly knowne and belong. I desireing that the goods, rights, and credits of the said deceased may be well and faithfully administered, and converted, and disposed of to pious uses, do grant unto you, the said Anne Pritchard, in whose fidelity in this behalfe I very much confide, full power by the tenour of these presents to administer the goods, chattles, and credits of the said deceased and faithfully to dispose of them; also to ask, collect, levy, recover, and receive the credits whatsoever of the said deceased, which unto the said deceased while he lived and at the time of his death did belong, and to pay the debts which the said deceased stood obliged, so far forth as ye goods, rights and credits of the said deceased can thereunto extend, according to their rate, chiefly of will, and truly administering ye same and of making a true and perfect Inventory of all and singular the goods, chattles and credits of the said deceased, and exhibiting the same unto ye Registry of the Prerogative Court of the said province of New-York, in the Secretary's Office, at or before ye thirteenth day of August next ensuing, and of rendering a just and true account of said administration att or before the thirteenth day of February then next following, being duly and lawfully sworne upon the Holy Evangelist of Almighty God; and I do ordaine, depute, and constitute you, the said Anne Pritchard, administratrix of all and singular the goods, rights, and credits of the said deceased.

IN TESTIMONY whereof, I have caused the Prerogative Seale of the said province of New-York, to be hereunto affiixt att New-York, this 13th day of February, 1705-6.”<sup>a</sup>

The rectorship having become vacant by the death of Mr. Pritchard, was filled by the appointment of the

REV. GEORGE MUIRSON, A. M.

This individual was a native of Scotland, and descended

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<sup>a</sup> Record of Wills, Surrogate's Office, N. Y., vol. vii, p. 227.

from the Murison's of Anchorfield, a branch of the ancient family of the Mures of Caldwell, who were originally seated at Polkelly, near Kilmarnock, in Ayrshire.<sup>a</sup> The name occurs, written at various periods, More, Mure, Muir, Moor, &c. The termination *son* being an addition to the ancient patronymic. Mr. Muirson was born about the year 1675, and educated most probably, in one of the colleges of the north part of Scotland. He appears to have commenced his career of usefulness as a teacher; for in 1703 he was sent over to this Province, by the Venerable Society, as their schoolmaster at Albany. When Lord Cornbury established a latin free school in New-York, he appointed Mr. Muirson master, "who for some time discharged that function with approbation and success."<sup>b</sup> In 1704 he was spoken of as assistant to the Rev. William Vesey, rector of New-York. He was also a candidate for the office of catechist in that city. The Rev. Evan Evans, of Philadelphia, thus recommends this valuable and zealous man, in a letter to the Bishop of London, from which the following is an extract:—"October 17th, 1704, this comes by the hands of the ingenious Mr. George Muirson to receive holy orders from your Lordship, by the approbation of his Excellency, my Lord Cornbury. I find that he is very well beloved and esteemed by all sorts of people, a man of a very sober and blameless conversation. He seems to be endued with great humility of mind, and has the character of being very prudent in his conduct. I give him this recommendation not to gratify himself, nor any body else, but because I sincerely believe he may be very instrumental of doing much good in the church." Lord Cornbury writing the same year says of him:—"he was sent over to be schoolmaster at Albany"—"he is now

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<sup>a</sup> Sir Reginald More or Mure, of Abercorn and Cowdams, appears to have been Chamberlain of Scotland, as early as 1329. The lands of Cowdams, in Ayrshire, belonged to him previously to 1328, as shown by an agreement concerning them, between him and the Monks of Paisley, dated in that year. The arms of the Murison's of Anchorfield are:—Ar. three Moor's heads, coupéd sa, banded az. a bordure, engr. gu. *Crest*—Three Moor's heads conjoined in one head, ppr. banded az. *Motto*—Mediocriter.

<sup>b</sup> Mr. Muirson's License to keep school in New-York, bears date 25th of April, 1704. Albany Rec. vol. x. 5.

going into England in hopes of being admitted into holy orders. I shall be glad he might be dispatched hither early in the spring.”<sup>a</sup> He was also bearer of the Governour’s dispatches. The churchwardens and vestrymen of Braintree, in New England, by letters also to the Bishop of London, October 19, 1704, give their testimonials to Mr. George Muirson, returning into England to receive holy orders.”<sup>b</sup> Mr. Vesey writing to the Bishop of London, on the 26th of October, says :—“ Mr. George Muirson, a sober, ingenious man designs, God willing, to receive holy orders, and is recommended by my Lord Cornbury, and the Rev. Clergy conven’d at New-York.”<sup>c</sup>

Furnished with such credentials, Mr. Muirson embarked for England, and readily received ordination from the hands of the Right Rev. Henry Compton, D. D., Bishop of London. In the spring of 1705, he once more sailed for America, and arrived in New-York on the 19th of July, following. Soon after his arrival, he was appointed by Governour Cornbury to Rye, and the following mandate issued for his induction.

MANDATE FROM GOVERNOUR CORNBURY TO INDUCT THE  
REV. GEORGE MUIRSON INTO THE RECTORY OF RYE.

“ Edward’s Illustrissim’s Vice Comes Cornburie provinciæ Novi Eboraci nec usu Novæ Cæsariæ in America strategus & Imperator, ejusdemq’s Vice Thalassiarcha &c. Universis & singulis Rectoribus Vicar’ & Capellas, Curat’. Clericis & ministris quibuscumq’s in pr totam provinciam, ubilibet consitutis actiam .....Ecclesiæ parochialis de Rye, Mamerenock & Bedford pro hoc Tempore Elilibus salutem.

Cum Dilect, in Christo Georgium Muirson Cleric’, ad Rectoriam, sive Ecclesiam parochialem prædict Paroch’ de Rye Mamerenock & Bedford in Dic. Provinc. Nov. Eborac. in America. Jam vacantem, præsentatum, Rectorem ejusdem Rectoriæ, sive Ecclesiæ parochialis in & de eadem Institut, vobis conjunctim & Divisim Com’itto, & fermiter Injungendo, mando, quatenus eundem Georgium Muirson Cleric. Sive procuratorem suum, Legitimum ejus nomine, & pro eo, in realem, actualem & Corporalem possessionem ipsius Rectoriæ sive Ecclesiæ parochialis de Rye, Mamerenock and Bedford, Predict.

<sup>a</sup> Printed Abstracts of Ven. Soc.

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. i. 50. (Hawks’.)

<sup>c</sup> New-York MSS. from Archives at Fulham. (Hawks’.)

Glebarum, Jurumq's & pertinentium suor' universon', conferatis, Inducatis Inducive faciatis, & defendatis Inductum, & quid in pr. missis me aut alium in hac parte Competent', quemcunq's debite (cum ad id congrue' fueritis requisti) certificetis, sui sic, certificet, ille vestrum qui præsent hoc mandatum ærit Executus. Dasub sigil Prærogat's. Dict Provinciæ Nov. Eborac Tricesimo primo die Julii, salutis millesimo sept. ingentesimo Quinto Anno.

CORNBURY.

By His Excellency's command.

WILL. ANDERSON, *Dep'y Secretary.*"

#### CERTIFICATE OF MR. MUIRSON'S INDUCTION.

*Aug't 20 mo. Dec. 1705.*

"Virtute suprascripti Instrumenti ego Gul. Vesey Induxi Rev'um Dom' Muirson in Eccl'am. Paroch'em. de Rye, Maranock & Bedford &c. Gul. Vesey, *Witness*, Caleb Heathcote, Joseph Theale."<sup>a</sup>

On the 22nd of November, 1705, Governour Cornbury writes to the Secretary, that:—"Mr. Muirson is settled at Rye, in ye room of ye unfortunate Mr. Pritchard, deceased, where I hope he will do a great deal of good for ye people, and he agree very well."<sup>b</sup>

The day previous to the above date, Mr. Muirson closed his first report to the Venerable Society.

#### MR. MUIRSON TO THE SECRETARY.

*New-York, Rye, Nov. 21st, 1705.*

MUCH HONOURED SIR,

"The vessel in which I sent my last being taken, I presume (according to your desire) to give a brief account of my own circumstances, with ye state of my Parish, viz: when I arrived at New-York with a resolution to settle in the city, my Lord Cornbury, for the good of the Church, ordered me to supply the place of Mr. Pritchard, minister of Rye.

I have officiated in this Parish ever since my arrival, ye 19th of July, and blessed be God, have had happy success in my

<sup>a</sup> Surrogate's Office. N. Y. H. Lib. vii, 210.

<sup>b</sup> New-York, MSS. from Archives at Fulham. vol. i. 83 to 86. (Hawks'.)

ministry, for notwithstanding the Parish lies bordering upon New England, where the enemies of the Church are numerous ; yet I have a very great congregation every Sunday, and they are my constant hearers, who never were in a church of England congregation before, and tho' they are a people made up almost of all persuasions, I thank God who hath made me an instrument of admitting eighty persons, young and old into ye Church by baptism. There are some hundreds in this Parish that are not yet baptized, some of whom I have, and ye rest in time I hope I shall persuade to consider ye necessity of that holy sacrament. It is divided into three towns, Rye, Bedford and Mamaroneck, mostly of ye Independent persuasion, lately an Independent minister hath removed out of it, which I am assured will be of great advantage to ye Church. By the aid and assistance of ye good Colonel Heathcote, I have persuaded the Parish to build a stone church, which will be finished next spring, so that we shall want pulpit cloaths and furniture for ye communion table. Common prayer books and expositions upon ye church catechism, with other small useful books, are very much wanted ; in this we humbly address the Honourable Society for supply.

I have lately been in ye Government of Connecticut, where I observe some people well affected to ye church, for those that are near, come to my parish on Sabbath days, so that I am assured an itinerant Missionary might do great services in that Province, some of their ministers have privately told me that had we a Bishop among us, they would conform and receive Holy Orders, from which as well as on all ye Continent, ye necessity of a Bishop will plainly appear.

Yours, &c., &c.,

GEORGE MUIRSON."\*

This letter shows how early the spiritual condition of the province of Connecticut had attracted Mr. Muirson's attention ; and we shall see by his subsequent reports, that he was frequent.

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\* New-York, MSS. from Archives at Fulham, vol. i. 81. 82. (Hawks'.)

ly in the habit of going there, "holding services, preaching, baptizing, and distributing prayer books, and devotional works. On these expeditions he was invariably accompanied by Col. Heathcote, they rode on horseback with their saddle-bags full of books; and the Colonel always went *fully armed*, as in those tolerant times it was as much as a man's life was worth even to talk of the Church in Connecticut, without the means of self defence.

Col. Heathcote was the leading man at that time in Westchester county, and one of the most influential persons in the Province. His manor comprehended a great part of Mr. Muirson's parish, of which he was one of the first wardens, and for a time its chief supporter.—He was the richest man in the county, and an ardent churchman. To his efforts and to his means, does Westchester county owe nearly every one of her ancient parishes, now among the oldest in the United States. He was one of the petitioners for the charter of Trinity Church, New-York, in 1697, a liberal contributor to its construction, and his name heads the list of its first vestry.

He was elected a member of the Venerable Society, for the Propagation of the Gospel, in 1704; and he and his friend, Col. Morris, Governour of New Jersey, were, it is believed, the first persons in America who received that honour.

To Col. Heathcote's influence, cordial cooperation, and personal participation in his labours, did Mr. Muirson owe, under God, the success he met with in Connecticut. In fact, the method adopted by Mr. Muirson, in building the Church in that Colony, originated with Col. Heathcote; whose object in establishing Churches in Westchester was two-fold, first: to ground the Church well in that county: and secondly, to act upon Connecticut.

The following letter of the Colonel, to the Secretary of the Venerable Society, not only proves these facts, but gives a lively picture of Connecticut and its inhabitants, nearly a century and a half ago, and of the spiritual darkness which then enveloped that Colony."

## COLONEL HEATHCOTE TO THE SECRETARY.

*Manor of Scarsdale, Nov. 9th, 1705.*

SIR,

“I am indebted to you for yours of the 11th Jan. and 9th of April, and am wonderfully surprised that the Society should make choice of me for one of their members. It was a very great satisfaction to me, that any thing I could offer was acceptable to them, and should very joyfully embrace any opportunity of doing service to the church, and I bless God for it I am not conscious to myself of ever having slipt one fair occasion therein, when government would give me leave. I beg of you, sir, to present my most humble duty to that honourable body, and thank them for the honour they have been pleased to do me, and may assure them that I shall not only endeavour to give them satisfaction as to any thing they shall desire of me; but if any new matter occurs, which I believe may be of service to the Church, I will not fail laying it before them for their consideration. If I mistake not, the several heads you desire satisfaction of, in both your letters now before me, are, first: an exact and impartial account of all your Ministers. Secondly: what fruit may be expected from Mr. Moor’s mission. Thirdly: what my thoughts are of sending Mr. Dellius into those parts again. Fourthly: my opinion of the Society’s having appointed that good man, Mr. Elias Neau, as Catechist to the Negroes and Indians, and the cause of misunderstanding betwixt him and Mr. Vesey.

As to the first, I must do all the gentlemen which you have sent to this province, that justice as to declare, that a better clergy were never in any place, there being not one amongst them that has the least stain or blemish as to his life or conversation, and though I am not an eye witness to the actions of any, save those in this county, yet I omit no opportunity of inquiring into their behaviour, both of the friends and enemies of the Church, and they all agree as to the character of the gentlemen; and that they use their best endeavours to gain over the people: and as to their diligence in the faithful discharge of their trust, the So-

ciety, I hope, will, in their instructions, have laid down such rules as they won't fail coming at it without being imposed on. Mr. Urquhart, minister of Jamaica, has the most difficult task of any missionary in this government, for although he has not only the character of a very good man, but of being extraordinary industrious in the discharge of his duty; yet he having a Presbyterian meeting house on the one hand, and the Quakers on the other, and very little assistance in his Parish, except from those who have no interest with the people, that his work can't but go on very heavily, as I understand it does: but Mr. Thomas, of Hempstead, having better assistance, the leading men in his parish not being disgusted, are helpful in the work; and having no other sectaries to oppose him by their meetings but the Quakers, makes very considerable progress, as I have been told by some of the most sensible of his parish. As for Mr. Mackenzie, he has a very good report from the people of Staten Island, and I shall not fail making further inquiry concerning him, and let you know it in my next.

But when all is done, what I can tell you concerning any minister, except in this county, is only by information from others, which is often very uncertain; for some gentlemen may many times, and very deservedly, have a fair and good character by the generality of their neighbours, and yet at the same time, by one misfortune or other, not perform much of the service of the Church, in which I will give you this plain instance.

There is not any gentleman whom the Society have sent over, that is clothed with a fairer character than Mr. Bartow, of Westchester, and truly he is a very good and sober man, and is extremely well liked and spoken of by his parishioners in general; yet although he has been three years in that parish, not many are added to the communion, nor baptized, and few catechised; and if he is directed to send an account how he has advanced on each of these heads, annually since his coming there, it will be found accordingly. For this and many other reasons, I can't help still to be pressing that the Society should lay the gentlemen which are sent over, under exact rules, and methinks it is no difficult matter to have it ordered so as to know almost as well what is done as if they were present in every parish.

The people of Westchester were very angry with me because I was for having this county divided into three parishes, and every minister to have 70*l*.; instead of 50*l*., and I had brought the county, except that place, to a willingness to have it so, as I formerly acquainted you; and had they permitted that projection to have taken place, it would have been a great ease to the Society: for first, what Mr. Bartow had more than the 50*l*., he now hath, might reasonably have been deducted at home. Secondly, Mr. Bondet would have been provided for; and thirdly, one Mr. Morgan, who was minister of Eastchester, promised me to conform: that there would not have been occasion of another being sent to us, and by that means have saved 50*l*. a year more at home, and wholly out of all hopes of any dissenting minister getting footing amongst us, and it will never be well until we are in three parishes; and I shall not fail, when I have a fair opportunity, to push for it again; and to satisfy you of the reasonableness in what I offer, I believe there has not six public taxes been laid on this county by the Assembly this fifteen years past, but I have been at the proportioning of, and when the places in Rye parish pay 50*l*. the towns in Westchester parish were allotted 120*l*.; and there are two places more, which, both together, are one third part as big as Rye parish, which are now in neither of them. And now I am on this subject, it comes in course to make out what I told you in my former letters, viz: that there is no parish in the government but what is able to pay twice as much as they do. For Rye parish which is not by one half so large as the least parish established by law in the government here, since my living here, maintained two dissenting ministers, viz: one at Rye and Mamaroneck, and one at Bedford, and gave the former 50*l*. and the latter 40*l*. a year, which I think makes it out very plain what I have offered on that head; and you may be assured that I shall omit no opportunity of serving the Society therein; but the work must be done, in a great measure by the minister's taking pains, and bringing the people into a good opinion of the Church, for though the reason hereof is very plain, it must be a business of time to effect it. We have had it reported that the Queen would be at the charge of maintaining a Suf-

fragan Bishop in these parts. If that was granted, I question not but a great many who have had their education in Boston College would conform, and would be content with the benefices as settled by Assembly, without being very burthensome to the Society.

I have been so long wandering from one subject to another, that I had almost forgot to give you my thoughts of Mr. Muirson, whom my Lord of London has sent for this parish. He has been here about three months, in which time he hath by much outdone my expectation; having very fully retrieved all that unfortunate gentleman, Mr. Pritchard lost; and if he continues so faithful in the discharge of his trust, of which I have not the least doubt but he will, he'll be able to give as large account of his services as any that has been sent over to this Province; and I must do him the justice to own, that he is as deserving of the Society's favours. For as some of his parishioners told me, and which I know in a great measure to be true, that although they have had a great many ministers amongst them since the settlement of their town, yet Mr. Muirson did more good amongst them the first six weeks after his coming, than all they ever had before; and I question not, but when you have the particulars of his proceedings transmitted, you will find what I have said of him to be true. As for Mr. Brooks, whom the Society have sent to the Jerseys, he has an uncommon good character given him from those parts; and it is reported of him that he makes wonderful advances for the service of the Church, and I question not but Col. Morris will be very particular concerning him—that being properly his watch. For though that Province is not above 50 miles from my house, and Staten Island about forty, yet by reason of the difficulty of water passages, I have never been at either of them above twice since my coming to America; and I am now more tied at home with a family and my private affairs than formerly, for which I humbly crave an allowance. My principles and natural temper lead me to do the Church all the service I can everywhere, but I dare not promise for more than this county at present, and my best endeavours in the westernmost towns in Connecticut colony, when the Church is well rooted here; and it has always been my opinion, and

is so still, that there is no part of this Province, or even America, that would be of greater use or service to have the Church thoroughly settled in ; for it is not only large in extent, and the land very good, and near the city ; so, consequently, will in time be a great settlement. But bordering on Connecticut there is no part of the continent from whence the Church can have so fair an opportunity to make impressions upon the dissenters in that government, who are settled by their laws from Rye parish to Boston colony, which is about 35 leagues, in which there are abundance of people and places. As for Boston colony, I never was in it, so can say little to it. But for Connecticut, I am, and have been pretiy conversant ; and always was as much in all their good graces as any man ; and now I am upon that subject, I will give you the best account I can of that colony. It contains, in length, about 140 miles, and has in it about 40 towns, in each of which there is a Presbyterian or Independent minister settled by their law ; to whom the people are all obliged to pay, notwithstanding many times they are not ordained ; of which I have known several examples. The number of people there, are I believe, about 2,400 souls. They have abundance of odd kind of laws to prevent any dissenting from their church ; and endeavour to keep the people in as much blindness and unacquaintedness with any other religion as possible ; but in a more particular manner the Church, looking upon her as the most dangerous enemy they have to grapple withal ; and abundance of pains is taken to make the ignorant think as bad as possible of her ; and I really believe that more than half the people in that government, think our Church to be little better than the Papist ; and they fail not to improve every little thing against us ; but I bless God for it, the Society have robbed them of their best argument, which was the ill lives of our clergy that came into these parts ; and the truth is, I have not seen many good men but of the Society's sending ; and no sooner was that honourable body settled, and those prudent measures taken for carrying on of that great work, but the people of Connecticut, doubting of maintaining their ground without some further support, [they with great industry went through

their colony for subscriptions to build a college at a place called Seabrook; and the ministers who are as absolute in their respective parishes, as the Pope of Rome, argued, prayed, and preached up the necessity of it; and the passive obedience, people who dare not do otherwise than obey, gave even beyond their ability. A thing which they call a college was prepared accordingly, wherein, as I am informed, a commencement was made about three or four months ago. But notwithstanding their new college here, and an old one in Boston, and that every town in that colony has one, and some two ministers, and have not only heard them say, but seen it in their prints, that there was no place in the world where the gospel shone so brightly, nor that the people lived so religiously and well as they; yet I dare aver, that there is not a much greater necessity of having the christian religion in its true light preached anywhere than amongst them. Many, if not the greatest number of them, being little better than in a state of heathenism; having never been baptized nor admitted to the communion. And that you may be satisfied what I tell you herein is not spoken at random, nor grounded on careless observation, Mr. Muirson's parish is more than three fourths of it composed of two towns, viz: Rye and Bedford, which were first settled under the colony of Connecticut, and of the people bred and born under that government; and some time before my coming, had a minister, one Mr. Denham, and had afterwards two more, Woodbridge and Bowers, at Rye, and one Mr. Jones, at Bedford; and the people of Rye only had of this county the care to provide a parsonage house; and notwithstanding all those great shows of religion, and that at such times as they were destitute of a minister.

Greenwich and Stamford, the bounds of the former of which places join upon theirs, and the other is not above ten miles distant, where they were always supplied. But they could not be said to want the opportunity of having the sacraments administered to them, yet I believe 20 of them had never received the communion, nor half of them been baptized, as Mr. Muirson will more fully inform you. And now I have given you an account of the state of that colony, what will in the next place be natur-

ally expected from me ; is to know my opinion of the best and most probable way of doing good amongst them.

There is nothing more certain, than that it is the most difficult task the Society have to wade through. For the people are not only not of the church, but have been and are trained up with all the care imaginable to be its enemies. That to make an impression under all those disadvantages is very difficult, though I hope not impossible ; and though, at first view, the prospect of doing any good upon them is very little, yet no doubt but the most proper measures ought to be taken, leaving the event to Almighty God.

Now, to give you my thoughts in what way this great work may best be endeavoured at, so as it may be done with little expense. I believe, for the first step, the most proper way would be, that one of the ministers in this country were directed by my Lord of London to inform himself where there are any in that government that profess themselves to be of the church, and to know if they or any of their neighbours have any children to baptize, or desire to partake of the sacrament ; and that he will come to the towns where they live, and after having given them a sermon, will perform those holy rites. There need, I think, no more be done in this matter for the present. But the Society may, if they please, leave the rest to me, and I won't only give him the best advice and directions I can therein, but will, God willing, wait upon him in his progress, and persuade some useful friends along with me. And when this essay has been made, I shall be much better able to guess at the state of that government, and what is fitting to be done next. Now the person that I would advise them to pitch upon by all means for this expedition, is Mr. Muirson, he being not only posted next those parts, and so will look less like design, but he has a very happy way of delivery, and makes little use of his notes in preaching, which is extremely taking amongst those people ; and for argument, few of his years exceed him.

The chief end I have in this projection, is to have the people of that government undeceived in their notions concerning our church ; there being, I believe, fifteen thousand in that colony

who have never heard, nor scarce seen a church of England minister; and I have the charity to believe, that after having heard one of our ministers preach, they will not look upon our church to be such a monster as she is represented; and being convinced of some of the cheats, many of them may duly consider of the sin of schism. However, let the success be what it will, to me the duty seems plain. I have not only mentioned this to you, but in my letter to my Lord of London, and shall patiently wait for his and the Society's commands therein.

I will now proceed in giving direct answers to the several queries mentioned in yours. Having as yet, only spoke to the first, so shall now take the rest in course; and as for Mr. Moor's mission, you will undoubtedly have the account thereof very fully by Mr. Talbot, whose place he supplies, having not thought it worth the while to stay at Albany. As for my opinion in that matter, I think it is too heavy for the Society to meddle with at present, and would properly lie as a burthen upon the crown, to be defrayed out of the revenue here. For their being brought over to our holy faith, will at the same time, secure them in their fidelity to the government; and not only that, but the Society will, I believe, find employment enough for their money in sending of missionaries amongst those who call themselves christians, on the coast of America; which I find to be their resolution.— And it is certainly the greatest charity in the world, to have the best religion planted in these parts, which with time will, in all probability, be so vast a country and people. But whether the charge of missionaries for converting the Indians fall to the share of the Crown or the Society, to effect that matter well and thoroughly, those sent over on that errand, must be such as can endure hardships, and are able and willing to live with the Indians in their own country, and according to their way and manner, which are the methods the French take; and I believe some of those gentlemen who have had their education in the colleges of the north part of Scotland, being in orders from my Lord of London, may be the likeliest to undergo it. As for Mr. Dellius, I don't think it worth the while in being at any extraordinary charge in sending of him; because I believe no consideration would make him live in the Indian country; and if he did, he

has not the language; and one that goes on that mission must be a young man, who is able to grapple with fatigues, and will not only take pains, but is capable of learning the language; and it is a general observation, that none are so apt to gain foreign tongues as the Scotch.

As for my thoughts of the Society's having appointed that good man, Mr. Neau, as catechist to the Negroes and Indians, it is undoubtedly a very good work; and he is wonderfully industrious in the discharge of his duty, and the truth is, takes more pains than he needs, by going from house to house to perform that office; and I believe he would find it as effectual to gain the end, and not the fourth part of the trouble to himself, to appoint set times in having them together at the English church, or at least so many at once as may be proper, and catechise and instruct them. And Mr. Vesey assures me that he shall be very free and willing to let him have the use of the church for that purpose. And now I am on this subject, it will be very proper that the society direct Mr. Cleator, if he comes over, or any schoolmaster whom they appoint in their respective places, to catechise and instruct the Negroes and Indians; and that the ministers in their several parishes were desired to send a list of all the slaves or free negroes and Indians, the society would then see how that matter was further worth their consideration.

I did, in my former letters, make mention of one Mr. Bondet, a French Protestant minister, who is in orders from the Bishop of London. He is a good man, and preaches very intelligibly in English, which he does every third Sunday, in his French congregation, when he uses the liturgy of the church. He has done a great deal of service since his first coming into this country, and is well worth the thoughts of the society. The town he lives in is called New Rochelle, a place settled by French Protestants; it is comprehended in Mr. Bartow's parish, and contributes towards his maintenance, which disables them, in a great measure, to pay towards Mr. Bondet's, who is in very great want. It is true, besides twenty pounds a year, which the people of New Rochelle promise him, and is very ill paid, he has

thirty pounds a year settled on him out of the public revenue here, as the French minister in York hath ; but that is paid with so much uncertainty, that he starves under the prospect of it.

Now for a remedy for this poor gentleman, and that he may be made as useful to the church as possible ; if the society would use their interest that he might have an order from the court that he may not only forthwith be paid his arrears, but that he should afterwards have his money by quarterly payments ; and that at the same time, he be directed by the Bishop of London, to consult with and be helpful to Mr. Bartow and Mr. Muirson, in taking care of the scattering towns of their parishes ; especially Mr. Bartow's, where it is impossible for any one to manage it. And whereas, he has been obliged for his bread, to use the French prayers in his French congregation, according to the order of the Protestant churches of France, and he had that liberty granted him (as he tells me) upon his receiving of orders, it is his earnest request, that he might have directions relating thereunto, wherein he might be required not to use otherwise than the liturgy of our church in any congregations where he preacheth, whether English or French ; and it would be well that some French common prayer books and catechisms were sent over for that purpose. The reason of desiring an order of that nature is, that it would put the matter out of dispute. Mr. Bondet and I have gone as far as we can in that affair, and it would spend too much time to tell you what tempests we waded through in attempting it, but if directions came from England about it, none, I believe, would be found to oppose it. The chief cause of its being hindered with so much heat was, that the French congregation in York were apprehensive that it might be a precedent for them ; and for that reason fired the most ignorant of Mr. Bondet's people, and persuaded them to recant from what they had agreed to. But I must do the most sensible of them the justice, that they hold fast their integrity, and are willing to receive the church.

If this matter goes forward, I expect that the greatest part of the people of New Rochelle will cease their contributions to Mr. Bondet ; so I must desire the society to consider him with some

allowance in England. And if effectual care could be taken that 30*l.* is paid him, 15*l.* sterling more, with the small helps he will have from those who will continue steady to the church, will enable him to maintain himself and family.

If care is not already taken therein, in the instructions which are preparing, it will be of absolute necessity, that the clergy of this county be directed to meet twice at least, annually, and taking to their assistance the best and most sensible of their parishes, to consult of the most effectual ways for settling the church; and to give you an impartial account how the parishes are settled in point of conveniency, and which way it may be better done, not only to make it easy for themselves, but so as the bread of life may be fairly and equally divided amongst their people, that proper measures might be taken, in having it regulated by an act of Assembly; for if something of this nature is not done, one half the people of the county won't have much benefit by all the cost that is laid out upon them. In the conclusion of your last letter, you tell me that you had sent some common prayers and catechisms, by Mr. Mackenzy, but do not understand he has brought any; so beg of you to inquire into that mistake; and in case you send any other books to be disposed, pray let them only be Dr. Beveridge's (now Bishop of St. Asaph,) Sermon concerning the common prayers, a little book entitled: "A Christian's Way to Heaven," and one of the Lawfulness of the common prayer. No books can be more serviceable than they; and I would take care to have them scattered through Connecticut colony to both ministers and people, and am apt to believe they would do service. As for the deputation the society are now pleased to send me, I am exceeding sorry I can do them no service therein; for the people of this county, having generally land of their own, although they don't want, few or none of them very much abound; there being besides, a settlement belonging to Col. Morris, and another to Mr. Philips, and mine, not any that belong to particular men of any great value in the county; nor are there ten in the whole county but what have been brought over to the church since I came into the province, that truly sir, if we can persuade them to build and finish their churches and schools,

help to maintain their ministers and schoolmasters, and fit conveniences for them, it is the most that can be expected till things are better settled, and the church a more firm footing among them. I have not had the happiness to be in company with Col. Morris since I received the deputation ; bnt shall discourse with him concerning that matter when I see him next. I could offer some few things more to the consideration of the society, but time won't permit me to enlarge, so I shall reserve it to the next opportunity. So with my humble duty to the society, begging their pardon for the trouble I have given them therewith, I desire to remain, sir, &c., &c.

CALEB HEATHCOTE." <sup>a</sup>

We have seen that the first services in Rye, according to the rites of the Church of England, were held by the Rev. Thomas Pritchard, in the town house. This practice appears to have been continued until the completion of the stone church, referred to by Mr. Muirson, in his first report to the Secretary. The license to erect an English Church in the town of Rye, bears date 22nd of January, 1706.

LICENSE FROM GOVERNOUR CORNBURY TO BUILD A  
CHURCH IN RYE.

"By His Ex'cy, Edward Viscount Cornbury, Capt. Gen. & Gov. in Chief of ye Province of New-York, New Jersey, and of all the Territories, and Tracts of Land Depending thereon, in America, and Vice Admiral of the same, &c.

It being the incumbent duty of all good Christians to serve Almighty God in a decent manner, I have by virtue of the power and authority to me given, by her Majesties Letters Pattents and the Broad Seale of England, hereby Licensed and Impowered the Rector and inhabitants of the Town of Rye, in the County of Westchester, in the said Province of New-York, to erect and build a Church in the said Town, for the publick worship of God, and the encouragement and increase of the Christian Religion, according to the rites and Ceremonies of the Church of England, as by law Established, and likewise to procure, obtain and receive the gifts and Contributions of all such as shall be Piously inclined to the Promoting and Carrying on the work aforesaid. Given under my hand and Seal at Fort Anne, in New-York, this 22d day of January, in ye fourth year of the

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<sup>a</sup> Church Rec. Francis L. Hawks', D. D., vol. i. 29.

Reigne of our Sovereign Lady Anne, by the grace of God of England, Scotland France, and Ireland, Queen, Defender of the faith, &c., Anno Dom. 1705-6.

CORNBURY.

By his Excellency's Command,

GEORGE CLARKE."<sup>a</sup>

Mr. Wetmore, writing to the Secretary in 1728, says:—"That the chief promoter of the Church and its greatest benefactor was Col. Caleb Heathcote, who gave the nails and all the iron work. Mr. Muirson paid the masons, whose work amounted to about £40." (He probably procured the money by donations in New-York.) "The remainder was paid by tax upon the Town. Nothing more of the inside was done in Mr. Muirson's time but the ceiling."

This church stood exactly upon the same ground as the present edifice, where God has been worshipped for nearly one hundred and fifty years. Mr. Muirson having been requested to baptize several families in Connecticut, obtained the following license from the Governour for that purpose:—

A LICENSE TO REV. GEORGE MUIRSON TO BAPTIZE IN CONNECTICUT.

"By his Excellency Edw., Viscount Cornbury, &c. Whereas, I am informed that severall persons in the Towns of Stamford, Hertford, and severall other places in the Colony of Connecticutt, have not been baptized by reason they have had no Church of England Minister among them; and being now desierous to be baptized by such a Minister, I have therefore thought fitt, and do hereby give and grant unto the said Geo. Muirson, full and free liberty, leave and lycense to visit those places and persons for the service aforesaid, from time to time, as often as you shall be thereunto requested by them.

Given under my hand at Fort Anne, in New-York, this 4th day of Aprill, (1706.)" <sup>b</sup>

Of his own parish Mr. Muirson again reports:—

<sup>a</sup> Albany deed book, x. 101. Sec. office.

<sup>b</sup> Doc. Hist. New-York, vol. iii, 936.

## MR. MUIRSON TO THE SECRETARY.

*Rye, May 22d, 1706.*

HON'D SIR,

“ I think myself obliged to embrace every opportunity to give the Honourable Society an account of the state of the Church in my Parish.

I have baptized about two hundred, young and old, but most adult persons, and am in hopes of initiating many more into the church of Christ, after I have examined, taught, and find them qualified. This is a large parish; the towns are far distant; the people were some Quakers, some Anabaptists, but chiefly Presbyterians and Independents; they were violently set against our church, but now (blessed be God,) they comply heartily, for I have now above forty communicants, and only six when I first administered that holy sacrament, two of which never received before, several others will gladly joyne quickly, whom I intend to admit when I shall think them worthy. I find that catechising on the week days in the remote towns, and frequent visiting is of great service, and I am sure I have made twice more proselytes by proceeding after that method, than by public preaching.

Every fourth Sunday I preach at Bedford, and I am afraid, without success, for they are a very willful, stubborn people in that town, there are about 120 unbaptized, and notwithstanding all the means I have used, I could not persuade them of the necessity of that holy ordinance till of late, (thanks be to Almighty God for it,) some of them begin to conform. I intend to stay a month at once with them, which I hope by God's help, will produce good effect. The town of Rye are very diligent in building our Church, which will be finished this summer; it is of stone 50 foot long, and 36 foot wide, and 20 foot high, besides a steeple, which is to be finished next summer. This town is very willing to do what they can, but extremely poor, therefore we humbly address our superiors at home to assist us with some neccessaries which cannot be procured here, *i. e.* furniture for the communion table, the pulpit and a bell. I in-

treat you to remind the Society to send me the books, for I stand in great need of them. I have drawn two bills upon the Treasurer which I hope he has paid, according to the Society's promise that if I went to Rye, or elsewhere but York City, they would allow me £50 per annum, with other missionaries:—I am invited by some persons in Connecticut Colony, to baptize their children; the town is called Stratford, about 60 miles distant, whither I intend to go in a few days. By the next I shall give you an account of what progress I made. Several representations have been made of my neighbour, Mr. Bondet, French Minister at New Rochelle, I know him to be a very good, pious person, very diligent in the service of the church, he truly deserves some consideration. Col. Heathcote is highly instrumental in promoting the interest of our holy church, both by his example and persuasions; he has given all the iron work to our church at Rye. I shall not offer you any further trouble at present, seeing the worthy Mr. Evans, (who is bearer) is well acquainted with our circumstances, and has promised to give you an account. I beg your prayers for my further success in my ministry. I ever shall remain beseeching God to keep up your glorious work in hand, for his glory and men's good.

Sir,

Your most faithful

and obedient Servant,

GEORGE MUIRSON.<sup>a</sup>

COL. HEATHCOTE TO THE SECRETARY.

*New-York, April 16th, 1706.*

SIR :

“I wrote you a very long letter by the Jamaica Fleet, and being informed that those convoys are arrived, it will be needless to trouble you with any duplicate thereof. As for the affairs relating to the Church, they continue to go on exceeding well in this

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<sup>a</sup> New-York, MSS. from Archives at Fulham. vol. i, 130. (Hawks'.)

Parish, where there hath been about 200 baptized, and most grown persons, since Mr. Muirson's coming; and about 20 or 25 added to the communion, and if it please God to preserve him amongst us a year longer, I believe this Parish will as generally conform to the Church as most Parishes in the Queens dominions; which I must confess is very wonderful, and I wish with all my heart I could say so much of Westchester. But I hope after the ministers of this county have settl'd their monthly lectures, which they are about to do, we shall in a little time find an alteration in things much for the better. I have since my last been taking some pains to find out the best ways for introducing the Church into the neighbouring colony of Connecticut, and am informed that there are a considerable number at a place called Stratford, about 6 miles from this parish, who are willing to conform, and some families who refuse baptism from any other than a church of England minister; that Mr. Muirson intends, God willing, about a month hence, to take a journey amongst them where I design, God willing, to accompany him, and after that progress, we shall be able to give a better account of ye state of that Colony relating to the Church. In my last I made bold to recommend Mr. Bondet to the Society as a worthy object to their favour, he having always been very firm and zealous for the Church, and if he has been otherwise represented to the Society, they have not done him justice. What I have to request in his behalf is, that the society would be pleased to use their interest, that he might have an order from home, that the £30 a year which is settled upon him by the Government, may be punctually paid him in quarterly payments, and that the Society would add £15 sterling more to it, which would enable that poor gentleman to live, directing him at the same time not only to advise and consult with Mr. Bartow and Mr. Muirson, of the best methods for propagating the Church in this county, but likewise to assist Mr. Bartow by preaching in his parish, it being not possible that any one man can take care of more than half of it.— I wrote you by Mr. Talbot, that the people of this Parish had resolved to build them a stone church, and had made some preparations by carting stone in order to it. They have since got

most of their timber upon the place and about 14 days hence the masons will begin to work ; that I hope with God's assistance we shall against Winter have it so forward as to preach in. I hope it won't be long ere we shall see Mr. Cleator, whom we want very much, and would be of infinite use in the thorough settlement of the Church in this Parish. We are in dayly expectation of the mast fleet, by whose return you shall, God willing, have a very long letter from me. So with my most humble duty to the Society, begging their pardon for my brevity at this time, I remain,

Sir,

Your affectionate, humble Servant,  
CALEB HEATHCOTE." <sup>a</sup>

#### MR. MUIRSON TO THE SECRETARY.

HONOR'D SIR,

"Please to give me leave to present by you, my most humble duty and respect to the Honourable Society, with an assurance that I always shall from time to time give 'em an account (according to their desire) of the condition of the church, where I am concerned ; and that having written so lately, I have nothing new at present to offer, only, that since that time I have baptized several, both old and young, that the number of communicants increases daily, and the people frequent the Church duly on Sundays. They seem to like the ways of the Church very well, but, (as in all other places,) there are some stubborn, ill natured persons among 'em, yet I'm encouraged to hope that in time, (by God's blessing upon my endeavours) I shall bring over even those to have a good opinion of our Constitutions. The stone-work of our Church is finished and covered, but the winter approaching and the people being extremely poor and having exhausted what little money they had, on what is done already, we cannot proceed any further this fall, but hope next year to finish all, with a steeple,

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. p. 89-91. (Hawks'.)

which when completed will make a large and beautiful Building. Expositions on the Church Catechisms and Common Prayer Book's are much wanted—Please to communicate to your Society that I have lately been in Connecticut Colony, and found some persons well disposed towards the Church. I preached in Stratford to a very numerous congregation both forenoon and afternoon. I baptized about twenty four persons ye same day—I intend another journey thither again quickly, being invited to baptize their children, and hope (by the Divine aid) to make a fair beginning for the Establishment of the Church in a considerable part of that Government.—There are I'm informed, some thousands of persons in that Colony unbaptized, and the reason is this, most of their ministers refuse to admit any children into Christ's Church by Baptism, but those whose Parents are in full communion with them—The Independents threaten me and all those that are Instrumental in bringing me thither, with Prison and hard usage.—They are very much incensed to see that the Church (Rome's Sister as they ignorantly call her) is like to gain ground among 'em, and use all the stratagems they can invent to defeat my enterprises.<sup>a</sup> But however, since I hope my superiors approve of my undertaking, I shall not fail to visit, as often as the affairs of my Parish will permit; neither shall all they can do or say discourage from prosecuting (to the utmost of my ability) so good a design. I shall be glad to receive the instructions of your Honourable Corporation by the next opportunity, which I shall always think myself happy in obeying. In the meantime shall continue to proceed in this method till I receive further orders. The Hon. Col. Heathcote (who always studies and endeavours the good of the Church) has been very diligent and industrious in carrying on this great work; the eminency of his

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<sup>a</sup> The spirit of the Puritans at Stratford, (says Dr. Chapin,) may be inferred from a single fact. Not long after the death of the Rev. Mr. Muirson, Isaac Nell, one of the Churchwardens there—a man of unblameable conversation—also died, whereupon some doggrel verses were written and circulated there, having these lines, :

“Isaac Nell is gone to hell  
To tell Mr Muirson that his Church is well.”

station, and with all his favouring and countenancing my attempts of this nature, is of so great consequence among the people, that truly what success I have hitherto had, either at home or abroad, is more owing to his prudent conduct, than the best of my weak labours. He honours me with his good company in all such progresses, and exerts his utmost endeavours to settle the Church wherever he goes, which will recommend him the esteem and regard of all good men, but especially (I'me persuaded) of your worthy members. Let me entreat you to send the books the Society promised me. Shall rejoice often to receive your commands. I earnestly beg your Prayers that my labours may be blessed with that happy success that God's glory may be advanced, and his people's good, farthered ; and that God, of his infinite goodness, may bless and direct your Honourable body in so glorious and laudable design, and at last reward you all with eternal bliss, is the frequent Prayer of

• Honor'd Sir,

Your most faithful,

humble Servant,

GEORGE MUIRSON.

*Rye, October 2d, 1706.*

*Directions are*

TO JNO. CHAMBERLAYNE, Esq." <sup>a</sup>

The following extract is taken from the MSS. of the Venerable Society, for Propagating the Gospel in Foreign Parts :—

COL. HEATHCOTE TO THE SECRETARY. .

SIR,

“ After I had finished my other letter by the bearer, Mr. Evans, he resolving to tarry a month or six weeks longer than he first proposed, gives me the opportunity to send you what new mat-

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<sup>a</sup> Conn. MSS. from Archives at Fulham, p. 5. (Hawks’.)

ter hath since occurred. And to begin with Connecticut: about fourteen days ago, Mr. Muirson paid his congregation in those parts a visit, and had the happiness to be accompanied with Mr. Evans, who out of his zeal to serve the Church, though of a weakly constitution, undertook that troublesome journey; that being an eye witness to those affairs, he might be the more able to give a satisfactory account concerning the state of the Church there, to whom I shall make bold, in a great measure, to refer you. I bless God for it, every thing has almost outgone my first hopes, and I am very much of opinion, that if that matter is pushed on with care, a wonderful deal of service may be done the Church in that government. The people having been kept in perfect blindness, as many of them now declare, and as I told you in mine by the Jamaica Fleet, it cannot be a greater act of charity to undeceive the Indians, than those blinded people, and where there are such vast numbers debarred from the benefit of God's holy ordinance, concerning which I was so full in the letter before mentioned, that it will be needless to enlarge on that head.

I did, in my two last letters, acquaint you that there was a very ingenious minister in that colony who showed great inclinations to come over to the Church, and that I was of opinion he would be well worthy the recovery; I also told you that his affections for the Church had created him so many enemies; that he had undergone a sort of persecution on that account; but now his enemies have done their worst to him, having turned him out of his living, as Mr. Evans can more fully inform you—he having seen and discoursed with him—that as I really believe it will conduce very much to the service of the Church—and also in justice to the poor gentleman, who has a large family of small children, who must come to ruin and misery, and become a sacrifice in the cause of the Church, which would be a great dishonour not to be relieved by us. I did, therefore, make bold to assure him of the Society's favors; and that upon his going to England, and making a solemn declaration that he will receive orders from the Bishop of London, so soon as he can with

conveniency do it ; that to enable him to maintain his family during his absence, I would pass my word that he should be entitled to the usual missionary's allowance of 50*l.* a year from the time of his going off ; and that in order thereunto, I would give him my best recommendations to the Society. So it is my humble request they would be pleased to allow it if he comes ; or in case they do not think proper to settle a salary upon him before such time as he is actually in orders, that it may be considered him under some other name ; because my promise to him is such ; and I am not under the least doubt but he will merit it by his services to the Church.

This sudden turn concerning Mr. Reed, has put upon me new thoughts, which are to have Mr. Muirson removed from this parish, and that his mission be for Connecticut colony in general, the place of his residence being at Stratford, or at such town as he shall judge to be most for the service of the Church. This will, in my opinion, not only be the most effectual way for carrying on that great work, but the Society will be put to no difficulty in getting a proper person ; in which, if the least mistake should happen as to the qualification of a minister, the whole mission would be endangered by it ; and as experience hath fully satisfied us how fitting Mr. Muirson is for that undertaking, by what he hath already done, I am humbly of opinion, for that reason, it would not be prudent to put that matter to a new risk ; and, in the next place, it will be of absolute necessity not only to have a very good man in this place, being on the frontiers of that government, but also one who will be zealously assisting to Mr. Muirson, in which none will be more proper than Mr. Reed. And in case there is a removal according to the advice given herewith, it is my desire it may be so ; and then as to Mr. Muirson, if he goes on that mission, he cannot have less allowed him than 100 pounds sterling a year, because, at the first setting out, nothing must be expected from them, nor indeed any offers made toward it, and as his mission will be four times as large as any other, so he must consequently be in a perpetual motion, which will be chargeable and troublesome. I have not

had much talk with him about it ; but I doubt not in the least, if my Lord of London, and the Society direct his removal, I can persuade him to be easy under it.

I have, since writing my other letters, taken some pains to inquire concerning the character and behaviour of the bearer, Mr. Evans, and upon the whole, find him to be an extraordinary good man, and one that hath done very great service to the Church, not only in Philadelphia, but in other neighbouring towns ; that I am very much concerned that there should be any misunderstanding betwixt him and any of his parish ; as he represents things, and being a very honest, good man, I can't help giving credit to it. The Church and he have had hard usage offered them ; though I am past a doubt upon making out those things to my Lord of London, he will find means to settle and complete their differences, and return him to his Parish ; and so far as it may be proper for the Society to concern themselves in that matter, I could wish they would give their assistance therein ; because, whilst they are in that broken condition, the Church can't but receive many wounds by it. I can't think of anything further of moment at this time ; so remain, sir, your obedient servant.

CALEB HEATHCOTE.

New-York, April 14th, 1707.

To JNO. CHAMBERLAYNE, Esq., etc."<sup>a</sup>

The following letter shews, that : "Mr. Muirson, besides his salary of £50 from the Society, was entitled to £50 currency, as settled by Act of Assembly on Rye parish ; but as his people were poor, and for the most part recent converts, he considerably forbore to press his legal claim, and during the first two years of his ministry, had only received about ten or twenty pounds currency ; thus plainly showing that he sought not theirs, but them."<sup>b</sup>

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<sup>a</sup> Church Record, Vol. I. 317-18. (Hawks'.)

<sup>b</sup> Hawkins Hist. Notices, 279.

## MR. MUIRSON TO THE SECRETARY.

[EXTRACT.]

MUCH HONOR'D SIR,

“I received your's dated May 2d, 1706. The Instructions you sent along with it I'm informed, are 'at York, which will come to my hands quickly. I understand by yours, that the Society expects an account of all the subscriptions and contributions, I receive from the Government or Inhabitants, of which this is an exact; that there is £50 New-York money settled by act of Assembly upon Rye parish, but the people being very poor, I've received only about 10 or £12 since I've been their minister. Its true I could compell 'em by Law to pay the whole, but such proceedings I'm well assured would have been very hurtful to the Interest of the Church, in a place especially surrounded with Dissenters from all sorts; and therefore I thought it better to have patience with 'em till they are more able, than that our Glorious work should anyways suffer. They are all new Converts, and so I must be with 'em in many things, tho' to my present disadvantage, but I hope when our Church is finished, they will consider my circumstances and make my life more comfortable, than hitherto it has been.

As to the present circumstance of my Parish, I've nothing new to offer, only since my last, I've Baptized several Persons; that the number of Communicants increases, that the people duly frequent the Church, excepting a few Quaker and Anabaptist Families. There is a considerable number of growing Persons not yet Baptized, but I intend to admit 'em after they are instructed into the principles of that Religion, of which their Baptism makes them members, for I think it necessary that the adult be first taught what they are to promise and perform in that covenant.

It would be of great service if the Society wou'd be pleased to send over Common Prayer Books, and some small treatises in defence of the Church, for our adversaries have mustered up all the scandalous and reviling pamphlets they can get, and have dispersed them among the people in order to prejudice 'em against us. I want Books very much for my own use, having only a few I bought before I came from London, but I hope the

Society have been pleased to consider my request before this time.

I humbly beg your Prayers, that all my endeavours may answer the glorious end of my mission, and the advancement of God's Glory in the due edyfying of his people.

That Almighty God may be pleased (out of the immense treasury of his riches) so to increase your stock, and bless all your laudable designs, that you may, for the further good of his Church and people, send forth more labourers into his harvest shall ever be ye fervent prayer of

Honored Sir,

Your most faithful friend,

And very humble servant,

GEORGE MUIRSON." a

*Rye, 4th April, 1707.*

COL. HEATHCOTE TO THE SECRETARY.

*Manor of Scarsdale, June 18, 1707.*

WORTHY SIR,

"I received yours of the 5th June last, by Mr. Cleator. I am very thankful to the Society for the books sent by him which shall, with a more than common care, be disposed of for the service of the Church. As for the Common Prayer Books, I shall not give or send 'em to any but such as give me an assurance of their making a right use of them, and I question not, by the blessing of God, with the help of these Prayer Books that we shall be the most regular parish in the Province, except New-York, as to the people making responses; as to which in most other places, they are generally too defective. I was truly very much surpris'd at Mr. Cleator's arrival, for not having had a line from him for two years past, could not believe he was alive, though he hath since satisfyed me that it was not his fault, but the miscarriage of his letters. He has entered upon his school teaching and with all the success which can be de-

sired, for the people, being exceedingly fond of him, most willingly commit their children to his care to be trained up by him according to the discipline of our church, which, with the assistance of Almighty God, will be established on a lasting foundation in this parish ; and besides the care of his school, which trust he discharges with the utmost faithfulness when Mr. Muirson is absent from the town of Rye, either to the extreme parts of his parish, or otherwise for the service of the church ; the people being called together after the usual manner, he reads the prayers of the church to them, and a lecture morning and evening, and the people come very readily to hear him. I take notice that the Society are not willing to send any minister nor ministers into Connecticut, unless they have a formal application ; which having been done to my Lord of London, and sent by Mr. Evance, shall wait till I know their result therein. I did, in my former letters, very earnestly move the Society that directions might be given to the missionaries of this county and Queens county, which are contiguous, to appoint Quarterly Assemblies amongst them, and gave them my reasons of how great use that would be for the service of the church, and should be glad they had taken that matter into consideration, and to know their result therein. I am the more earnest on this head, because I am of opinion it will be of greater service to the church than can at first sight be imagined. I desire my most hearty thanks may be presented to the Society for their favours to Mr. Cleator, and will be very careful that the charge they are at concerning him shall be faithfully applied for the service of the church. I have wrote unto you so lately and fully by Mr. Evance, who I hope is ere this arrived, that I shall not now enlarge, but remain,

Worthy Sir,

Your most obed't serv't,

CALEB HEATHCOTE."a

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\* New-York MSS. from Archives at Fulham, vol. i. p. 165, 166. (Hawks'.)

Col. Lewis Morris, in a letter to the Secretary of the Ven. Society, "concerning the state of the Church in New-York and the Jersey's, supposed to be writ about the end of the year 1707, or beginning of 1708," speaks in the following flattering terms of Mr. Muirson :—

COL. MORRIS TO THE SECRETARY.

SIR,

"The ministers they (the Society) have sent, have gained some ground, especially the Rev. Mr. Muirson ; he is placed on the borders of Connecticut, and among a people labouring under the greatest prejudices to our Holy Church. He has among these made many converts, and persuaded the building of a very fine church of stone in the town of Rye. His cure is not confined to his parish, but he sometimes sallys into Connecticut, and has made a very great harvest there ; and in my humble opinion, deserves the thanks of the Society and what encouragement they can give him."<sup>a</sup>

The following extract is taken from Col. Heathcote's letter to the Secretary, dated :

*Manor of Scarsdale, 18th Dec., 1707.*

WORTHY SIR,

"As to what you mention of the people of our parish, I hope we shall, besides their zeal in building the church, with time, prevail with them to do every thing that is proper towards the endowing of it ; though I must acquaint you that 'tis only the town of Rye, and not the parish which hath built it ; and I hope in some years (if I live) to have another church, if not more, in the bounds of this parish."<sup>b</sup>

Besides the above, Col. Heathcote addressed the following letter to the same :—

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. p. 93-94. (Hawks'.)  
<sup>b</sup> New-York MSS. from Archives at Fulham, vol. i. 168, 169. (Hawks'.)

## COL. HEATHCOTE TO THE SECRETARY.

*Manor of Scarsdale, 24th Dec., 1707.*

WORTHY SIR,

“I do herewith make bold to beg your care in delivering of the inclosed to his Grace, the Archbishop of Canterbury, and to make my apology for taking that freedom. The contents whereof are in the first place, to prevail with his Grace to use his utmost endeavours and interest, that my Lord Cornbury may be succeeded in this Government by one of whom there is all the moral assurance that can be had, that he will be a true promoter of religion and virtue, and will not be wanting in best endeavours to forward that glorious design the Society are labouring for. In the second place, that he would give us his best assistance in the speedy dispatch of a Bishop, the great need and want thereof appears more and more. The usage of the two Missionaries, Mr. Moore and Brooks, is an unanswerable argument on that account; and unless there is a speedy relief to our clergy, in having one to head and quiet them, we may expect more examples of that nature. I am so well assured of your temper and zeal for promoting that great and good work the Society are labouring for, that I need not multiply arguments. So begging pardon for this freedom, I beg leave to remain unalterably, &c., &c.,

CALEB HEATHCOTE.

P. S. I should be glad you would obtain his Grace's assistance in that affair I wrote to you about by Mr. Brooks, as either that he would be pleased to ask the Queen for it in his own name, the Society's, or both.”<sup>a</sup>

In his last communication to the secretary, Mr. Muirson mentions that they had completed the house of God at Rye, and gives some account of the Indians.

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 169. 170. (Hawks'.)

## MR. MUIRSON TO THE SECRETARY.

[EXTRACT.]

HONOR'D SIR,

“ You desire me to give an account of all those persons that contribute to my support in these parts. That I can easily do ; they are but few, for since I came into the country, I have not received in all above 18*l.*, tho' there is a salary of £50 per annum, New-York money, established by act of Assembly upon the minister of this parish : but the people being very poor, and the building of our church having cost a great deal, I thought it more proper to bear with them, than to exact by force what is due ; and so suffer rather in my own condition, than that the house of God should not be finished—which now, to my great comfort, is completed, and a stately fabric it is indeed. It was built by the inhabitants of the town of Rye, without the help of the rest of the parish. And as for subscriptions from other parts of the government, we have had none ; but I expect some at York, for making the pulpit, communion table, and finishing the seats.

You'direct me to bring to the church the negroes and Indians of this parish, and to consult with Mr. Neau about the most proper means for their instruction. Mr. Neau is a good, religious man ; his conversation is desirable and edifying. I always have, and ever shall esteem it my happiness to keep a settled correspondence with him : for I know he will joyfully do anything that may contribute to the conversion of infidels to Christianity. But there are only a few negroes in this parish, save what are in Colonel Heathcote's family, where I think there are more than in all the parish besides. However, so many as we have, I shall not be wanting to use my endeavours for their good.

As to the Indians, the natives of the country, they are a decaying people. We have not now in all this parish twenty families ; whereas, not many years ago, there were several hundreds. I have frequently conversed with some of them, and been at their great meetings, of *powowing*, as they call it. I have taken

some pains to teach some of them, but to no purpose ; for they seem regardless of instruction ; and when I have told them of the evil consequences of their hard drinking, etc., they replied that Englishmen do the same : and that it is not so great a sin in an Indian as in an Englishman ; because the Englishman's religion forbids it, but an Indian's does not. They further say they will not be Christians, nor do they see the necessity for so being, because we do not live according to the precepts of our religion. In such ways do most of the Indians that I have conversed with, either here or elsewhere, express themselves. I am heartily sorry that we should give them such a bad example, and fill their mouths with such objections against our blessed religion. But to prevent this, as likewise many disorders that there are amongst us, I know of no better way, than that the honorable Society would be pleased to recommend to our Governour, my Lord Cornbury, or if he is called home, to his successor, to make some acts of Assembly against the many vices and immoralities that are too common in most places of this government, or to take care that the wholesome laws of our realm be put in execution against the offenders. Swearing, and drinking, and Sabbath breaking, are chiefly predominant, which are all owing to the evil example and great neglect of our magistrates ; and that, again, is owing to the neglect and indifferency of our superior officers, who mind but little whether our justices discharge their duty in that affair or not.

These things put a great stop to the growth of piety and godliness among us, and it is an objection that I frequently met with from several dissenters, both in this and in the neighbouring colony, that many of the members of the Church of England are irregular in their lives, and therefore they ought not, and will not join. The consequence is unjust and groundless—being the unworthiness of one or more communicants, is not charged a sin upon him who receives it in a fit and becoming manner. Yet, however, among ignorant and unthinking people, and even sometimes among the more knowing too, it is a great hindrance and stumbling-block, and is partly the reason that some of your missionaries have so few communicants.

I thank God, I have no great reason to complain of my own people, nor do I mention these things for their sakes only, but for the good of the whole. And I heartily wish that the honourable Society would do their endeavour that a good governour may be sent ; one that will discharge his place faithfully, and take care that others under him would do the same. This will be a means of bringing about a happy reformation, and will wonderfully conduce to the interest of our Church in these parts.

Sir, I intreat your acceptance of my most humble and hearty thanks for the kind and Christian advice you were pleased to tender me in relation to Connecticut. Such measures as you proposed, I have all along observed ; and I am sure no man in that colony can justly accuse me of the contrary. I know that meekness and moderation is most agreeable to the mind of our blessed Saviour, Christ, who himself was meek and lowly, and would have all his followers to learn that lesson of him. It was a method by which Christianity was at first propagated, and it is still the best policy to persuade mankind to receive instructions. Gentleness and sweetness of temper is the readiest way to engage the affections of the people ; and charity to those who differ from us in opinion is the most likely to convince them that our labours are intended for the welfare of their souls ; whereas passionate and rash methods of proceeding will fill their minds with prejudices against both our persons and our principles, and utterly indispose them against all the means we can make use of to reclaim them from their errors. I have duly considered all these things, and have carried myself civilly and kindly to the Independent party, but they have ungratefully resented my love ; yet I will further consider the obligations that my holy religion lays upon me, to forgive injuries and wrongs, and to return good for their evil. Thus I hope, by God's assistance, I shall behave myself, and avoid the doing any thing that may bring blame upon that godly Society, whose missionary I am, or hinder the progress of that glorious work they have undertaken ; and ever since I have been invited into that colony, I have been so far from endeavoring to intrench upon the toleration which her Ma-

jesty has declared she will preserve, that, on the contrary, I desired only a liberty of conscience might be allowed to the members of the national Church of England ; which, notwithstanding they seemed unwilling to grant, and left no means untried, both foul and fair, to prevent the settling the Church among them ; for one of their justices came to my lodging, and forewarned me, at my peril, from preaching ; telling me that I did an illegal thing in bringing in new ways among them. The people were likewise threatened with prison and a forfeiture of 5*l.* for coming to hear me.

It will require more time than you will willingly bestow on these lines, to express how rigidly and severely they treat our people, by taking their estates by distress, when they do not willingly pay to support their ministers. And though every Churchman in that colony pays his rate for the building and repairing their meeting houses, yet they are so maliciously set against us, that they deny us the use of them, though on week days ; they tell our people that they will not suffer the house of God to be defiled with idolatrous worship and superstitious ceremonies. They are so bold that they spare not openly to speak reproachfully and with great contempt of our Church. They say the sign of the cross is the mark of the beast, and the sign of the devil ; and that those who receive it are given to the devil.— And when our people complain to their magistrates of the persons who thus speak, they will not so much as sign a warrant to apprehend them, nor reprove them for their offence. This is quite a different character to what, perhaps, you have heard of that people ; for I observe particularly, one expression of your letter, where you say they are an ignorant, hot-heady, but well meaning people. That they are ignorant I can easily grant ; for if they had either much knowledge or goodness, they would not act and say as they do ; but that they are hot heady, I have too just reason to believe ; and as to their meaning, I leave that to be interpreted by their unchristian proceedings with us. Whoever informed you so, I may freely say, that he was not so well acquainted with the constitution of that people, as I am, who give you the contrary information. I beg that you would be-



lieve that this account (though seemingly harsh and severe, yet no more than is true,) does not proceed from want of charity, either toward their souls or bodies, but purely for the good of both. And to give you better information concerning the state of that people, that proper remedies may be taken for curing the evils that are among them, and that our Churchmen in that Colony may not be oppressed and insulted over by them, but that they may obtain a liberty of conscience, and call a minister of their own communion, and that they may be freed from paying to their ministers, they may be enabled to maintain one of their own. This is all these good men desire.

I have lately preached to a Dutch congregation, about 18 miles from this town; they seem to be well disposed to the Church, and I intend to give them frequent visits on week days, but more of this hereafter.

Mr. Cleator is still with us; he continues faithful in the discharge of his duty, (he is, according to your instructions,) very useful and serviceable to me upon all occasions. He reads divine service and sermons to the people, when the affairs of the Church call me abroad. In short, I believe him to be a very good man, and that he justly deserves your bounty. I hope by this time Mr. Moore and Mr. Brooke are with you—two good men indeed, who suffered for discharging their office. I intended to have laid down some arguments to show the necessity we have of a bishop among us; but I think their treatment will be sufficient for all; and if some speedy methods be not taken, I cannot tell how soon their's may be our fate. There was a time when our Governour looked with a favorable countenance upon us; but *tempora mutantur*, I pray God to put it into the hearts of our superiors at home to send us a head to bless and protect the whole.

Honored sir, your most assured friend and very humble servant,

GEO. MUIRSON.<sup>a</sup>

*Rye, 9th January, 1707-8.*"

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<sup>a</sup> Connecticut MSS. from Archives at Fulham, p. 25. (Hawks'.)

The Rev. George Muirson, after a short, but a most useful service in the ministry of the Church, died on Tuesday, the 12th of October, 1703, much lamented by his friends, and missed by his parishioners. "He was a most zealous, devoted, and truly good man; a sound Churchman in his principles, and bold and fearless in advocating his views; cool in judgment, winning in manners, and possessed of great natural eloquence; he was well fitted for the position in which he was placed, and admirably calculated to introduce the church into the then benighted Government of Connecticut."

From the following entry in the records of the Honorable William Smith, of Long Island, it appears that Mr. Muirson was buried in the old stone Church, at Rye:—

*Manour of St. Georg's, June 20th, 1707.*

"Then sister Gloriana was mary'd to the Rev. Mr. George Muirson, who, the 12th of October, 1708, departed this life at Rye, and was intered in his Parish Church."

What more suitable mausoleum could have enshrined his bones, than the stately fabric his pious zeal had reared.

"What needs more words, the future world he sought  
And set the pomp and pride of this at nought,  
Heaven was his aim, let heaven be still his station  
That left such work for others' imitation."

By his wife Glorianna, youngest daughter of the Honorable William Smith, of St. George's Manor, L. I., Chief Justice and President of the Council of New-York, he had one son, George Muirson, M. D. of Setauket, L. I.,<sup>a</sup> who married his cousin, Anna Smith, and left one son, Heathcote Muirson. The latter was a graduate of Yale College in 1776, and died from wounds received in the attack upon Lloyd's Neck, L. I., July, 1781. Catherine,<sup>b</sup> the sister of Heathcote Muirson, married her fath-

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<sup>a</sup> "Dr. Muirson possessed a large property in Setauket, or more correctly, in Brookhaven; this however was confiscated after the war of the Revolution, and but little of it was recovered by his family. He died at New Haven, Conn., aged 79."—Communicated by the Rev. Frederick M. Noll, of Setauket.

<sup>b</sup> Catherine Muirson was born at Brookhaven, June 8th, 1742, died, April 15th, and was buired under Carolinae Church, in that place, A. D., 1785.

er's pupil, Cyrus Punderson, M. D. Their grandson, Henry Tyler Punderson, is still living at Setauket.

Mrs. Muirson was born at Brookhaven, L. I., June 21st, 1690, and survived her husband only two years, as appears by the following entry in the Smith MSS: "(Thursday)"—"Mannour of Scarsdale, October 7th, 1710"—"Then God Almighty, after ——— days sickness and bloody flux, was pleased to take to himself our Dear Sister, Glorianna Muirson, who the Saturday ensuing was intered in Brot. Colonel Heathcote's burying place."

#### THE WILL OF GEORGE MUIRSON, CLERK.

"IN THE NAME OF GOD, AMEN. The thirteenth day of September, in the year of our Lord God, one thousand seven hundred and eight, I, George Muirson, of Rye, in the county of Westchester, and province of New-York, clerk, being weake in body, but of perfect mind and memory, thanks be given unto God therefor, calling unto mind the mortality of my body, and knowing that it is appointed for all men once to dye; do make and ordaine this my last will and testament, that is to say: principally, and first of all, I give my soule into the hands of God that gave it, and for my body, I commend it to the earth to be buried in a christianlike and decent manner att the discretion of my Executrix, nothing doubting but att the General Resuerectiō I shall receive the same again by the Almighty power of God; and as touching such worldly estate wherewith it hath pleased God to bless me in this life, I give and devise, and dispose of the same in the following manner and forme: I give and bequeath to my dearly beloved wife, Gloriana, whom I likewise constitute, appoint, and ordain my only and sole Executrix of this, my last will and testament, all and singular my estate, Reall and personall, whether of lands, messuages, tenements, money, goods, chattels of what kind and nature and quality now in my possession, or in possession of any other, or owing me from any person or persons, which is, or may, by any way or means be my just rights and title att the day of my death, by her, the said Gloriana, freely to be possessed and enjoyed. And I do hereby utterly disallow, revoke, and disannull all and every testaments, wills, legacies, requests, and executors, by me made, or before this time named, willed and bequeathed; ratifying and confirming this and no other, to be my last will and testament.

In wittness whereof, I have hereunto sett my hand and seale, the day and year above written.

GEO. MUIRSON.

SIGNED, sealed, published, pronounced and declared by the said George Muirson, as his last will and testament, in the presence of us the subscribers.

ROBERT BLOOMER,  
SAMUEL LANE,  
JOSEPH CLEATOR."\*

\* Sur. office, N. Y. Rec. of Wills, Vol. v. p. 385. Proved 10th day of Nov., 1708.

Col. Heathcote, writing to the Secretary, April 28th, 1709, says:—"I must in the first place give you the melancholy account of Mr. Muirson's death, who was a very industrious and successful Missionary, and had it pleased God to have preserved his life, would have been able to have given a wonderful account of his labours. By his constant journeys in the service of the Church, and the necessary supply of his family, he expended every farthing he got here and of the Society, and were the stock not so low, the Society could not have done a better act, than to have considered his widow whom he has left very bare, and has since his death been brought in bed with a boy, which is living."<sup>a</sup>

In a letter of May 30th, 1709, Col. Morris writes to the Secretary as follows:—"About the affairs of the Church in New-York, I shall only add to the copy of my former letter, that Rye being vacant by the death of Mr. Muirson, there wants a man of a peculiar learning, temper and life, to supply that place, and I think no man can be more fitted for that employ than Mr. Mackenzie, on Staten Island, in which place he is buried among a parcel of French and Dutch, who can't understand him, there being but few English there, and a place in which he seldom has his health; the other, a place of ten times the number, and bordering on Connecticut, where a man of his learning and engaging temper is very much wanting."<sup>b</sup>

The following memorial in behalf of Mrs. Muirson and Mrs. Urquhart, was addressed by the "*New-York Missionaries to the Bishop of London*:"—

TO THE RIGHT REV. AND RIGHT HONORABLE,  
HENRY, LORD BISHOP OF LONDON.

*New-York, Nov. 24th, 1709.*

MAY IT PLEASE YOUR LORDSHIP:

"We think ourselves obliged by the ties of humanity and sa-

<sup>a</sup> Conn. MSS. from Archives at Fulham. (Hawks'.)

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. i. 159, 160. (Hawks'.)

cred relation of paternity, as well as those of Christian charity to the indigent, to make this representation to your Lordship, our most worthy Diocesan, and the Venerable Society for the Propagation of the Gospel, in the behalf of the virtuous relicts of our late deceased Reverend Brethren, Mr. Muirson and Mr. Urquhart, who present difficult circumstances, as they extort this our petition, so we humbly hope will render them proper objects of your commiseration. The former was Missionary of Rye, a parish bordering on Connecticut Colony, where God was pleased to bless his painful labours with suitable success, and that he might not fall under the censure of avarice, or give the least occasion of any reflection amongst his people, (who were for the most part proselytes to the church) he not only frequently parted with what, by law, was his just demand, but out of his missionary allowance of £50 per annum, endeavoured to support himself that he might make the Gospel as little burdensome to them as possible, one of the most effectual means to establish the Church in these parts, and by his frequent journies to Stratford, a town in that Province where he was invited to preach, and had a very good prospect of erecting a church for the worship of God according to the form and manner of the Church of England, he was put to more than ordinary charges, which, (had God granted him a longer life) he might have reaped so much advantage from, as to have made a settlement there for the service of our church, and in a great measure repaired the voluntary poverty he had brought upon himself in his endeavours to effect this good work; but it pleased God to remove him in the midst of his labours and dawning of our hopes, by which his poor widow, and one son born since his death, are left to struggle with some difficulties which we hope the pious zeal of your Venerable Society will remove, by an allowance of £50 sterling, to commence from his death, for one year, to pay his just debts contracted in that service, &c., &c.; and further, that the same charitable bounty of a year's salary, may continue to be paid to the widows of your missionaries who shall hereafter die in the service of the Church, &c., &c.

My Lord, yours, &c.,

EVAN EVANS, *de Philadelphia*. JNO. TALBOT, *de Burlington*.  
 JNO. THOMAS, *de Hampstead*. JNO. BARTOW, *de West Chester*.  
 JNO. SHARP, *Chap. to the Queen's Forces*. C. BRIDGE, *de Rye*.  
 SAMUEL MYLES, HENRY HARRIS, *de Boston*."a

Mr. Muirson was succeeded in October, 1709, by the Rev. Mr. Reynolds. This gentleman appears to have been licensed and appointed in England by the Bishop of London, (at the request of the Venerable Society) as Missionary to Rye, but from the following letter, it seems he had scarcely arrived at his mission, ere the Society revoked their orders, by recalling him after officiating here for two or three Sundays.

#### MR. BARTOW TO THE SECRETARY.

*Westchester, in America, October 30th, 1709.*

SIR,

"I am sorry at the occasion, to acquaint you of the death of our late Reverend Brother, Mr. Urquhart, of Jamaica, whose place is now supplied by the Rev. Mr. Vesey, Mr. Sharp and the Missionaries in the province of New-York, every other Sunday, until you can send another curate.

I lament the unhappy circumstances of the Rev. Mr. Reynolds, your Missionary for Rye, who having escaped the danger of the seas and a violent sickness after his arrival, and was received with joy and satisfaction by Col. Heathcote, and his parishioners, as their undoubted minister, and your missionary, whom they greatly respected as such, till there came a letter from you, directed to my Lord Lovelace, deceased, in which our present Governour, Col. Ingoldsby, found your express orders to prohibit him from preaching in any part of his government.

These are judged hard measures by some, and the more, because you have given no reason of your rigid proceedings, to the satisfac-

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a New-York MSS. from Archives at Fulham, vol. i. p. 211. 212. (Hawks'.)

tion of those who respect and favour him ; but I presume you have done nothing but what you thought most requisite to promote the interest of Christ's Church, therefore labour that all would put such a candid interpretation on this matter as the just cause thereof deserves, and I crave leave to testify, that during his small stay amongst us, he has behaved himself as becomes a sober and religious pastor, and knowing not the cause of your displeasure, must (as in duty bound for a distressed brother) recommend him to your favour, as one by his appearance here, well worthy his function, and shall be heartily glad if your recalling him, be intended for his advantage. We hear Mr. Bridge is arrived at Boston, and has by your orders to fix himself at Rye.

Sir, yours, &c.,  
 JOHN BARTOW."a

The

REV. CHRISTOPHER BRIDGE, M. A.,

who thus superseded Mr. Reynolds, in the charge of this Parish, was the son of the Rev. Robert Bridge,<sup>b</sup> and was born near Tillington, in the County of Essex, A. D. 1672. He received his early education in the city of Chester, under Mr. Hancock. At the age of seventeen he was admitted to St. John's College, Cambridge, as a sub-sizer, under the tuition of Mr. Wigley ; (June 4th, 1689,)<sup>c</sup> and in 1692 took the degree of Batchelor of Arts.<sup>d</sup> After obtaining holy orders, he was appointed assistant minis-

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. p. 208, 209. (Hawks'.)

<sup>b</sup> The Bridge's have been seated for many ages in the Counties of Hereford, Essex and Lancaster. The arms of Bridge of Bosbury, Hereford and Essex, are :—arg. a chief gu. over all, a bend, engr. sa—Crest, two wings endorsed arg. on each a chev. engr. sa. charged with a chaplet or.

<sup>c</sup> Extract from the admission Books of St. John's College, Cambridge :—"Christopher Bridge, Castrensis, filius Robert Bridge, Clerici, natus infra Tillington in Comitatu Essencæ, literis institutus in Civitate Cestrensi sub Mro. Hancock, ætatis suæ 17 admissus ut subsizator pro Mro. Stillingfleet, Tutor et fidejussore, ejus Mro. Wigley, Junii, 4to. 1689."

<sup>d</sup> See lists of Cambridge Graduates.

ter to the Rev. Mr. Miles, the rector of King's Chapel, Boston, and arrived in March, 1699. In 1703, at the request of the vestry, Mr. Bridge proceeded to England, in order to solicit subscriptions for the enlargement of the chapel, a measure made necessary by the increase of the congregation. A misunderstanding about this time arose between Mr. Miles and Mr. Bridge, which grew into a serious division, and threatened the peace and prosperity of the church. The Bishop of London, (Compton) condemned the course of Mr. Bridge, and in his letter to the church says: "Therefore I shall not be so earnest for his removal, otherwise than I am convinced it is impossible for him and Mr. Miles to live together in peace. I know his spirit is too high to submit to that subordination which is absolutely necessary he should comply with, while he stays at Boston, so that I would by all means, advise him to go to Narragansett, where he may have a hundred pounds per annum, sterling, besides what perquisites he may make upon the place, and then he will be his own master."

About the first of October, 1706, Mr. Bridge came to Narragansett. The wardens of King's Chapel spoke of him with regard and respect, and the Bishop promised him the continuance of his favour.

It however appears that Mr. Bridge, after his settlement in Narragansett, created a new difficulty, as we learn from the Bishop's letter to the officers of King's chapel, dated in May, 1708, he says: "not being yet fully informed to what degree and upon what grounds Mr. Bridge hath committed that insolent riot upon the church of Rhode Island." "What is meant by the violent riot committed by Mr. Bridge upon the church of Rhode Island, alluded to by the Bishop, has not been ascertained."<sup>a</sup>

Mr. Bridge did not remain long in Narragansett, but at the request of the Venerable Society removed to Rye, in January, 1709, when he was again settled in the ministry. His commission from the Venerable Society bears date 19th of August, 1709. He was not however called by the vestry until April, 1710.

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<sup>a</sup> Updike's Hist. of the Narragansett Church, p. 38.

## REV. CHRISTOPHER BRIDGE'S COMMISSION, TO BE MINISTER OF RYE.

"To all people to whom these presents shall come.—The Society for ye Propagation of the Gospel in Fforeign Parts, sends greeting :

Whereas, Mr. Christopher Bridge, ye bearer hereof, being in Priest's orders, hath been sufficiently recommended to ye said Society, and by farther examination appears to be a person duly qualified for promoting the good work in which ye said Society is engaged ; and whereas, he is by the Right Rev. Father in God, Henry, Lord Bishop of London, a member of ye said Society, at the request of the said Society, lycensed and appointed to performe all the offices of his sacred function at Rye, in New-Yorke, in America : Now, know yee, that ye said Society have given and granted unto the said Christopher Bridge, and his assigns, and do hereby for themselves and successors, give and grant an annuity or yearly pension of the sum of fifty pounds of lawful money of Great Britain, to hold, receive and enjoy the same from the feast day of the Nativity of St. John Baptist, before the date of these presents, during the pleasure of ye said Society ; the same to be paid at the feast days of St. Michael the Archangel, the Nativity of our Lord, ye Annunciation of the Blessed Virgin Mary, and the Nativity of St. John Baptist, in every year during their said pleasure, provided always, and on condition that the said Christopher Bridge, do without delay at the first opportunity after ye date of these presents, transport himself to the said parish of Rye ; and also from and after his arrival, continue and reside there, (unless otherwise directed by the Society) and do with fidelity and diligence, discharge his holy function : otherwise this grant to be void and of none effect. And the said Society doth hereby heartily recommend ye said Christopher Bridge to the protection and blessing of Almighty God, the countenance and favour of the Honourable the Governour of New-York, and the good will of all christian people at Rye aforesaid, for his further encouragement and support.

In witness whereof, ye said Society hath hereunto caused to be sett their common seal, this nineteenth day of August, in the year of our Lord 1709, and in the eighth year of our Most Gracious Sovereign, Lady Anne, by the grace of God, of Great Britain, France and Ireland, Queen, Defender of the ffaith, &c.

JOHN CHAMBERLAYNE,

*Secretary.*"<sup>a</sup>

Col. Heathcote thus writes in behalf of Mr. Bridge :—

## COL. HEATHCOTE TO THE SECRETARY.

[EXTRACT.]

*Manor of Scarsdale, 15th May, 1710.*

WORTHY SIR,

" The chief occasion of this is to acquaint the Society that since

<sup>a</sup> Doc. Hist. of N. Y. vol. iii. pp. 943-4.

Mr. Reynolds' removal from hence, Mr. Bridge, according to the Society's directions hath taken care of this parish in which he hath, with great care and industry answered the end of his mission; nor am I under the least doubt but he will continue to do the church considerable service, being a gentleman not only of extraordinary good parts, but of an active temper. I am very much concerned I have cause to tell the Society of a very great misfortune which befell him on his removal from Boston to his appointed cure, having lost almost all his books and abundance of other necessaries; the vessel in which he sent them being chased ashore by a French privateer, and being billged, were all either lost or damnified to the value of £150 or £200. This mischance happening to him as he was removing in the church's service, and it being what he is never like to retrieve in the parish, if the Society would be pleased to consider his misfortune by an allowance for books.

Yours, &c.,

CALEB HEATHCOTE."a

Mr. Neau, of New-York, also writing to the same, on the 5th of July, 1710, observes:—"that Mr. Bridge is arrived with his family here, where he has spent the winter. I believe him capable of edifying his flock. I have sent him several French books, he having had the misfortune to loose all his own; for a French privateer forced the sloop that carried them, to run ashore, by which means they were all spoiled and lost, and the vessel plundered."b

It appears from the following, that Mr. Bridge did not enter into actual possession of his benefice until October, 1710:—

#### INDUCTION OF THE REV. CHRISTOPHER BRIDGE.

Rob'tus Hunter Armiger Provinciæ Novi Eboracæ, nec non Novæ Casariæ in America Strategus & Imperator ejusdemq: Vice Admiralis &c.

a New-York MSS. from Archives at Fulham, vol. i. 210. (Hawks'.)

b New-York MSS. from Archives at Fulham, vol. i. 216, 217. (Hawks'.)

Universis et Singulis Rectoribz Vicar : et Capellar : Curat : Clericis et Ministris quibuscumq in et per totam Provinciam ubilibet Constitutis ac etiam.

Ecclesiæ Parochialis de Rye infra Provinciam Novi Eboraci prædict, pro hoc tempore Ædilibus salutem.

Cum Dilectum in Christo Christopherum Bridge Clericum ad Rectoriam sive Ecclesiam Parochialem Predict. Parochiæ de Rye in dict. Provinciæ Novi Eboraci in America jam vacantem præsentatum Rectorem Ejusdem Rectoriæ sive Ecclesiæ parochialis in et de Eadam Institutus, Vobis Conjunctim et divisim Committo et fermiter Injungo Mando, Quatenus eundem Christopherum Bridge Cleric, sive procuratorem suum legitimum ejus nomine et pro eo in Realem Actualem et Corporalem possessionem ipsius Rectoriæ sive Ecclesiæ parochialis de Rye prædict. Glæbarum, Jurumq : et pertinentium suorum universon. Conferatis Inducatis, Inducive faciatis : et Defendatis Inductum, Et quid in Premissis feceritis me aut alium Indicem in hac parte competentem quemcumq; debite (cum ad id Congrue fueritis Requisit.) Certificetis seu sic certificet ille vestrum qui presens hoc Mandatum fuerit Executus. Dat. Sub Sigillo prærogativo dict. Provinciæ Novi Eboraci Decimo Septimo die Octobris Anno Salutis Millesimo Septingentesimo Decimo.

ROB. HUNTER.

By His Excellency's command,  
H. WILEMAN, *Dep. Secretary.*"<sup>a</sup>

January the seventh, Anno Dom. 1710 :—"At a lawful meeting of the Parishioners, at their Parish Church in Rye, to elect and choose Churchwardens and Vestrymen for the year ensuing, were elected and chosen :

#### CHURCHWARDENS.

CAPT. JOSEPH THEALE,      CAPT. JONATHAN HART,  
CORNELIUS SEELY.

#### VESTRYMEN.

ANDREW COE,	GEORGE LANE, JR.,
JOHN MERRITT, SR.,	JOSEPH LYON,
DANIEL PURDY, <i>Cord'r,</i>	GEORGE KNIFFEN,
THOMAS PURDY,	JOHN DISBROW, <i>Mamaroneck,</i>
THOMAS MERRITT, JR.,	JOHN MILLER, <i>Bedford,</i>
JOSEPH CLEATOR, <i>Clerk of the Vestry for this year."</i>	

<sup>a</sup> Documentary Hist. of N. Y., vol. iii. 944.

In accordance with the rules of the Ven. Society, Mr. Bridge thus opens a correspondence with them through their Secretary :--

MR. BRIDGE TO THE SECRETARY.

*Rye, 20th Nov. 1710.*

WORTHY SIR,

“About this time twelve-month I wrote to you from Boston, of my arrival here, and that I was with utmost diligence preparing for my journey to this place, and was necessitated however to stay here till the beginning of January, by reason I had my books, clothes, and other necessaries on board one of the mast ships at Piscataqua, and could not get them sooner to me. In February, I wrote you hence of my arrival at this place, and I think about the same time Col. Heathcote gave you the like information. This I mention because Mr. Wesendunk, my Attorney, acquaints me that the Treasurer deny's to pay him my salary for want of information of my being in the place appointed me. I made the best haste I could out of England, and stayed at Boston no longer than was absolutely necessary, and travelled hither, about 240 miles, in extreme bad weather, and the stopping my salary has been the greater hardship to me because I have yet received nothing from this place towards my subsistence.

I must likewise take this occasion to acquaint you that immediately upon the receipt of my books, clothes, &c. from Piscataqua, I put them, together with what books I had at Boston, and such other things as I should have present occasion for, on board a sloop bound for New-York. My books I had been several years in collecting, and were at a low estimation, worth £150; my clothes and other necessaries worth 50 or £60; with them was the box of small books I received from Mr. Treasurer Hodges, for the use of the parishioners of this place. But soon after the sloop went out of Boston harbour she was chased by a privateer, and to get clear of him run ashore, and bad weather coming up, she stove to pieces, and what she had on board was lost. As soon as the weather was seasonable, I returned to Boston

for my family, and then with great trouble and more charge than they were worth, recovered a very few of my books that were taken up out of the salt water, about 30, but they were so damaged that they can hardly be used. I could recover nothing of my clothes; some of the books I bought upon credit when last in London, of Mr. John Lawrence, at the Angel in the Poultry, and they are not yet paid for. I find no library here, that I need not say how uneasy and dissatisfied I am to be destitute of books, and without any company that might supply that want. I hoped to borrow out of the library at New-York, but scruples were raised against letting any of those books go so far. I humbly leave my case with the Honourable Society, and rely on their charitable benevolence for some relief and assistance in this my necessity. I give you here the best account I can of the present state of this parish. The inhabitants are 772, including children, servants, and slaves. The baptized, 441. The greatest part of them were baptized before the Church was settled here. The communicants 43, several of them are not constant, some still Presbyterians or Independents in their judgment, but are persons well disposed and willing to partake of the Sacrament in what way they can, rather than not at all. Those that profess themselves of the Church of England, 284, though several of them do very seldom come to church. Dissenters, 468, several of those are serious people and do frequently come to church. I reckon all the children according to their parents professions, except those that are grown up and profess themselves otherwise. Many, both of those that profess themselves of the Church of England and of the Dissenters, are very loose, and seem to have little or no regard to religion. Heathens 24, that are servants in families, besides 4 or 5 families of Indians that often abide in this parish, but are frequently removing, almost every month or six weeks. Among the Dissenters are 7 families of Quakers, and 4 or 5 families inclining to them. The rest are Presbyterians or Independents, transplanted out of the Connecticut Colony. I may hereafter be able to give a more clear and better account. My care and time hath hith-

erto been chiefly employed in bringing the young people to a regular method of catechising, which I find both very necessary and difficult, and in persuading the looser sort of the necessity of public worship; and as from the foregoing account the Honourable Society will judge what books may be most serviceable when they shall please to supply us with others in the room of those that were lost. So whatever further directions and commands they shall be pleased to honour me with, shall be most readily observed by,

Good Sir,

Yours, &c.,

CHRISTOPHER BRIDGE."a

It seems from the following letter, that about this period, certain violent men in the county, set themselves up to reform the Church, or in other words, to deform it; and would probably have succeeded in their diabolical ends, but for the goodness of God in raising her up such a defender as Caleb Heathcote, who was too conscientious to buy his own peace at her expense:—

#### COL. HEATHCOTE TO THE SECRETARY.

*New-York, February 14th, 1711.*

“And as the Devil never wants his agents every where, so much about the same time, they began to run upon the like strains in Westchester county, and two or three loose and riotous men setting up for reformers; these even raised a storm amongst us, and made all the best of the people uneasy, for which I very warmly opposing their proceedings, was immediately branded as an enemy to the Church, and a hinderer to its growth. Being sensible of the danger the Church was in, I firmly resolved to do all in my power, to prevent its ruin, and believing it then to be no time to take rest and leave her in distress, as her friends in Jamaica had done, I went to the Governour and did not only tell

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<sup>a</sup>New-York MSS. from Archives at Fulham, vol. i. 236, 240. (Hawks’)

him my mind, but desired to see my accusers or accusations, which altho' I never was so happy as to obtain, yet I still continued the same method as oft as I heard any complaint was made against me, and by God's assistance and these methods, I prevented those violent reformers from gaining their ends, and prevented the Church's ruin and confusion there; but the trouble I underwent was inexpressible, and what I would not again undergo for any other consideration whatsoever. After these storms were over, God be thanked, the churches grew and flourished, and we have three so well settled, that no dissenting minister of any sort can fix himself in any part of that county."<sup>a</sup>

Upon the 12th of December, 1711, Col. Heathcote wrote thus to the Secretary:—"I hope the Society will think proper, till ways can be found whereby some help may be had, to give the same allowance of £100 a year, which was settled on Mr. Muirson. If this design goes forward, and great caution is used in the choice of a missionary; I doubt not but experience will convince the Society, of his doing the church more real service, than any two missionary's in North America besides."<sup>b</sup>

The following minutes are recorded in the vestry book:—

"May the seventh, Anno Domini, 1711. At a meeting of the Justices and Vestrymen, at the church, it was voted and agreed that the sum of £55 5s, be levied on the Parish—

that is to say,

for the Minister	-	-	-	£50	0	0
for beating the Drum	-	-	-	1	0	0
for the Clerk	-	-	-	1	0	0
for charge of Express to Bedford	-			0	10	0
for ye Constable for collecting	-			2	12	6

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£55 2 6

voted also on ye other side, that warrants be issued out for half the above-said sum, to be paid on the tenth day of July next

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. p. 359. (Hawks'.)

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. i. 346. (Hawks'.)

ensuing, and for ye other half or moyety thereof, which is one fourth part of said sum, to be paid on the tenth day of October next, and the fourth part to be paid on the tenth day of January next, and that the moyety payable on the tenth day of July be laid in proportion to the last Quota :—

that is to say,

Rye	-	-	-	-	-	£17	6	6
Mamaroneck	-	-	-	-	-	3	13	6
Scarsdale	-	-	-	-	-	1	11	6
Bedford	-	-	-	-	-	5	5	0" <sup>a</sup>

The method adopted by Mr. Bridge, to break up the new sectaries in his parish, is very happily related in the following extract:—

MR. BRIDGE TO THE SECRETARY.

[EXTRACT.]

*Rye, 27th July, 1711.*

WORTHY SIR,

“I have not yet been honoured with any thing from you since I wrote to your last, a copy of which I sent soon after, and hope they have not both miscarried. I then sent you the state of this Parish and do now give you another to this time. Number of Inhabitants 787 ; number of baptized 452 ; adult persons baptized since my last, 3 ; communicants 44 ; that profess themselves of the Church of England, 288 ; dissenters 478 ; heathen, that are servants in families, 21.

Several of Cates' followers being in the neighbourhood of this parish, they began the last winter to form themselves into a society, and were very busy to invite the neighbours to their meetings, upon which I acquainted the chief of them, that I should be glad to be with them, if they would let me know when they held a meeting on a week day ; and after 2 or 3 more debates

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<sup>a</sup> Church Records of Rye, pp. 1. 2.

among themselves, wether it was convenient to admit me, they at length sent me the time and place where I might meet them, and three of their speakers entered into a dispute with me about the scriptures, the doctrine of perfection and the divinity of Christ. Their ignorance and extravagance by this means became so manifest, to a multitude of people that were about us, that they could not any longer find room for their insinuations, and soon after forebore their meetings.

I am willing to confine myself to the affairs of my own parish, but I hope the Honourable Society will not think it amiss, if I observe that the want of frequent consultations of the clergy, is a great defect in us ; I have taken notice of it to some of my brethren, and doubt not, but it would be of great service to Religion, if we were obliged sometimes, to meet and consult about the affairs of our several cures. With humble submission, I believe an order from the society, with proper directions, would be expedient. There is another thing we may lament, though we cannot redress it—The want of zeal in the officers of Justice to punish profaneness and immorality. The complaint is general, and there is too much occasion for it here. I have sometimes made complaint upon good information, of some gross immoralities, but without success, for we have one in commission of the peace hat has formerly been convicted of a notorious crime, and is generally at the head of all our disorders. I have prayed the countenance of the Governour, and I hope I may obtain it. I hope the Honourable Society will be pleased to consider the great loss I sustained in their service, for without their assistance I cannot retrieve it. Their commands shall be always received with due obedience from,

Sir,

Your very humble servant,

CHRISTOPHER BRIDGE.\* a

During the year 1711, 150 Common Prayer Books with £5

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\* New-York MSS. from Archives at Fulham, vol. i. 259, 260. (Hawks'.)

worth of tracts were sent to Mr. Bridge, on his affirmation and assurance that they might be bestowed to great advantage. He was also allowed for the services of two schoolmasters in the Parish, at a distance from his church, where several children want instruction, £5 per annum cash, on a certificate that they have taught thirty children the Bible, the Catechism and the use of the Liturgy.<sup>a</sup>

Mr. Bridge's next report to the Secretary, will afford an idea of the state of his parish in 1712, and shows the good success that followed his dispute with the ranting Quakers.<sup>b</sup>

### MR. BRIDGE 'TO THE SECRETARY.

*Rye, June 9th, 1712.*

WORTHY SIR,

"The last you was pleased to honour me with, bears date the 24th May, 1711, to which I answered the last fall, and inclosed as you directed, a catalogue of what books Mr. Muirson left behind him. I received in April last, the small tracts you mentioned as ordered for me some time ago, together with the Honourable Society's bounty of a library of £10 worth of books, of which I shall take all possible care to secure them to my successors, and as I return my humble thanks for this their benevolence, so I must acknowledge my full satisfaction in the choice of books, which are such as I should have made my own choice, if I had but that sum to purchase with, but I hope the illustrious Society will yet be pleased, further to consider that I lost £200

<sup>a</sup> Printed abstracts of V. P. Society, from February 15th, 1711-12, to Feb. 20th, 1712-13. The following curious item is extracted from the Town books, dated March the 10th, 1711,—“The Rev. Mr. Bridge's ere marks entered in as followeth :—a hapeny on the underside of the nere ere, and a crop on the top of the of ere, and a hapeny on the foreside of the same.”—Town records p. 80.

<sup>b</sup> These were, probably the Keithians or followers of the famous Geo. Keith, a party which seperated from the Quakers of Philadelphia, in 1691. Their leader deserted them and took orders in the Episcopal Church. They were also called *Quaker Baptists*, because they retained the language, dress, and manner of the Quakers.”—Bucks Theol. Dict.

in their service, and that I can but barely support my family out of my salary, that that loss must be heavy upon me, without the Society's further charity.

The present state of my parish stands thus :—Number of Inhabitants 799 ; of the baptized 469 ; adult persons baptized since my last, 4 ; communicants 42. Three of our communicants are removed out of the parish, one is dead and two have been lately admitted. Number of those that profess themselves of the church of England, 313 ; presbyterians 466 ; heathens that are servants of familys, 20. In this account I keep as near as I can the printed directions of the Society, but the number of those that profess themselves of the Church of England and of the Dissenters, can't certainly be stated ; because many of the latter come sometimes to church, and several of the former are inconstant, but both become more sensible to their duty, and attend the public worship more frequently than they used formerly. I bless God for the great success of the dispute I had with some of Cates followers, whom we call ranting Quakers, they have never since held a public meeting in these parts, and one of their preachers did soon after, before a witness, make an oath or confession of his faith in all the points we then disputed. He owned himself fully convinced, and came sometimes to Church, but it pleased God soon after, to take him suddenly out of the world. I have since baptized two grown persons, of about 30 years old, both children of the ringleader of that sect. The case of one of them was very remarkable ; he had often said, if any religion was true it must be theirs, but according to the principles of that sect, led a very loose and extravagant life, but upon hearing their errors confuted, desired baptism, and when he received it, declared to his parents and kindred in very solid terms, the ground of so doing, and earnestly exhorted them and his former companions, to forsake their errors, and wicked courses, and by his whole carriage and discourses with them, silenced their reproaches.

There are two places in this parish at great distance from the Church. If the Honourable Society will be pleased to make some small allowances to them, there might be found proper persons

here to undertake that charge, to the great benefit of many poor children that want instruction. I have disposed of the small tracts I received, and could bestow more with great advantage; for we have had none sent hither of a long time. I humbly pray that some Common Prayer books might be sent, for they are much wanted. I hope the stated meetings of the missionaries which we have now agreed upon, will be pleasing to the Society, and their directions, as they will be of great service and advantage to us, too, will be received by us with a due submission and regard. I beg the continuance of their patronage, and am, good Sir,

Your very obedient servant,

CHRISTOPHER BRIDGE.<sup>a</sup>

At a meeting of the Vestry, at the church in Rye, the twenty-ninth day of July, A. D. 1712, Mr. Bridge communicated to the vestry, the following order and letter from his Excellency:—

“ You are to give order forthwith (if the same be not already done) that every orthodox minister within your government, be one of the vestry in his respective parish, and that no vestry be held without him, except in case of sickness, or that after notice of vestry summoned, he omit to come.

Rev. Sir, this copy of her Majesty's instructions, I have thought fit to direct to the several ministers within this Province, that their respective vestries may regulate themselves accordingly; and if there be any practice contrary thereunto, I desire you may duly inform me, that effectual care may be taken therein.

I remain, Reverend Sir,

Your assured Friend and Servant.

ROBERT HUNTER.<sup>b</sup>

TO the REV. MR. CHRISTOPHER BRIDGE.  
Minister of Rye, in ye County of  
Westchester.”

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 369, 372. (Hawks'.)

<sup>b</sup> Church Records of Rye.

The Society's abstracts for 1714, say : that "Mr Bridge of Rye, had reduced many who were brought up in a very dissolute way of living, and to total neglect of public worship, to a more sober conversation, and a constant attendance on the worship of God, using his utmost endeavours to put a stop to many disorderly practices, which had prevailed among the people, to the great reproach of religion. The same year the Propagation Society presented to Mr. Huddleston, schoolmaster in Rye, £5 additional salary, and to Mr. Bridge, common prayer books and devotional tracts, of which the people were very desirous before he wrote, and heartily thankful for them since. To these donations the Society added two dozen prayer books for Mr. Huddleston, with the old version of the singing, and as many of Lewis' Church catechism, for exercise in his school or on mornings of the Lords days, (when not only his own scholars, but several of the young people of the town, of both sexes, came willingly to be informed,) one dozen bibles with the common prayer and the new version of psalms, twenty-five psalters, and fifty-one primers, all which he requested as contributing mightily, to the spreading the good work he has in hand, having taught besides British children, six hundred Dutch and French, to read and write English."

Surely such zealous efforts, to promote the glory of God, and the good of souls, well deserved the aid and assistance of the Society.

In 1717, the Society requested some further particulars, relating to the parish ; in answer to which Mr. Bridge says :—

#### MR. BRIDGE TO THE SECRETARY.

*Rye, July 30th, 1717.*

SIR,

"The first episcopally ordained minister that officiated here was the unfortunate Mr. Pritchard, he was succeeded by Mr. Muirson, who came hither in the year 1705, and died 1708, after whose decease the Church was vacant (excepting two or three

Sundays that Mr. Reynolds preached here) till I arrived in January, 1709-10. I was called by the vestry in April following, as the act of Assembly directs, and soon after had induction from the present Governour. Before the Society was incorporated and while this town was under the government of Connecticut, they had two or three dissenting ministers in that place, but the generality of the people being such as would not willingly contribute to the support of any minister. However, some few of the inhabitants having more zeal, they found ways to build a small parsonage house, and annex to it three acres of land, which is all the glebe we have, and at my first coming here, I found the house so much decayed, that it was scarce habitable. In the year 1706, some extraordinary methods were used to induce the town to raise a tax for building a church, and they raised a handsome outside, and covered and glazed it, but found nothing done to the inside, not so much as a floor laid. When I had for a year or two preached upon the ground, I got subscriptions for about £50, among the inhabitants towards finishing the inside.

I have no great alterations in the state of my parish to give you an account of—since my last I have baptized 10 adult persons. It is my constant care to watch the motions of the Quakers, to prevent their seducing any of my parishioners, (for they come frequently in great numbers from Long Island, and other places, to hold their meeting in the out parts of my parish) and to put an end to those riotous and unruly practices, which to the scandal of all religion had so much prevailed here; but I hope, thro' God's assistance, I shall be able to subdue that spirit of profaneness. I take all occasions in my public discourses, and my private exhortations, to show the great enormity and dangerous consequences of them."<sup>a</sup>

We shall now conclude Mr. Bridge's reports with the following extract from the letter books of the Venerable Society :—

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 541-2.

## MR. BRIDGE TO THE SECRETARY.

*Rye, Nov. 14th, 1717.*

SIR,

“Many of them being——Quakers and such others as have never shewed any regard to religion, under any denomination whatsoever. 'Tis our great misfortune here, that our vestries are made up of such persons; especially when they are apprehensive that we have any design to raise money for the repair or other services of the church, as it was our case at the last election, and I doubt will be so at the ensuing one, and is what I think, very much amiss in Mr. Cleator, that instead of being advised by me, he seeks to shelter his neglect under the recommendation secretly obtained of professed Quakers, and some other persons of the loosest carriage among us. There are in Stratford, and the neighbouring towns in Connecticut, about 36 communicants of the church of England, and within these few years, I find there have been about 24 adult persons, and between 70 and 80 children baptized by me, and other missionaries of the Society, who have occasionally been there; they seem extremely desirous to have a minister settled among them.”<sup>a</sup>

The Rev. Christopher Bridge, finished his earthly pilgrimage at Rye, on Friday, the twenty-second of May, 1719, and was interred in his parish church.

There is this record of the event in the minutes of the vestry:—  
“The Reverend Mr. Christopher Bridge, died the twenty-second, and was buried on Monday, the twenty-fifth day of May, Anno Domini, 1719, having been minister at Rye, ten years and four months.”<sup>b</sup>

The following obituary, is copied from the Boston News Letter, a weekly paper, and the first newspaper published in Boston, where it was commenced in 1704. The date of this num-

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. p. 534. (Hawks’.)

<sup>b</sup> Church Records, p. 15.

ber is from June 1st to 8th, 1719. "We have an account from Rye, in the government of New-York, of the death of the Rev. Mr. Bridge, M. A. a presbyter of the church of England, and minister of the Gospel in that place, who died on Saturday, the 23d of May last. He was formerly, for many years together, one of the ministers of the church of England in Boston, a religious and worthy man, a very good scholar and a fine. grave preacher, his performances in the pulpit, were solid, judicious and profitable, his conversation was agreeable and improving, and though a strict churchman in his principles, yet of great respect and charity to dissenters, and much esteemed by them He was bred at the University of Cambridge, in England, and was about forty-eight years of age when he died, very much lamented."\*

His last will and Testament was proved on the 25th of June, 1719.

#### THE WILL OF CHRISTOPHER BRIDGE, CLERK,

"IN THE NAME OF GOD AMEN. The eighth day of May, in the year of our Lord Christ, one thousand seven hundred and eighteen and nineteen, I, Christopher Bridge, Rector of the parish of Rye, &c., in the county of Westchester, in the Colony of New-York, in America. Although sick in body, yet of good, perfect and sound memory, praised be Almighty God, I therefore do make and ordain this, my present will and Testament, containing therein my last will, in manner and form following: FIRST, I commend myself, and all my whole estate, to the mercy and protection of Almighty God, being fully persuaded, by his Holy Spirit through the death and passion of Jesus Christ, to obtain full pardon and remission of all my sins, and to inherit everlasting life, to which the Holy Trinity, one eternal Deity be known, and glory forever, *Amen.* And as for the disposal of my worldly estate, I will, and ordain, that after my decease, my debts which I happen to owe, and funeral expenses, shall be first paid. *Item,* it is my will that all my estate which I have, in this world, either in possession or reversion, or remainder, or otherwise, howsoever, be the same Real or Personal, after my decease, shall be divided into three equal part or parts, which I give, devise and bequeath, as fol-

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\* Greenwoods Hist. of King's Chapel, Boston, p.72. The Rev. A. Fowler says of Mr. Bridge: "that he laboured himself in all respects, worthy the high and sacred character of a Clergyman, and the members of his parish increased greatly at Rye. He had for several years past an indifferent state of health, and died in 1719.—Fowler's MSS. Biog. of the Clergy.

lows, (viz :) one third part thereof, to my dear and loving wife, Elizabeth Bridge : *To have and to hold* the same to her, the said Elizabeth Bridge, her heirs and assignees for ever. Another third part to my children, by even and equal portions, share and share alike, to be equally divided amongst them. To go to them each, an equal dividend thereof, and to each of their heirs and assignees for ever. The other third part, I give and bequeath likewise to my children, but to be given or distributed to them, according to the discretion of my said wife, Elizabeth, as she shall see meett ; and to the end, that this, my last will and Testament, may in every particular devise the better to be performed, I make my said loving wife, Elizabeth Bridge, whole and sole executrix, and it is my will, that she in that station, shall bargain, sell and dispose of all my estate above mentioned, and when sold, to give good and sufficient conveyances in the law, for the same, which shall be valid and a barr against my heirs for ever. The consideration money, arising from such sale, being divided in three parts, and paid to the uses above divided and bequeathed ; and that this my said last will, may be the more effectually executed ; it is my further will and desire, that if in case my said Executrix should happen to dye, before the full execution thereof, that the said will, and the final full execution thereof, shall be managed and executed by my loving friends, David Jameson, Esq., John Bartow, Rector of the parish of Westchester, &c., and Mr. Elias Neau, of the city of New-York, merchant, and the survivor and survivors of them, whose assistance in the execution of this my last will, and I intrust and depend upon ; and now revoking all other wills and Testaments, heretofore by me made, I declare this to be my last will. *In witness* whereof, I have hereunto set my hand and seal, the day and the year first above written.

CHRISTOPHER BRIDGE. (L. S.)

Signed, sealed, published, and delivered in the presence of us, Joseph Cleator, Samuel Wiley, Samuel Haight." \*

"At a meeting of the Justices and Vestry at the school house in Rye, August 21st, Anno Domini, 1719, to examine the receipts and disbursements of ye late Rev. Mr. Bridge, concerning ye finishing of ye church ; and also to consider of his salary, and what money to be thought necessary to repair the church, and to choose proper persons to see ye same repaired ; there appeared :—

Capt. Joseph Budd, Justice.

John Haight,	}	Vestrymen.	}	Caleb Hyatt,
David Ogden,				Henry Fowler,
Robert Bloomer,				John Disbrow.
John Brundige,				

\* Record of Wills, Surrogates office, New-York, vol. ix. 72, 73.

First: They examined the accounts then produced, and there was

found due to Maddm. Bridge, - - - -	£2 0 0
and for Mr. Bridge's salary, - - - -	16 0 0

£18 0 0

The money designed for the ministers rate and other things as will appear by this book, was £56 3s.

Ordered by the justices and vestry abovesaid, that of ye said sum, thirty three pounds be applyed and made use of for repairing of the parish church of Rye, according to Act of Assembly."<sup>a</sup>

Mr. Cleator, schoolmaster at Rye, in his report to the Secretary for 1719, says: "That he has taught in the last year, about fifty children to read and write, and instructed those that were capable of learning, in the church catechism."<sup>b</sup>

Upon the death of Mr. Bridge, we find the enemies of the church, who could without any scruple revile her services and doctrines, coveting her small possessions and accommodations. Their objects, however, were happily defeated by the vigilance of Mr. Vesey, the Bishop's Commissary.

#### MR. COMMISSARY VESEY'S LETTER TO THE CLERGY OF NEW-YORK.

*(This letter has no date.)*

REV. BROTHER,

"I have been credibly informed that since the death of the Rev. Mr. Bridge, late minister of Rye, the Dissenters have made some attempts to possess themselves of the church in that town, and introduce an Independent teacher: wherefore, to frustrate their designs, and to keep our brethren steady in their profession, I desire the favour of you to officiate in that church in your order with the clergy of this province, till my Lord of London,

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<sup>a</sup> Church Records, p. 16.

<sup>b</sup> Printed Abstracts of Ven Prop. Soc.

or the Venerable Society send a minister to supply that vacant parish. This I earnestly recommend to you, and remain,

Yours, &c.,

WM. VESEY."

The order which the Reverend Clergy of the province of New-York will take to officiate in the parish of Rye :

" The Rev. Mr. Bondet,	-	-	the 2nd of August,
" " " Bartow,	-	-	" 16th of "
" " " Thomas,	-	-	" 13th of September,
" " " Poyer,	-	-	" 30th of August,
" " " McKenzie,	-	-	" 27th of September,
" " " Jenney,	-	-	" 11th of October,
" " " Vesey,	-	-	" 25th of October." <sup>a</sup>

Having provided for the immediate wants of the parish, Mr. Vesey addressed the following letter to the Secretary ; requesting that another minister might be sent, and earnestly recommending the afflicted widow and children to the Society's protection.

#### MR. VESEY TO THE SECRETARY.

*New-York, Nov. 15, 1719.*

SIR,

" I have lately given you an account of the method I proposed to the clergy for officiating in the church at Rye, now vacant by the death of the Rev. Mr. Bridge, the clergy have officiated at their own expense there in their order, and will continue to do so till the Venerable Society shall please to send a minister to that parish.

That church being thus supply'd without any charge to the parishioners or to the Society, I presume from hence to recommend the afflicted widow and her poor children, as proper objects of the Society's compassion, earnestly praying that one year's sal-

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<sup>a</sup> New-York, MSS. from Archives at Fulham, vol. i. 557, 558. (Hawks'.)

ary, commencing from Mr. Bridge's death, may be given for their support. I shall only observe on this occasion, that a missionary dismissed by the Society, is allowed, as I am informed, one year's salary after his dismissal; if therefore, one of these missionaries is removed by death, and the vacancy supplied by his brethren, it may be thought charitable at least, to do something of that nature towards the subsistence of his widow and children in their melancholy circumstances, which is nevertheless humbly submitted to the consideration of the Venerable Society, by your most obedient and humble servant.

WILLIAM VESEY." <sup>a</sup>

On the 16th of January, 1720-1, it was agreed by the vestry of the parish, "that Capt. Budd, the two churchwardens, Henry Fowler and Daniel Purdy, two of the vestry, should draw up a letter to ye Hon. Col. Heathcote and the Rev. Dr. Vesey, desiring their advice and assistance in procuring a minister for the parish of Rye," &c.<sup>b</sup>

In 1720-1, the Rev. Thomas Poyer<sup>c</sup> appears to have officiated stately here; for at an adjourned meeting of the vestry, held on the 28th of February, A. D. 1720-1, "It was agreed to pay to the Rev. Mr. Poyer the just and full sum of twelve pound, ten shillings, for his service done to this Parish as a minister, and that he be continued minister of this parish, with this proviso, that the Honourable Society for Propagating ye Gospel in Foreign Parts do allow it."<sup>d</sup>

In 1721-2, the Venerable Society voted £50 to the clergy

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i, p. 559. (Hawks'.)

<sup>b</sup> Church Records, p. 17.

<sup>c</sup> "The Rev. Thomas Poyer, was a grandson of Col. Poyer, who fell in the defence of Pembroke Castle, in the time of Oliver Cromwell, and was the successor of Mr. Urquhart, at Jamaica. He arrived in the Colony during the summer of 1710, and was inducted by power from Col. Hunter, July 18th, of that year."

<sup>d</sup> Church Records, p. 17.

of New-York for supplying the church at Rye, vacant by the death of the Rev. Mr. Bridge.<sup>a</sup>

MR. POYER TO THE SECRETARY.

*Jamaica, Feb. 11th, 1719.*

HON. SIR,

“I make no doubt of your being informed of the death of the Rev. Mr. Bridge, late pastor of the Church at Rye, and that the Honourable Society have ordered another to succeed him.

I am just returned from serving that church in my turn, according to an agreement between the ministers of this province; and cannot but acquaint you that most of the inhabitants, some communicants, are doing what they can to pull down what the established ministers—[sic in MSS.] They have resolved to call one Mr. Buckingham, a Dissenting minister, and have accordingly sent to acquaint him of it. I was then at Rye, in company with a great many of them, and did all that I could to bring them into a better mind in that respect, after which they told me their resolution was this, that they were so well satisfied with me and my conduct, that they would call no other than myself, and that if I would not accept of their call, they knew one, naming the aforesaid Mr. Buckingham, that would; so they desired my answer, and I told them I would write home to the Honourable Society about it the first opportunity, (not at all expecting to meet with this ship that I thought sailed some weeks ago,) and I questioned not but they would order me to Rye, on which I find they have resolved to call me; had I known of this ship in those parts, I would have got the Churchwardens and Vestry called, and sent it herewith, but expect this per next conveyance.

I have not time now to write to my Lord of London, my much honoured Diocesan, and pray that this may be communicated to him, and that what is necessary from the Venerable Society,

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<sup>a</sup> Printed Abstracts of Ven. Prop. Soc.

and that worthy Lord, in order to removal, be sent to me per the next opportunity.

I trust there are none of my most honoured Patrons, do entertain so hard a thought of me as to believe I have any prospect of a temporal advantage by this removal. No, God knows I have not indeed, I must say that I cannot have, for besides that Jamaica is a much pleasanter place, where I have abundantly better conversation than can be had at Rye, and then the allowance from the country, for the Minister, is £10 per annum more here than there. I assure you if riches were my aim, I had invitations enough, and between £400 and £500 per annum, offered me if I would have removed from here, into the West Indies, but those arguments, powerful enough to induce some, I thank God, have not been able to prevail with me to leave the church over which, though most unworthy, I was thought fit to be appointed overseer, in so much troubles; its nothing but the peace of the church that has inclined me to listen to the frequent requests of the people at Rye, they have promised me if I would come to them, they would be united in their affections, and one and all come to hear me.

May the Lord Jesus Christ, the great and good master of the flock, make me under him, a happy instrument in uniting the people in making up the divisions among them, and quenching the flames that blaze out.

I present my utmost duty to my ever honoured Patrons, heartily, earnestly, and constantly praying for them, and to beg Sir, you'll please excuse this haste, and to send an answer per first opportunity, to

Honoured Sir,

Your humble servant,

THOMAS POYER."

The Rev. John Thomas of Hempstead, L. I., writing to the Secretary, April 20th, 1722, makes the following statement, in regard to the necessity of a minister for the vacant parish:—

“The want of a missionary so long at Rye, has introduced a dissenter to build his nest there, but I believe a discreet gentle-

man sent over, would soon unnest him, and discourage him in his undertaking. The people there are very poor, and incapable to maintain two differing ministers, had they a churchman to perform divine service, and preach every Lords day, their dissenter must of necessity give way and be gone.”<sup>a</sup>

About one month after the date of this letter, the Society were pleased to appoint the Rev. Henry Barclay, formerly missionary to Albany, to Rye, with a salary of £50.<sup>b</sup> Upon the 22d day of——— 1722, Mrs Barclay writes from Albany, “that she has received a letter from Mr. Secretary Humphrey’s, dated the fifth of September last, whereby your honours signify your having received him, (Mr. Barclay,) to your missionary, and have appointed him the choice of removing either to Rye, or Jamaica, in New-York government, &c., &c.”<sup>c</sup> The same year the Society gave Mr. Barclay £10 in consideration of the hard circumstances he lieth under.<sup>d</sup>

At a meeting of the Churchwardens and Vestrymen, of this parish, June the 4th, Anno Domini 1722, the following call was given, in accordance with the act of 1693 :—

“WHEREAS, by the death of our late Incumbent, the Rev. Mr. Christopher Bridge, this Parish is become vacant, we therefore, the Church-wardens of the said parish, pursuant to ye tenour and intent, of an act of General Assembly of this Province, entitled, an act for settling a ministry, and raising a maintenance for them in the city of New-York, county of Richmond, Westchester and Queens county, do call the Reverend Mr. Robert Jenney, to officiate and have the care of souls within this parish of Rye, aforesaid. And the said Mr. Robert Jenney, personally

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 577. (Hawks’.)

<sup>b</sup> Printed Rep. of Ven. Prop. Society.

<sup>c</sup> New-York MSS. from Archives at Fulham, vol. i. 579. (Hawks’.)

<sup>d</sup> Printed Rep. of Ven. Prop. Society. “The Rev. Henry Barclay was father of the late Thomas Barclay, Consul General of his Brittanic Majesty, in the U. S. so well known and so highly esteemed by thousands among us, and whose place as British Consul, is at this moment so worthily filled by Mr. Anthony Barclay, one of his sons.”

came before this board and informed them, he was ready to execute the functions he was called unto, when he should be inducted into the same. Whereupon it is ordered, that this board do forthwith present the said Robert Jenney, and pray his Excellency, for his induction into ye Church of the said Parish, with all and singular the rights, privileges and appurtenances to the same belonging, or in any ways appertaining. By order of the Churchwardens and Vestrymen.

JOHN CARHARTT, *Clerk.*<sup>a</sup>

The following letters were also addressed to the Governor, the Venerable Society, and the Bishop of London:—

TO THE GOVERNOUR.

*June 4th, 1722.*

MAY IT PLEASE YOUR EXCELLENCY,

We, the Churchwardens and Vestrymen of the Parish of Rye, being informed by the Rev. Mr. Jenney, that your Excellency has consented to his design of complying with our desire, to settle among us, and has given him leave to divide his time between his duty of the garrison and this parish, till such time as his confirmation can be obtained from the Venerable Society, do take the liberty to present to your Excellency, our hearty thanks for this condescension in our favour, humbly praying your Excellency, to grant induction to the said Mr. Jenney, into ye said parish of Rye, when, according to law, we have called thereto, as will appear to your Excellency, by ye enclosed. <sup>e</sup>We are with all duty and submission—May it please your Excellency, your Excellency's most dutiful and most obedient humble servants.

[Signed by order.]

JOHN CARHARTT, *Clerk.*<sup>b</sup>

<sup>a</sup> Church Records, p. 20.

<sup>b</sup> Ibid.

HISTORY OF THE PARISH  
TO THE HONOURABLE SOCIETY.

*June 4th, 1722.*

MAY IT PLEASE YOUR HONOURS,

“We, the Churchwardens and Vestrymen of ye Parish of Rye, in ye province of New-York, in America, having taken ye liberty soon after ye death of our late incumbent, the Rev. Mr. Christopher Bridge, humbly to pray that your honours would continue your usual bounty to our poor church, and supply us in our destitute condition, with a church of England minister in the room of our late incumbent ; do take this opportunity to return your honours our hearty thanks, as well for the constant supply, which by your honour’s favourable recommendation we had from the clergy of this province, as for your resolution, appearing in print, to supply us with a minister to reside among us, as soon as one whom your honours can approve of, shall offer. We have been to our great detriment, destitute about three years, and now having the opportunity of one whom we are universally pleased with, ye Rev. Mr. Robert Jenney, chaplain of the forces of this province, who is willing to relinquish his place in the forces, to settle amongst us and become our minister, provided he can have your honours favour and bounty for his encouragement. We have taken the liberty to give him a call, as ye act of Assembly of this province empowers us, (which is enclosed to your honour) humbly praying for your approbation, of what we have done, and that you will please to grant unto him as our minister, your favour and bounty, being a person whose conversation, preaching, and diligence in his holy function we are well acquainted and satisfied with. We are confident that his residence amongst us, will effectually reconcile all our differences, and heal all our breaches, occasioned by our being so long in want of a faithful and prudent pastor, to guide and instruct us. That God Almighty will prosper your honours pious and charitable endeavours for the service of his Church, in this Wilderness, and that he will grant unto every one of you,

the choicest of his blessings, temporal and eternal, is the hearty prayer of—

May it please your Honours,  
Your Honours most dutiful  
And most obedient and humble servants,  
[Signed by order.]

JOHN CARHARTT, *Clerk.*"<sup>a</sup>

The letter to the Bishop of London was as follows :—

MAY IT PLEASE YOUR LORDSHIP,

“The necessity of our Church requiring a speedy relief, and the favourable opportunity offering of the Rev. Mr. Jenney’s inclination to settle amongst us, we the Churchwardens and Vestrymen of the Parish of Rye, in New-York, in America, have readily accepted thereof, and given him a call as required by the laws of this Province, hoping what we have done, will prove agreeable to your Lordship and the Venerable Society, with whom we beg your Lordship’s kind offices for ye continuance of their bounty to our parish in ye person of the said Mr. Jenney, as our Minister—we humbly presume to subscribe ourselves,

May it please your Lordship,  
Your Lordship’s most dutiful  
Sons, and most obedient humble Servants,  
[Signed by order.]

JOHN CARHARTT, *Clerk.*”

“The above letter to the Bishop of London, was enclosed to the Rev. Mr. William Vesey, in New-York, giving him an account of our proceedings, and to pray his furtherance of our letter, to the Bishop, and his recommendatory one with it.”<sup>b</sup>

The Society were pleased to confirm the call of the Vestry, on the 30th of August, 1722, by appointing the

<sup>a</sup> Church Records, p. 21.

<sup>b</sup> Church Records, p. 22.

## REV. ROBERT JENNEY, A. M.

Missionary to Rye, with a salary of £50, in the room of Mr. Barclay. Mr. Jenney was the son of the Venerable Henry Jenney, of Wanney Town,<sup>a</sup> in the North of Ireland, (Archdeacon of Armagh,) descended of the Jenney's, formerly of Knoddis Hall in Suffolk county, England.<sup>b</sup> He was born in the county of Armagh, A. D. 1688, and educated in Dubiin, under Dr. Jones. On the 13th of October, 1704, he was matriculated, as a pensioner at Trinity College, Dublin, and selected for his tutor, Mr. John Wetherby, a fellow of that College. In 1710, he was admitted into holy orders, and soon afterwards appointed to a chaplaincy in the royal navy, in which service he continued until 1714; from thence to 1717, he was in the employ of the Venerable Society, as an assistant to the Rev. Evan Evans of Philadelphia, and subsequently to the Rev. Mr. Vesey, of New-York. From 1717 to 1722, he was Chaplain to the Fort and Forces at New-York, and was then, as we have seen, appointed by the Society to this parish.<sup>c</sup>

The new Incumbent was regularly inducted as Rector of

<sup>a</sup> See *America Dissected*, in *Udike's History of the Narraganset Church*, p.495.

<sup>b</sup> This family, originally of France, assumed its surname from the town of Guisnes, near Calais. It probably came into England, with the Conqueror: for Bloomfield states that proprietors of the name of De Gisneto, De Gisne, or Gyney, were soon after the Conquest possessed of the Manor of Haverland, in Norfolk, and that they held it until the time of Henry V. From that house it would appear that the one before us branched, and that the name in process of time changed from Gyney to Jenney, the mode in which it has been spelt, since the beginning of the 15th century at least.

In the 9th of Richard II, (1385) Thomas, son of Sir Thomas De Gyney, Knt. enfeoffed his manor of Gislingham in Suffolk, called Geneys, which he had there purchased of John De Wayland. This manor still bears the name of Jennies. The arms of this family are:—Erm, a bend gu. cotised or. Crest, on a glove in fess arg. a hawk or falcon close or, belled of the last.—*Burkes Hist. of the Commons*, vol. iii. 446.

<sup>c</sup> The following extract is taken from the Matriculation Book of Trinity College, Dublin. "October 13,—1704, Robertus Jenney, Pentionarius filius Hen. T. D. Ann age 16—nat in Com. Ardmachensi—Educ. Dublin, sub Dr. Jones—Coll tutor John Wetherby."

Rye, by the Rev. Thomas Poyer, of Jamaica, L. I., in virtue of Governour Burnet's mandate, bearing date, June the 7th, 1722, of which the following is a copy:—

INDUCTION OF THE REV. ROBERT JENNEY.

“Gulielmus Burnet armiger Provinciæ, Novi Eboraci, nec non Novæ Cæsariæ in America, Strategus et Imperator Ejusdemq Vice Admiralis &c.

Universis et singulis Clericis et ministris Ecclesiæ Anglicanæ Quibuscumque in et per totam provinciam Novi Eboraci ubilibet constitutis sive Ædilibus Ecclesiæ parochialis de Rye infra provinciam Novi Eboraci prædict pro hoc tempore Salutem.

Cum Dilectum in Christo Robertum Jenney, Clericum ad Rectoriam sive Ecclesiam parochialem prædict parochiæ de Rye, in dicta provincia Novi Eboraci in America, jam vacantem ipsumque præsentatum Rectorem Ejusdem Rectoriæ sive Ecclesiæ parochialis in et de eadem institutus, vobis conjunctim et devisim committo et fermiter injungendo mando quatenus eundem Robertum Jenney, Clericum sive procuratorem suum legitimum ejus nomine et pro se in realem, actualem et Corporalem possessionem ipsius Rectoriæ et Ecclesiæ parochialis de Rye prædicto Glæbarum Juriumque et pertinentium suorum universorum confertis inducatis inducive faciatis et Inductum Defendatis et quid in præmissis feceritis seu ant alium judicem in hac parte competentem quemcumque debite (cum ad id congrue fueritis requisiti) certificetis, seu sic certificet ille vestrum qui præsens hoc meum mandatum fuerit executus. Datum sub sigillo prærogativo dietæ provinciæ Novi Eboraci Septimo die Junii, Anno Salutis, MDCCXXII.

GULIELMUS BURNET.\*

By his Excellency's command,

JAS. ROBIN, *Dep. Sec.*”

At an adjourned meeting of the vestry, held June the 25th, 1722, present the Rev. Mr. Jenney and others, “It was resolved by a majority of votes, that the parsonage house be repaired by a tax laid on the parish, and that the salary (viz. £50) for this present year, be also raised as follows:—

		To be laid out and paid,	
Rye,	£ 33 6 0.	To ye Minister	50 0 0.
Bedford,	10 11 9.	To ye Clerk of the vestry	1 0 0.
Mamaroneck,	7 13 3.	To ye Drummer	1 0 0.
Scarsdale,	3 6 6.	To Constable for collecting	2 12 0.
	<hr/>		<hr/>
	£54 12 0.		£54 12 0.

\* Record of Commissions, Sec. of State's office, vol. p. 497.

In December following, Mr. Jenney made his first report to the Society.

MR. JENNEY TO THE SECRETARY.

*Rye, Dec. 15th, 1722.*

DEAR SIR,

“I had the honour of yours, dated August 30th, which brought me an account that the Venerable Society has accepted me as their missionary to settle at Rye, with a salary of £50 per annum, and which, with humble and hearty thanks, I readily accept, and my desiring a larger salary, in my last to the Venerable Society, was for no other reason, but because £60 per annum with the county encouragement, would but amount to what I have quitted in the fort for their service, and because this parish, with respect to the encouragement here, stands upon a much worse footing than any of the rest of this province, in relation to the salary, house, and glebe. Those on Long Island, having £10 per annum more, and all of them glebes much beyond what this Parish ; affords and this being the nearest parish to New England, and the only one on the post road, and consequently attended with greater expenses than any of the rest, I did not think it unreasonable to request an addition of £10 to the Society’s salary ; but in this and all other things, I humbly submit to the Society’s pleasure.

You may remember, I sent you the vestry’s call, what they gave me according to an act of Assembly, of this Province, and their humble address to the Venerable Society for their confirmation, dated June 4th, 1722, and it was then that I entered upon the care of this parish and have since continued diligently, to serve it, excepting sometimes the Governor required me to officiate at the Fort, my successor there having not yet received his commission. I observe in the Society’s collection ye papers which I received from Mr. Huddleston, with two copies of the missionary sermon, by the Right Rev. the Lord Bishop of Bristol, that the Society expects from their missionaries an exact and

particular account of the state of their respective parishes, in compliance with which I take the liberty to send enclosed a draft of the two lots of land, which make up the glebe, with a copy of the survey which the violent opposition of some dissenters have obliged me to obtain for the proprietors of this town, being the most part such as were desirous of having a dissenting teacher settled here, gave me great trouble at my first coming, and especially in relation to the house and glebe; and had not His Excellency been so kind as to grant his warrant to the surveyor General to survey, it is believed they would have kept me by force, from taking possession, and here I cannot but mention the kindness of the Surveyor General, Cadwallader Colden, Esq., and Mr. Wm. Forster, the society's schoolmaster at Westchester, whom he appointed his deputy for that purpose, who have refused the fees which by law are due for that service, and have remarkably exerted themselves in the service of our Church at Rye.

When I first examined into the glebe, I found one lot called the parsonage point, containing about 5 acres, as I am informed, alienated from the church by patent, to my predecessor Mr. Bridge and his family forever, and is now possessed by his executrix, for the use of his children; that remaining, is represented in the enclosed draft of two lots, one of which, called the house lot, having the house at the south east corner, contains a little above two acres, the other about 7 and a half, and is about a mile off, but is so encompassed with other men's land that the road to it is about two miles, so that I fear I shall have little or no use of it. The house is of timber, and so much out of repair that nothing but the frame stands good, and the lots of land are wholly out of fence. The Church also, though built in Mr. Muirson's time is not yet finished; the roof decays, but if not quickly fitted up, is not likely to stand long. These repairs call for a good supply of money, and the people will not contribute voluntarily, so that I have been forced to demand of the vestry, to raise for that use, so much of the salary since Mr. Bridge's death, as has been omitted, and upon their refusal I have thought myself obliged to engage a lawyer, Mr. Bickeley, (who because it is

the church's cause, has refused his fee) to move the chief Justice for a mandamus, to oblige them to raise it, and when it shall be raised, I am resolved to lay it out for the use as aforesaid. I have taken all possible care to prevent my successor from the like oppositions, by having the enclosed draft and survey recorded in the Surveyor's office, and in the office of the Clerk of the county, and a copy thereof filed in the Secretary's office. My Parish is of a very large extent, and contains a great deal of land well settled, besides a large wilderness, in which are some few settlements; there are three townships in it, Rye, Bedford and Mamaroneck, wherein there are some few settlements in the woods, so dispersed, that I have not yet been able to learn the number of inhabitants. There is a Presbyterian preacher at Bedford, and there was another at Rye, when I came here, but now he has left us, and settled in one of the towns in Connecticut. There cannot be any certain judgement made of the number of my hearers. Sometimes the church, which will hold about 300, is full, and I have seldom less than 100. At the sacrament of the Lord's supper, I had 25. We have no papists among us that I can find, a few Quakers, a pretty many independents or presbyterians, (they themselves dont know which) and a great number who are indifferent as to any religion and mind, only their worldly interest, so that I have a large field to work in, and much business before me, which I shall spare no pains to undergo, and I pray God, give me his assistance, to go through with it. I pray God, give his blessing to the pious and charitable endeavours of that venerable body, and I presume to subscribe myself, their most sincere and dutiful missionary.

ROBERT JENNEY.

P. S. If the Venerable Society will please to send some prayer books, with the new version of Psalms, and some Whole Duty of Man, it would be of great service to us here."<sup>a</sup>

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 584, 589. (Hawks'.)

The mandamus referred to in the above letter, must have been granted soon after, as appears from the following minutes in the Vestry Book : " At a meeting of the Justices and Vestrymen held on the 16th of January, 1722, ye Rev. Robert Jenney, our Rector, delivered a writt of mandamus in his Majesty's name, from ye Chief Justice of the Supreme Court, held at the City of New-York, for the Province of New-York, commanding the Justices and Vestrymen to raise and pay into the hands of the Churchwardens, all arrearages since the year 1719, to ye last of December, 1721."<sup>a</sup>

At a subsequent meeting, in compliance with the command of the mandamus, it was agreed to raise the sum of sixty pounds, &c.

" Which sum above mentioned, viz, ye	£60	0	0
With ye collecting thereof	3	3	6
	<hr/>		
	63	3	6
	<hr/>		

Was quoted as follows :

Rye,	£37	0	9
Bedford,	12	8	8
Mamaroneck,	8	3	6
North Castle,	2	0	1
Manor of Scarsdale. <sup>b</sup>	3	10	6
	<hr/>		
	63	3	6

The following petition from the Churchwardens of Rye, was addressed to the Governor for the warrant mentioned in Mr. Jenney's letter :—

#### CHURCH LOT IN RYE.

" To his Excellency, William Burnet, Esq., Captain General and Governour in Chief in and over his Majesty's Provinces of New-York and

<sup>a</sup> Church Records, p. 21.

<sup>b</sup> Church Records, p. 25.

New-Jersey, and Territories depending thereon, in America, and Vice Admiral of the same, &c.

The humble petition of the Churchwardens of the Parish of Rye, in ye Province of New-York :—

*May it please your Excellency :*

Whereas, there is a parcel of Land in this town, which for many years has been in the possession of the Minister of our parish, for the time being, but now by reason of our long want of a settled minister to possess it, is encroached upon and very much lessened by the Inhabitants that bound upon it; we therefore, the Churchwardens of the parish of Rye aforesaid, believing ourselves in duty bound to secure and defend the rights of our parish Church, do humbly pray your Excellency to grant your warrant to the Surveyor General to survey the said parcel, and adjust the true bounds thereof, to prevent any such encroachments for the future, and your Petitioners be in duty bound,

1722.

Shall ever pray,

SAMUEL PURDY,  
HENRY F. FOWLER, Jr.

*To the Secretary,*

Let a warrant be  
prepared accordingly.

W. BURNET.\*

The subjoined documents are the warrant for the survey of the land in question, and the report of the surveyor general thereon :

“ William Burnet, Esq., Capt. Gen. and Governour in Chief of the Province of New-York, New Jersey and Territories thereon depending in America, and Vice Admiral of the same :

To Cadwallader Colden, Esq.,

Surveyor General of the Province of New-York.

At the request of the Churchwardens of the parish of Rye, in this Province, I have thought fit hereby to authorize and commission you to survey, run out and ascertain the Lymitts and Boundrys of all such parcel or parcels of land as have been formerly possessed and enjoyed by the minister of the said church, notice being given to whom it may anyways concerne, of the time of your proceeding on said survey, and all Officers within this Province, both magesteriall or ministeriall, are hereby commanded to give you all suitable countenance and assistance in the execution hereof, and what you shall doe herein, you are duly to certify.

Given under my hand at Fort George, this 5th day of July, 1722, and in the 8th year of his Majesty's reign.

Pursuant to a warrant from his Excellency, bearing date the fifth day of July, 1722.

I have, by Mr. William Forster, one of my Deputys, run out and ascertained the limits and boundaries of such parcels of land as have been formerly possessed

\* Documentary Hist. of New-York, vol. iii. p. 950.

and enjoyed by the minister of the parish of Rye, in the county of Westchester, as the same were shown to my said Deputy by the Churchwardens of the said parish, viz. : one parcel situate in the Town field, beginning at a white oak bush, near the fence of Ebenezer Kniffen, and runs thence south seventy-four degrees, thirty minutes, east twenty-three chains seventy-eight inches, to a heap of stones, thence south twenty-three degrees twenty minutes, west three chains seventy links, to a walnut stump, thence north seventy-two degrees, twenty minutes, west twenty-four chains twenty links, to a stone set in the ground, and thence north-east and by north very near distant two chains and seventy links, to the place where it began, and contains seven acres and about half an acre.

Another parcel called the Home lot, in which the Town or Parsonage house stands, beginning at a heap of stones near the said house, and runs thence north nine degrees, forty-five minutes, east three chains, thence north twelve degrees, west four chains, fifty links, to stones near Peter Brown's house, thence south eighty-seven degrees, west four chains, to a maple by blind brook, thence along the said brook, south eighty degrees, east five chains, fifty links, and south seventeen degrees, west one chain, fifty-four links, and thence from the brook, south eighty-six degrees, east four chains, twenty links, to the stones where we began, containing two acres, three roods and thirty-six poles.

Given under my hand, the 14th day of September, in the ninth year of his Majesty's Reign, Anno Dom., 1722.

CADWALLADER GOLDEN, *Sur. Gen.*

### MR. JENNEY TO THE SECRETARY.

*Rye, July 1st, 1723.*

DEAR SIR,

“ Last December 15th, I had the honour to answer yours of August 30th, sent to me by the order of the Venerable Society, wherein I gave an account of the state of my parish, as exactly as I could, which I hope came to hand ; I have no more to add but that my congregation seems to increase, being generally above 300, as near as I can guess ; my communicants are but few, but I am in hopes in a short time to have more. We have a new settlement amongst us in the woods, which began about the time of my predecessor's death, 1719 ; the inhabitants are very loose in their principals of religion, inclining rather to the Quakers than any other sect. I have been amongst them with good success, having baptized a whole family, parents and children ; I have heard that more of them intend to make a confession of their faith, in order to Baptism. Books are our greatest wants,

for stupid ignorance in point of religion, is almost general among us, and as the Venerable Society have usually extended their charity this way, so I hope they will at this time to us, by sending prayer books with the version of psalms by Tate and Brady, bound up with them, and instead of the usual tracts, I humbly conceive the *Whole Duty of Man* would be most useful. There is a small present made to our Church, by Mr. Isaac Denham,<sup>a</sup> of this place, of a piece of land containing about 50 square rods, lying before the front of the parsonage house, which though a small spot is of great use to the house, and the donor shows himself on all occasions a hearty promoter of the Church's interest; he is a constant attendant at the ordinances and a communicant; he hath given me a deed of gift for the land and possession, according to the forms of law, for my use and my successors, the ministers of Rye. I conclude with my hearty prayers for that pious and charitable body, desiring theirs, for us, their missionaries, that we may be able to discharge the great trust they have been pleased to commit to us. I beg you will please to assure them that I am their faithful missionary.

I am Sir, &c.,

ROBERT JENNEY.<sup>b</sup>

The same year the Rev. Mr. Jenney, minister at Rye, in the Province of New-York, informed the Secretary that besides Rye, he serves several other townships and distinct liberties, all of which, excepting Rye, being too great distance from the church, constantly to attend it, he visits them in their turns; that since his admission in 1722, he has baptized 10 adults, and 50 children, that the number of his communicants is 26, two of which have been admitted the first time by him.

At a meeting of the Vestry, held on the 13th of July, 1724,

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<sup>a</sup> Mr. Isaac Denham was the son of Thomas Denham, Congregational minister of Rye, in 1677.

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. i. 607, 608. (Hawks'.)

the following order was issued; "whereas several of ye Parish have talked of building pews in ye Church, ye vestry have thought fitt to order that there be allowed an ile, of five foot from ye west door to ye communion table, also, an ile of two feet from ye kneeling couch, round ye Rails of ye Communion table, also, an ile of six foot from ye south door to ye desk, also that there be a partition ile between each sett of pews on ye south side of ye church, of two foot, and that all pews be built to front ye desk, and for ye more certain compliance with this order, every one that builds a pew, shall apply themselves to ye Justices, Churchwardens and Rector, or any three of them."<sup>a</sup>

In 1721, it was decided by a majority of votes, that a drum be provided for ye church this year."<sup>b</sup>

REV. ROBERT JENNEY'S ANSWERS TO THE QUERIES OF THE BISHOP OF LONDON.

[QUERIES TO BE ANSWERED BY EVERY MINISTER.]

*At Rye, in the province of New-York,*

*July 18th, 1721.*

Q. How long is it since you went over to the plantations as a missionary?

A. Please your Lordship, it is ten years since I was first received into the service of the Honourable Society, as appears by my Missionary letters, bearing date the 18th of June, Anno Domini, 1714.

Q. Have you had any other Church before you came to that which you now possess; and if you had, what church was it, and how long have you here removed?

A. I was chaplain in the Navy, from A. D. 1710, to 1714, from thence to 1717, I was in the service of the Honourable Society as assistant, first to the late Rev. Mr. Evans, of Philadelphia, afterwards to the Rev. Mr. Vesey, of New-York; from 1717, to 1722, I was chaplain to the fort and forces in New-York, there I was appointed the Honourable Society's missionary at Rye, where I now remain.

Q. Have you been licensed by the Bishop of London, to officiate as a missionary, in the government where you now are?

A. I have two licenses from the Right Rev. Father in God, John, late Lord Bishop of London, both bearing date the 7th of July, 1714, the one to be assistant

<sup>a</sup> Church Records, p. 28.

<sup>b</sup> Church Records, p. 29.

to the late Rév. Mr. Evans of Philadelphia, the other to be schoolmaster of the same place, and for my removal to this province, I have the Honourable Society's, and the late Bishop of London's order, by their letters, both bearing date March 5th, 1714.

Q. How long have you been inducted into your living ?

A. I was inducted into my living by the Rev. Mr. Thomas Poyer, Rector of Jamaica, on Long Island, in this Province, on the 13th of June, A. D., 1722, by virtue of his Excellency our Governour's mandate, bearing date the 7th of June, 1722.

Q. Are you ordinarily resident in the parish to which you have been inducted ?

A. I am constantly resident in the town of Rye.

Q. Of what extent is your parish, and how many families in it ?

A. My parish contains three townships, a manor and two distinct purchases, in length about thirty miles, but at most eight in breadth, containing as near as I can guess, about two hundred families or rather more.

Q. Are there any Infidels, bond or free, within your parish, and what means are used for their conversion ?

A. There are a few Negroes and Indian slaves, but no free infidels in my parish ; the catechist, a schoolmaster from the Honourable Society, has often proposed to teach them the catechism, but we cannot prevail upon their masters to spare them from their labour for that good work.

Q. How often is divine service performed in your church, and what portion of the parishioners attend it ?

A. The inhabitants of the parish are so scattered, and so few are well affected to our excellent liturgy, especially those who live near the church, that were it not for preaching, I should have no congregation. so that I am forced to be content with the performance of the service, every Sunday twice, when I also preach in the summer season, and once during the winter ; the number of my auditors is very uncertain, sometimes not thirty, sometimes three hundred, as the weather serves for travelling.

Q. How often is the sacrament of the Lord's supper administered ; and what proportion of the parishioners attend it ?

A. I administer the sacrament of the Lord's supper four times per annum, viz. : on Christmas, Easter, Whitsunday, and the Sunday after the Feast of St. Michael ; the number of my communicants have never yet exceeded twenty-six.

Q. At what time do you catechise the youth of your parish ?

A. Neither can the Schoolmaster persuade the people to send their children to him to be taught the catechism, nor can I persuade them to send them to the church to be catechized, for which reason I often make some part of the catechism the subject of my sermons, and often exhort the people but in vain, to send their children to be catechised.

Q. Are all things duly disposed and provided in the Church, for the decent and orderly performance of divine service ?

A. The only Church in the parish, is in the town of Rye, built of stone, well plastered and sealed, fifty feet in length and thirty-five in breadth, with a pulpit and reading desk, but no pews ; the communion table is railed in. We have a

Bible and Prayer book, both to be for divine service and a silver cup, holding about a quart, and a paten; but linen for the holy sacrament of the Lord's Supper and our Church are much out of repair.

Q. Of what value is your living in sterling money, and how does it arise?

A. The Honourable Society is pleased to allow me £50 sterling, and by act of assembly here, there is raised upon the whole parish, by a vote proportioned to the several estates of the parishioners, £50, this currency (i. e.) allowing sixty-five per cent. difference, which is the common exchange, about £30 and a half, sterling, so that my whole salary is about £80 6 8 sterling, per annum. I have no perquisites nor accidental advantages, excepting that very seldom, I have six shillings this money, which is scarce three and sixpence sterling, for a marriage.

Q. Have you a house and glebe; Is your glebe in lease or let by the year, or is it occupied by yourself?

A. I have a small framed house with two acres, three roods and thirty-six poles of land, as it was surveyed at my first coming, with about a quarter of an acre given for the use of the minister, by Mr. Isaac Denham, deceased. I have also a lot of near eight acres but tis so encompassed with other mens farms, that I can make no use of it, so that I am forced to hire pasture for my horses.

Q. Is due care taken to preserve your house in good repair, and at whose expense is it done?

A. There is no care taken to preserve the house in good repair, for altho' we have an act of assembly yet in force empowering the trustees of the Town to repair the Church and other public buildings, yet the town does not choose such officers, and if they would we cannot hope that where the dissenters so much prevail, any persons would be chosen who would repair either the church or the house, so that if I will live in the house I must keep it in repair myself.

Q. Have you more cures than one, if you have, what are they, and in what manner served?

A. My parish is so large that I am obliged to travel, notwithstanding that our friends are so few, that were they altogether they would not make a large congregation. I officiate at Bedford and North-castle, eight times per annum, the former is about eighteen miles distant from here, the latter about twelve; also, eight times per annum at Mamaroneck, for that place and Scarsdale and Foxes meadows, about three miles off; and four times at the White Plains, about four miles, the remaining Sundays here at Rye.

Q. Have you in your Parish any public school for the instruction of youth, if you have, is it endowed, and who is the master?

A. We have a schoolmaster here from the Honourable Society, Mr. Joseph Cleator, allowed £15 sterling per annum, but God has visited him with blindness, so that he can teach nothing but the catechism, and the people will not put it in his power to do that, notwithstanding that I have frequently at his request, given public notice thereof in the Church, and persuaded them to it in my sermons.

Q. Have you a parochial Library, if you have, are the books preserved and kept in good condition; have you any particular rules and orders for the preserving of them; are these rules and orders duly observed?

A. I found here a library of £10 sterling value, given by the Honourable Society to my predecessor for the use of the Parish, without rules for their preservation. The fifteen volumes of Polisynopsis Criticorum, are very much damaged.

I am, may it please your Lordship, &c.<sup>a</sup>

*Robt Jenney*

In his report to the Secretary for 1724, Mr. Jenney says: "that he has baptized two adult persons and nine children, and has had two added to the number of his communicants."<sup>b</sup>

The whole number of appropriated precincts, belonging to the Parish of Rye, in 1725, were as follows:—Bedford, Scarsdale, Mamaroneck, and North Castle, to which were subsequently added, White Plains and Harrison.

The following are specimens of the original taxation rolls of this benefice, in 1725:—Rye, £34 4; Bedford, £16 2; Mamaroneck £18; Scarsdale, £5 3; and North Castle, £2 9—Total £75 18.

From the following, it seems, that Mr. Jenney removed this year to Hempstead, upon Long Island: "At a meeting of the vestry, held May 19th, 1726—the Rev. Mr. Jenney produced a letter from the Society, in which they gave him leave to move to Hempstead; upon which the vestry agreed to write to the Society with the first opportunity, to pray them to appoint a missionary for this parish, and then chose Justice Purdy and Mr. Brown, the churchwardens, Justice Knight, Mr. Joseph Sherwood, Mr. Daniel Purdy, Capt. Fowler, and Mr. Willett, as a committee to write to the Society on that head—adjourned till ye 25th of this month, to meet at Thomas Fowler's."<sup>c</sup>

Mr. Jenney continued at Hempstead until 1742, when he resigned his charge, removed to Philadelphia, and was elected rector of Christ Church, in that city, where he died at the age

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. p. 610-11. (Hawks'.)

<sup>b</sup> Rye Vestry Book.

<sup>c</sup> Church Records, p. 32.

of 75, January 5th, 1762, having lost his wife in the former place, December 25th, 1738, aged 61.<sup>a</sup> "The Rev. Robert Jenney, LL. D., (says Dr. Dorr,) died in January of 1762, at the advanced age of seventy-five years. He had been fifty-two years in the ministry, and more than nineteen years rector of Christ Church; having been elected to that office in October, 1742." The Rev. Dr. William Smith, Provost of the College of Philadelphia, preached a sermon from Luke xvi. 21, at his funeral, in Christ Church, January 10th, 1762.<sup>b</sup> In that discourse, it is said of him, that he was "a man venerable in years, and a striking pattern of Christian resignation under a long and severe illness. Those who knew him best in that situation, knew that his chief concern was not for himself, but for the distressed and perplexed state of his congregation. He was a man of strict honesty, one that hated dissimulation and a lie; exemplary in his life and morals, and a most zealous member of our Episcopal Church."<sup>c</sup> His remains repose in the aisle of Christ Church, immediately in front of the chancel. On his tombstone is the following, as near as can be deciphered :

ROBERTUS JENNEY, LL. D.,

\* \* \* Col. S. S. Trinitat, Dublin studii alumnus  
 obiit die V Mensis Januar, Anno Salut, MDCCLXII.  
 Æt. LXXV. Age Lector.

Parce Religionis, honestæ veritatis, benevolentissime Exemplum rulis  
 Hunc Christianæ Fidei vindicem, Pribitatis Cultorem Benevolentia studia,  
 Respice, sequere, imitare, Juxta Hoc etiam  
 mæmor, sepulta jacet

Joanna Elizabetha precedicti Roberti Jenney, conjux  
 Quæ six santim modo dies post mariti sepulturam  
 obiit, anno ætatis suæ LXIV.<sup>d</sup>

The following notices appeared in the Pennsylvania Gazette, for January 14th, 1762: "On Tuesday, the 5th inst., died, in

<sup>a</sup> Thompson's Hist. of L. I., Vol. ii. p. 31.

<sup>b</sup> Smith's Works, Vol. i. p. 22.

<sup>c</sup> Dorr's Hist. of Christ Church, Phil., pp. 129, 130.

Ibid.

the seventy-fifth year of his age, the Rev. Dr. Robert Jenney, Rector of Christ Church in this city, 'a man of strict honesty; one that hated dissimulation; exemplary in his life and morals, and a most zealous member of the church.' On Sunday afternoon, he was interred in said Church, when a suitable sermon was preached by the Rev. Dr. Smith, to a very crowded audience."

"Monday last, died, Mrs. Jenney, having survived her husband only six days."

The vacancy created by the removal of Mr. Jenney, the vestry proceeded immediately to fill, as appears from the following letter to the Venerable Society.

TO THE REV. MR. DAVID HUMPHREYS, SECRETARY  
TO THE HON. SOCIETY FOR PROPAGATING YE  
GOSPELL, &c., AT THE ARCHBISHOP'S LIBRARY,  
AT ST. MARTIN'S IN THE FIELDS, LONDON.

REV. SIR,

"We, the churchwardens and vestry of the parish of Rye, humbly present our thanks to the Hon. Society for their pious and charitable assistance thus long continued to our parish; and whereas the Hon. Society have thought fitt to remove from us to Hempstead, our minister, the Rev. Mr. Jenney, whose removal lays us under the necessity to obtain another as soon as possible, to be actually resident among us: so we, in pursuance of ye Act of Assembly, empowering us thereto, have already proceeded to elect and call the Rev. Mr. James Wetmore, who has declared his acceptance of our call, upon condition the Hon. Society will give leave for his removal. Until their pleasure be known, he has promised to supply this parish once in three weeks, according to their directions to Mr. Jenney.

We therefore humbly request the Hon. Society would consent to his removal, and that he may as speedily as may be, appointed to reside constantly among us.

We conclude with our hearty prayers that the blessing of God

Almighty may attend the pious and charitable designs and endeavours of that Venerable Body. We are, Rev. Sir,

Yours, and the Hon. Society's

most dutyfull and humble servants,

[Signed by order.] JNO. CARHARTT, *Clerk.*"<sup>c</sup>

The call to the Rev. James Wetmore was as follows:—

“WHEREAS, by the removal of our late incumbent, the Rev. Mr. Robert Jenney, (to the parish of Hempstead,) this parish is become vacant:

We therefore, the Churchwardens and Vestrymen of the parish of Rye, whose names and seals are hereunto affixed, pursuant to the tenor and interest of an Act of General Assembly of this Province, entitled an Act for ‘settling a ministry and raising a maintenance for them, in the City of New-York, County of Richmond, Westchester, and Queens County,’ do call the Rev. Mr. James Wetmore, to officiate and have the care of souls within this parish of Rye, aforesaid. And the said Mr. James Wetmore, having told them he was ready to execute the function he was called unto, when he should be inducted into the same:

Whereupon, it is ordered, that this Board do forthwith present the said Mr. James Wetmore, and pray his Excellency for his induction into the Church of the said parish, with all and singular, the rights, privileges and appurtenances to the same belonging, or in any ways appertaining.

Given under our hands and seals, this seventh day of June, Anno Dom. 1726.

SAMUEL PURDY,	[S]	} Churchwardens.
BENJAMIN BROWN.	[S]	
JOHN BRUNDIGE,	[S]	} Vestrymen. <sup>b</sup>
JOSEPH SHERWOOD,	[S]	
DANIEL PURDY,	[S]	
JONATHAN HAIGHT,	[S]	
WILLIAM WILLETT.”	[S]	

<sup>a</sup> Rye vestry book.

Ibid.

In the mean time, the Society had appointed the Rev. Thomas Colgan,<sup>a</sup> as missionary to Rye. Upon which the Vestry addressed the following letter to the Secretary :—

REV. SIR,

“We, the Churchwardens and Vestry of ye parish of Rye, return our humble thanks to ye Honourable Society for their pious and charitable care of this parish, in providing so speedily to fill this vacancy by appointing ye Rev. Mr. Colgan for us; we conclude they have before this time, been acquainted by our letters, how far we had proceeded to obtain a minister, fearing ye ill consequences of being left destitute, and we hope ye Honourable Society will put a favourable construction upon our proceedings. Tho’ we have given our call to ye Rev. Mr. Wetmore, and he received induction immediately upon it, yet he always declared that he should submit to ye resolutions of ye Honourable Society, and not in any degree interfere with their determinations, and tho’ we find ye inclinations of ye people very much to have Mr. Wetmore appointed for us, on which account we can’t but desire that ye Honourable Society would be pleased to favour it, yet we shall always pay ye greatest deference to their pleasure, and if they finally determine that Mr. Colgan shall be for us, against whom we have no exceptions, as being a stranger to us, we shall give him ye best welcome we are capable of; but inasmuch as ye Rev. Mr. Colgan is willing, by exchange with Mr. Wetmore, to continue at New-York, and that Vestry has signified their approbation, we humbly joyn with them in requesting of ye Honourable Society that they would confirm that agreement, and give liberty for Mr. Wetmore to come to this parish, who, by being born in ye country, and acquainted with ye dispositions and customs of ye people here,

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\* “The Vestry of Trinity Church, N. Y., desired the favour of the Rev. Mr. Vesey, that when the Rev. Mr. Colgan comes to town, from his parish at Rye, he may have the liberty of reading prayers, and preaching in the afternoon; which request Mr. Vesey readily granted and consented to.”—Berrian’s Hist. of Trinity Church, N. Y., p. 47.

will be acceptable to us, and we hope do much service for religion. but all this with submission to that Venerable Body, whose pleasure we shall most cheerfully submit to, and pray ye continuance of their favours and charity to us, and that God would prosper their pious designs.

We are, Rev. Sir, the Honourable Society's  
and your most humble and obedient servants,  
[Signed per order.] JNO. CARHARTT, *Clerk.*"<sup>a</sup>

In accordance with this request, the Society were pleased to withdraw their appointment of Mr. Colgan, and confirm the call of the

REV. JAMES WETMORE, A. M.

He was the third son of Ezraiah Wetmore and Rachel Stow,<sup>b</sup> and grandson of Thomas Wetmore, (a native of Wales) one of the first settlers of Middletown, Connecticut,<sup>c</sup> where he was born on the 25th of December, 1695.<sup>d</sup> He was educated at the collegiate school in Seabrook, which was afterwards removed to New Haven, and obtained the title of Yale College. The degree of Bachelor of Arts was conferred on him in September, 1714, and of Master of Arts, in September, 1717. About the month of May, in 1718, he was invited by the people of North Haven, to settle with them as their minister; and in November following, he was ordained the first Congregational pastor in that place. Here, Mr. Wetmore was generally esteemed and beloved by his people, as might reasonably be expected from the suavity of his temper, and the regularity of his conduct. But after he had laboured with them nearly four years, he altered

<sup>a</sup> Rye vestry book.

<sup>b</sup> Ezraiah Wetmore, was born March 8th, 1656-7.—Rec. of Marriages and Deaths in Clerk's office, Middletown.

<sup>c</sup> Statistical account of the County of Middlesex, by David D. Field.

<sup>d</sup> Rec of Marriages and Deaths in Clerk's office. The Wetmore's were originally seated at Apley, in Shropshire, near the borders of Wales. John Whitmore was Lord of Whytemore, in Shropshire, A. D., 1250. In 1635, a Lawrence Whitmore, husbandman, aged 63, and his wife Elizabeth, aged 57, were passengers in the ship Hopewell, to Boston.—Mass. Hist. Coll.

his religious sentiments, and in September, 1721, declared for Episcopacy.<sup>a</sup>

In consequence of this change of opinion,<sup>b</sup> he immediately took a dismission from his then pastoral relation,<sup>c</sup> and in 1723 went to England, where he was ordained both deacon and priest, by Dr. Gibson, Bishop of London. Having been appointed by the Venerable Propagation Society, their catechist at New-York, in the place of Mr. Neau, and assistant to the Rev. Mr. Vésey; he embarked for America in July, and arrived in New-York, September the 24th, 1723.

<sup>a</sup> See Allen's American Biog. Dic. See Fowler's MSS., Vol. ii., p. 212. The Family arms are:—ar., on a chief az. three martlets or:—Crest, a falcon ppr. Motto—Virtus, Libertas, et Patria. Of this family, is the present Prosper M. Wetmore, of the city of New-York, son of Robert Wm., and grandson of the Rev. Ezraiah, of Trumbull, Connecticut.

<sup>b</sup> Mr. Wetmore, the Rector, and several of the tutors of Yale College, besides many of the neighboring ministers, having, after careful enquiry and mature deliberation being led to suspect, not only the regularity, but even the lawfulness and validity of congregational ordination, conformed to the Church of England. The Rev. A. B. Chapin, D. D., gives the following account of this extraordinary movement in 1723:—

“But though neither civil nor ecclesiastical power could plant the Church in a Puritan soil, God had determined its existence, free from all the entanglements of State—to be the defender of the faith, and the conservator of the peace of the country. In the town of Guildford, was a pious layman, still clinging to the Church of his affections, and to his Prayer Book. That Book became known to a promising youth among his neighbors, and was thenceforth his inseparable companion through life.—He goes to College—graduates with the honors of the University—enters the Congregational ministry, and is settled over, one of the Congregational Societies in New Haven. That Prayer Book went with him, and became the pattern of public devotions that attracted the attention and commanded the admiration of all who witnessed his labors. Slowly and insensibly that book was doing an effectual work, and in 1721, Johnson, the minister of the Congregational Church, on the west side of New Haven—now West Haven—

<sup>c</sup> Mr. Thomas, Missionary at Hempstead, L. I., writing to the Secretary on the 1st of April, 1723, says:—“Mr. Wetmore seems very well qualified for their necessities, having of late by their differencies in New England, been much exercised in the controversies between us and the Dissenters, a most necessary qualification in a gentleman among them, he is best acquainted with their weak sides and their subterfuges, &c.—New-York MSS. from Archives at Fulham, vol. i. p. 601. (Hawks'.)

In 1726, a communication was received by the Vestry of Trinity Church, New-York, from the Rev. Mr. Wetmore, in which he acquainted the Board that he had lately been called by the Churchwardens and Vestry of the Parish of Rye, to be their Minister, in the room of the Rev. Mr. Jenney, whom the Society had appointed for the Parish of Rye, by virtue of let-

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and with him Cutler, President of the College—Brown, a Tutor in the same—and Wetmore, the Congregational minister of North Haven, publicly declared their belief in the divine origin and perpetual obligation of Episcopacy. These were all able, prominent men—the pride of the people, and were not to be given up without an effort. A disputation was held before the Governor—the students became interested—the flame spread—controversy increased, and thirty graduates of Yale entered the ministry of the Church in that generation—many of them having been previously in the ministry of the Congregationalists—all more or less directly through the influence of Dr. Johnson.

Johnson, after receiving orders in England in 1722, became a Missionary of the Society for Propagating the Gospel in Foreign Parts, and was stationed at Stratford and the adjacent towns. Cutler was sent to Boston, Wetmore to Rye, in New-York, and Brown died in England. The labors of Johnson were not confined to Stratford, but were extended to West Haven, Fairfield, and Newtown, where he established other Parishes within a few years. The elder Seabury, who was a student at Yale, left at the time of the Episcopal discussion, and went to Cambridge, where he was graduated in 1721. After having been a Congregational minister at Groton, now Poquetanock, for several years, he declared for Episcopacy in 1728, and becoming a Missionary of the Society already named, was stationed in New London. In the same year, 1732, Johnson had the pleasure of seeing his old friend and companion, John Beach, the Congregational minister of Newtown, who had graduated at the ever-memorable discussion of 1722, declare for the Church. He also became a Missionary of the same Society, and was stationed at Newtown and Reading. Two years later, 1734, Jonathan Arnold, Johnson's successor in the Congregational Parish at West Haven, came into the Church, and having received orders, was stationed by the same Society as a Missionary at West Haven and vicinity. Richard Miner graduated at Yale, 1726—for many years Johnson's neighbor, as Congregational minister at Ripton, declared for Episcopacy in 1742, but died in England, whither he had gone for Orders. Ebenezer Punderson, a native of New Haven, who was graduated at Yale in 1726, and succeeded the elder Seabury as the Congregational minister of Groton, also followed his example in declaring for Episcopacy, which he did about 1732, and became a Missionary of the same Society, at Groton and Hebron, and subsequently at West Haven and vicinity. He was instrumental in founding Trinity Parish, New Haven, more than twenty years after the beginning of the Parish at West Haven, and organized ten other Parishes in this Diocese. Solomon

ters of induction from his Excellency, Governor Burnet, and also, that if the Society should be pleased to approve thereof he intended to accept of the said parish, and remove thither, and he thanked the Vestry for their subscriptions and favours to him, and assured them that his intentions for removing did not proceed from any dislike, but purely because he conceived

Palmer, a native of Branford, graduated at Yale in 1729—after having been the Congregational minister of Cornwall for many years, declared for Episcopacy in 1754, was enrolled among the Missionaries of the same Venerable Society, and was also stationed in Connecticut. Henry Caner, of New Haven, graduated at Yale in 1724: and his brother Richard, graduated at the same place in 1734, though born of Congregational parents, entered the ministry of the Church, and became Missionaries of the same Society, one in Massachusetts and the other in Connecticut.—Isaac Browne, graduated at Yale, in 1729, the brother of Daniel Browne who died in England in 1723, came into the Church at West Haven with his parents, along with Johnson, in 1722, and was for many years a Missionary of the same Society in New-York and New Jersey. The same may be said of Ebenezer Thompson, graduated in 1733, for many years a Missionary in Massachusetts. Henry Barclay, graduated at Yale in 1734, first a Missionary of the Propagation Society to the Indians, and then Rector of Trinity Church, New York, is also to be reckoned among the number of those whose services in the Church resulted from the influence of Johnson. So also, Ebenezer Dibble, graduated in 1734; Christopher Newton, graduated in 1740; Richard Mansfield and Joseph Lamson, graduated in 1741; Ichabod Camp, graduated in 1743; Thomas Bradbury Chandler and Jeremiah Leaming, graduated in 1746—were all the sons of Congregational parents, and Missionaries of the Venerable Society for Propagating the Gospel in Foreign Parts. Within the same period, Daniel Dwight, graduated in 1721, came into the Church, and went to South Carolina—John Pierson, graduated in 1729, went to New Jersey—Ephraim Bostwick, graduated the same year, and Jonathan Copp, graduated in 1745, went to Georgia—William Sturgeon, graduated in 1745, went to Pennsylvania—Walter Wilmot, graduated in 1735, and Hezekiah Watkins, graduated in 1737, went to New-York. Besides these, Barzillai Dean, graduated in 1737; Jonathan Cotton, graduated in 1745, and James Usher, graduated in 1753—all died abroad, having successively gone to England for orders for Hebron. It may be proper to mention here, as showing the great obstacles which the Church had to encounter at that early period, that of fifty-two candidates that had gone to England for orders, from the Northern Colonies, previous to 1777, ten of them died abroad, or were lost at sea. All the persons mentioned, born and educated Congregationalists, are known to have come into the Church, more or less directly through the influence of Johnson, and all were Missionaries of the Society for Propagating the Gospel. To these must be added William, the son of Samuel Johnson—Sam-

it would be for the better and more certain support of himself and family.”

The following mandate was issued by his Excellency, William Burnet:—

MANDATE FROM GOVERNOUR BURNET TO INDUCT THE REV. MR. JAMES WETMORE TO THE RECTORY OF THE PARISH CHURCH OF RYE.

ULIELMUS BURNET armiger Provinciæ Novi Eboraci, nec non Novæ Cæsariæ in America strategus et Imperator ejusdemque Vice Admiralis, &c. Universis et singulis Clericis et Ministris Ecclesiæ Anglicanæ quibuscumque in et per totam Provinciam Novi Eboraci ubilibet Constitutis ædilibus Ecclesiæ Parochialis de Rye infra Provinciam Novi Eboraci prædict pro hoc tempore salutem. Cum dilectum in Christo Jacobum Wetmore Clericum ad Rectoriam sive Ecclesiam Parochialem Prædict Parochiæ de Rye in dict. Provinciæ Novi Eboraci in America jam vacantem præsentatum Rectorem ejusdem Rectoriæ sive Ecclesiæ parochialis in et de Eadem institutus, Vobis Coniunctim et divisim Committo et firmiter Injungo Mando, Quatenus eundem Jacobum Wetmore, Clericum, sive procuratorem suum legitimum ejus nomine et pro se in Realem actualem et Corporalem pos-

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uel, the son of Samuel Seabury, and John Ogilvie, the successor of Barclay, as Missionary to the Indians, all graduated in 1748; Jacob Greaten, graduated in 1754; Lucas Babcock, graduated in 1755, and Abraham Beach, graduated in 1757, all Missionaries in New-York; James Scoville and Samuel A. Peters, graduated the same year; Roger Viets, Bela Hubbard, and Thomas Davies, graduated the year following, 1758, Missionaries in Connecticut; also, Samuel Andrews, graduated in 1759; Abraham Jarvis and Ebenezer Kneeland, graduated in 1761; Gideon Bostwick, and Richard Clarke, graduated in 1762, who were among the Missionaries of the same Society in Connecticut.

These are the principal of the Clergy of Connecticut for half a century after the conversion of Johnson—sustained, every one of them, in whole or in part, by the funds of an English Missionary Society.<sup>40</sup>—Extract from a sermon by the Rev. A. B. Chapin, DD., preached by request in Christ Church, Hartford, January, 1851.

“The students of Yale were compelled to submit to a fine as often as they attended the worship of the Church of England.”

The Churchwardens and Vestrymen of Newport, R. I., in a letter to the Secretary, dated 26th of October, 1722, say:—“This example will be followed by many, if not the most considerable men amongst them; wherefore we have an instance in one Mr. Wetmore, a man of learning and piety, who is now become zealous for the service and interest of the Church, but whose circumstances won't at present, allow him to apply for Episcopal ordination.” Conn. MSS. from Archives at Fulham, p. 79. (Hawks’.)

sessionem ipsius Rectoriæ sive Ecclesiæ parochialis de Rye prædict glebarium, juriumque : et pertinentium suorum universorum. Conferatis Inducatis, Inducive faciatis : et defendatis Inductum, Et quid in præmissis feceritis me aut alium Judicem in hac parte competentem quemcumque debite (cum ad id congrue fueritis requisiti) certificetis seu sic certificet ille vestrum qui præsens hoc mandatum fuerit Executus. Datum sub sigillo prærogativo dictæ Provinciæ Novi Eboraci—die Junii anno salutis MDCCXXVI.

W. BURNET.

By his Excellency's command,

JAS. ROBIN, *Dep. Secretary.*"

At an adjourned meeting of the Vestry, held January 24th, 1726-7, present, Rev. James Wetmore, &c., it was agreed to raise this year as follows :—

For the Minister	-	-	-	£50	0	0
For the Poor	-	-	-	10	0	0
For the Clerk of the Vestry	-	-		1	10	0
For the Clerk of the Church	-			1	0	0
For the Drummer	-	-	-	1	0	0
For Expenses and incidental charges				3	10	0
For Mrs. Budd, for her Negroe's work, seven days' at the parish house, at 2s. 6d. per day				0	17	6
				<hr/>		
				£67	17	6
Collecting money				3	11	6
				<hr/>		
				£71	9	0

Quoted as follows :

Rye	-	-	-	-	-	-	£35	10	0
Bedford	-	-	-	-	-	-	17	0	0
Mamaroneck	-	-	-	-	-	-	10	12	0
Scarsdale	-	-	-	-	-	-	5	0	0
North Castle	-	-	-	-	-	-	3	7	0
							<hr/>		
							£71	9	0

Upon the 25th of April, 1727, the Vestry addressed the following letter to the Secretary of the Venerable Society :—

REV. SIR,

The Churchwardens and Vestrymen of ye parish of Rye have ordered me to return their humble thanks to you and the Honourable Society for ye favour of yours of September 30th, in which you acquaint us that the Honourable Society have consented to ye exchange for which we had humbly addressed, and accordingly have appointed ye Rev. Mr. Wetmore, to be our minister, which is very much to ye satisfaction of ye whole parish, even those who are dissenters from our Church.

And now we are once more peaceably settled, we hope by the blessing of God, to see religion revive among us, which by contentions and divisions, is sunk to a very low ebb. As the Rev. Mr. Wetmore has been born in the country, and long known among us, who has had his conversation becoming his sacred character and profession, we doubt not but ye people of this Parish, will continue their affection to him, and hope to see this good fruit of it, viz: that they be brought to a proper sense of religion, and more general and constant attendance in ye public worship and sacraments, which, for a long time have been very much neglected among us. We earnestly pray for the blessing of Almighty God, upon that Venerable Society, whose extensive charity, (under God,) finds food for so many souls, famishing in ignorance and error, and shall always look upon ourselves strictly bound to pay it, the greatest honour and most cheerful obedience to all their commands and directions, and beg leave to subscribe with all dutiful respects,

Rev. Sir, your and ye Honourable Society's most  
humble and obedient servants,

[Signed by order of the Vestry,]

JOHN CARHARTT, Clerk."<sup>a</sup>

In answer to a letter from the Secretary, dated December 30th, 1726, Mr. Wetmore replies:—

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<sup>a</sup> Church Records of Rye, p. 38.

## MR. WETMORE TO THE SECRETARY.

*Rye, May 11th, 1727.*

REV. SIR,

“I received yours of December 30th, wherein you acquaint me that the Honourable Society have appointed the Rev. Mr. Colgan, to New-York, and me to Rye, according to our request, for which I return my humble thanks; and inasmuch as the people of Rye appear to me to be much gratified by this exchange, I shall endeavour to make the best use I can of the good affection they profess to me, to promote the interest of piety and religion among them, which seems to be sunk to a very low ebb. My labours have been divided the winter past, between Westchester and Rye, but so that when I preached for Mr. Colgan at Rye, he preached for me at Westchester, and our labours have not been without success. Besides those baptized by him in both Parishes, I have baptized about 40 infants, and one adult person, and have had 7 adult persons apply to me for baptism, whom I have deferred for further preparations, two of which are negroes. I have admitted to the communion, three new communicants, all converts from Dissenters, and several others with whom I have taken particular pains, have promised to come to the communion when they shall have gained some further knowledge of the virtue and necessity of the institution. The town of Rye, tho’ by much the greater part Dissenters, have upon my request, chosen trustees, who are impowered to raise a tax upon the town, to repair and finish the Church, which is now in a very poor condition, and I have promised to give them a bell if they will build a steeple to hang it in, which I believe they will comply with. I shall be able to give more particular accounts of the state of the Parish, when I have been some longer time with them. Mr. Henry Caner, being, as he tells me, about to undertake a voyage to England, to offer himself to the service of the Honourable Society, I beg leave to recommend him as a person of a good character among us, and qualified to serve the Church, sober, grave, and exemplary in his conversation, and of good report,

even among those that are without, of whom I speak with the greater assurance both as to his piety and loyalty to his Majesty, because I have been personally and intimately acquainted with him for more than three years. It is matter of joy to me, to see so many new churches going forward in this country, and the good position of so many people in all parts of it, notwithstanding the violence and bitterness of its numerous adversaries. I pray God to bless and reward the charity of that Venerable Body, which gives life and motion to the church in these parts, and beg leave to subscribe with all dutiful regard,

Rev. Sir, Yours, and the

Honourable Society's, most humble  
and obedient servant,

JAMES WETMORE."a

On the 16th of January, 1727, the vestry voted that a drum be bought out of ye money in Bank, for the use of the Parish, and chose Joseph Bloomer, Clerk of ye Church, drummer for ye year insuing.<sup>b</sup> In the fall of 1727, Mr. Wetmore reports "he hath baptized one adult, and 35 children, one of which is a negro, and has had three more communicants; that he is preparing 5 or 6 for baptism, 2 of which are negroes, and that his congregation increases and have been much more constant and steady in attending the Church; the last summer, than formerly."

In reply to certain enquiries from the Secretary, Mr. Wetmore gives the following account of his Parish:—

#### MR. WETMORE TO THE SECRETARY.

*Rye, February 20th, 1727-S.*

REV. SIR,

"Yours of June 16th, came not to hand, till the 14th of November. I have since used my utmost diligence to prepare myself to

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. p. 676-7. (Hawks'.)

<sup>b</sup> Church Records, p. 40.

answer the queries contained therein, which is something difficult, considering the large extent of my Parish, in which is but one Church, viz : the Town of Rye, built by a license from Lord Cornbury, Governour of New York, in the year 1706, the materials of which are rough stone, from the foundation to the roof, and the east end was first built with stone to the top, but the weather beating through to the prejudice of the ceiling, it has been since pulled down and built with wood and shingled, and the ceiling repaired, which cost £30, which £30 was part of a year's salary, after Mr. Bridge's death, applied to that use by order of the General Assembly. The chief promoter of the Church, and its greatest benefactor, was Col. Caleb Heathcote, who gave the nails and all the iron work ; Mr. Muirson paid the masons, whose work amounted to about £40, whether he procured the money by donations in York, or otherways, I can't certainly find ; the remainder was paid by a tax upon the Town, but nothing of the inside was then done, but the ceiling. In the Rev. Mr. Bridge's time, a subscription was promoted for finishing the Church, but nothing more was done, than building the pulpit and altar, and laying part of the place afterwards. When Mr. Jenney was minister of the Parish, £8 was raised by the Parish to make shutters for the windows, and six pieces were built by particular men. Upon the first town meeting after I was appointed to this parish, I prayed the town to take into consideration the neglected and ruinous state of the Church, being gone very much to decay, and to think of some method that would be most acceptable to the people, to put it into a better condition ; upon which they chose trustees, to repair it according to an act of Assembly of the Province, empowering trustees so chosen to repair public buildings. These trustees made a tax of £100, and immediately provided for repairing and finishing the Church, and have put a new cover of cedar shingles upon it, the old one which was of oak, being worn out ; they have also finished the floor and all the pews, and would have proceeded to repair the doors and glass which are gone much to decay, and to paint the walls and clean the church, but are obliged to cease for the present, by reason of some opposition they meet with

from some of the Presbyterian party, instigated by a very troublesome fellow, one John Walton, who set up for a Teacher among them, before my being appointed here, from whom I have met with a great deal of opposition. These Presbyterians have commenced a law suit against the collector of the tax, and tho' we hope they will finally get no advantage, yet it caused the work to cease; but I hope we shall find some method to revive it again and to build a steeple, to encourage which, I have promised to give them a bell when the steeple is finished. The Church is 49 feet in length from west to east, and 34 feet in width; there are two large aisles in the Church, one from the west door up to the altar, the other from the south door up to the reading pew, which stands before the pulpit; the rest is now filled in with handsome pews, the altar is raised two steps and railed in, but a poor altar piece. We have a silk carpet for the communion table, and a pulpit cloth, given by Queen Anne, of blessed memory, with a Chalice and Paten; we have a folio Bible and Common Prayer Book, worn old, given by the Honourable Society, or by the Queen, as also the library as usual to every minister.

There is a salary of £50 per annum, New-York money, which is equivalent to about £31 sterling, settled by an Act of Assembly upon an orthodox minister, called by the Vestry, and inducted by the Governour. This Vestry consists of ten men and two Churchwardens, to be chosen annually, the second Friday in January, by the votes of the whole parish. The glebe is a small, old house, and three acres of land lying near the Church, one acre of which was given by Justice Denham, and about eight acres, a mile distant, lying in such a form as to be of very little use, but at present rented for three bushels of wheat per annum, for seven years. The house was first built by the town for a Presbyterian minister, before there was a church in town, but never any particular settlement of it upon any; when a minister of the Church came, and they had no Presbyterian minister, the house was put into his possession and enjoyed successively with the glebe, by the minister of the Church, but the Presbyterian party threatening to give trouble about it in

Mr. Jenney's time, he procured a survey of it for the Church, and got it entered upon the public records of the Province; he also repaired the house, which was almost fallen down, being neglected by Mr. Bridge, who thought it not worth repairing.

When the Church was first built, the town was but small and the people poor. I find by an old list, that the number of people taxed for building the Church were about ninety-three, some of which were widows, and some young men without families, and tho' they were generally Presbyterians, by Col. Heathcote's influence, and Mr. Muirson's industry and good behaviour, and the Governour of the Province being zealous to encourage the Church, they all united in building the Church, and frequented the worship in it, as long as Mr. Muirson lived, and so they did in Mr. Bridge's time, but after his death they fell into division, and invited a Presbyterian minister among them, and tho' they have never had one ordained in the Presbyterian or Independent way, yet they have kept up their party, and whenever there has been a vacancy, the Independent ministers from the Colony of Connecticut have then especially been very busy to strengthen that party and increase their prejudices against the Church. This Walton I before mentioned, took an opportunity to get into the parish at a time when there was a contest between the Rev. Mr. Jenney and the people, concerning the salary, during the vacancy after Mr. Bridge's death, which the Vestry raised, rather than stand a trial at law, and Mr. Jenney laid it out in repairing the house and glebe, but many that before came to the Church, and some who had been communicants in Mr. Bridge's time (yet always lovers of Independency) being now disaffected, readily fell in with this Walton, and being a bold, noisy fellow, of a volible tongue, drew the greatest part of the town after him, and he has taken all imaginable pains to give them ill impressions of the Church; he spurred them forward to build one meeting house at the White Plains, about six miles from the Church, and has set them on to build another in the town, within about one hundred rods of the Church, to defray the expenses of which, they have obtained briefs from the

General Assembly of Connecticut Colony, to beg in all the towns and villages of that Colony, who being great enemies of the Church, have contributed largely out of mere opposition to the Church. I have used my utmost diligence and prudence since my coming among them, to dispose them to a reconciliation, and to establish and strengthen the wavering, and my endeavours have, in some degree, been successful. I have brought some over to the Church, several to the communion, and inspired others with a greater love and zeal for the worship and constitution of the Church, tho' it must be confessed to their shame, there is still a very great indifference and slackness in attending the public worship of God, among those that profess themselves churchmen, as well as among the sectaries.

As to the general condition, employ, and business of those who frequented the Church at first, their estates lay much in unimproved lands, and I can't learn that they raised much, if anything, for the market, but what they trafficked with was chiefly wood and cattle. As to their sentiments in matters of religion, I have already intimated they were by profession, Presbyterians, and always loved the Independent principles, but the Act of Assembly providing for the support of a ministry, being so worded as to give the benefit only to ministers of the Church of England, tho' many of the Assembly perhaps might design otherways— and the Governour's being zealous to encourage the Church, and Colonel Heathcote, being in the parish, a man of great influence over the people, and especially the better sort; and Mr. Muirson being acceptable to the people by his sober and grave conversation, and very industrious to remove the scruples they had conceived, and their prejudices against the Church, they generally fell in to encourage and promote the Church, and frequented the worship of it, but those of them now living, who have left the Church, say they were always Presbyterians, but while they were in no condition to get a minister according to their own mind, they thought it was better to go to Church than to have no religion, (tho' we have some now that are hardly of that opinion.) Their manner of living was at

first somewhat more compact than it is now, for as they increase, they move out into the woods, and settle, where they can get good farms. The Parish consists of three towns, Rye, and Mamaroneck, about four or five miles south, and Bedford, about twenty miles north. The nearest English Church is Westchester, about fifteen miles north from Rye, and very bad travelling in the winter and spring, but in the summer, pretty good, but from Bedford to Westchester is thirty-five miles and always bad travelling.

The parish is very much improved since the first settling of the Church here, especially as to their numbers, and tho' there are many that live very meanly, and counting the value of unimproved lands (all which belonged to a few men, and now sold or divided among their children) we may look upon the former inhabitants as possessing better estates than most of their children now; yet 'tis certain in general, that the manufacture of the country is very much increased, and there are more hundreds of bushels of wheat sent to market in a year now, than single bushels twenty years past. There are now in the whole parish, as I find by the several lists for the year past, three hundred and forty persons upon whom the tax is levied, heads of families, and young men in the township of Rye two hundred, in Mamaroneck twenty, in the Manor of Scarsdale thirty, in Bedford sixty, and thirty in North Castle, a new settlement between Rye and Bedford, about six miles from Bedford; this place was chiefly settled by people of no religion at all, very ignorant and barbarous, being descendants of the Long Island Quakers, and having more knowledge of Quakerism than of any other religion, are more receptive of that, but there being a few people of the Church among them, Mr. Jenney first began to take pains with them, preached among them, and baptized several, tho' they are since all returned to Quakerism or nothing; and 'tis certain they have left the Church, partly by the instigation of the Quakers (who have been very busy among them while they were long neglected) from Mr. Jenney's being called to Hempstead, at my being fixed here, and partly upon disgust,

being disappointed of some preferments they expected Mr. Jenney would procure for them, and being reprov'd for bringing a scandal upon religion by their loose and irregular living; however, there are a few sober people that live there, and to accommodate them and Bedford, or at least some from Bedford that are willing to come to Church, I preach once in about five weeks at North Castle. There are three meeting houses in the parish, one at Bedford, built for, and used by the Presbyterians, one in the township of Rye, about seven miles from the Church, towards North Castle, built last year by the Quakers, and one at White Plains, in the township of Rye, about six miles from the Church, built last year by the followers of Walton, who are the old Independent party, and they are about building another near the Church. The haughty, insolent behaviour of Walton, drew upon him the displeasure of the dissenting teachers, on which account he removed from the parish a few days ago, but introduced a young man to be his successor, who holds forth one Sunday at White Plains, and another in the town of Rye, alternately, for which they give him £50 per annum, which they raise by subscriptions; they have besides given him money to purchase a house and land, but how much I can't tell. The Quakers have no constant holder forth among them, but keep silent meetings, unless when some travelling speaker chances to straggle among them, and then they follow it every day in the week, from one place to another, taking all imaginable pains to seduce the ignorant and unstable. At Bedford they have had a Presbyterian minister, they gave him a house and farm to work upon, and £40 per annum, but finding it not sufficient to support him with a numerous family, he has left them, and they are now settled with another young man, to whom they give the same allowance. As to the number of people dissenting from the Church, of all sorts throughout the parish, they are much the greater part at Mamaroneck. They are chiefly Quakers in the town of Rye; the number of Church people and Independents are near equal, about sixty families each—about fifteen families, Quakers, and the rest are a sort of people that

frequent no manner of public worship, and by all I can learn have no private worship, neither. There are some of this sort at North Castle, about ten families of the Church, and the rest Quakers; at Bedford, there are about eight or ten families of the Church, and the rest Presbyterians or Independents; at the Manor of Scarsdale, about eight families of the Church, and the rest Dissenters of one denomination or another. There are no more Dissenting teachers in the Parish than I have mentioned, these officiate without any sort of ordination, and without qualifying themselves according to the act of toleration; in that people are suffered to do and say what they please about religion under a notion that the laws of England relating to religion, don't extend to the Plantations. (As to schools for teaching children, there are several poor ones in the different parts of the parish; while Mr. Cleator had his sight, they tell me he kept a constant and good school, but now, where a number of families live near together, they hire a man and woman at a cheap rate, subscribing every one what they will allow; some masters get £20 per annum, and their diet, some £12, but there is no public provision at all for a school in this parish, except what the Honourable Society allow Mr. Cleator, nor is there any donations or benefactions to the minister or schoolmaster,) besides what I have mentioned, nor is there any library besides the Honourable Society's.

The number of negroes in the parish is about one hundred; since Mr. Cleator has been blind and unable to teach school he has taken pains with the negroes, so many as their masters would allow to come, but of late, they have left coming altogether; those that belong to Quaker masters, they will allow them no instruction; some Presbyterians will allow their servants to be taught, but are unwilling they should be baptized, and those of the Church are not much better, so that there is but one negro in the parish, baptized. I had two of my own, which I baptized, but I have lately sold them out of the parish, and I have another, which I have instructed and design to baptize very speedily.

Since I received my Lord of London's letters to the masters and mistresses, I have taken particular pains with them, and they give me encouragement that they will send them to be instructed, if the masters can agree upon some regulations to prevent the common inconveniencies of their meeting together, and I hope I shall prevail upon many of them to send their servants upon Sunday afternoons, and if Mr. Cleator can do anything towards the instruction it will be a pleasure to the good old man and I shall assist him in it myself, and endeavour that many of them may be brought to receive Christian baptism.

This is the most true and exact account I can anyways give in answer to the queries contained in your letter.

Rev. Sir, your and the Honourable Society's

most obedient humble servant,

JAMES WETMORE.<sup>a</sup>

The Society's abstracts for 1728, say: "letters have been received from the Rev. Mr. Wetmore, missionary at Rye, in New-York, that his congregation is considerably increased; that since his last, he hath had nine new communicants, and hath baptized seventeen children, and five adults, one of which is a negro slave; that he hath four negroes under instruction, whom he expects to baptize in a month; that there are many unbaptized persons in that parish, and many careless livers who seem wholly thoughtless of a future state and quite indifferent about religion, however, he has had some success in his endeavours to reclaim them; that at North Castle, a new settlement in the woods, there are more than forty families, most of which are unbaptized, and that he preaches there every fifth Sunday to accommodate that place and Bedford, about six miles further northward, that a great many of the people come to church, and he hath baptized four adults and sundry children there."

From a letter of Mr. Wetmore, to the Secretary, dated Rye, Province of New-York, November 1st, 1728, we extract the following:

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 683, 694. (Hawks'.)

REV. SIR,

“There are many whole families I have found that were never baptized, and there are many more in which some part are baptized, and some not, and to find out the exact number through the parish, is exceeding difficult, but I shall endeavour as fast as I can, to acquaint myself with the state of every family, and persuade those to their duty, who have hitherto neglected it.

There are three large families in this Town, that I have taken particular pains with, to convince them of the necessity and importance of attending that Institution, in one of those families there are eleven children, some of them grown to years of understanding; the mother has desired me to baptize them; the children grown up, frequent the Church. The father is a Quaker, and will not consent to their being baptized. The mother would have it done without his knowledge, and this is not the only instance of this nature I have been puzzled with.”<sup>a</sup>

In 1728, the Society appointed Mr. Flint Dwight, a native of New England, educated at Harvard College, to be catechist and school master amongst the poor people at North Castle, in the Parish of Rye, in New-York.

At a meeting of the Vestry, on the 3d of February, 1729, “it was moved whether the money voted to be raised for buying a pall, at the last meeting of the Vestry should be raised according as it was then voted, or not, and it was now carried in the affirmative by a great majority, and with this explanation, that it is a convenient provision for the poor, for their decent interment.”<sup>b</sup>

This year Mr. Wetmore again addressed the Secretary.

#### MR. WETMORE TO THE SECRETARY.

*Rye, July 31st, 1729.*

REV. SIR,

“Since my last, dated November 5th, 1728, we have had nothing very remarkable in this Parish. The trial with the people of

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 11, 12. (Hawks’.)

<sup>b</sup> Church Records, p. 46.

the White Plains, who commenced an action against the officer for collecting the rate to repair the Church, was not issued till last month, so that nothing has been done towards repairing the Church, for about 12 months past, but that action being now determined in favour of the Church, I hope they will go on with the work and bring it to some greater perfection; I have been labouring to soften and reconcile the Dissenting party, for which reason I have not urged raising more money upon the Parish, but I hope the present Trustees of the town, who are 4 Churchmen to 2 Independents, will do something in the matter without my appearing active in it, and the Independents will have the less to object, because they are doing their utmost to build a meeting house, and can hardly think we should have less zeal to make the Church appear beautiful, when we have sufficient power in our own hands. The Dissenters have no teacher among them, but the common teachers come once in a while to preach among them, to keep the party alive, many of them come to Church and bring their children to be baptized, but I cannot depend upon their being so reconciled, but that they will leave the Church again if one Independent teacher comes to town, but I am in hopes while so many come to Church, and are pretty easy, the zealots of the party will never be able to make an interest strong enough to procure a teacher among them. My congregation is considerably increased at New Castle, a new settlement in the woods, where I go to officiate every fifth Sunday, the Dissenters there are all Quakers, and I have thought if we had a good school master there, it might be of great service to religion, in some sort to supply the place of a resident minister in catechising and instructing the youth, and keeping the people from running wild in their principles and practice, as they are in great danger of doing, by being among so many Quakers, seducers, and more of no religion.

Yours, &c., &c.,

JAMES WETMORE."a

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\* New-York MSS. from Archives at Fulham, vol. ii. p. 22. (Hawks'.)

In 1729, Mr. Wetmore writes to the Secretary, that he meets with good success in his mission ; that his hearers increase and that several of the Independents have quitted that persuasion and very regularly attend divine service at his Church. In his report for 1730, he acquaints the Society with the good success he meets with in his mission, and the hopes he entertains of checking the growth of Quakerism.

MR. WETMORE TO THE SECRETARY.

*Rye, New-York, December 21st, 1730.*

REV. SIR,

“ There has nothing very remarkable happened in this Parish since my last, our Church has been very full all this summer past, and the Independents having been destitute of any teacher of their sort, are grown something more complying than formerly, and sundry of them attend the church constantly, with good satisfaction.

Our greatest trouble is now with the Quakers, who are very industrious to propagate their sect ; where any of them settle, they spare no pains to infect their neighbourhood and where they meet with any encouragement, they follow them up with their meetings day after day, and new holders forth, who have all a great fame spread before them, to invite many curiosities, besides they are much encouraged by the countenance they meet with, our people of credit will often go to their meetings, especially what they call their great and general meetings, which I think are of pernicious consequence to religion, and ought to be suppressed ; these meetings debauch young people and many as to their principles. I have used my utmost diligence to secure my parish from the poisonous infection of those principles, but yet they have gained ground among us, by Quakers coming from Long Island to settle here, and some few have been seduced by them, among whom a woman of very good family, to whom I wrote the enclosed letter upon that occasion, to which having received two answers from the Quakers, I

thought it proper to put this letter in print, especially having Mr. Johnson's advice, whose judgment I very much esteem, and I have writ a reply to the two Quaker letters, which I design to publish as soon as they have printed theirs; if those, who urge me to it will help to bear the charge which some of them have promised, and 'tis thought the method I have taken, was very seasonable and necessary and will be like to have some good effect in putting a stop to the growth of Quakerism, which for many years has gained ground in this Province, and having had little or no public opposition, has almost overrun us.

I have baptized but one adult this last half year, who is the daughter of a Quaker, and 12 children, and have had two new communicants; I enclose the printed letter without any other apology for so doing, but that I think it my duty to submit myself to the direction of this Honourable Society, if I have been moved by an over forward zeal to appear publicly in a cause that might have been much better managed by other hands. My humble duty to the Honourable Society, and hearty prayers to Almighty God, to prosper all their charitable undertakings and designs, concludes this from

Rev. Sir, &c.,

JAMES WETMORE.<sup>a</sup>

In the following year Mr. Wetmore reports to the Secretary :

MR. WETMORE TO THE SECRETARY.

*Rye, May 15th, 1731.*

REV. SIR,

“ Though I have nothing very remarkable to acquaint you with, yet in compliance with the commands of the Honourable Society, I think it my duty frequently to write to you, if it was for no other end but to engage myself to the greater diligence

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 41, 42. (Hawks'.)

and industry in the discharge of my function, that I might have this at least to give an account of whatever the success proves; however, I have some encouragement, in that my endeavours have been so far blessed with success, that the Independents can get no teacher among them, though Connecticut people have assisted them with money to build two meeting houses in this town. The party, I think, would soon be at an end were it not for the teachers in Connecticut that once in a while come along and endeavour to keep up the zeal of some few that instigate others; but many of them come constantly to church, especially the younger ones, and as to the White Plains, where lives the chief body, I endeavour to make them easy by going every eighth Sunday to preach to them, when they come to church universally, and seem to express a satisfaction in it. I am in great hopes I shall gain them over in time, by God's help. The people of Bedford, who are the most rigid and severe of all, came very generally to church when I was last among them, and many that never before were at church at North Castle. Mr. Dwight is very diligent in his business and well beloved for his diligence and sobriety, but the people in some respects are slack, and not so zealous as I expected many of them would be; to remedy which, I would request in Mr. Dwight's behalf, and for the greater benefit of his labours, that the Honourable Society would signify their pleasure to him that upon a prospect of doing greater service to religion he might remove to any other part of the Parish with the advice and consent of the minister and churchwardens of the Parish. This would be a means to quicken their zeal, and make them more punctual in fulfilling their engagements, for they will be very unwilling to part with him.

Since Christmas last I have baptized two adults, nineteen white children, and one negro. My communicants have increased none. I meet with the most trouble from the Quakers, who are extraordinary zealous to propagate their sect in this Parish, there being swarms of them at Long Island and Westchester, from whence they make frequent visits hither, and hold

their yearly meetings, monthly, quarterly and weekly meetings, yea, and sometimes daily. The letter I printed to a parishioner which I enclosed to you last fall, did some service in putting a check to them, but they have very lately printed and dispersed what they call an answer to it, which, though silly enough, amuseth some people, especially after themselves have mightily applauded it; by way of reply to which I have prepared three dialogues which I have now ready for the press, and have communicated them to the Rev. Mr. Johnson and some others, who earnestly advise to the printing of them and think they will be of great service to stop the growth of Quakerism in these parts, and Mr. Johnson tells me he will give twenty or thirty shillings towards it, and some of my parishioners have subscribed about forty shillings more, but the whole charge will be about £10, which considering the circumstances of my family, is something too heavy upon me; for as the Quakers disperse their books freely, so our people will expect it from me, and indeed they have never been used to buy books, for besides the books I receive from the Society, I have myself been at about £5 charge towards the letters I have dispersed among them; for which reason, if the Honourable Society would be pleased to give me some small assistance in this matter, it shall be thankfully accepted and employed for the benefit of other Parishes as well as my own, and I ask it the rather because I don't know how far I shall find it necessary to proceed, having thus begun with them. I shall only add my earnest prayers to Almighty God to succeed all the charitable designs of the Honourable Society for the extensive good of mankind, and beg leave to subscribe, as I am in great sincerity,

Reverend Sir,

Yours and the Honourable Society's

most obedient and humble servant,

JAMES WETMORE.<sup>a</sup>

At the close of 1731, he acquaints the Society "that his Parish

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii, 43, 45. (Hawks'.)

is in a flourishing condition; that last year he baptized one adult person and twenty children, two of which were negroes; hath some new communicants, and that all things in his Parish, are at present quiet and easy, and likely to remain so."

In the following communication to his Diocesan, Mr. Wetmore refers to his printed dialogues which seem to have ended the controversy with the Quakers, and also to the great want of a suffragan bishop:—

MR. WETMORE 'TO THE BISHOP OF LONDON.

• *Rye, Province of New-York, April 3rd, 1732.*

MY LORD,

"I take this opportunity, by Mr. Beach, who waits upon your Lordship for your benediction and orders, to return my humble thanks for the favour of your letter in approbation of what I had undertaken in respect of the Quakers. I now send by Mr. Beach, the dialogue I printed in reply to the Quaker's answer to my letter, in which I should have spared some expressions, if I had received your Lordship's directions before they were printed, but the greatest asperity being only the relating of such facts as are open and notorious, they can make little advantage of it. They are a sort of people that take greatest advantage from being used with smoothness, which they fancy their own merit extorts. They did not expect I would have treated them with so much freedom and plainness, but I am well assured it has done good; it has opened the eyes and awakened the consideration of some that were almost drawn over to them upon account of their being thought a sober, virtuous, good people, though they have as many vitia people in their herd as among any sort of professors, but their trick is to call such only 'hangers on,' though they are as zealous for their principles as the best of 'em.

It is now 9 months since the dialogues were printed, and though at first they gave out they had an answer ready, yet it

does not appear, and of late not a syllable is heard about it, they are mighty still now, and rather afraid of losing their own people than intent upon prostituting ours.

Mr. Beach will be able to acquaint your Lordship how fast the principles of the church gain ground in New England, chiefly among the teachers in Connecticut, on which account we might hope to have this country reclaimed from this schism, so dishonourable and prejudicial to religion, and destructive to the souls of men, if some method could be projected for perfecting an establishment of religion here, and removing the difficulty which is indeed great and burthensome, of going 1000 leagues over sea, through many perils, for ordination; if only one suffragan was allowed under your Lordship, (the two or three would do better to ordain and confirm,) in other things Commissaries might answer, it would give a new tone to the Church among us, and I believe the Country would generally submit to an Episcopal government, in a little time if there was provision, that laws or canons might be made here for regulatiug some circumstantial things, according to the peculiar circumstances of this Country, I mean in reference to the calling of Ministers and their maintenance, which the people will be fond of having their voice in, and in respect of which they are afraid of imposition, and perhaps it may be thought not necessary to insist upon a perfect uniformity, in things indifferent, as a term of communion, where unity in government, and all essentials can be gained, for which a discretionary power in your Lordship, or your suffragan, to prescribe for this country, the form and method of worship at Croft, wherein it may be thought proper to bar in any respect, from the established English Liturgy would be sufficient.

I have not the vanity to think of projecting a scheme or prescribing to your Lordship, but only to breathe out my own and others wishes and desires into the bosom of your Lordship, as the Father and head of the Church, in the Plantations, who has expressed a zealous and fraternal care of us, and whose wisdom and goodness we confide in with pleasure, to project for

us, and still further bring about that what is wanting, may be perfected and set in order. I am with all dutiful submission,

My Lord, &c.,

JAMES WETMORE."a

His next semi-annual report to the Secretary, bears date the same year.

#### MR. WETMORE TO THE SECRETARY.

*Rye, New-York, June 6th, 1732.*

REV. DOCTOR,

"I have received yours of Dec. 13th, 1731, wherein I am ordered to acquaint the people of North Castle with the sentiments of the Honourable Society, concerning their neglect in encouraging Mr. Dwight's school, which letter I have communicated to Mr. Dwight, and he has discoursed the people upon it, and I expect to go among them in a fortnight, and then I shall discourse them myself, upon the affair. Mr. Dwight tells me they are very unwilling he should be removed from them, the people are indeed very poor and that which is worse, they are unhappily divided one against another, which hinders their uniting to promote their common interest; those we had greatest dependence upon, to encourage learning and religion among them, are either dead or fallen to decay, and removed out of the place, within two years; Mr. Dwight tells me, as he thinks them a poor unfortunate people, deserving compassion, so he has hopes, their affairs will mend, and he is willing to make some further trial, if the Honourable Society think fit to allow him, being urged by some new comers among them, and after some trial he will acquaint you with his success. Mr. Cleator, who has been the Honourable Society's schoolmaster in Rye for many years, died about the latter end of March. The people have desired me to

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\* New-York MSS. from Archives at Fulham, vol. ii. 54, 56. (Hawks'.)

present their hearty thanks to the Honourable Society, for the benefit they have had by Mr. Cleator's labours, and to request in their behalf the continuance of the Honourable Society's favours, and that Samuel Purdy, Esq., may be appointed to succeed Mr. Cleator, who is a gentleman very well respected in the town, a constant communicant in the Church, a man of good abilities and sober exemplary life, and conversation; he is the foremost Justice of the Peace in the Parish, and one of the Quorum as well as chaplain of the militia, but these being places that require, rather than make a fortune, he has private reasons to make him accept a mission from the Honourable Society, and the greater his interests in the people's esteems and affections, by the honourable character he sustains; he will be under the greater advantage to promote religion and the interests of the church for which he has always had a good affection and his father before him, who was one of the chief promoters of the Church, in the time of Mr. Muirson and Mr. Bridge, being Justice of the Peace and Representative of the county upon the Assembly, for many years. This gentleman is well qualified to teach and instruct children in the principles of religion, and such learning as is fit for the country, and I doubt not he will be very faithful and industrious, if the Honourable Society will be pleased to employ him. Since my last I have baptized one adult and twenty children, of which two are negroes, and have admitted three more new communicants, and buried three of those that were formerly communicants; the state of the Church continues flourishing, all things at present are easy and quiet, and likely to remain so. Our trustees are repairing the windows of the church, for which they raised £20 last year by a public rate, and we are contriving to build a steeple to the Church, for which we have begun subscriptions. I have bought a bell<sup>a</sup> to make a present of, weighing 93 lb., that for the bigness sounds well, and I

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<sup>a</sup> The first notice of a Bell occurs in the minutes of the Vestry, for January 16th, 1732, when it was resolved "to raise £1 for a *Bell Ringer* and sweeping the Church."—See Church Records, p. 57.

have subscribed thirty shillings besides to the people ; Mr. Cleator has also, upon his death bed, given half his last years salary to this use, so that I hope we shall accomplish it, tho' I do not find the people so ready to subscribe as I expected ; a zeal for the honour and decency of God's house, and worship, is a temper very much wanting in this country, I pray God to increase it and to give abundant success to the pains and charitable designs and endeavours of the Honourable Society, &c.,

JAMES WETMORE."a

Mr. Joseph Cleator, whose death is alluded to in the above letter, and whose appointment has been already noticed, "laboured faithfully and successfully for nearly twenty-eight years," in his useful calling as schoolmaster for the Society, for which he received the very moderate compensation of £15 sterling, per annum.

In the following report, Mr. Wetmore again recommends Mr. Samuel Purdy, to the Society:—

#### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, New-York, Aug. 20th, 1733.*

REV. SIR,

"Last summer I informed the Honourable Society of the death of Mr. Cleator, their schoolmaster in this town, and the request of sundry inhabitants, that Samuel Purdy, Esq., might be appointed to succeed him in this school with the Honourable Society's bounty, but having had no answer to that letter, presume to intercede in behalf of the poor people in this Parish, to have that mission continued, without which many children will have little to distinguish them in their education from the wild heathen. Mr. Dwight, at North Castle, continues very diligent

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\* New-York MSS. from Archives at Fulham, vol. ii. 63, 64. (Hawks'.)

and faithful in his school, and very well esteemed by the people there, but the great misfortunes of that place make him weary of it; more than half the people that first encouraged his coming among them, and were very zealous for the church, and desirous of preserving some appearance of religion and the worship of God among them, in that new place, are since dead or removed away, and those left are so poor that they can give him but little encouragement. His sober and good behaviour, and diligence in his calling, renders him worthy of recommendation, and the great extent of this Parish, the number of children, as well as slaves that live so remote, that they never appear to be catechized of the Church, and are never likely to have any catechetical instructions, unless some further endeavours are used, than can be expected from one minister, in so large a Parish, makes me presume to add this further request, that the Honourable Society, if they think fit, would appoint Mr. Dwight, Catechist for the Parish of Rye, with liberty to teach school in such parts of the Parish where he shall find the best prospect of doing service in his catechetical office, and that he be ordered to take particular pains in several parts of the parish, which he may perform by appointing several places to attend that work by turns, and I shall be ready to assist all that lies in my power, to render such a method successful.

Our most forward promoters of Independency, have of late discovered a better temper, and often come to Church, and I hope that a few years more will wholly wear that spirit out. As for the Quakers, there is little to be done with them, but only to guard against their attempts, and I think, (by God's blessing) they have not made one proselyte here for two years past. Since my last, I have baptized one adult, twenty-four children in this parish, and three in Greenwich; I have had but one new communicant, but there are four or five more which I hope will receive, next Christmas.

Rev. Sir, yours, and the Honourable Society's  
most obedient and humble servant,

JAMES WETMORE.<sup>a</sup>

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. i. 67. 68. (Hawks'.)

The Society appears to have acted immediately upon the recommendation of Mr. Wetmore, by appointing Mr. Samuel Purdy, schoolmaster at Rye, with a salary of £15 sterling per annum.

Notwithstanding his arduous duties at home, it seems that Mr. Wetmore, like his predecessors, occasionally extended his missionary labors into Connecticut.

### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, June 24th, 1734.*

REV. SIR,

“My Parish continues in a flourishing state, tho’ we have many yet that show too little reverence for religion. The Church is commonly more filled this summer than heretofore, and since my last, I have baptized in my own Parish, twenty-seven children and two adults, in Greenwich in Connecticut, three children, and Norfolk, in Connecticut, two children and one adult, an Indian slave, and I have admitted eight new communicants, all of very sober conversation, and good lives. The people of Connecticut begin to show a friendly disposition towards the constitution of the Church of England, which disposition seems to increase apace, which makes more and more want of a Bishop in the country, that some places might be supplied with ministers, that now cannot, without burdening the Honourable Society. Some zealous bigots among the Independent teachers are awakened to make fresh attempts to amuse and enslave the people by their scurrillous pamphlets, which they spread industriously, full of bold, audacious calumnies, but little argument, yet would be of mischievous consequence, if we did not antidote their poison by printing and dispersing such books as appear serviceable to this end, in which I was urged last summer to give some assistance by printing an answer to a pamphlet that undertook to prove the necessity of separating from the

Church of England, and the divine right of Presbyterian ordination and government. There is now dispersing in this country a defence of that pamphlet, stuffed with vile aspersions and unmannerly reflections upon the civil and ecclesiastical government of the nation, done by two or three hands, one of which I conclude Mr. Browne, of Providence, will reply to, and the other, Mr. Johnson and I must prepare an antidote for, which I hope will prove to as good acceptance in the country as what we printed last year, and have the same good effect, which has been very visible in promoting the interest of the Church. My prayers and endeavours shall always be zealous to promote the great and charitable designs of the Honourable Society for propagating the gospel of Christ.

I am, Rev. Sir, your most obedient, humble servant,  
 JAMES WETMORE.<sup>a</sup>

In his report for the years of 1735, 1738, 1739, occur the following memoranda:—

#### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, New-York, Dec. 5th, 1735.*

REV. DOCTOR,

“It is no less my inclination than duty to obey the Honourable Society’s order in keeping a frequent correspondence with you, although to transmit an account exactly according to the prescribed method in this Parish, seems impracticable; the bounds of the parish being very large, and the people so often removing to and from, so many sectaries of so various denominations, and so many of such an indifferent temper, that scarce themselves know what profession they are of.

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii, p. 74, 75. (Hawks’.)

I continue my method of preaching alternately at several parts of the parish, viz: three Sundays in the Church of Rye; then one at North Castle; then three again at Rye; then one at White Plains; besides, the first Wednesday in each month I preach at Bedford, about eighteen miles from Rye, within my parish, and upon the request of some that profess themselves of the Church of England, I have preached several times at Norwalk, Stamford, Greenwich, and Horse neck, the western towns in Connecticut colony, in which places I have baptized several adult persons and near twenty children the year past, and admitted five to the Holy Communion. They are very desirous in those towns, to be supplied with an Episcopal minister, but because we have little grounds to give them encouragement to hope for such a supply at present, I have promised to preach at Stamford, which is near the centre of those towns, the third Wednesday of every month, and find a very considerable congregation of very serious, well disposed people, and the inclination of others towards the established Church, seems daily increasing in those parts as well as several other parts of New England.

In my own parish, although a contest among the inhabitants concerning their lands, has occasioned some difficulty to keep them united in religion, and a few rash and heady persons have grown to neglect the Church upon that account, yet by the accession of others, the Church is generally as full as ever it has been, and a party spirit among the sectaries decreaseth very evidently. I have baptized the year past, five adults, two of which were negroes.

Mr. Dwight's catechumens, and several others, are desirous of baptism, which I have promised to administer to them as soon as Mr. Dwight has prepared them by necessary instructions. They belong to Quaker masters, but yet got leave to come pretty often to Church, where Mr. Dwight catechises them with such children as offer themselves after evening service, and keeps a school at the White Plains to the people's good satisfaction,

and Mr. Purdy is in his school at Rye ; is very diligent and acceptable to the people.”<sup>a</sup>

### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, July 1st, 1738.*

REV. SIR :

“ There are, besides the numbers contained in the enclosed Notitia Parochialis, about fifty families near adjoining to this Parish, in the Colony of Connecticut, who have requested me to officiate among them as often as I can be spared from my own Parish, among whom I preach a lecture the third Wednesday in each month ; visit them in sickness, baptize their children, and once in a year, administer the Lord’s Supper among them ; many of them live so near as to attend church at Rye pretty constantly. These people are much oppressed by the Dissenters among whom they live, which in some degree prevents the increase of their numbers, and when we have applied to all their courts for a just relief, according to their own law, we have been baffled under one trifling pretence or another, even where the law appears most plain in our favour, and unless some powerful protection can be obtained from home for the professors of the Church of England, in their just and natural rights, that colony will find so many pretences to oppress them, as will put the Church of England under the greatest discountenance.

Some particulars of this nature, will, I believe, soon be represented by the clergy.”<sup>b</sup>

To this account may be added the following, from the Society’s Abstracts :—

Mr. Wetmore acquaints the Society, by a letter of July 1st,

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 90, 92. (Hawks’.)

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 117, 118. (Hawks’.)

1736, "that his congregation holds well together, and his church is full and flourishing; and he had baptized within the last half year, five adults, besides children. Mr. Wetmore hath likewise transmitted certificates of the behaviour of the two schoolmasters of the Society, in his Parishes, attested likewise by the churchwardens, and other inhabitants, by which it appears, that they both give daily attendance in their schools; and Mr. Purdy, the schoolmaster in the town of Rye, teaches twenty-one children, whose parents profess themselves of the Church of England, and fourteen children of Dissenting parents, as likewise three Dutch, two Jewish, and one negro child, in all, forty-one, and that Mr. Dwight, the schoolmaster, at the White Plains, six miles from Rye, teaches twenty-seven children, whose parents profess themselves to be of the Church of England, seventeen born of Dissenting parents, and two negro children, in all, forty-six. The Society hath sent Mr. Wetmore two dozen of small Common Prayer books for the poor."<sup>a</sup>

#### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, August 5th, 1739.*

REV. SIR,

"The two last times I preached at the White Plains, where Mr. Dwight teaches school, it was judged the congregation consisted of at least three hundred people, where, not having any house large enough to receive the people, I am obliged to preach in the open fields; and if the congregation at Rye increases as it has done the year past, we must be forced to enlarge the Parish church."<sup>b</sup>

Mr. Wetmore, by a letter, dated July 15th, 1740, writes:—"that besides his regular duty at Rye, he officiates once a month

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<sup>a</sup> Printed Abstracts of Ven. Prop. Soc.

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 107. (Hawks'.)

at Stamford and at Greenwich in Connecticut, and lately baptized at Greenwich, a very sober man, his wife, and all the family, except one negro woman, whom he reserved for further instruction; he had been a long time instructing this family, who had been tainted with Quakerism and Anabaptism." Mr. Wetmore spent some days last winter, in visiting sundry families in the woods, and a great number of people assembled to whom he read divine service, and preached, and baptized one adult, and eight children; and they were very thankful, and pressed him much to visit them again, which he proposed to do in a short time. According to Mr. Wetmore's Notitia Parochialis, his number of communicants is fifty, and he had baptized from the 3d day of May, 1739, one hundred and eleven children, of whom, five, were negroes, and seven adults, of whom one was a negro; and he returns thanks for some Common Prayer books, lately sent him."<sup>a</sup>

#### MR. WETMORE TO THE SECRETARY.

*Rye, Sept. 28th, 1741.*

REV. SIR,

"The efforts of the sectaries in this parish, have been various the year past, and their endeavours indefatigable, to weaken and destroy our church, and they have been much encouraged by the countenance of some that were formerly professors of the Church of England, but for several years past, have proved the worst enemies to it. However, by God's help, we hitherto maintain our ground, and tho' some few of our number are corrupted with the wild enthusiasm of the *new sect*, which has infected the greater part of the Independents, yet in all the parts of the parish, where I preach alternately, the congregations seem to be as large as ever they have been, and I hope the measures I use to establish and strengthen my people in the faith of Christianity, according to the doctrines of the Church of England,

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<sup>a</sup> Printed Abstracts of the Ven. Prop. Soc., from 1740 to 1741.

will, by God's blessing, prevent this new Methodism, or rather, downright distraction, in the shape it now appears among the itinerant sectaries, from gaining much ground among us. I shall only enclose the *Notitia Parochialis*, and beg leave to present my humble duty to the Venerable Board, and subscribe,

Rev. Sir, your most obedient,

humble servant,

JAMES WETMORE.\*<sup>a</sup>

According to Mr. Wetmore's *Notitia Parochialis*, (for 1741,) he had baptized within twelve months, sixty-nine children, four of whom were negroes; and four adults, one of whom was a negro.

In the two following extracts from reports of Mr. Wetmore, some further allusions are made to the "new Methodists, or right down distractionists," who were probably associated with Mr. Whitefield in his labours:—

#### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, March 25th, 1743.*

REV. SIR,

"The boundaries of my parish being very large, I preach alternately at five different places, yet so as to be three Sundays or four, to be at the parish church in Rye. I have considerable large congregations in all the out places where I preach, but they mostly consist of people unsettled in their principles, and who go after all sorts of teachers that come in their way, and many of them much confused by the straggling methodist teachers that are continually about among us.

Some few families that professed themselves of the Church of England, living very remote from the church, have been car-

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\* New-York MSS. from Archives at Fulham, vol. ii. 124, 125. (Hawks'.)

ried away with their zealous pretences ; and as the Dissenting faction have now got one of that sort ordained among them, residing not far from me, it gives me a great deal of trouble and uneasiness. Some that used to frequent the church, and had almost worn off their prejudices against it, now follow those meetings, and are wheedled after them by continued visits and fair pretences, but we have some again made more zealous in attending the Church, and I hope are more settled in their principles.”<sup>a</sup>

### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Province of New-York, Rye, Sept. 29th, 1743.*

REV. SIR,

“As to the state of my Parish, nothing very remarkable has happened since my last, but I find my care and labours increased, by having two Independent Methodist teachers settled by that party in my Parish, besides exhorters and itinerants that frequently call people together to instill wild and enthusiastic notions into them. They have made much confusion in the remote parts of the Parish, but chiefly among those who always were Dissenters ; and when my turn is to preach in those places, I find my congregations are larger than before those tumults, and many apply to me for instruction, and to have the doctrines of Christianity explained to them, which I endeavour, in the most plain and intelligible manner I can, according to the articles, catechism, and offices of our Liturgy. And although the teacher that holds his meeting near the parish church, is much cried up by his party, and indeed is unwearied in his attempts to amuse the people with fair speeches, and prejudice them against the Church in his private visits from house to house, yet some of his first proselytes have returned to the church already, and I don’t know of one he has gained for

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<sup>a</sup> New-York MSS., from Archives at Fulham, vol. ii. p. 148. (Hawks.)

six months past, and our church was never so full as this summer, insomuch that we find a necessity of enlarging it, which I hope with the next spring I will prevail with my people to effect. I was last week at Middletown, on Connecticut River, eighty miles from this place, which, being the place of my nativity, I visit annually, and keep one Sunday among them, where I find a disposition to the Church grows very much, and there are near forty families that would rejoice to have a minister of the Church of England among them.”<sup>a</sup>

One of the “wild and enthusiastic notions” of the new Methodists referred to in the above letter, related to the doctrine of Regeneration, as appears from the following:—

REV. MR. COLGAN TO THE SECRETARY.

[EXTRACT.]

*Jamaica, L. I., Nov. 22nd, 1740.*

REV. SIR,

“Some enthusiastic itinerant teachers have of late been preaching upon this island. The notorious Mr. Whitefield being at the head of them, and among other pernicious tenets have broached such false and erroneous opinions concerning the doctrine of Regeneration as tend to the destruction of true religion and of a holy and virtuous life; and therefore, I take this opportunity to beg that the Society would be pleased to bestow upon the people of this Parish a few of Dr. Waterland’s pieces on that subject, and of his Lordship, the Bishop of London’s Pastoral Letters upon Lukewarmness and Enthusiasm.<sup>b</sup> The agitation of these erroneous views, led to a thorough examination of the doctrine

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii. pp. 149, 150. (Hawks’.)

<sup>b</sup> New-York, MSS. from Archives at Fulham. (Hawks’.) In 1743, Mr. Colgan asks for “some small tracts, such as the Trial of Mr. Whitefield’s Spirit; An Englishman Directed in the Choice of his Religion; Bishop Stillingfleets Unreasonableness of Separation.”

of Regeneration by Dickinson, on the Presbyterian, and Wetmore, on the Episcopal side.

In 1743, Mr. Dickinson published a work "on the Nature and Necessity of Regeneration, with remarks on "Dr. Waterland's Discourse on Regeneration." To which the Rev. James Wetmore replied by "A Defence of Waterland's Discourse on Regeneration."

At this period, Mr. Wetmore writes to the Society, "That he is fully occupied in performing duty at Rye, Scarsdale, and the White Plains, and calls for an assistant under him at Bedford and North Castle, where are four hundred families, the inhabitants promising £30 to his assistance." In the following letter Mr. Wetmore speaks of Mr. Lamson who was subsequently appointed to fill the office :—

#### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Province of New-York, Rye, Dec. 13th, 1744.*

REV. SIR,

"Mr. Lamson took a passage from Boston sometime in June last, and there being no account of his arrival in England, it is feared he is taken by a Spanish privateer and carried into some port in Spain. If that should prove to be his hard fortune, I hope, by the favour of Divine Providence, he may find some way for redemption and get to London.

In Ridgefield not being able to do so much for the support of a minister, as to encourage them to hope for obtaining one to themselves alone, have proposed joining with the northern parts of my Parish so as to have a minister perform divine service alternately at Ridgefield, Bedford and North Castle, and many of my Parishioners in these towns seem very forward to have it effected, as they live so remote from the Parish Church at Rye, that they seldom or ever go to church except once in two

months, which is the proportion I have observed for officiating in these parts, having a considerable congregation at the White Plains and Scarsdale, about seven miles west of the Parish Church, which I also attend once in two months.

In the northern parts, Bedford and North Castle, were near four hundred families, mostly very poor people; many unbaptized and such as have very little sense of religion.

Reverend Sir,

Your most obedient

and humble servant,

J. WETMORE.<sup>a</sup>

The Society's Abstracts for 1745, say:—"Mr. Wetmore, the Society's missionary to the Parish of Rye, in this Province, acquaints the Society that he is so fully employed in performing the duties of his holy function at Rye, Scarsdale and the White Plains, that he cannot attend the distant parts of his parish so often as he could wish, and therefore, he humbly prays the Society, instead of appointing a successor to the late Mr. Dwight, the Society's schoolmaster at the White Plains, they would grant him an assistant minister to officiate under him; and the good people of Bedford and North Castle, in which are four hundred families that stand much in want and are very desirous of instruction in the true sound principles of Christianity, and to those of Ridgefield, adjoining to them, where a church is already built; and the inhabitants of those towns earnestly petitioning the Society to the same purpose, and promising £30 per annum towards the expence, the Society hath granted this request and appointed the Rev. Mr. Lamson, lately arrived from New England, with very ample testimonials from the clergy of that province, to be upon his admission into holy orders, assistant minister to Mr. Wetmore, in officiating to the inhabitants of Bedford, North Castle, and

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii, p. 134. (Hawks'.)

Ridgefield, with a salary of £20 per annum ; besides a gratuity of the same sum out of compassion to Mr. Lamson's sufferings and necessities, who was taken prisoner, stripped, and carried into France, on his voyage towards England, and afterwards in his way from Port Louis, in France, to London, was detained four months by a fever, at Salisbury, where he lost, by that distemper, his companion and fellow sufferer, Mr. Minor, another worthy candidate for the Society's favour ; and the Society hath lately had the satisfaction to be informed that Mr. Lamson arrived safe sometime since at New-York, and went from thence to enter upon the duties of his mission."<sup>a</sup>

Under date of March 25th, 1745, Mr. Wetmore writes to the Secretary as follows :--

REV. SIR,

"Our several churches in this colony continue in peace, and a very good harmony among the clergy in general, which good agreement and comely order in a time of so great confusion and disorder among all our sectaries, gains the Church of England much honour and reputation in the country and brings many proselites to it. I have had several from the wild Methodists themselves, whose zeal and madness very much abates through the country. ✓

I am, Reverend Sir,

Your most obedient

humble servant,

JAMES WETMORE."<sup>b</sup>

The following extract shows that the flames kindled in

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<sup>a</sup> Printed Abstracts of Ven. Prop. Society.

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 155. (Hawks'.) This year Colonel Robinson, one of the wardens of Trinity Church, N. Y., was ordered by the Vestry of that church to deliver to Mr. Peter Jay, the old communion cloth, pulpit cloth and desk cloth, for the use of the Church at Rye, in Westchester County.

1722, by Johnson, Cutler, Wetmore and others, were spreading rapidly, and adding fresh numbers and strength to Episcopacy:—

MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Province of New - York, Rye, Oct. 3, 1745.*

REV. SIR,

“I was three weeks ago at Middletown, in Connecticut, the place of my nativity, which I have been used to visit annually while my father lived there, and have not only frequently preached among them and baptized many children and some adults, but taken pains in conversation with my relations and acquaintances to give them just notions of religion and beget in them a liking to the Church of England, and I am rejoiced to see very hopeful prospect of a good church gathering in that place, chiefly promoted by some brethren of mine; and it was a pleasure to me to observe at the *Commencement*, in New Haven, (at which I was present in my way to Middletown, with Dr. Johnson and several *others* of our clergy) no less than five of the *Batchelors* graduated this year, openly professing the Church of England, and was told some others of them had a good disposition towards it, by whom we were treated very respectfully; and if we may imagine the questions defended in publick disputation as the prevailing sentiments of the country, we may see a great change in that colony for the better in a very few years—by the following questions, which indeed I was surprised to hear defended by those whose fathers have held, and acted upon their reverse, in their separation from the Church of England. The questions publickly disputed were:—

1st. The Potestas legislativa sit unicumque societati Essentialis affirmat respondens.

2nd. Aures in se indiffiantes sunt proprie humonie potestatis objectum respondens affirmat.

3rd. An conscientia dictermina, conferent jen agendi vel cogitandi contra veritatem nuget respondens.

Reverend Sir, yours, &c., &c.,  
 JAMES WETMORE.\*<sup>a</sup>

The two following are Mr. Wetmore's semi-annual reports for 1748:—

### MR. WETMORE TO THE SECRETARY.

*Rye, March 26th, 1748.*

REV. SIR,

“Since my last, dated December 28th, 1747, nothing remarkable relating to the state of religion has happened among us, except the deaths of sundry persons that have been esteemed principal inhabitants in the Parish, and some new attempts of the enemies of the Church to promote divisions in the Parish, in hopes of making some advantages to themselves by such contentions, in which I hope they will meet with a disappointment. That by this means they have hindered us from repairing our Church and adding galleries and steeple to it as we projected, at least, we are obliged to defer it because some of the most wealthy of the professors of our Church have, to gain an ascendancy in the Parish, so far sided with the Independents, that they will do nothing which the others will dislike. All endeavours can't excite a proper zeal in the professors of the Church of England among us to come to the Lord's Supper so that the number of actual communicants continues small,

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\* New-York MSS. from Archives at Fulham, vol. ii., p. 155. (Hawks'.) The Society's Abstracts for 1745, say:—“and Mr. William Sturgeon, a Batchelor of Arts of that college, (Yale) who teaches a school within the precincts of the Parish of Rye, though the son of a Presbyterian teacher, who lived lately among them he desired Mr. Wetmore to recommend him to the Society as a candidate for employment in the Church, which he attends steadily, and is esteemed very worthy of favour, and as such he is entered upon the books of the Society.”—Printed Abstracts for 1745.

in proportion to the number of professors, and deaths, and removals, seem to equal our accessions ; but I have lately been using such endeavours with many, whose conversation in other respects, appears sober and christianlike, and have hopes of four or five new communicants at Easter.

I lately preached a lecture at Mamaroneck, the westernmost part of my Parish, where many more attended than I had expectation of, upon which I have promised to visit them again and continue to give them frequent lectures as long as their zeal will continue to attend them ; I have also undertaken to preach a monthly lecture at North Castle, besides their usual turn upon Sundays, and this I shall continue as long as I find a good disposition in this people to attend such lectures.

JAMES WETMORE."a

#### MR. WETMORE TO THE SECRETARY.

*Rye, Sept. 29th, 1748.*

REV. SIR,

"In compliance with the commands of the Honourable Society, to which I would always pay dutiful and strict obedience, I give you this trouble, with my Notitia Parochialis enclosed, and acquaint you that I have drawn upon the treasurer a sett of bills, bearing date this day, for £25 sterling, payable at thirty days sight in favour of Mr. Samuel Farmer, merchant. Since Mr. Lamson has removed from this Parish and Mr. Chandler declined accepting the catechetical mission at North Castle and Bedford, I do the duty at these places as formerly ; and although I find large congregations when I preach among them, yet I don't find that forwardness I could wish, to exert themselves in building churches and providing for the support of a minister or catechist ; and it is a trouble to me that the same negligent temper prevails in other parts of my Parish. Our church, the

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a New-York MSS. from Archives at Fulham, vol. ii.. pp. 196, 197. (Hawks'.)

only one in the Parish, is much out of repair, which, after several year's endeavouring to bring my people to a scheme to make decent and ornamental, I am yet unable to effect, obstructed by the difficult humours of some professing themselves of the Church, chiefs of the Parish for estates, from whom I have had my greatest troubles since I have had the care of this Parish. To whom, also, I esteem it owing that the dissenters are now endeavouring to get into their possession the small glebe belonging to our Church, which is scarcely worth the charge of a law suit; yet I have commenced a suit to defend it, which I believe, the wealthiest of my parishioners will not assist me with a farthing to support.

I have enlarged and repaired the parsonage house some years ago, at my own charge, solely, and it is now grown so old and decayed, that it is scarce worth repairing. As I find it agreeable to the sentiments of the Honourable Society, that the people to whom they send missionaries, should provide a house and glebe for their minister, I believe a line or two from you upon this subject, directed to the churchwardens, would be of more effect than many words of mine, which I therefore request the favour of; and as I have not been troublesome by begging books from the Society for many years, and Prayer Books and Catechisms are grown very scarce in my Parish, and poor people frequently applying to me to be supplied, a small present of that kind would be thankfully received by me and the poor people that are destitute. I only add further, my humble duty to the Venerable Board, and hearty prayers to Almighty God to bless all their pious and charitable designs, and am, with much submission,

Rev. Sir,

your most obedient and most  
humble servant,

JAMES WETMORE.<sup>a</sup>

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 202. (Hawks')

The Society it seems, complied with Mr. Wetmore's suggestion, for, at a Vestry meeting of this Parish, held at Mr. Benjamin Brown's, Sen., in Rye, January 16th, 1749, the Rev. James Wetmore delivered the following letter from the Rev. Philip Bearcroft, D. D., Secretary to the Venerable Propagation Society:—

*London, Charter House, June 27th, 1749.*

GENTLEMEN,

“It is with much concern that the Society for the Propagation of the Gospel in Foreign Parts are informed, that your *church* and *parsonage house* are very much out of repair, and that even the possession of the glebe is disputed against your very worthy pastor, Mr. Wetmore, whose great pains and abilities in the cause of God's Church, cannot but recommend him to every worthy member of it; therefore, the Society hope and expect, that upon due consideration, you will give orders for the full repair of the church and the parsonage house, and defend Mr. Wetmore in the maintenance of all his just rights, as you desire his longer continuance among you.

I am, gentlemen,

your very humble servant,

PHILIP BEARCROFT, *Secretary.*

*To the Churchwardens and Vestry  
of the Church of Rye, New-York.”<sup>a</sup>*

In a letter dated Rye, October the 5th, 1749, Mr. Wetmore writes to the Secretary as follows:—

REV. SIR.

“I use my utmost endeavours to answer the design of my mission, and find that the several congregations where I officiate by turus, something increasing, and not at all lessened by the efforts of our adversaries, and that the tryal with the Dissenters,

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<sup>a</sup> Church Rec. of Rye, 115.

concerning the parsonage lot, is to be the 24th of this month, according to notice of tryal given. The lot is of no great value, being but seven and a half acres, yet I have thought it my duty not to give it up without tryal, altho' I am threatened by the same persons, to have an ejectionment served upon me for the poor house, and two acres of land upon which I live, unless I will agree to some terms whereby the Presbyterians may have a share of what was *anciently* designed for a parsonage; but as there is no more than two small lots, (which have been long in the possession of the Church) I think to show no concession unless obliged to it."<sup>a</sup>

That the Society's letter of June 27th, 1749, produced the desired effect, appears from the following:—1751, the Rev. Mr. Wetmore, the Society's missionary at Rye, in this Province, writes, that "their Church had been lately improved, and is made neat and beautiful, and not only things, but persons are amended; several who were formerly very negligent in their attendance on the Church, and very remiss in religion, being reformed in those particulars."

The following extract is from a letter of Mr. Samuel Purdy, the Society's schoolmaster at Rye:—

#### MR. PURDY TO THE SECRETARY.

[EXTRACT.]

*Rye, December 20th, 1749.*

REV. SIR,

"I have for several years maintained in my house, a very capable master, well qualified, and employed wholly to tend the school; whom I have inspected as to his diligence and care in teaching and catechising, and by the advice of the Rev. Mr. Wetmore, I have, a few months ago, agreed with the people where Mr. Dwight formerly kept his school, about three miles

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<sup>a</sup> New-York MSS. from Archives at Fulham, Vol. ii. p. 222. (Hawks'.)

and a half from the church, in a place where there is a good schoolhouse, built in Mr. Dwight's time, and a good number of children near to it, mostly of parents belonging to the Church—among whom I have a prospect of being more useful, by having a steady and constant school kept there, than in the place where I have always kept it, near which are many Dissenters, and their teacher having fixt himself near thereto, lately they have given me so much trouble and opposition, and made many endeavours of so little use, that I chose to be at some more trouble in having the care of my school at three miles distance, and being at the expence to pay for the master's diet at a convenient house there, rather than labour to little purpose among an ungrateful people."a

"There is nothing with which I have been so much struck and impressed, (says Dr. Berrian) as the zeal, the earnestness, and devotedness of the schoolmasters and catechists of that day. The former appear to have been selected from among the laity with great caution and care, and to have been persons of respectability and worth. Some of these were men of liberal education, who, in the commencement of their professional life, were full of promise, and who ended it with respect and honor. But they all seem to have entered with the same spirit upon their humble labors, and to have prosecuted them with a patience, and interest, and a blessed result, which put ours to shame at the present day. Intellectual, was not then, to the extent that it is now, separated from religious improvement, but both went hand in hand throughout the week. The whole of early life was, in a certain measure, devoted to Christian instruction, and not merely reserved for the scanty intervals between the hours of worship on the Lord's day. It is delightful to observe, in the annual reports of the schoolmasters and catechists to the Society for the Propagation of the Gospel, with what cheerfulness and industry they appear to have labored in their useful, but lowly employment, &c."b

a New-York MSS. from Archives at Fulham, vol. ii, p. 223. (Hawks'.)

b Rev. Dr. Berrian's Hist. of Trinity Church, N. Y., pp. 86, 87.

The two following extracts are taken from Mr. Wetmore's reports for 1752:—

MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, April 2d, 1752.*

REV. SIR,

“ \* \* \* The party disputes which have run high among us for several years, to my great grief, obstruct the success which I might otherwise hope for, in my endeavours to promote a becoming zeal for piety and reformation of manners among the looser sort of my parishioners, which are too numerous.

I am glad to hear of more visible success among my brethren, especially in Stamford Parish, which I am told, flourishes happily, and increases by the diligent endeavour of good Brother Dibblee, who nevertheless finds himself hard put to it, to support a family with so small a salary as he has, and I am afraid the zeal of some young men in New England to undertake the ministry with such slender supports, and in expectation of more assistance from the poor people than they will find, may in the end prove of bad consequence in bringing contempt upon our order.<sup>a</sup>

MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, October 2d, 1752.*

REV. SIR,

“ \* \* \* My Parish is not free from factions and parties, but I think as quiet as it has been for sundry years past, and the several dissenting teachers in the bounds of my Parish

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<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii. p. 242. (Hawks'.)

make no advances to the prejudice of my several congregations, although they use their utmost endeavours ; however, as licentiousness and wickedness evidently abound more than formerly, yet I can attribute it to nothing more than party factions, which have been occasioned by the introducing and settling among us these sort of teachers which we had no trouble with till a few years ago.”<sup>a</sup>

Mr. Wetmore, in his report, for 1753, “acquaints the Society that his several congregations at Rye, White Plains, North Castle and Bedford, are large and flourishing, and the disposition of those that opposed the interest of the Church in those places, seems changed for the better. The new light preacher is removed from Bedford, and there are some hopes of the people uniting with North Castle towards supporting a minister in the holy orders of our Church, to officiate alternately to them ; in the meantime, the Church hath suffered a loss by the death of Mr. Purdy, the Society’s schoolmaster, who was a friend to religion, and did many kind offices to the poor, as far as he was able. His corpse was attended to the church, on Ash-Wednesday, by a great concourse of people of all persuasions, to whom Mr. Wetmore preached a sermon adapted to that day, and to the melancholy occasion.” Mr. Wetmore also mentions the loss of another worthy communicant, of exemplary piety and virtue, praying God to fill the breach made in his flock, by the loss of two such worthy members.<sup>b</sup> Mr. Purdy was succeeded in his office of schoolmaster for the Parish, by Mr. Timothy Wetmore, eldest son of the Rector, the appointment having been made by the Society, on the recommendation of the inhabitants of Rye.

The Rev. James Wetmore, by his letter of October 4th, 1756, acknowledges the receipt of the Society’s instructions, and promises his best endeavours to observe and perform the contents of them ; in order to which, he had gone through all the parts of his extensive Parish, and preached in some adjacent places, where he had never been before, and where the people much wanted

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii, p. 242. (Hawks’.)

<sup>b</sup> Printed Abstracts of Ven. Prop. Soc., from 16th Feb., 1753, to 15th Feb., 1754.

and seemed very desirous of further instruction. Mr. Wetmore hath furnished his son, the Society's schoolmaster at Rye, with some proper sermons, and sends him on Sundays to read prayers, and officiate to them, which gives such good satisfaction, and affords such promising hopes of promoting christian knowledge among them, that young Mr. Wetmore continues the labour with great pleasure."<sup>a</sup>

The Abstracts of the Society's proceedings for 1759, say :—  
 "The Rev. Mr. Wetmore, the Society's missionary, at Rye, in the Colony of New-York, has the pleasure of acquainting the Society by his letter, dated April 7th, 1759, that a very worthy person, a native of England, but now living in New-York, has put into his hands £600 of that currency, of which he reserves to himself the interest during his life, and hath left by his will £400 more to be added to it after his death, to purchase a convenient glebe for the use of the Society's missionary at Rye, for ever ; and he hath likewise intrusted several other charitable legacies to the care of the Society, besides the remainder of his estates for those good purposes for which the Society is incorporated, and Mr. Wetmore makes not the least doubt of this good gentleman's perseverance in this resolution, he having given him leave to communicate thus much to the Society, and being always extraordinarily careful in the religious education of his family ; wherefore, the Society have returned their hearty thanks to this most worthy benefactor, for the £600 already given, and for his kind intentions of his other benefactions by his last will, with the assurance that they will most religiously observe his directions concerning them, and to the utmost of their power fulfill the same."<sup>b</sup>

In a letter of April 7th, 1759, Mr. Wetmore acquaints the Society, "That a very worthy person, a native of England, (St. George Talbot, Esq.,) but now being in New-York, had put into his hands £600 currency, of which he reserves to himself the

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<sup>a</sup> Soc. Abstracts from 20th Feb., 1756, to 18th Feb., 1757.

<sup>b</sup> Printed Abstracts of the Ven. Prop. Soc. for 1759.

interest during life, and hath left by his will £400 more to be added after his death, to purchase a convenient glebe, and other liberal legacies."<sup>a</sup>

The Rev. James Wetmore, finished his earthly course, and fell asleep in the Lord, on Thursday, May 15th, 1760, having been nearly thirty-four years minister of this Parish. "The last scene of his life was such as afforded the most pleasing prospect of the real Christian's home. His views were clear, his love was strong, and his joy unspeakable and full of glory." His remains repose in the old Parish burial ground, on the north-west side of Blind brook. A plain monumental tablet marks the spot and bears the following inscription:—

Sacred  
to the Memory of  
The REV. MR. JAMES WETMORE,  
the late,  
Worthy, learned and faithful Minister of the  
Parish of Rye, for above 30 years,  
Who having strenuously defended the Church with his pen  
and adorned it by his Life and Doctrine,  
at length being seized of the small pox,  
Departed this Life, May 15, 1760.  
Ætatis, 65.  
Cujus Memorix sit in  
Benedictione sempiterna.

The subjoined notice of his death appeared in the New-York Mercury, for May 29th, 1760. "On the 13th, of the small pox, in the 65th year of his age, the Rev. Mr. James Wetmore, Rector of Rye, very much lamented. This worthy clergyman was blessed with an extensive understanding, which he improved by a due application to the most important studies. He was well versed in various parts of useful learning, and had a thorough knowledge of our happy constitution, both in Church and State,

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<sup>a</sup> Printed Abstracts of Ven. Prop. Society.—Mr. Wetmore's death is mentioned in the Society's Abstracts for 1761, where the following character is given of him by the Rev. Mr. Winslow: "He was a gentleman of extensive usefulness, and a father and exemplary pastor to the clergy in those parts."

of which he was a staunch friend and an able advocate.<sup>a</sup> In the important discharge of his ministerial office he was zealous, constant, and unwearied; and though he observed with grief, the great decay of true Christianity and genuine piety, (which he often heartily lamented to his friends,) yet he persevered warmly in the defence of the former, and in recommending the latter, both by precept and example. His church has lost a faithful pastor, his wife and family, an affectionate husband and a tender parent, and the publick, a worthy and useful member. But,—“Blessed are the dead which die in the Lord.”

“I have often heard some aged persons (says the Rev. Andrew Fowler) who recollected Mr. Wetmore, speak of him with great veneration, as a good man and a sound divine. He was not the eloquent orator, nor the fascinating speaker;<sup>b</sup> but he

<sup>a</sup> The following is a list of his writings, as far as known, viz:—

1. Two Printed Letters in Answer to the Quakers, 1730.
2. Printed Dialogues in Answer to the same, 1732.
3. A Defence of Waterland's Discourse on Regeneration, 1744.
4. A Vindication of the Professors of the Church of England, in Connecticut, in reply to Mr. Hobart's Sermon in Favor of Presbyterian Ordination and a Rejoinder to Mr. Hobart's Serious Address, 1747.
5. The Englishman Directed, 1748.
6. Appendix, &c., to Rev. J. Beach's "Calm and Dispassionate Vindication of the professors of the Church of England," 1749.

<sup>b</sup> It is reported of Mr. Wetmore, that being in the city of New-York on a visit, he was invited by the Rector of Trinity Church, Dr. Ogilvie, to preach for him; but no sooner was the sermon over, than a particular friend of the rector, asked him, privately, how he could invite that *old f—l* into his pulpit? “Why,” said the Rector, “*did you not like him?*” His friend replied, “*No: I never heard a more stupid discourse in my life.*” When the Rector came home, he desired Mr. Wetmore to lend him the sermon he had preached that day and promised to return it when he should see him again. Mr. Wetmore readily complied with his request, and loaned him the discourse; and not long after, the Rector thinking his friend had forgotten it, took it to church, where he happened to be as usual, and the Rector preached it instead of his own. His friend was pleased with the sermon, and told him after church, that he had outshone himself, and that his discourse was the best he had ever heard in his life. The Rector replied that he felt highly gratified to think that he was well pleased with the sermon; but added, it was none of his own; it was the very one which the *Old F—l*, as you called him, at the time, delivered in my pulpit. “Well,” said he to this Rector's friend, “if he preaches such sermons as that, I will never object to his preaching in your pulpit again.” So apt are people to condemn a clergyman for what they themselves do not understand.”—Fowler's MSS. Biog. of the Clergy, vol. ii., p. 548.

was the rational and evangelical divine, and few clergymen in his day wrote better. When a little work, entitled, "The Englishman Directed in the Choice of his Religion," was republished in the city of New-York, he wrote a preface or introduction to it, which was considered to be very good. He also wrote and printed several dialogues in answer to the Quakers, and in defence of the doctrine and discipline of the Church of England. One of his pamphlets I have in my possession, which appears well calculated for the purpose it was intended; and I see not how the Quakers could answer it in a rational and spiritual manner. I believe the Christian Church could never boast of better men, take them as a body, than the Society's missionaries to this country. They chose their profession from a pure love to religion and the cause of Christ, not from the love of money or the praise of men. They sought for no honour but that which cometh alone from God, and an approving conscience. Like their beloved Master, they were despised and rejected, and their religion was everywhere spoken against and villified. As the Apostles were a spectacle to men and angels, so were these men, and if they suffered not as martyrs, it was because the civil authority protected them."<sup>a</sup>

Mr. Wetmore left issue by his wife Anna, who died on the 25th of February, 1771, two sons, Timothy, for several years the Society's school-master at Rye, and a person of considerable influence in the county, who, after the close of the Revolutionary War, retired to New Brunswick, resided at St. John's, and held numerous situations of honor and trust. Thomas, the son of Timothy, also removed to New Brunswick, where he was appointed Attorney General, and died in 1828.<sup>b</sup> James, second son of the Rev. James Wetmore, was also the Society's schoolmas-

<sup>a</sup> Fowler's MSS. Biog., of the Clergy, vol. ii, p. 212.

<sup>b</sup> Robert G. Wetmore, of New-York, eldest son of Timothy, also became a resident of New Brunswick, and abandoning the profession of the law, to which he was educated, devoted himself to the study of divinity, and was ordained a clergyman of the Episcopal Church. He died in 1803, in Savannah, Geo., at the seat of the Hon. Joseph Clay.—See Sabine's American Loyalists.

ter, at Rye, for a short time, and died in Nova Scotia, leaving several sons, one of these was the late Ezrahiah Wetmore, who died on the 7th of February, 1838, aged 81. Elizabeth, widow of the latter, is still living at the advanced age of 93. The Rev. James Wetmore left also four daughters, Alethea, wife of the Rev. Joseph Lamson; Anna, wife of Gilbert Brundage;<sup>a</sup> Charity, wife of Joseph Purdy, son of Samuel, the Society's school-master, from whom descend the Purdy's of Rye; and Esther, who married first, David Brown, and secondly, Jesse Hunt, Esq., high sheriff of this county, in 1780.

#### THE LAST WILL AND TESTAMENT OF JAMES WETMORE, CLERK.

"IN THE NAME OF GOD, AMEN. This sixth day of August, in the year of our Lord. 1759, I, James Wetmore, of Rye, in the County of Westchester, and Province of New-York, Clerk, being of sound mind and memory; but calling to mind the uncertainty of human life, and that 'tis appointed for man, once to die, and after that, the judgement; do make, and ordain, and appoint this, my last will and testament, in manner following: That is to say: First of all, I bequeath my soul to God who gave it, hoping in his mercy, for everlasting life, through the alone merits of my blessed Redeemer; and my body to the earth, to be buried in a christianlike manner, at the discretion of my executors hereinafter named, in an assured expectation of its being raised up again at the last day by the Almighty power of my Redeemer, to a state of greater glory and perfection, to remain forever; and as to the small portion of my worldly estate, with which it has pleased God to bless me, I will, bequeath, and dispose of the same in manner following. viz:—*Imprimis*: I give and bequeath unto my loving wife, Anna Wetmore, instead of a legal dowry, the use and emolument of all that land, orchard, meadow, and pasture, which Samuel Lane sold to Raphael Jacobs, lying in the town of Rye, with the house thereon, and all appurtenances thereto belonging, and also that pasture lot adjoining thereto, which formerly belonged to Peter Brown, on the east side of the road leading to Harrison's purchase, to the sole use of my said wife and her assigns, during the term of her natural life; also, one equal half of linnen, bedding, and other household furniture, and the privilege of what firewood she shall have occasion of for her own use; also, three cows and one horse. *Item*, I give, devise, and bequeath to my loving son, James Wetmore, the privilege of the shop, and dam upon Blind brook, for accommodating a fulling mill, with the utensils belonging to said mill; also, the wood and pasture lott above the first stone fence, to extend from Abraham Brundige's land, south-westerly, half the width of my land bought of Joseph Haight, and from the stone fence that runs across my land near Brundige's house, north-westerly to the next fence that now runs across my land, together with a privilege to cart and

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<sup>a</sup> Mother of Gilbert Brundage, the father of the present Mrs. Buckley, of Rye.

drive cattle thereto, from the bridge to the fulling mill, to him, his heirs, and assigns forever. *Item*, I give and bequeath to my loving son, Timothy, that house, barn, and improvements, bought of Mr. Jacobs, lying in the town of Rye, with all the land on the west side of the road which formerly belonged to Peter Brown, and also that part of my land bought of Joseph Haight, on the west side of Blind brook, running from said brook, north-westerly to the stone fence that now runs cross my land, near Abraham Brundige's, and to extend northerly to the land I have sequestered for a glebe, which, at the upper end, by the stone fence, is to be half the width of my lot, to him, my said son Timothy, his heirs and assigns forever. *Item*, I give and bequeath unto my loving daughter, Alethea, wife of the Rev. Joseph Lamson, £30, to be paid by my executors in one year after my decease. *Item*, I give, devise, and bequeath to my loving daughter, Anne, wife of Gilbert Brundige, so much of my land at Bullock's meadow, as will be included by a line bearing the same course with the line between said Gilbert Brundige's land and that part of my farm he adjoins to, to begin at the south-east corner of said Gilbert Brundige's lot, bought of Henry Strang, to run cross meadow and woods, the course before specified. unto the land of William Haight, comprising that part of my farm that is north of said line, unto my said daughter Anne Brundige, her heirs and assigns forever; also, £10, to be paid by my executors unto my said daughter within a year after my decease. *Item*, I give and bequeath unto my loving daughter, Charity, wife of Josiah Purdy, £30, to be paid by my executors in one year after my decease. *Item*, I will, devise, and bequeath unto my loving daughter, Esther Wetmore, the reversion of all that house, orchard, meadow, and pasture, which was formerly Samuel Lane's, and that pasture lot which did belong to Peter Brown, eastward of the road that leads to Harrison's purchase, with all the priviledges and appurtenances thereto belonging, after the decease of my wife, to whom I have given the use for life, the reversion and remainder to my said daughter, Esther Wetmore, to her heirs and assigns forever. I also give and bequeath unto my loving daughter, Esther, one equal half part of all my linnen, bedding, and other household furniture, the same to be equally divided between my wife and said daughter. All the residue and remainder of my estate, real and personal, after the payment of above legacies and all my just debts, I will, devise, and bequeath unto my two loving sons, James Wetmore and Timothy Wetmore, to each, in severalty, to be equally divided between them, after the sale of so much as shall be necessary for payment of my just debts and legacies, unto them, their heirs and assigns forever; and I do hereby nominate and appoint my said loving sons, James and Timothy, to be executors of this, my last will and testament, disannulling all former wills by me made, or executors by me nominated, and do confirm this, contained in these two pages, alone to be my last will and testament. In witness whereof, I have hereunto affixed my name and seal.

JAMES WETMORE.\*

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\* Surrogate's office, N. Y., Lib. xxiv. 125, 126. This will was proved 10th June, 1760.

Signed, sealed, pronounced and declared to be his last will and testament, in disposing mind and memory, in presence of Hachaliah Brown, Roger Park, Jr., Benjamin Brown, Jr.”

The Society's Abstracts for 1760, say that—“the Missions of Westchester and New Rochelle are both within the large and populous county of Westchester, as is also the Mission of Rye, to which the worthy and learned Mr. Wetmore was appointed Missionary in the year 1727; but there is come lately an account of his death, to the inexpressible concern, not only of his own, but of the neighbouring congregations of our Church in those parts, and more especially and particularly of those Missionaries, who esteemed themselves happy in his friendship and good counsel, and his loss will be endeavoured to be repaired in the best manner in which it may be done.”<sup>a</sup>

At a Vestry meeting held in Rye, on the 9th of February, 1762, “it was agreed to allow the executors of the Rev. James Wetmore, our late minister, the interest of what is due from the Parish to the estate of the said James Wetmore. Allowed to Timothy Wetmore, on account of his father's salary of £20.”

Nearly six months after Mr. Wetmore's decease, Dr. Johnson addressed the Secretary of the Venerable Society as follows:—

#### MR. JOHNSON TO THE SECRETARY.

[EXTRACT.]

*King's College, New-York, Nov. 25th, 1760.*

“I wish (Mr. Camp) may be appointed at Rye, where we lament the death of good Mr. Wetmore, of the small pox, and a good successor is much wanted, as well as at New Rochelle and Westchester, especially the latter, for which, perhaps, Mr. Milner may do well, or one Mr. Davis, a hopeful youth, who is going in the spring.”<sup>b</sup>

<sup>a</sup> Printed Abstracts of Ven. Prop. Society, for 1760.

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. ii., p. 282. (Hawks'.)

Mr. Barclay writing to the Secretary, from New-York, Dec. 10, 1760, observes—"That Westchester and Rye continue still vacant; religion is at the lowest ebb in that county, and unless some zealous and discrete clergyman be appointed to those missions, the very term of it will soon disappear. As Westchester is a wide extended county, three missionaries can find more than sufficient employment, and I know of no place where they can be more serviceable, provided they have the interest of religion at heart."<sup>a</sup>

The following extract occurs in a letter from Mr. Timothy Wetmore, to the same:—

*Rye, May 6th, 1761.*

REV. SIR,

"It is now, I think, six or eight months since we have been favoured with a sermon, or had either of the sacraments administered in this Parish by a minister of the Church. The Parish being in this destitute condition, I have presumed, at the request of the people, to read service every Lord's day, and upon other convenient occasions, which appears to have a tendency, by the blessing of God, to keep up a spirit of religion, and as I have a singleness to the glory of God and the good and comfort of my fellow creatures, I hope it may tend to the furtherance of the glorious designs of the Venerable Society. The people are constant in their attendance, decent in their deportment, and the temper of many of the Presbyterian congregation is such, (who have no minister) that I am much inclined to think, if a popular man is settled in this Parish, they will not call another preacher, but many of them may be brought into the Church.

The constitution of this Parish is such, that the minister must be called by the Vestry and inducted by the Governour. The Vestry are chosen by all sects in the Parish, which is thirty miles

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<sup>a</sup> New-York, MSS. from Archives at Fulham, vol. ii., p. 282 (Hawks'.)—"The Society have informed the Vestry (of Rye) that as soon as they shall make application for a minister, and enter into proper engagements to contribute towards his support, they intend to appoint a missionary."—Society Abstracts, 1761.

in length. Mr. Thomas, who is one of the representatives in this county, and who, in Governour DeLancey's time, being favoured with all the administration of all offices in the country, civil and military, by the help of which, he has procured himself a large interest in the county, especially in the distant and new settlements, which abound with a set of people governed more by vinality than by anything else. This gentleman, though one of the Society's missionaries' sons, is so negligent and indifferent towards religion (in imitation of some of our great men) that it has been a steady method with him for years, not to attend publick worship, perhaps, more than once or twice in a year, whose example has been mischievous. This man is not only one of our Vestry, (though very little esteemed by the true friends of the Church,) but has procured that the majority of the Vestry are men that will be governed by him; several of the Vestry are not of the Church, and not one of them a communicant in the Church; accordingly, the Church are not at all consulted with regard to a successor. It is, therefore, a mere chance will be pleased in this place, which will really be, if possible, a more melancholy in this Parish than others, from the peculiar circumstance of it. As our Governour depends, from year to year, upon the Assembly for his living, &c., and we have not so fully hopes of relief there, I have thought fit to give the Venerable Society a hint of these things, which they may possibly improve to the good of the Church.

Reverend Sir, &c.,

TIMOTHY WETMORE."a

In answer to this letter the Venerable Society expressed their readiness to send a missionary to Rye, if necessary, and did so, by appointing the Rev. Mr. Palmer, in 1762. From the following communication, however, it seems that the Vestry in accordance with the Act of Assembly, had already called the Rev. Ebenezer Punderson, of New Haven.

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\* New-York MSS. from Archives at Fulham, vol. ii, pp. 286, 287. (Hawks'.)

## CHURCH-WARDENS OF RYE TO THE SECRETARY.

*Rye, October 5th, 1762.*

REV. SIR,

“As we are informed that the Vestry that have preceeded us since the decease of our late worthy minister, the Rev. Mr. Wetmore, have omitted writing to the Venerable Society, which we are afraid may be thought a neglect proceeding from a spirit of ingratitude, and may have a tendency to give that Venerable Body a disadvantageous opinion of the Parish.

We think it our duty to represent to the Society, that the former Vestry did give a call or invitation to two gentlemen, who refused to accept it, and that it seems likely that they omitted writing, expecting from time to time, some gentleman might be procured to recommend to the Society for a missionary in this Parish. But, however their conduct has been, we are well assured, that the people of this Church have a most grateful sense of the goodness of the Venerable Society to this Parish.

We, therefore, in behalf of the Parish of Rye, humbly present to that Venerable Board our sincere and hearty thanks for their great expense in promoting the religion of the blessed Jesus in this Parish, and earnestly desire a continuance of their favours. although we blush, yet it is a pleasing blush, to hear the Society (by you to Mr. Timothy Wetmore, dated January 4th, 1762.) express their readiness to appoint a missionary here, before we have made application.

We have, at length, given the Rev. Mr. Ebenezer Punderson, of New Haven, an invitation to be our pastor, which he has accepted, and as the Parish are well united in him, we have good reason to hope he may be very serviceable; and I hope that his request to the Society to be removed here, will meet with a favourable acceptance. As to a title, we observe to the Society, that by a law of the province, a minister properly inducted into the Parish, is entitled to £50 currency. That we have petitioned His Excellency, Mr. Monckton, our Governour, to induct Mr. Punderson, and we have no reason to doubt he will comply with

our request, as every thing that can be required, on the part of the Parish, is done. We have also a parsonage house and lot, which Mr. Punderson has seen and expressed his satisfaction with. We have only to add our thanks to the Venerable Society, and beg leave to subscribe ourselves,

Your most obedient

and humble servants,

ELISHA BUDD, SAMUEL PURDY,  
*Churchwardens, and others.*"<sup>a</sup>

Dr. Johnson, writing to the Secretary, May 10th, 1763, says: —  
“ Mr. Punderson was indeed much urged by that people to Rye, who have, by law, a right to choose their incumbent, but upon my urging the irregularity of it, without the Society’s appointment, they desisted, and he did not move and only visited them now and then. But as things were so unhappily embarrassed by the appointment of Mr. Palmer, then I saw there was no way to accommodate the difficulty but by advising an exchange between him and Mr. Palmer, who was also desirous of it, and I did not doubt but the Society would readily come into it. If I presumed too far in giving that advice, I humbly ask pardon, but as things are gone so far it will certainly be extremely detrimental to the interest of religion, in both those places, if they are not permitted to exchange. I do, therefore, humbly beg, for once, that the Venerable Board will allow Mr. Punderson to go on and settle at Rye, and appoint Mr. Palmer, at New Haven, who have lately sent their address for him.”<sup>b</sup>

Mr. Palmer<sup>c</sup> thus addresses the Secretary in relation to this affair:—

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii., p. 291. (Hawks’.)

<sup>b</sup> Conn. MSS. from Archives at Fulham, p. 447. (Hawks’.)

<sup>c</sup> The Rev. Solomon Palmer was a dissenting teacher, at Cornwall, Conn. In 1754 he conformed and went to England for holy orders. He died at his mission of Litchfield, Nov. 1st, 1771, and was interred the Sunday following.—See Conn. MSS. from Archives at Fulham, p. 628. (Hawks’.)

## MR. PALMER TO THE SECRETARY.

[EXTRACT.]

*Litchfield, Coun., June 8th, 1763.*

REV. SIR,

“I wrote the Society my most hearty and unfeigned thanks for their appointment of me at Rye, where I would gladly have gone had I not been intercepted by the Rev. Mr. Punderson’s being there before that designation was known or expected; however, I should have made them a visit, and offered myself to be chosen by them, had they not taken a seasonable precaution to prevent it, by writing and sending me a letter of the following contents, which I received in less than a week, after yours of the 6th of November last came to hand, which gave me the first notice of my appointment to that mission.”

*Rye, February 21st, 1763.*

REV. SIR,

“We, the justices, churchwardens and vestrymen of the Parish of Rye, having greatly at heart the preservation of our happy union, that subsists in our church, presume, Sir, that you, a preacher of the gospel of peace, will highly concur with us in opinion of the absolute necessity of guarding against every event that threatens to impede its continuance. Ever since the decease of the Rev. Mr. Wetmore, our late worthy pastor, an unhappy spirit of discord about a successor to that office, very unfortunately prevailed among us, till the coming of the Rev. Mr. Punderson, in September last, when, by his unwearied endeavours and successful preaching in the several parts of his Parish, it pleased God to reunite the minds of the people in Mr. Punderson, and we did then, with one general voice, give Mr. Punderson an invitation to be our pastor, and he, to our great satisfaction, favoured us with his acceptance of it, and in consequence whereof, a petition was immediately drawn and lodged in the hands of the Honourable Daniel Horsmander, Esq., in New-York, to be presented at a proper time, by him and the

Rev. Dr. Barclay, to his Excellency the Governour, to induct the Rev. Mr. Punderson into our Church, and on the 5th of October last, the Vestry, attended by a number of parishioners, wrote a letter to the Honourable Society, acquainting them with their proceedings, and requested their consent to Mr. Punderson's establishment among us, and which was transmitted to the Rev. Dr. Johnson, of New-York, to be forwarded by the first conveyance, under cover of the Dr's. letter of recommendation, on this occasion, to the Society, so that both the Dr's. and Vestry's letters have doubtless long ere now, reached the Society's hands, and we have the greatest reason to expect, from the known pious interest of that Venerable Body, an agreeable answer to our request. Mr. Punderson, who is now here, and has once more favoured us with many visits, wherein he has happily revived no inconsiderable spirit of religion among us, and in consequence thereof has gained our greatest esteem; and indeed, it now visibly appears that he is actually sealed in the hearts of the people in general, who, with great discontent now lament our misfortune, (excuse the expression) of your appointment for this Parish, before the Dr's and Vestry's letters could meet the Society's hand, and on which occasion, a cloud of discord does already threaten our peace in the Church; and we firmly believe that a disappointment of having Mr. Punderson for our minister, would prove very fatal to her. Thus, sir, we have considered well our duty and our representations of this Parish, giving you a faithful information of our proceedings since Mr. Punderson's first coming here, and also our own, as well as the parishioners sentiments in regard to your appointment, which we freely communicate to you, on no other motive than an earnest desire of the parishioners in general, that neither the continuance of our happy reunion in Mr. Punderson, nor his establishment among us may be impeded on your application to Dr. Johnson and other gentlemen of the clergy, who in general, very well know how matters stand here. We presume you'll be convinced to your satisfaction, that we speak the real sentiments of the Parish in general, as they are also our own, without the least tincture of prejudice or any other motive than the preser-

vation of peace and harmony in the Church, and also his restoration from his much reduced situation ; and be assured, if things were circumstanced now as they were before Mr. Punderson's coming here, we should receive you cheerfully with open arms, agreeable to your character, and with the respect that is justly due to the Venerable Society's appointment. We remain, most respectfully,

Rev. Sir, your very humble servants,

ANDREW MERRITT, } *Churchwardens,*  
EBENEZER KNIFFEN. } <sup>1 2</sup>  
and several others."

At the same time I received the above, came to hand the following one :—

*New Haven, February 25th, 1763.*

DEAR BROTHER,

"Your letter for Dr. Johnson of the 22d of January, which came not to hand until Wednesday evening last. I am informed the Society have appointed you to succeed the Rev. Mr. Wetmore, deceased. at Rye ; (not having received the united requests of the people there, the Doctor's and myself, for my removal to that place) as this news was altogether unexpected to us all, it seems not a little to disconnect matters, for had I known of your writing to the Venerable Society for that Parish, I should never have consented to their desires of becoming minister. However, the Doctor gives it as his opinion to the Vestry at Rye, and also in his letter to me, the best method of preserving peace and unity in the Church, is for you to succeed me here, and for me to remove to Rye, and he cannot but think you will give satisfaction here. I have with this, forwarded a letter from the representatives of that Parish, which they committed to my care, as the likeliest method of a direct conveyance of it, for it is the Doctor's desire that the affair may be settled as soon as possible. I am, your affectionate brother,

EBENEZER PUNDERSON."<sup>a</sup>

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<sup>a</sup> Conn. MSS. from Archives at Fulham, p. 452. (Hawks'.)

The

## REV. EBENEZER PUNDERSON, A. M.,

Mr. Wetmore's successor, was the son of Thomas Punderson, of New Haven, where he was born in the year 1704. His grandfather, John, was the only son of John Punderson, who emigrated from Yorkshire to New England in 1637, and was one of the "seven pillars" who formed the first Congregational Society at New Haven.<sup>a</sup> Mr. Punderson was educated at Yale College, where he graduated in 1726. He also received the degree of Master of Arts from King's College in New-York, in 1753. Studying theology in the dissenting way, he was installed pastor over the Second Congregational Society at Groton, December 25th, 1729.<sup>b</sup> In 1732, he came into the Episcopal Church, and in April, 1734, crossed the Atlantic to be ordained.<sup>c</sup> On his return, he reorganized a church at the village of Poque-tannuck, North Groton, 1738, which has ever since existed, though it has always been small, and has never been able to sustain a pastor of its own, but has principally relied on Norwich for ministerial supply. Mr. Punderson was, for some years, an itinerant missionary of the Society, for the Propagation of the Gospel, and preached at Groton, Hebron, and other places adjacent, from 1740 to 1750. He was the first regular

<sup>a</sup> John Punderson sailed from England on the 25th of July, 1637, in company with John Davenport and others. He died 11th February, 1680. His only son, John, was born in 1643, and died in 1729. The name originally was Punchardon. The arms of Punderson are:—ar. a fesse within a bordure gu. charged with eight escallops of the first. Crest—a unicorn's head, erased, gu., bezantee and armed or.

<sup>b</sup> Trumbull's Hist. of Conn., vol. ii. p. 530

<sup>c</sup> Mr. Seabury writing to the Sec. from New London, March 30th, 1734, says:—"Mr. Punderson, who is going to England, about five years ago was called to preach in a Presbyterian or Independent way at Groton, near New London, where he even received ordination, but falling under doubts and scruples concerning their form of ordination and method of Church government, and at the same time acquainting himself with the Church of England, he found himself obliged upon true and regular conviction to embrace her communion, and thereupon he laid down his ministry, in which he was settled to good advantage."—Conn. MSS. from Archives at Fulham, p. 189. (Hawks'.)

officiating clergyman at Norwich, upon the erection of their church in 1750.

The Venerable Society's Abstracts for the year ending 1753, say :—"The Rev. Mr. Punderson, the Society's itinerant missionary in Connecticut, having petitioned the Society to be settled a missionary, with only a part of his salary, (which is £70 per annum) to the members of the Church of England in New Haven, the place of his nativity, (where a new Church is built, to which Mr. Punderson gave the greatest part of the timber,) and to those of the neighbouring towns of Guilford and Branford; the Society, out of regard to the advanced years of Mr. Punderson, and to his past good services, and to the great troubles he has met with from some oppressive persons in Connecticut, have granted his request, and have appointed him their missionary to the three towns of New Haven, Guilford, and Branford, with a salary of fifty pounds per annum; and desired him to recommend some proper young person, educated in one of the colleges there, to succeed him in the remaining part of his itinerant mission." Mr. Punderson was presented to the Governor for induction, in the following manner :—

THE PRESENTATION OF THE CHURCHWARDENS AND VESTRYMEN OF THE PARISH OF RYE OF MR. EBENEZER PUNDERSON TO THE RECTORY OF SAID PARISH.

"To the Honourable Cadwallader Colden, Esq., his Majesty's Lieutenant Governour, and Commander in Chief of the Province of New-York, and the Territories depending thereon, in America :

The Churchwardens and Vestrymen of the Parish of Rye, including the districts or precincts of Rye, Mamaroneck, and Bedford, in the County of Westchester, in the Province of New-York, the true and undoubted patrons of the said Parish, within your Honour's government; in all reverence and obedience to your Honour, due and suitable, send greeting, in our Lord God everlasting, and certifye that to the said Parish of Rye, including the districts or precincts of Rye, Mamaroneck, and Bedford, now being vacant by the natural death of James Wetmore, the last incumbent of the same, and to our presentation of full right belonging, we have called our beloved in Christ, Ebenezer Punderson, Clerk, to officiate in the said Parish church of Rye, called Grace Church; and him, the said Ebenezer Punderson, sends by these presents to your Honour, present, humbly praying that you would vouchsafe him to the said church and Parish of Rye, including the districts or precincts aforesaid, to admit, institute, and cause to be inducted, with all its rights, members, and appurte-

nances, and that you will, with favour and effect, do and fulfill all and singular, other things which in this behalf are proper and fitting for your Honour to do.

In testimony whereof, we, the Churchwardens and Vestrymen aforesaid, have to these presents put our hands and seals, this day of November, in the year of our Lord, one thousand seven hundred and sixty-three.

EBENEZER KNIFFEN, } Churchwardens,  
ANDREW MERRIT. }  
and seven Vestrymen."a

#### LIEUTENANT GOVERNOUR COLDEN'S ADMISSION OF MR. PUN- DERSON AS RECTOR OF THE PARISH CHURCH OF RYE, &c.

"I, CADWALLADER COLDEN, Esquire, his Majesty's Lieutenant Governour, and Commander in Chief of the Province of New-York, and the Territories depending thereon in America, do admit you, Ebenezer Punderson, Clerk, to be Rector of the Parish Church of Rye, commonly called Grace Church, and of the Parish of Rye, including the several districts or precincts of Rye, Mamaroneck, and Bedford, in the County of Westchester, within the said Province.

Given under my hand and the prerogative seal of the Province of New-York, at Fort George, in the City of New-York, the seventeenth day of November, in the year of our Lord, one thousand seven hundred and sixty-three.

CADWALLADER COLDEN."b

#### LIEUTENANT GOVERNOUR COLDEN'S INSTITUTION OF MR. PUN- DERSON AS RECTOR OF THE PARISH CHURCH OF RYE, &c.

"I, CADWALLADER COLDEN, Esquire, his Majesty's Lieutenant Governour and Commander in Chief of the Province of New-York, and the Territories depending thereon, in America, do institute you, Ebenezer Punderson, Clerk, Rector of the Parish Church of Rye, commonly called Grace Church, and of the Parish of Rye, including the several districts or precincts of Rye, Mamaroneck, and Bedford, in the County of Westchester, in the said Province, to have the care of the souls of the parishioners of the said Parish; and take your cure and mine.

Given under my hand and the prerogative seal of the Province of New-York, at Fort George, in the City of New-York, the seventeenth day of November, in the year of our Lord one thousand seven hundred and sixty-three.

CADWALLADER COLDEN."

#### MANDATE FROM LIEUTENANT GOVERNOUR COLDEN TO IN- DUCT MR. PUNDERSON INTO THE RECTORSHIP OF THE PAR- ISH OF RYE.

"The Honourable Cadwallader Colden, Esquire, his Majesty's Lieutenant Gover-

a Copied from the original document in the possession of John C. Jay, Esq., Senior Warden of the Parish.

b Ibid.

nour and Commander in Chief of the Province of New-York, and the Territories depending thereon in America. To all and singular, Rectors and Parish Ministers whatsoever, in the Province of New-York, or to Andrew Merrit and Ebenezer Kniffen, the present Churchwardens of the Parish of Rye, in the County of Westchester, and to the Vestrymen of the said Parish, and to each and every of you, greeting:—Whereas, I have admitted our beloved in Christ, Ebenezer Punderson, Clerk, to the Rectory of the Parish Church at Rye, commonly called Grace Church, and of the Parish of Rye, including the several districts or precincts of Rye, Mamaroneck, and Bedford, in the county of Westchester within this government, to which the said Ebenezer Punderson was presented unto me by the Churchwardens and Vestrymen of the said Parish, the true and undoubted patrons of the said Parish, vacant, as is say'd by the natural death of James Wetmore, the last incumbent there, on or about the nineteenth day of May, one thousand seven hundred and sixty; and him, the said Ebenezer Punderson, I have instituted into the Rectory of the said Parish Church and Parish, with all their rights, members, and appurtenances, observing the laws and canons of right, in that behalf required and to be observed. To you therefore, jointly and severally, I do commit, and firmly injoining, do command each and every of you, that in due manner, him, the said Ebenezer Punderson, or his lawfull Proctor, in his name and for him, into the real, actual, and corporal possession of the Rectory of the said Parish Church and Parish, including the districts or precincts aforesaid, and of all their rights and appurtenances, whatsoever, you induct, or cause to be inducted, and him so inducted, you do defend: and of what you shall have done in the premises thereof, you do duely certify unto me or other competent judge, in that behalf, when thereunto you shall be duely required.

Given under my hand and the prerogative seal of the Province of New-York, at Fort George, in the City of New-York, the seventeenth day of November, in the year of our Lord, one thousand seven hundred and sixty-three."<sup>a</sup>

CADWALLADER COLDEN."

#### CERTIFICATE OF MR. PUNDERSON'S INDUCTION INTO THE RECTORSHIP OF THE PARISH OF RYE, &c.

"I, John Milner, Rector of the Parish of Westchester, in the County of Westchester and Province of New-York, do hereby certifye, that by virtue of a warrant hereunto annexed, from the Honourable Cadwallader Colden, Esquire, his Majesty's Lieutenant Governour and Commander in Chief of the Province of New-York, aforesaid, and the Territories depending thereon, in America; I have this day inducted the Rev. Ebenezer Punderson, into the real, actual, and corporal possession of the Rectory of the Parish Church of Rye, commonly called Grace Church, and of the Parish of Rye, including the several districts or precincts of Rye, Mamaroneck, and Bedford, in the County of Westchester aforesaid, with all their rights, members, and appurtenances, the 21st day of November, Anno Domini, 1763.

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<sup>a</sup> Rec. of Commissions at Albany, fol. v., 274-5.—The original documents are in the possession of John C. Jay, Esq.

The induction of the Rev. Ebenezer Punderson being executed, the above certificate was signed, in consequence thereof, by the Rev. John Milner, in the presence of us, who subscribe our names as witnesses thereunto.

JOHN MILNER, *Rector of St. Peter's Church, Westchester,*  
and twenty-one others."

"I, Ebenezer Punderson, do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by ye Book entitled the Book of Common Prayer, and Administration of ye Sacraments; and ye Rites and Ceremonies of ye Church, according to the use of the Church of England; together with ye Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the form or manner of making, ordaining, and consecrating Bishops, Priests, and Deacons."

"Upon the 4th day of December, 1763, the above mentioned Ebenezer Punderson, after divine service was began, and before it was ended, read distinctly the thirty-nine Articles of Religion, and declared his unfeigned assent and consent to them; and also made the above declaration.

*Witness, HACHALIAH BROWN, TIMOTHY WETMORE."*<sup>a</sup>

The following extract is from Mr. Punderson's first report to the Secretary :—

### MR. PUNDERSON TO THE SECRETARY.

[EXTRACT.]

*Rye, November 12th, 1762.*

REV. SIR,

"I am now entered upon the thirtieth year in the service of the Venerable Society for the Propagation of the Gospel, &c., and notwithstanding I have laboured under many infirmities,

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<sup>a</sup> Copied from the original documents in the possession of John C. Jay, Esq.  
"The ancient mode of induction was as follows:—The person who executed the induction, took the individual to be inducted by the hand, laid it on the key of the Church, in the door, and pronounced these words, viz:—'By virtue of this warrant, I induct you into the real, actual, and corporal possession of the Parish Church of Rye, commonly called Grace Church, and of the Parish of Rye, including the several Districts or Precincts of Rye, Mamaroneck, and Bedford, in the County of Westchester, within this Province of New-York, with all their rights, members, and appurtenances'—Then he opened the door of the Church, and put the person in possession thereof, who usually tolled the Church bell—

yet have by divine goodness been enabled to perform divine service every Sunday, save one, during the long term; and have rid, and preached more than two sermons in three weeks, ye whole of the time. Upwards of nine years have I been in the Society's service, at New Haven, Guilford, and Brandford, where I have six churches, and have more than one hundred and sixty communicants, and by the blessing of heaven upon my zealous and painful endeavours to serve the Church of God which he has purchased with his own blood; I have almost solely raised up eleven churches in Connecticut, and from the force and fraud of the powers of darkness and evil, and wicked men, who are their instruments, have suffered more than probably almost any man now alive; but blessed be God whose property it is to bring light out of darkness, good out of evil, and order out of confusion, has made all these things work together for my best good, the increase of my faith, and patience and fervent zeal to promote the salvation of immortal souls.<sup>a</sup>

Rev. Sir, &c.,

EBENEZER PUNDERSON."

At a meeting of the Vestry held at the house of Abraham Theall, on the 1st of February, 1763, the Vestry "allowed to the Rev. Ebenezer Punderson, for his service in the Church, from the 1st day of July, 1762, to the 1st day of February, 1763, the sum of £25 0 0; also, for his salary to January 1st, 1764, £50."

Upon the 9th of April, 1763, "The Justices and Vestry voted

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then the inductor certified the induction, which he endorsed on the warrant, and also all those who were present usually set their hands to it as witnesses. The person thus inducted, had to, within two months afterward, read the thirty-nine Articles, and declare his unfeigned assent and consent to them, after the Common Prayer was began, and before it was ended, and likewise within the said two months, he had upon Sunday, to read the whole service for that day, out of the Book of Common Prayer, and deliver his assent to it in that very Church to which he was inducted, in the words as above.

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii. pp. 311, 312. (Hawks'.)

the sum of two hundred and forty-five pounds on the several districts of the Parish, in manner following, viz:—

Rye, - - - -	£68 18 7
Manor of Scarsdale, -	25 4 6
Bedford, - - - -	50 18 6
Mamaroneck, - - -	18 10 0
White Playns, - - -	24 9 0
North Castle, - - -	56 19 5
	<hr/>
	£245 00 0

At this meeting, “ The Vestry considered that there was not money in the Churchwardens hands to pay the Rev. Mr. Punderson the twenty-five pounds that was voated, for services done in the Church by said Mr. Punderson, from July the 1st, 1762, to January 1st, 1763.—There then appeared Mr. Peter Jay, John Thomas, Esq., Mr. Benjamin Griffen, Elisha Budd, Esq., and Mr. William Sutton, and advanced five pounds a piece, making the twenty-five pound. Ordered that the aforesaid be paid as soon as it shall be collected by the constables, and paid to said persons above, by the Churchwardens.”<sup>a</sup>

The Society’s Abstracts for 1763, say:—“ The Rev. Mr. Punderson, the Society’s missionary at Rye, in his letter dated October 10th, 1763, writes, since his removal to Rye, in May last, besides preaching two-thirds of the Sundays at Rye, and the other third at White Plains, North Castle and Bedford, (the first, seven, and the other, twenty miles from Rye Church) he has been twice to Crumpond and once to Croton, each thirty miles from Rye. In his occasional visits, and since his residence at Rye, he has christened nineteen adults, and ninety-two children, and he has added several to our communion, and is preparing many more. Upon Mr. Punderson’s representation of a great want of Prayer Books, a large number have been sent him to be distributed among his poor parishioners.”<sup>b</sup>

<sup>a</sup> Church Records of Rye.

<sup>b</sup> Printed Abstracts of Ven. Prop. Soc. from 18th of Feb., 1763, to 17th of Feb., 1764.

Thus actively engaged in the glorious work of extending the Redeemer's kingdom, the life of this faithful and virtuous soldier of the Cross glided peacefully along, until the 22d day of September, 1764, when his Master called him home to the rest that remaineth for the people of God. His remains are interred beside those of Wetmore, in the Episcopal burying ground at Rye, where a neat monument is erected, with the following inscription :—

Sacred to the Memory of the  
 Rev<sup>d</sup>. Ebenezer Punderson, Late  
 Missionary to the Rev<sup>d</sup>. Society for  
 Propagating the Gospel in foreign  
 Parts, who died 22d SeP., A. D. 1764,  
 Being 60 Years of Age.  
 With Pure Religion Was his Spirit fraught,  
 Practis'd Himself what he to others Taught.

The following notice of his death appeared in the "New-York Post Boy," for October 4th, 1764 :—

"We hear from Rye, that the Rev. Mr. *Ebenezer Punderson*, late Minister of that place, missionary from the Honourable Society for the Propagation of the Gospel, &c., died there on Saturday, the 22d ult., after a few days illness, much lamented."<sup>a</sup>

Mr. Punderson left two sons, Ebenezer, the eldest, graduated at Yale College in 1755, and settled at Preston, Connecticut, where he died, A. D., 1809.<sup>b</sup> His son, Ebenezer, died in 1846-7, leaving two sons, Francis, of Hudson, Columbia County, N. Y., and the Rev. Ephraim Punderson, of Western New-York ; besides two daughters, Mary and Elizabeth. Cyrus

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<sup>a</sup> The Boston Gazette for the 15th of October, 1764, says :—"that he died at Rye, on *Sunday*, the 22d ult.," but this must be a mistake, as the 22d occurred on a Saturday.—See Cresswell's Secular Diary, published in N. Y., A. D., 1849.

<sup>b</sup> The following obituary notice appeared in the Churchman's Mag., for 1809. "Died at Preston, in Connecticut, on Thursday, the 6th of April last, after about a fortnight's illness of the epidemic, typhus fever, Mr. Ebenezer Punderson, Merchant, eldest son of the Rev. Ebenezer Punderson, deceased, who was formerly a missionary for the Ven. Soc. for the Propagation of the Gospel, in Connecticut, afterwards at New Haven, and finally at Rye."

Punderson, the second son of the Rev. Ebenezer, was born at North Groton, Conn., April 17th, 1737, educated at Yale, and was admitted Master of Arts of Kings College, N. Y., in 1758. He entered the medical profession, and married Catharine, eldest daughter of Dr. George Muirson, (only son of the Rev. George Muirson, second Rector of this Parish,) by whom he left issue, six children, viz :—Elizabeth, George Muirson, Cyrus Miner, Thomas, Anna, and Gloriana. The latter, who was born August 9th, 1778, and married Capt. Jedediah Hart, is still living at Setauket. Dr. Punderson died at New-York, January 10th, 1789, and was buried beside his wife, under Caroline Church, Setauket, Long Island.<sup>a</sup>

Upon the 19th day of December, 1764, Grace Church, Rye, received the following charter from King George the Third :—

#### ROYAL CHARTER OF GRACE CHURCH, RYE.

“George the Third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, and so forth, To all to whom these presents shall come, greeting: Whereas our loving subjects, Peter Jay, Elisha Budd, Christopher Isinghart, Timothy Wetmore, Caleb Purdy, Joshua Purdy, John Guion, Joseph Purdy, Gilbert Willet, John Carhart, Thomas Sawyer, Gilbert Brundige, John Thomas, William Sutton, Anthony Miller and John Adee, inhabitants of the Parish of Rye, in the County of Westchester, in our province of New-York, in communion of the Church of England as by law established; by their humble petition presented on the sixteenth day of November last past, to our trusty and well beloved Cadwallader Colden, Esquire, our Lieutenant Governour and Commander in chief of our Province of New-York and the territories depending thereon in America, in Council, did set forth that the inhabitants of the said Parish of Rye, in communion of the Church of England as by law established, have by voluntary contributions erected and finished a decent and convenient church in the town of Rye, in the said Parish, for the celebration of divine service, according to the rites and ceremonies of the Church of England, but that from a want of some persons legally authorized to superintend the same and manage the affairs and interests thereof, the said church is greatly decayed, and the petitioners discouraged from contributing to the repair thereof, least the money given for that purpose may be mis-applied, and that on that account also, charitable and well disposed people are discouraged in their design of establishing proper funds for the future support of the said church and the better maintenance of the ministry,

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<sup>a</sup> Kindly furnished by the Rev. F. M. Noll, Rector of Setauket.

and therefore humbly prayed in behalf of themselves and the rest of the inhabitants of the said Parish in communion of the Church of England as by law established, our letters patent incorporating them and the rector and inhabitants of the said Parish in communion of the Church of England as by law established, for the time being, a body corporate and politick, with such rights, privileges, and immunities, as should appear proper and expedient to answer the purposes aforesaid. Now, We being willing to encourage the pious intentions of our said loving subjects and to grant this their reasonable request, *Know Ye*, that of our especial grace, certain knowledge and mere motion, we have ordained, given, granted and declared, and by these presents for us, our heirs, and successors, do ordain, give, grant and declare, that they the said petitioners and the rest of the inhabitants of the said Parish of Rye in communion of the Church of England as by law established, and their successors the inhabitants of the said Parish of Rye in communion of the Church of England as by law established, with the rector of the said Parish of Rye for the time being, for ever, shall forever hereafter be one body corporate and politick in deed, fact and name, by the name, stile and title of the rector and inhabitants of the Parish of Rye, in communion of the Church of England as by law established, and them and their successors by the same name, we do by these presents, for us our heirs and successors really and fully make; erect, create and constitute one body politick and corporate in deed, fact and name for ever, and will, give, grant, and ordain, that they and their successors, the rector and inhabitants of the Parish of Rye in communion of the Church of England as by law established, by the same name shall and may have perpetual succession, and shall and may be capable in law to sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended in all courts and elsewhere, in all manner of actions, suits, complaints, pleas, causes, matters and demands whatsoever, as fully and amply as any other our liege subjects of our said Province of New-York may or can sue or be sued, implead or be impleaded, defend or be defended, by any lawful ways or means whatsoever, and that they and their successors by the same name shall be for ever hereafter capable and able in the law to purchase, take, hold, receive, and enjoy any messuages, tenements, houses, and real estate whatsoever, in fee simple, for term of life or lives, or in any other manner howsoever, for the use of the said church, and also any goods, chattels, or personal estate whatsoever; *Provided* always, that the clear yearly value of the said real estate (exclusive of the said church and the ground whereon the same is built and the cemetery belonging to the same) doth not at any time exceed the sum of five hundred pounds current money of our said province, and that they and their successors by the same name shall have full power and authority to give, grant, sell, lease and dispose of the same real estate for life or lives, or years, or for ever, under certain yearly rents, and all goods, chattels and personal estate whatsoever, at their will and pleasure, and that it shall and may be lawful for them and their successors to have and use a common seal, and our will and pleasure further is, and we do hereby for us, our heirs and successors, ordain and appoint that there shall be for ever hereafter belonging to the said church, one rector of the Church of England as by law established, duly qualified for the cure of souls, two churchwardens and eight vestrymen, who shall

conduct and manage the affairs and business of the said church and corporation in manner as hereafter is declared and appointed, and for the more immediate carrying into execution our royal will and pleasure herein, we do hereby assign, constitute and appoint Peter Jay and Elisha Budd to be present churchwardens, and John Thomas, Joshua Purdy, Christopher Isinghart, William Sutton, John Adee, Caleb Pardy, Anthony Miller and Timothy Wetmore, to be the present vestrymen of the said church, who shall hold, possess, and enjoy their said respective offices until Tuesday in Easter week, which shall come and be in the year of our Lord one thousand, seven hundred and sixty-six, and for the keeping up the succession in the said offices, our royal will and pleasure is, and we do hereby establish, direct and require, that on the said Tuesday in Easter week in the said year of our Lord one thousand, seven hundred and sixty-six, and yearly and every year thereafter for ever, on Tuesday in Easter week in every year, the rector and inhabitants of the Parish of Rye in communion of the Church of England as by law established, shall meet at the said church, and there by the majority of voices of such of them as shall so meet, elect and choose two of their members to be churchwardens, and eight others of their members to be vestrymen of the said church for the ensuing year, which said churchwardens and vestrymen so elected and chosen, shall immediately enter upon their respective offices, and hold, exercise and enjoy the same respectively from the time of such elections for and during the space of one year, and until other fit persons shall be elected and chosen in their respective places, and in case the churchwardens or vestrymen, or either of them, by these presents named and appointed or which shall be hereafter elected and chosen by virtue of these presents, shall die or remove from the said Parish of Rye before the time of their respective appointed services shall be expired, or refuse or neglect to act in the office for which he or they is or are herein nominated and appointed, or whereunto he or they shall or may be so elected and chosen, then our royal will and pleasure is, and we do hereby direct, ordain and require the rector and inhabitants of the Parish of Rye in communion as aforesaid, for the time being to meet at the said church, and choose other or others of their members in the place and stead of him or them so dying, removing or refusing to act within thirty days next after such contingency, and in this case for the more due and orderly conducting the said elections and to prevent any undue proceedings therein, we do hereby give full power and authority to, and ordain and require that the rector and the said churchwardens of the said church for the time being, or any two of them, shall appoint the time for such election and elections, and that the rector of said church, or in his absence, one of the said churchwardens for the time being, shall give public notice thereof by publishing the same at the said church, immediately after divine service on the Sunday next preceeding the day appointed for such election, hereby giving and granting that such person or persons as shall be so chosen from time to time by the rector and inhabitants of the said Parish of Rye in communion as aforesaid, or the majority of such of them as shall in such case meet in manner hereby directed, shall have, hold, exercise and enjoy such the office or offices to which he or they shall be so elected and chosen from the time of such election, until the Tuesday in Easter week thence next ensuing, and until other or others

be legally chosen in his or their place or stead, as fully and amply as the person or persons in whose place he or they shall be chosen might or could have done by virtue of these presents ; and we do hereby will and direct that this method shall for ever hereafter be used for the filling up all vacancies that shall happen in either the said offices between the annual elections above directed ; and our royal will and pleasure further is, and we do hereby for us, our heirs and successors, give and grant that as well the churchwardens and vestrymen in these presents nominated and appointed, as such as shall from time to time be hereafter elected and chosen as is herein directed, shall have and they are hereby invested with full power and authority to execute their several and respective offices in as full and ample manner as any churchwardens or vestrymen in that part of our kingdom of Great Britain called England, or in this our province of New-York, can or lawfully may execute their said respective offices ; and further our royal will and pleasure is, and we do by these presents, for us, our heirs and successors, give, grant, ordain and appoint, that the rector and the said churchwardens of the said church for the time being, or any two of them, shall and may from time to time, as occasion shall require, summon and call together, at such day and place as they shall think proper, the said rector, churchwardens and vestrymen for the time being, to meet in vestry, giving them at the least, one day's notice thereof, and we hereby require them to meet accordingly ; and we do hereby give, grant and ordain, that the said rector and one of the said churchwardens for the time being at least, together with the majority of the said vestrymen of the said church for the time being, being met in vestry as above directed, shall forever hereafter have, and they are hereby invested with full power and authority by a majority of their voices, to do and execute in the name of the rector and inhabitants of the Parish of Rye in communion of the Church of England as by law established, all and singular, the powers and authorities hereinbefore given and granted to the said rector and inhabitants of the Parish of Rye in communion of the Church of England as by law established, any wise touching or relating to such lands, messuages and tenements, real and personal estate whatsoever, as they the said rector and inhabitants of the Parish of Rye in communion as aforesaid, shall or may acquire for the use of the said church, and also in like manner to order, direct, manage and transact the general interest, business and affairs of our said corporation, and also shall have full power and authority in like manner to make and ordain such rules, orders and ordinances as they shall judge convenient for the good government and discipline of the members of the said church, provided such rules, orders and ordinances be not repugnant to the laws of that part of our kingdom of Great Britain called England, or of this our province of New-York, but as near as may be agreeable thereto, and that the same be fairly entered in a book or books to be kept for that purpose ; and also in like manner to appoint the form of the common seal hereinbefore granted, and the same to alter, break, and new make at their discretion ; and also in like manner to appoint such officer or officers as they shall stand in need of ; always provided, that the rector of the said church for the time being shall have the sole power of nominating and appointing the clerk to assist him in performing divine service, as also the sexton, any thing hereinbefore contained to the contrary in any wise notwithstanding ; which

clerk and sexton shall hold and enjoy their respective offices during the will and pleasure of the rector of the said church for the time being. And whereas by the death of the late minister of the said church the same is now in avoidance, our royal will and pleasure is, that in this case, and also in case of every future avoidance of the said church, either by the death of the rector thereof or otherwise, that the powers and authorities hereby vested in the rector, churchwardens and vestrymen, in vestry met as above mentioned, shall, until the said church be legally supplied with another incumbent, vest in and be executed by the said churchwardens of the said church for the time being; provided always, they have the concurrence and consent of the major number of the whole vestrymen of the said church appointed by these presents, or chosen by virtue hereof, for the time being, in every thing they shall in such case do by virtue hereof. And further, we do by these presents, for us, our heirs and successors, give and grant unto the rector and inhabitants of the Parish of Rye in communion of the Church of England as by law established, and their successors for ever, that this our present grant shall be deemed, adjudged and construed in all cases most favorably and for the best benefit and advantage of the said rector and inhabitants of the Parish of Rye in communion of the Church of England as by law established, and that this our present grant being entered on record as is hereinafter particularly expressed, shall be good and effectual in the law to all intents, constructions and purposes whatsoever, against us, our heirs and successors, according to our true intent and meaning herein before declared, notwithstanding the not reciting or misreciting, not naming or misnaming of any of the aforesaid franchises, privileges, immunities, offices or other the premises, or any of them, and although no writ of *ad quod damnum*, or other writs, inquisitions or precepts hath or have been upon this account had, made, issued or prosecuted; to have and to hold all and singular the privileges, liberties, advantages and immunities hereby granted or meant, mentioned or intended so to be, unto them the said rector and inhabitants of the Parish of Rye in communion of the Church of England as by law established, and to their successors for ever. In testimony whereof, we have caused these our letters to be made patent, and the great seal of our said province to be hereunto affixed, and the same to be entered on record in our secretary's office in our city of New-York, in one of the books of patents there remaining. Witness, our trusty and well beloved Cadwallader Colden, Esquire, our Lieutenant Governour and Commander in chief of our Province of New-York, and territories thereon in America, at our Fort in our city of New-York, by and with the advice and consent of our Council for our said province, the nineteenth day of December, in the year of our Lord one thousand, seven hundred and sixty-four, and of our reign the fifth. First skin, line the fortieth, the words *or with*, and second skin, line the twenty-seventh, the word *is* are interlined.

CLARKE."\*

At a vestry meeting, for this Parish, on the 7th of May, 1765,

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\* Book of Commissions, Secretary of State's office, Albany.

it was "ordered that the churchwardens do take up on interest, the sum of twenty-five pounds to pay off the salary of the Rev. Mr. Punderson, deceased, in case his widow shall give security that it shall not be hereafter claimed by his executors or other persons as his estate."

The following month the Society were favored with another letter from their faithful friend and schoolmaster at Rye:—

### MR. WETMORE TO THE SECRETARY.

[EXTRACT.]

*Rye, June 1st, 1765.*

REV. SIR,

"The Venerable Society have, doubtless, long since heard that our Parish is again reduced to the melancholy state of being without a minister, exposed to the infection of schism, irreligion, profaneness, and deism, or rather atheism. Mr. Smith, something of a popular dissenting preacher, is again introduced into Rye and the White Plains. I am sorry to say it, I think the appearances of religion, are not so favourable as they have heretofore been, and though the necessity is so great, the neighbouring clergy are so attached to their proper missions, that we have not had, I think, the sacrament but once, and but two sermons preached in our Parish, since the death of Mr. Punderson. This being the melancholy state of the Church, and many manifestly verging towards an indifferency about public worship; to prevent which, and the dreadful consequences thereof, and also to prevent as far as lay in my power, as many as possible from being habituated to the dissenting meeting, taverns, and slothfulness on the Lord's Day, vices to which many of our people are too much addicted, and which Mr. Punderson's successor might be obliged to struggle hard with before he would be able to master, as also that we may have an opportunity of publicly adoring our great Creator, Redeemer and Sanctifyer; I have presumed again to enter the sacred desk and read prayers at

Rye and the White Plains, and elsewhere, occasionally, and such sermons, as I think, are best calculated for these purposes, and to propagate the great doctrines and practice of Christians; and I have the satisfaction to think that my weak endeavours are not without a blessing; many profess to be pleased, and established and comforted thereby in the blessed hopes of the Gospel.”<sup>a</sup>

Upon the 2nd of June, 1765, the

REV. EPHRAIM AVERY, A. M.,

was licensed and appointed to the vacant mission of Rye. He was the son of the Rev. Ephraim Avery, whose ancestors, originally seated at Wells, in Somersetshire, were among the early settlers of New England.<sup>b</sup> His father was installed pastor of the Second Congregational Society, at Pomfret, Windham County, Conn., Sept. 4th, 1735, and died Oct. 20th, 1754.<sup>c</sup> His mother, Deborah, in 1765 married the distinguished patriot, General Israel Putnam, who died in 1794; she died at his headquarters, in the Highlands, in 1777, and was interred in the family vault of the well known Col. Beverly Robinson. Mr. Avery was born in Pomfret, on the 13th of April, 1741,<sup>d</sup> and graduated at Yale, in 1761. Soon after he left college, he went into New Jersey and taught school there, at a place called Second River, in the township of Newark.<sup>e</sup> The Society’s

<sup>a</sup> New-York MSS. from Archives at Fulham, vol. ii., pp. 392, 393. (Hawks’.)

<sup>b</sup> William Avery received a grant of land, at Ipswich, in 1638. John Avery, of Boston, died 31st of July, 1654. Christopher Avery was a selectman, of Gloucester, in 1646. The arms of Avery, of Wells, are:—gu. a chev. between three bezants. Crest—two lions gambes, or, supporting a bezant.

<sup>c</sup> Trumbull’s History of Connecticut, vol. ii., p. 532.

<sup>d</sup> “Ephraim Avery and Samuel Avery, sons of the Rev. Ephraim Avery, by Deborah his wife, were born April the 13th, 1741.”—Extract from the Records of the town of Pomfret, Windham County, Conn. Ephraim and Samuel Avery, twin sons of the Rev. Ephraim Avery, were baptized at Pomfret, Sunday April 19th, 1741.—Record of the 1st Ecclesiastical Society of Pomfret.

<sup>e</sup> Fowler’s MSS., vol. iv., p. 726.

Abstracts for 1763, say :—" The Rev. Isaac Brown, the Society's missionary, at Newark, in his letters, dated October 6th, 1762, and April 6th, 1763, acquaints the Society that Mr. Avery, a young gentleman, graduated at Yale College, has taken care of the school at Second River, from Dec. 1st, 1761, and proposes to continue it upon the encouragement of the Society's bounty and some allowance from the inhabitants. The Society have in consequence of Mr. Brown's recommendation, appointed Mr. Avery schoolmaster at Second River, with the usual salary, and given him leave to draw for the same from Christmas, 1761."<sup>a</sup> Whilst laboring here, he turned his attention to theology, in which he made good proficiency, and was considered a very promising young man. He then went to England for holy orders, and was ordained deacon and priest by Dr. Hinchman, Bishop of London.<sup>b</sup> From the Society's Abstracts for 1765, we learn, that " Mr. Ephraim Avery, being well recommended to the Society, by the clergy in New Jersey, and others, and found worthy by the Lord Bishop of London, to be admitted into holy orders, is appointed to the vacant mission of Rye, to which he has since been inducted by the Governour."<sup>c</sup>

At a meeting of the vestry of this Parish, held on the 24th day of August, 1765, " Mr. Jay presented a letter to the churchwardens and vestrymen from the Honourable Society, acquainting them that the Society had appointed the Rev. Ephraim Avery, to be rector of the Parish Church of Rye. Upon reading the letter the vestry adjourned to meet at the house of Jotham Wright, on the 27th inst., at 2 o'clock, in the afternoon."

" Pursuant to adjournment, there met and was present, this 27th of August, 1765, James Horton, Jr., Samuel Purdy, William Griffen, Robert Bloomer, Timothy Wetmore and Roger Parke, Jr. The Rev. Mr. Avery having relinquished all claim to the salary due from the Parish, since the death of the Rev. Mr.

<sup>a</sup> Printed Abstracts of Ven. Prop. Soc. from Feb. 18, 1763 to Feb. 17, 1764.

<sup>b</sup> Fowler's MSS.

<sup>c</sup> Printed abstracts of Ven. Prop. Soc. for 1765.

Punderson, to this day, which he signifies by subscribing his hand hereunto; the vestry gave him a call, and a presentation to the Hon. Cadwallader Colden, Esq., Lieut. Governour of the Province of New-York, to induct him accordingly."<sup>a</sup>

LIEUTENANT GOVERNOUR COLDEN'S ADMISSION OF  
MR. AVERY TO BE RECTOR OF THE PARISH CHURCH  
OF RYE, &c.

"I, CADWALLADER COLDEN, ESQ., His Majesty's Lieutenant Governour and Commander in Chief of the Province of New-York and the Territories depending thereon in America, Do admit you, Ephraim Avery, Clerk, to be Rector of the Parish Church of Rye, commonly called Grace Church, and of the Parish of Rye, including the several Districts or Precincts of Rye, Mamaroneck and Bedford, in the County of Westchester, within the said Province. Given under my hand and the prerogative seal of the Province of New-York, at Fort George, in the City of New-York, the 9th day of September, in the year of our Lord one thousand seven hundred and sixty-five.

CADWALLADER COLDEN."<sup>b</sup>

LETTERS OF INSTITUTION BY LIEUTENANT GOVERNOUR  
COLDEN TO MR. AVERY.

"I, CADWALLADER COLDEN, ESQ., His Majesty's Lieutenant Governour and Commander in Chief of the Province of New-York and the Territories depending thereon in America, Do Institute you, Ephraim Avery, Clerk, Rector of the Parish Church of Rye, commonly called Grace Church, and of the Parish of Rye, including the several Districts or Precincts of Rye, Mamaroneck and Bedford, in the County of Westchester, in the said Province, to have the care of the souls of the Parishioners of the said Parish, and take your cure and mine. Given under my hand and the prerogative seal of the Province of New-York, at Fort George, the 9th day of September, in the year of our Lord one thousand seven hundred and sixty-five.

CADWALLADER COLDEN."

MANDATE FROM LIEUTENANT GOVERNOUR COLDEN TO  
INDUCT MR. AVERY INTO THE RECTORSHIP OF THE  
PARISH OF RYE.

"THE HONOURABLE CADWALLADER COLDEN, ESQ., His Majesty's Lieutenant

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<sup>a</sup> Church Records of Rye.

<sup>b</sup> Book of Commissions, Secretary of State's Office, Fol. v, 297.

Governour and Commander in Chief of the Province of New-York, and the Territories depending thereon in America. To all and singular, Rectors and Parish Ministers whatsoever in the Province of New-York, and to Peter Jay and Elisha Budd, the present Churchwardens of the Parish of Rye, in the County of Westchester, and to the Vestrymen of the said Parish and to each and every of you Greeting: Whereas, I have admitted our beloved in Christ, Ephraim Avery, Clerk, to the Rectory of the Parish Church of Rye, commonly called Grace Church and of the Parish of Rye, including the several Districts or Precincts of Rye, Mamaroneck and Bedford, in the County of Westchester, within this Government, to which the said Ephraim Avery was presented unto me, by the Churchwardens and Vestrymen of the said Parish, the true and undoubted patrons of the said Parish, vacant by the natural death of Ebenezer Punderson, the last incumbent there; and him, the said Ephraim Avery, I have instituted into the Rectory of the said Parish Church and Parish, with all their rights, members and appurtenances observing the Laws and Canons of Right in that behalf required and to be observed. To you, therefore, jointly and severally I do commit and firmly enjoining, do command each and every of you, that in due manner him, the said Ephraim Avery, or his lawful proctor in his name, and for him, into the real, actual and corporal possession of the Rectory of the said Parish Church and Parish, including the Districts or Precincts aforesaid, and of all their rights and appurtenances whatsoever, you induct or cause to be inducted, and him so inducted you do defend; and of what you shall have done in the premises thereof, you do duly certify unto me, or other competent judge in that behalf when thereunto you shall be duly required. Given under my hand and the prerogative seal of the province of New-York, at Fort George, in the City of New-York, the 9th day of September, in the year of our Lord one thousand seven hundred and sixty-five.

CADWALLADER COLDEN.\*

On the 21st of January, 1766, the vestry of the Parish "allowed to the Rev. Ephraim Avery, for his service as rector of the Parish of Rye, from the 27th day of August last to the 1st of January, 1766, £16 13 4, added for three days 8s. 6d.; and raised for the rector's salary, from January 1st, 1766 to January, 1767, the sum of £50;" also ordered, "That the Churchwarden, Joshua Purdy, to pay unto the Rev. Mr. Avery, £17 1s., from this date, till paid on January, 1767." "At a vestry meeting held on the 18th day of March, 1766, the justices and vestry agreed to raise for the poor, &c., for the present year,

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\* Book of Commissions, Secretary of State's Office, Fol. V. 297-8.

£150, which was quoted in the following manner, viz. :—

Rye, - - - -	£81 13 9
White Plains, - - -	28 2 6
Manor of Scarsdale, - - -	20 10 0
Mamaroneck, - - - -	14 13 9
Bedford, - - - -	55 00 6
North Castle, - - - -	68 15 0

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£268 15 0<sup>a</sup>

Extract of a letter from

MR. AVERY TO THE SECRETARY.

[EXTRACT.]

*Rye, March 25th, 1766.*

REV. SIR,

“I have the pleasure to inform the Venerable Society, that the people of my Parish seem to be under very peaceable circumstances, an entire harmony subsisting between them and myself, especially those who are professors of the Church of England, and indeed, the other party are very quiet. It gives me a good deal of satisfaction to find my people, in general, much more calm with respect to the stamp act than the most of others; 'tis true, they esteem the act rather aggressive; but to resist the higher powers in a rebellious manner they think not only unlawful, but unchristian. In this Parish are at present about forty communicants, some of which have come to the holy ordinance since my residence among them, and many more, I believe, would soon join themselves, could their too scrupulous consciences, be fully satisfied in a few points, that now seem to be a bar in their way; for which reason I would beg of the Venerable Society a few pious tracts to be distributed among them.<sup>b</sup>

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<sup>a</sup> Church Records of Rye.

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. ii. (Hawks'.)

In 1767, Mr. Avery received the degree of Master of Arts, from King's College, New-York, a literary honor which he richly deserved.

Mr. John Rand succeeded Mr. Timothy Wetmore, as the Society's schoolmaster and catechist for the Parish, in 1769. He must have removed, however, the same year, for the name of Mr. John Avery occurs on the Society's list, as schoolmaster at Rye, in 1770, with a salary of £10 per annum. In 1779, Mr. Avery left his school, being engaged in other employments, whereupon, Mr. James Wetmore, a brother of the former schoolmaster, was appointed to the office.

In 1772, Mr. Avery writes, "That peace and unanimity subsists between him and his people."<sup>a</sup>

The Society's Abstracts for the year 1773, say:—"two letters have been received from Mr. Avery, whose congregation at Rye, continues as usual, ten or twelve children are regularly instructed by Mr. Wetmore, the schoolmaster. The church at North Castle which hath been some time building, is in a tolerably decent state. Mr. Avery's notitia stands thus:—baptized ninety of white children and infants; of adults, six; of black infants, five; marriages, fifteen; burials, ten."<sup>b</sup>

In 1774, "Mr. Avery assures the Society that Mr. Wetmore carefully attends upon his school; instructs ten or twelve; four children upon the bounty of the Society. He hath baptized thirty-seven white, and four black infants and four white adults; married seven, and buried five."<sup>c</sup>

"Soon after this the clergy of the Church of England fell upon troublous times, which tried to the utmost the firmness of men, and often excruciated the minds of the scrupulous and conscientious. The Revolutionary War broke out, threatening an utter disruption of the ties which had so long bound the colonies and the mother country together. The relations of the clergy

<sup>a</sup> Printed Abstracts of Ven. Prop. Soc., from Feb. 21st, 1772, to Feb. 19th, 1773.

<sup>b</sup> Ibid from Feb. 19th, 1773, to Feb. 18th, 1774.

<sup>c</sup> Ibid from Feb. 18th, 1774, to Feb. 17th, 1775.

with the latter, were perhaps of a more close and enduring character than those of almost any other class of men. They were for the most part employed and supported by the Society at home, they were nurtured in sentiments of loyalty, and they could not bring themselves to forsake at once, and forever, the ruler whom God in his providence had placed over them, and whom they had so long implored him to prosper and bless.

Whatever may be politically our view of this great question, in which men equally good, so widely differed, we must at least respect the scruples which no worldly considerations could overcome, and which led to the sacrifice of home, comfort and wealth, for conscience' sake. With these qualifications, I trust that I shall be open to no misconstruction, in the unvarnished narrative I am about to give."

In a letter, dated October 31, 1776, "Mr. Inglis assures the Society, that all their missionaries, without excepting one, in New Jersey, New-York, Connecticut, and so far as he could learn in the other New England colonies, had proved themselves faithful, loyal subjects in those trying times, and had to the utmost of their power opposed the spirit of disaffection which had involved this continent in the greatest calamities; and although their joint endeavours could not prevent the rebellion, yet for some time they had considerably checked it. Amidst all the succeeding disorder and confusion, they went on steadily with their duty in their sermons; confining themselves to the doctrines of the gospel, without touching on politics, using their influence to allay political heats and cherish a spirit of loyalty among their people. This conduct, however harmless, gave great offence. They were every where threatened, often reviled with the most opprobrious language and sometimes treated with brutal violence." He then goes on with an enumeration of the many instances of insult, outrage and wrong, which had been inflicted on his brethren and friends; and concludes his account with the remark, "that if every case of the kind could be faithfully collected, it is probable that the sufferings of the American clergy might appear in many respects not inferior to those of the same

order in the great rebellion of the last century, and that such a work would be no bad supplement to WALKER'S SUFFERINGS OF THE CLERGY."

"Some (say the Society's Abstracts) were carried prisoners by armed mobs into distant provinces, and were detained in close confinement for several weeks. Some flung into jails for frivolous suspicions. Some obliged to fly the provinces, have been taken prisoners and brought back, and threatened to be tried for their lives, because they fled from dangers. Some have been pulled out of the reading desk, because they have prayed for the King, and that before Independency was declared. Others have been warned to appear at militia musters with their arms, have been fined for not appearing, and threatened with imprisonment. Others have had their houses plundered, and their desks broken open, under pretence of their containing *treasonable papers*. After the Declaration of Independence, the clergy were greatly embarrassed to officiate publicly, and not to pray for the King, according to the Liturgy, was against their duty and oath, as well as the dictates of their conscience; and to use the prayers, would have drawn on them inevitable destruction. The only course which they could pursue, to avoid both evils, was to suspend the public exercise of their functions, and shut up their churches."<sup>a</sup> This was done without any concert, throughout the whole extent of the above mentioned provinces. The venerable Mr. Beach, of Newtown, in Connecticut, is alone to be excepted, who officiated as usual after Independency was declared; and upon being warned of his danger, he said, with more firmness and spirit than prudence and discretion, that he would do his duty, and pray and preach for the King till they should cut out his tongue. It is a little remarkable, that notwithstanding his contumacy, he was never disturbed.<sup>b</sup>

"The persecutions and privations to which the clergy were

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<sup>a</sup> Printed Abstracts of Ven. Prop. Soc.

<sup>b</sup> Hist. of Trinity Church, N. Y., by Dr. Berrian, p. 141.

exposed (says Dr. Hawkins) in the war, whether from the royalist or american armies, proved fatal to several of them. At Rye, Mr. Avery was a principal sufferer. His horses were seized, his cattle driven off, and his property plundered. His death, by some supposed to have been occasioned by these losses, happened soon afterwards.”<sup>a</sup>

One letter from Mr. Avery, dated 5th June, 1776, containeth nothing material ; having lost the use of his right hand, he was incapable of writing, and sent no account of the state of his Parish. “Mr. Wetmore hath diligently attended his school, consisting, in the course of the year, of seventy-one scholars, whom he instructs to the satisfaction of their parents.”<sup>b</sup>

The Society’s Abstracts for 1776, say :—“By a private letter, since received from Mr. Inglis, it appears that Mr. Avery was murdered by the rebels<sup>c</sup> in a most barbarous manner on the 3d

<sup>a</sup> Hist. Not. of the Miss. of the Church of England, by Ernest Hawkins, B. D.

<sup>b</sup> Printed Abstracts of Ven. Prop. Soc., from 16th Feb., 1776, to 21st Feb., 1777. The Abstracts for 1777, say :—“Mr. Wetmore, the Society’s schoolmaster at Rye ; from whom three letters have been received in the course of the year, acquaints the Society that in October, 1776, he had sixty scholars, but was then obliged to fly to N. Y., leaving his numerous family in the power of the rebels. From Mr. Wetmore’s last letter, it appears that he had taken a school on L. I., and hath fifty scholars.”

<sup>c</sup> Printed Abstracts of Ven. Prop. Soc. from 16th Feb., 1776, to 21st Feb., 1777.—Tradition, however, reports that Mr. Avery was murdered by one Harris, an Irish Jesuit, who at that period kept a private school, which for many years stood upon, or near the site now occupied by a carriage shed, directly opposite the Church, at Rye. It is said that frequent discussions on religious topics had taken place between them ; on these occasions, Mr. Avery was always observed to maintain his argument with great coolness and moderation, while his antagonist, who was naturally of a violent and hasty temper, would frequently betray the worst feelings. Under the garb of liberty, the murderer waylaid, and shot his innocent and defenceless victim ; cut his throat, and dragged him into the public highway ; thus adding to his crime, a vile attempt to defame the fair character of a worthy and excellent minister. But amid the turmoil of civil war, the conscience-stricken murderer found no rest ; he wandered from place to place, entirely dependant on the charity of others, and finally removed into the State of Ohio. Not long afterward he was tried for a second murder, and condemned to expiate his crime on the gallows. According to an account of his execution, published in one of the Ohio papers of the day, on the bolts being drawn, the rope

of last November, for refusing to pray for the Congress, his body having been shot through, his throat cut, and his body thrown into the public highway."

The full particulars of this melancholy event are thus related by Mr. Seabury, afterwards Bishop of Connecticut.

#### MR. SEABURY TO THE SECRETARY.

*New-York, March 29th, 1777.*

REV. SIR,

"When I last wrote, I neglected to inform the Society of the death of their missionary at Rye, the Rev. Mr. Avery. With regard to the circumstances of his unfortunate end, I can now only relate what has been commonly reported.

When the King's army were about to leave the County of Westchester, the latter end of October last, one brigade under the command of General Agnew, pushed forward about two miles beyond Rye, in hopes of bringing a large detachment of the rebel army which lay there, to an engagement, but not being able to come up with them, they returned on a Sunday afternoon to join the Royal army near the White Plains. That evening, the rebels returned to Rye, and as Mr. Avery and many of the loyalists had shown particular marks of joy when the King's troops came there, they became very obnoxious to the rebels, who showed their resentment by plundering their houses, driving off their cattle, taking away their grain, and imprisoning some of them. Among the rest, Mr. Avery was a sufferer, and lost his cattle, horses, &c. On Tuesday morning, he desired a maid servant to give the children their breakfast, and went out.

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broke, and the unfortunate man fell to the ground. While in this distressing situation, he entreated the officers of justice to spare him a few moments, as he had something further to communicate; when he solemnly declared that he first shot Mr. Avery, and then cut his throat."—Related on the testimony of Mrs. Wetmore and other aged inhabitants of this Parish, who have heard their parents speak of Harris, and remember to have seen an account of his execution in the papers of the day.—*Editor.*

Sometime after, he was found, some say, under a fence, or in an out-house, with his throat cut, either dead, or just expiring.<sup>a</sup> Many people are very confident that he was murdered by the rebels; others suppose that his late repeated losses and disappointments, the insults and threats of the rebels, and the absence of his best friends, who had the day before, gone off for fear of the rebels, drove him into a state of desperation too severe for his strength of mind. He had last spring, a stroke of the palsy, which deprived him of the use of one hand, and affected his reason a good deal. He also about the same time lost his wife, a prudent and cheerful woman, which affected him so much, that when I attended at her funeral, I did not think it right to leave him suddenly, but tarried with him several days till he was more composed. I visited him again a fortnight after, and found him much better, and would have repeated my visits, but the times became too critical to admit of it. He has left five or six helpless orphans, I fear in great distress; indeed I know not what is to become of them; I have only heard that the rebels had humanity enough to permit them to be carried to Mr. Avery's friends at Norwalk, in Connecticut."<sup>b</sup>

From the above letter, it appears that Mr. Avery's death took place on Tuesday, November 5th, 1776. He had been rector of Rye nearly eleven years, and was the sixth minister who died incumbent of this Parish. His remains, with those of his wife, repose in the burying ground belonging to the Church, on the opposite side of Blind brook.

“There the weary are at rest.”

The inscription on the tombstone of Mrs. Avery is as follows:—

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<sup>a</sup> Mr. James Wetmore writing to the Secretary from New-York, January 10th, 1777, says:—“Our unfortunate minister, Mr. Avery, was found dead near his house, the beginning of November last.”—New-York MSS. from Archives at Fulham, vol. ii. p. 609. (Hawks’.)

<sup>b</sup> New-York MSS. from Archives at Fulham, vol. ii. 614. (Hawks’.)

## SACRED

to the Memory of Mrs. Hannah,  
 late Consort of  
 the Rev. Ephraim Avery,  
 who having lived greatly  
 beloved, Died universally  
 lamented, after six weeks  
 excruciating pain on ye 13th  
 Day of May, A. D. 1776 in ye  
 39th year of her Age.  
 Blessed are the dead  
 who die in the Lord.

The Mission of Rye, (say the Society's Abstracts) being vacated by the death of Mr. Avery, the

## REV. ISAAC HUNT, A. M.,

who had been lately ordained by the Lord Bishop of London, as a missionary to Trinity Bay, Newfoundland,<sup>a</sup> was in the month of March, 1777, appointed missionary to Rye, with a salary of £40 per annum.<sup>b</sup> He was the son of the Rev. Isaac Hunt, Rector of St. Michael's, in Bridgetown, Barbadoes, where he was born in 1752. On his father's side, his ancestors were Cavaliers, who fled from the tyranny of Cromwell, and settled in Barbadoes. For several generations, they were clergymen. He was intended for the same profession, but being sent to college at Philadelphia, he there commenced, on the completion of his studies, as a lawyer, and married. He took the degree of Master of Arts, both in Philadelphia and New-York.<sup>c</sup> It was, again curious, that the Revolution breaking out, the conservative propensities of the family broke out so strong in him, as to cause him to flee for safety to England, as his ancestors had formerly fled from it. He had been carted through Philadelphia by the infuriated mob, only escaping tarring and feathering by a friend taking the opportunity of overturning the tar

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<sup>a</sup> He was licensed for Trinity Bay, on the 4th of March, 1777.

<sup>b</sup> Printed Abstracts of Ven. Prop. Soc.

<sup>c</sup> He was graduated A. M. at Kings College, (now Columbia) in 1773.

barrel set ready in the street, and being consigned to the prison, he escaped in the night by a bribe to the keeper.<sup>a</sup>

In 1777, he was ordained deacon and priest by the Rt. Rev. Robert Lowth, D. D., Bishop of London, and in the month of March of that year, appointed missionary to Rye. Whether he ever visited his mission, we have no means of ascertaining; probably the troubles of the Revolution prevented his doing so. His name appears, however, on the Society's list of missionaries, until February 20th, 1778.

"Mr. Hunt," says Howitt, "seems to have been one of those who are not made to succeed in the world. He did not obtain preferment, and fell into much distress. At one time he was a very popular preacher, and was invited by the Duke of Chandos, who had a seat near Southgate, to become tutor to his nephew, Mr. Leigh. Here he occupied a house at Southgate, called Eagle Hall; and here his son, the poet, was born, and was named after Mr. Leigh, his father's pupil."<sup>b</sup> His wife was Mary, daughter of Stephen Shewell, merchant, of Philadelphia, whose sister was the wife of Benjamin West."<sup>c</sup>

The Rev. Isaac Hunt died in 1809, aged 57 years, and was buried in the church yard in Bishopgate street, London.

During the subsequent years, the Parish of Rye suffered considerably from the confusion that attended the Revolutionary War. The Church was burned, the glebe lands hired out on terms which produced but a small income, and the parishioners scattered.<sup>d</sup>

"The Revolution, (observes the late Right Rev. J. P. K. Hen-

<sup>a</sup> Howitt's *Homes of the Poets*, and *Autobiography of Leigh Hunt*.

<sup>b</sup> *Ibid.* Vol. ii. p. 399, 340. See *Autobiography of Leigh Hunt*, published in 1810.

<sup>c</sup> Sabine's *Hist. of American Loyalists*.

<sup>d</sup> The last meeting of the Vestry took place in the house of John Doughty, in Rye, April the 5th, 1776, present—Lewis McDonald, Jun., and Gilbert Merritt, Esq'rs., Justices, Joshua Parry and James Horton, Jun. Churchwardens, Gilbert Bloomer, Stephen Baxter, Israel Lyon, Gilbert Horton, Joseph Owens, John Haight, Joshua Hunt, and Zene Carpenter, Vestrymen.

shaw) glorious as it was in its results upon our civil and political interests as a nation, was, for a time, most disastrous to the interests of our Church. After the storm of war had swept over our country, it was found to have left in its train, not only scepticism in religion and looseness of morals as a common calamity to our people, but as most of the clergy of our communion were obliged to flee on account of their attachment to the cause of a sovereign for whom they had been bound to pray, the Episcopalians were left with a few scattered flocks, wandering as sheep without a shepherd; with churches deserted and altars desolate; with only here and there a man of God who dared to put on the sacerdotal garments to lead their devotions and break to them the bread of life.

Although Washington and Lee had fought our battles, though Duche made the first prayer in Congress, and White was its regular chaplain, and though many other of the leading spirits who guided the Revolution, and laid the foundation of the Republic, were sincere Churchmen; yet in the view of the multitude, Monarchy and Episcopacy were inseperable, and such was the bitterness of opposition to the former, that the latter was scarcely allowed toleration.

As there are some, in our day, weak or wicked enough to repeat this worn out appeal to vulgar, political prejudices, it may not be amiss to notice, that Washington, Jefferson, Madison, Monroe, Jackson, Van Buren, Harrison, Tyler, and Taylor, among our Presidents; Henry, Jay, Hamilton, Marshall, and others, among our departed revolutionary worthies, were attendants upon the services of our Church; and Clay, Webster, Badger, Woodbury, Kent, Berrian, and others, among the most distinguished statesmen and jurists, the nation has ever known, became Churchmen as the result of patient inquiry and examination. The late Rufus King, of New-York, on his death-bed, speaking of the great good effected by the Propagation Society, said, 'It is the brightest light shining in the candlestick of the Reformation.' It seems almost a marvel that the Church was saved from extinction. In the mercy of God, it was so saved; and towards the close of the last century, in the consecration of three

Bishops for the United States, we received as an independent nation, that boon which had been denied to the Colonies for more than one hundred and fifty years. Thus made an independent branch of the Church of Christ, and having organized an ecclesiastical union, under a Constitution and Canons closely resembling the fundamental laws of the Federal Government, our Church began to 'lengthen her cords, and strengthen her stakes.' The dominion of ignorance and bigotry over the public mind gradually subsided. The Church, freed from alliance with all human sovereigns, and acknowledging no king but Him 'whose kingdom is not of this world,' having struck its roots into the soil, and demonstrated its congeniality with our free institutions—took an attitude to demand notice, and challenged an examination of her claims."<sup>a</sup>

For six months, at the close of the Revolutionary War, Mr. Andrew Fowler read prayers and sermons in the parsonage every other Sunday, and collected the congregation here and at White Plains.<sup>b</sup>

Upon the 27th of April, 1785, a meeting of the congregation of the Episcopal Church of Rye, was called at the house of Mrs. Tamar Haviland, when the following persons were chosen trustees to take charge of the temporalities of the Church, —John Thomas, Esq., William Miller, Esq., Col. Gilbert Budd, Mr. Joshua Purdy, Mr. John Falconer, and Mr. Isaac Brown. William Miller, Esq., was chosen clerk.

The same year, the trustees hired out the Church glebe, con-

<sup>a</sup> Discourse delivered in Grace Church, Providence, on the occasion of the Third Jubilee of the Soc. for the Prop. of the Gospel in Foreign Parts, on the First Sunday after Trinity, June 22d, 1851, by J. P. K. Henshaw, D. D., Rector of said Church, and Bishop of Rhode Island.

<sup>b</sup> "At the close of the war, (says Mr. Fowler) I collected the congregation there and at the White Plains, where I read prayers also, every other Sunday. Began at Rye the 1st Sunday in April, 1784, (4th of April,) and at White Plains the next Sunday, (11th of April.) The Church was burnt by the British in the war."—Fowler's MSS.

sisting of the lands called the old parsonage, the parsonage house, and the lands on the west side of Blind brook.

The following year, the congregation received a letter from the Rev. Samuel Provoost, rector of Trinity Church, New-York, Abraham Beach, and Benjamin Moore, dated April 17th, 1786, enclosing the journals of the convention of the Protestant Episcopal Church, held in Philadelphia, September, 1785. Upon the reception of this letter, a meeting of the congregation was called, which assembled at the house of Mrs. Haviland, in Rye, on the 5th of May, 1786. Mr. Joshua Purdy, (the last senior warden of the Parish, prior to the Revolution) was unanimously elected president of the meeting. "On motion, it was resolved to take the sense of the congregation, whether they would comply with the request of the letter, and send delegates to meet in convention at St. Paul's Church, in New-York, upon the third Tuesday in May next. The sense being taken, it was unanimously agreed to send delegates, whereupon, William Miller, and Alexander Hunt, Esq's., were chosen for that purpose."

Upon the 5th of September, 1787, the

REV. RICHARD CHANNING MOORE, A. M., M. D., was elected to the rectorship, the first since the close of the war. He was the son of Thomas Moore, and grandson of Colonel John Moore, of Whitehall, in the city of New-York, where he was born on the 21st of August, 1762. After completing his preparatory education, he studied medicine, and engaged in the practice of the healing art till July, 1787; at which period, a desire that he had for some time indulged of entering the sacred ministry, was gratified, by his receiving ordination from the hands of Bishop Provoost, as deacon, on the 15th of July, and priest, on the 22d of October, 1787. He was admitted at Columbia College, M. A., in 1794, and D. D., of Washington, now Trinity College, Hartford, in 1829.

The following is a copy of the call given to the Rev. Richard C. Moore, September 5th, 1787:—

REV. SIR,

“ We, the Trustees and Members of Grace Church, in the Parish of Rye, and County of Westchester, stimulated by motives of sincere affection for the advancement of true religion and piety, have raised a sufficient sum of money by subscription, to afford you a comfortable maintenance, and have thought proper to adopt this mode, by which to solicit your acceptance of the Rectorship of the said Church, formerly relying upon your integrity as a minister of that sacred gospel, through which we hope for the attainment of eternal joy and happiness, and duly sensible of the important duty required of us, we find ourselves inclined to submit the care of our spiritual concerns to you as shepherd of this flock, and sincerely hope that by lives of virtuous obedience to the commands of the Bishop and shepherd of our souls, you will be enabled through divine assistance, to present us without spot or blemish, into the arms of the Master of our salvation.

The amount of the salary which we have been enabled to raise, is £120 *per year*, which for your convenience we have engaged to pay at different periods. Believe us, Rev. Sir, with the most sincere wishes for your present and future happiness.

*Trustees.*

JOSHUA PURDY,	WILLIAM MILLER,
ELISHA PURDY,	THOMAS HAIGHT.

*Members.*

PETER JAY, Esq., <sup>a</sup>	ALEX. HUNT,	JOHN THOMAS, <sup>b</sup>
BEN. GRIFFEN,	JOHN FALCONER,	SAMUEL PURDY,
JOSEPH BUDD,	JONA. HUNT,	ISAAC PURDY.
ROGER PURDY,	MOSES PURDY,	DANIEL PARK,
JONATHAN PURDY,	JOSHUA SECOR,	JAS. WETMORE, <sup>c</sup>

<sup>a</sup> Son of Peter Jay, and great grandson of Pierre Jay, the Huguenot.

<sup>b</sup> Sheriff of Westchester County, and grandson of the Rev. John Thomas, one of the Ven. Soc. Missionaries.

<sup>c</sup> Second son of the Rev. James Wetmore.

HENRY BUDD, TAMAR BARKER, THOMAS THOMAS.<sup>a</sup>  
 JOSIAH BROWN, JOHN PURDY.

“At a meeting of the members of Grace Church, in the Parish of Rye, on the Tuesday of Easter Week, being the 25th of March, 1788, and the day appointed by CHARTER<sup>b</sup> for the election of two wardens, and eight vestrymen, to take into charge the temporalities of the said Church, the following persons were unanimously chosen:—

PETER JAY, }  
 ISAAC PURDY. } *Churchwardens.*

JOSHUA PURDY, SEN.,	} <i>Vestrymen.</i> {	THOMAS THOMAS,
JESSE HUNT, ESQ.,		ELIJAH PURDY,
ANDREW LYON,		JOSHUA SECOR,
THOMAS BROWN,		MOSES FOWLER.”



CHRIST CHURCH, ERECTED IN 1788.

During the period of Mr. Moore's incumbency, and owing principally to his unceasing exertion, the present church was erected in place of the old stone edifice. At a vestry meeting

<sup>a</sup> Major General Thomas Thomas, son of the Hon. John Thomas, a distinguished officer of the Continental army, and a member of the Legislature of the State of New-York.

<sup>b</sup> See the Charter of 1764.

held in the month of March, 1788, it was determined by that body to erect a new church, and to place it upon the hill, on or near the place where the old ruins stood, at a cost of \$5,500.<sup>a</sup> The following items are taken from the vestry book :—" May, 1788, for one day giting boards and puling down the old church, 5 shillings—To one day clearing rubbish from the old church, &c." It was designed at first to have erected a steeple in place of the present tower, as appears by an act of the vestry, dated Sept. 17th, 1791, " wherein it was ordered to remove the works projected for a steeple on the top of the roof, at the west end."

Subsequently the pulpit and reading-desk were removed from the north wall of the church to the east end, and the southern door closed.

Under Mr. Moore's animated exertions for the benefit of his cure, the languid hopes of the people began to revive, and the deranged state of the Parish resumed the appearance of order and prosperity, but as he continued his labours here but one year the people were again left destitute and very much discouraged.

At a vestry meeting, held Friday, August the first, 1788, " The Rev. Mr. Moore laid before the house, the particular advantages arising from a call, which he had received on the 17th inst. from Staten Island, in consequence of which, Mr. Jay requested him to leave his papers and to withdraw, in order to afford the wardens and vestry an opportunity to attentively consider the business, when after an hour spent in deliberating upon the subject, Mr. Brown requested Mr. Moore to attend, at which time Mr. Jesse Hunt informed him, that the vestry was willing to give him a dismissal, but at the same time requested

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<sup>a</sup> " On the 28th of March, 1788, it was resolved unanimously, that the Church be built of wood, that the length thereof be 50 feet, the width 38 feet, and the posts 20 feet high. On the 16th of April, 1788, it was determined by the Vestry to allow Mr. James Ford, carpenter, from New-York, the sum of £120 for erecting and enclosing the church without a steeple. At a subsequent meeting it was resolved to omit the gallery on the east, by which means the church will be rendered lighter, and the altar more solemn and grand."

him to continue until the expiration of the year, commencing on the 1st of Oct., '87—and ending the 1st of Oct., '88—which proposal Mr. Moore readily assented to.”

The following notice of Mr. Moore's subsequent career, appeared in the Churchman for November, 1841 :—

“ His first spiritual charge was the Church in Rye, Westchester, New-York; at the expiration of two years he removed to Staten Island, where he resided twenty-one years and where his faithful and zealous labours were most remarkably blessed in the conversion of sinners. In 1809 he was invited to the rectorship of St. Stephen's Church, in the City of New-York, a small Parish, and presenting but few encouragements to usefulness. So signally prospered, however, was his ministry, that when at the close of five years he left New-York to enter on the duties of his Episcopate in Virginia, the communicants added through his instrumentality, numbered between four and five hundred.

Bishop Moore was the cordial choice of the convention, which on the 5th of May, 1814, with so much unanimity invited him to the Episcopal charge of this diocese, and was consecrated in New-York, on the 18th of May, 1814, by Bishop White, assisted by Bishop Hobart, Griswold and Delion.

In regard to the manner in which he discharged the responsible functions of his high and dignified office as chief pastor of this diocese, we do not propose to dwell. It is generally known how entirely he possessed the respect, confidence and love of his clergy and what an object of veneration and filial affection he was universally among the whole people of his Episcopal charge. At his decease, (11th Nov., 1811) Bishop Moore was in the eightieth year of his age; in the fifty-fifth of his ministry, and the twenty-eighth of his Episcopate.”

From the month of Oct., 1788, until Nov., 1790, the Parish remained destitute of a settled minister, although not without occasional services; when the

REV. DAVID FOOTE, A. M.,

accepted an invitation to the rectorship. He was the son of Asa,

and grandson of Nathaniel, the fourth in descent from Nathaniel Foote, one of the first settlers of Wethersfield, Conn.<sup>a</sup> He was born at Colchester, now Marlborough, Oct. 5th, 1760, and was graduated M. A., at Dartmouth, in 1778.<sup>b</sup> Mr. Foote was ordained deacon by the Rt. Rev. Samuel Seabury, D. D., Bishop of Connecticut, on the 11th of June; and priest on the 22nd of October, 1788. In 1790 he was called to the rectorship of this Parish. At a meeting of the wardens and vestrymen of Grace Church, Rye, Dec. the 15th, 1790, it was resolved,—“that we make choice of the Rev. David Foote, to act as rector of this Parish, and agree to pay him £100, in half yearly payments, together with the profits of the glebe, for his services, one year from the seventh of last November,” which proposal was accepted by Mr. Foote. Mr. Foote seems to have retained his connection with Bishop Seabury; always attended the conventions of Connecticut, and was a member of the Connecticut Convention in 1792. His name is entered there as *Daniel Foote*, and the same mistake occurs in the register of the clergy, in the Journal of New-York, in 1791, and also in the Journal of the General Convention of 1792.<sup>c</sup> He continued rector of this church till 1793, when, after many judicious efforts to restore order and promote both the spiritual and temporal prosperity of the Parish, in the morning of life and the midst of his usefulness, he was called from the field of labor to reap an eternal reward. His tombstone bears the following simple inscription:—

In memory  
of  
the Rev. Mr. DAVID FOOTE  
late Pastor at  
Rye & White Plains,  
who departed this life the 1st of Aug't,  
1793,  
aged 32 Years.  
Blessed are the dead who  
die in the Lord.

<sup>a</sup> See History of the Foote Family, by Nathaniel Goodwin, Hartford, 1849.

<sup>b</sup> Historical notice of the Clergy ordained by Bishops Seabury and Jarvis, from Appendix to Conn. Journal of Convocation. No. xxxiii.

<sup>c</sup> Historical notice of Clergy ordained by Bishops Seabury and Jarvis, Appendix to Conn. Journal of Convocation. No. xxxix.

Upon the 14th of June, 1792, Mr. Isaac Purdy and Captain Joshua Purdy, were empowered to receive of the executors of Miss Anna Maria Jay, deceased, a legacy of £100, given by her in her last will to the corporation of the church in Rye, and put the same at interest on good security, payable in one year. This sum was judiciously appropriated towards enlarging the glebe lands belonging to the Parish. Miss Jay, who died on the 4th of September, 1791, was the daughter of Peter Jay, Esq., first senior warden of the Parish under the charter of 1764.

Upon the death of Mr. Foote the

REV. JOHN JACKSON SANDS, B. A.,

was called to, and accepted the rectorship in 1793. He was the son of John Sands, by Elizabeth Jackson, and grandson of Col. John Sands, of Cow Neck, L. I., a descendant of Capt. James Sands, who emigrated from Berkshire, England, to Plymouth Mass., in 1658.<sup>a</sup> He was born at Cow Neck, 25th of December 1760, and was educated at Hempstead, under the tuition of the Rev. Leonard Cutting, A. M., the rector of that Parish. He was ordained deacon by Bishop Provoost, in 1792, and soon afterward appointed minister of the churches at Eastwood and Islip, L. I. from whence he removed to this Parish.

The sum of money raised, for the Rev. John J. Sands, as a salary for preaching the Gospel of Jesus Christ at Rye and White Plains, was £93 per annum. The glebe lands of the church, at this time, appear to have been very unproductive, so that the rector was principally supported by public subscription.

In 1794, it was determined by the vestry, to change the name and seal of the church—accordingly, at a meeting of that body

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<sup>a</sup> Capt. James Sands was born at Reading, Berks, A. D., 1622, and arrived with Sarah, his wife, at Plymouth, in 1658. Shortly thereafter, he, with fifteen others purchased Block Island, and removed thither from Taunton. He died, March 13, 1695. He had four sons and two daughters. The three elder brothers, John, James and Samuel, removed to Long Island, and purchased a tract of land on Cow Neck, since called Sands' Point.

on the 26th of January, it was resolved to substitute the title *Christ*, instead of *Grace*, by which the church had heretofore been distinguished, and Mr. Peter Jay was requested to obtain a new seal.<sup>a</sup>

The old parsonage having been destroyed by fire this year, the Vestry resolved to purchase the house and land of Mr. Isaac Doughty, for the sum of £400. A subscription was accordingly set on foot for that purpose.

The names of the subscribers, and the amount of their contributions, are recorded in the book of vestry minutes. One half of the purchase money was subsequently paid by the vestry, and the balance in May, 1795. This purchase embraced the glebe, now owned by the church, on which the parsonage stands.

Upon the 4th of May, 1796, Mr. Sands, in consequence of some dissatisfaction, resigned his charge as rector of the Parish. He subsequently abandoned the ministry and died in Brooklyn, not long since, leaving issue, one son, John Joseph, and a daughter.

He was succeeded in November, 1796, by the

#### REV. GEORGE OGILVIE, B. A.

He was the son of the Rev. John Ogilvie, D. D., of New-York, by his wife Catharine Sims, and grandson of William Ogilvie, youngest son of Sir Walter Ogilvie, Kn't, afterward Baron Ogilvie, of Deskford.<sup>b</sup> His grandfather who was a

<sup>a</sup> Church Records.—On the 11th of September, 1794, Mr. Jay presented a new seal to the Church.

<sup>b</sup> The noble family of Ogilvie has given rise to the Lords of Findlater and Seafield, the Barons of Banff and other eminent houses of North Britain. Its descent from Dubican, the son of Indechtraig, Maormor, or Thane of Angus, who died in 939, is capable of proof. The more recent progenitor, however, was James Ogilvie, of Cardell, who was succeeded by his grandson, Sir Walter Ogilvie, knight, (son of Alexander, by Barbara, daughter of Walter Ogilby, of the Boyne,) who was elevated to the peerage of Scotland, 4th Oct., 1616, by the title of Baron Ogilvie, of Deskford. His lordship married first, Agnes, eldest daughter of Robert 3d Elphinston,

native of Scotland, came to this country about the middle of the last century. He was born at New-York, October 16th, 1758, and was educated at King's College, where he graduated Bachelor of Arts, in 1774. During the Revolution he held a commission in a corps of loyalists;<sup>a</sup> and at the peace removed to England. He subsequently returned to his native country, studied theology under the Rev. Dr. Ogden, of Newark, N. J., was ordained deacon by Bishop Provoost, in Trinity Church, New-York, A. D., 1787, and priest by Bishop Seabury, October 3rd, 1790.<sup>b</sup> He was rector of Christ Church, New Brunswick, from his ordination to 1790, and of St. Paul's Church, Norwalk, Conn., from 1790 to 1796, when he was called to this Parish.

At a vestry meeting held in the town of Mamaroneck, on the 26th of Oct., 1796, it was ordered:—"That a call be made out and delivered to Mr. Ogilvie. His salary to consist of £110, yearly, for three years, and all the sums of money over and above that amount, that shall be hereafter put in the subscription papers."<sup>c</sup>

Mr. Ogilvie died at Rye, April 3rd, 1797, and was buried by the side of his predecessors in the cemetery belonging to the

by whom he had a daughter; Christian married Sir John Forbes, of Pitsligo. He espoused, secondly, Lady Mary Douglas, third daughter of William, Earl of Morton, and had by that lady, James, who succeeded him, and William, besides a daughter, Margaret, who married first, James Douglas, Earl of Buchan, and secondly, Andrew, eighth Lord Gray. William married Catharine, daughter of Lancaster Sims, of New-York, and had by that lady, William, a lieutenant in the royal navy, who was killed during the Revolution and interred at Albany; and the Rev. John, who was born in the City of New-York, A. D., 1723. Mary, only daughter of William and Catharine Ogilvie, married Dr. Barent Roubach. The arms of Ogilvie are:—"Ar. a lion, passant, guardant, gu. armed and langued az., crowned with an imperial crown, ppr.—Crest, a lion, rampant ppr., armed and langued gu. holding in the dexter paw a rose of the last, stalked and leaved, vert.—Motto over the crest,—Fortiter et suaviter.

<sup>a</sup> Sabine's American Loyalists.

<sup>b</sup> Historical notice of Clergy ordained by Bishops Seabury and Jarvis, from Appendix to Conn. Journal of Convocation. No. xxxix.

<sup>c</sup> Rye Vestry Book.

church or opposite side of Blind Brook. He was a tall, noble looking man, a pleasant companion, a good reader and a very respectable preacher. There is a fine portrait of him as a boy, painted by Copley, in the possession of his daughter, Mrs. Comstock. He is depicted in a long crimson coat with gilt buttons and blue vest. His first wife, to whom he was married 4th of September, 1778, was Amelia, daughter of Cornelius Willett, of Willett's Point. By this lady he had issue,—first, Elizabeth Anne, born July 20th, 1779, who married Thomas Belden, of Fairfield, Conn., and died January 16th, 1846; secondly, Amelia Willett, born December 13th, 1780, widow of the late Jabez Comstock, Esq., of New-York. Mrs. Ogilvie died March 18th, 1781. Mr. Ogilvie espoused, secondly, a daughter of the Rev. Dr. McWhorter, the Presbyterian minister of Newark, N. J., by whom he left no issue.

We have already seen that Grace Church, Rye, was first incorporated by royal charter in 1764, under the title of the "Rector and inhabitants of the Parish of Rye, in communion of the Church of England, as by law established. It was now determined to re-incorporate the church under an act of the Legislature of this State, entitled "An Act for the relief of the Protestant Episcopal Church in the State of New-York, passed the 17th of March, 1795, 'by the style and title of CHRIST CHURCH, at the town of Rye, in the County of Westchester and State of New-York;' and Monday (in Easter Week) be observed yearly and every year, forever hereafter, to be the day for the election of officers."<sup>a</sup>

The

REV. SAMUEL HASKELL, B. A.,

was chosen Rector in 1797. Mr. Haskell was born in the vi-

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<sup>a</sup> County Rec. Religious Soc. Lib. A. The first officers under the above incorporation were:—Peter Jay and Isaac Purdy, Churchwardens; Joshua Purdy, John Haight, Thomas Brown, John Guion, Thomas Thomas, Gilbert Hatfield, Jonathan Purdy and Nathaniel Purdy, Vestrymen.

cinity of Boston, Mass., in 1762, and was descended from Roger Haskell, one of the original settlers of Salem, in 1639. His early inclinations led him to adopt a military life. In the summer of 1781, being then an orphan,\* he entered the military service of his country. Upon the evacuation of the City of New-York, by the British forces, November 25th, 1783, he was among the troops under General Knox, who took possession of the city. In October, 1784, he received an honourable discharge, and subsequently, a sergeant's pension, which he enjoyed to the day of his death. Returning to his native state, he became a student in Philip's Academy, Andover, and in September, 1786, entered Yale College, New Haven, where he graduated in September, 1790. He was afterwards employed for two years as a tutor in Queen's College, New Brunswick, N. J. In the year 1794, he received deacon's orders, and in 1795, priest's orders from the hands of the Right Rev. Samuel Provoost, Bishop of New-York. From the period of his ordination, (1794,) until May, 1823, he was an officiating clergyman in the Protestant Episcopal Church.

At a vestry meeting held on the 7th of August, 1797, it was ordered, "that the Rev. Samuel Haskell have a regular call to take the rectorship of Christ Church at Rye and the White Plains, and that the clerk of this house make the call in writing, and forward the same to Mr. Haskell as early as possible."

In April, 1801, Mr. Haskell resigned the charge of this Parish, and in the month of May following, succeeded the Rev. William Walter, D. D., as rector of Christ Church, Boston. Here he remained till September, 1803, when he resigned, and accepted an invitation from St. Ann's Church, Gardiner, in the state of Maine.<sup>a</sup>

At a meeting of the vestry of Christ Church, Rye, held the 18th day of April, 1801, it was on motion resolved, "that an address of thanks be presented to Mr. Samuel Haskell for his services to the said Church, and that the clerk draw and lay the

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<sup>a</sup> Hist. Account of Christ Church, Boston, by the Rector. Boston, 1824.

address before the house, &c." In answer to the petition of the churchwardens and vestrymen of this Parish, praying for a donation to enable them to finish the church and parsonage house, the corporation of Trinity Church, New-York, were pleased to contribute the sum of \$750 for a parsonage at Rye.

"At a meeting of the standing committee, appointed by the wardens and vestry of Christ Church, Rye, August the 27th, 1801, on motion. resolved, that this committee for, and in behalf of the wardens and vestry of Christ Church at Rye, do present their grateful thanks to the wardens and vestry of Trinity Church, in the City of New-York, for the generous donation recently received of them; sincerely hoping, that with the blessing of God, their liberality may be a means of promoting the prosperity of our Church."

On the 18th of October, 1801, the

REV. EVAN ROGERS

received an invitation to the rectorship, and in the month of April following, took the pastoral charge of the Parish. He was the son of Enos and Margaret Rogers, and was born in Philadelphia county, Pennsylvania, April 9th, 1766. Though the son of Quaker parents, he joined the Methodist Society in 1790, and became a zealous and laborious itinerant preacher in that connection, in the Maryland circuit. In 1791, he was ordained by them, and appointed to the City of New-York in 1793. The next year he was appointed to Boston, Lynn, and Marblehead, and subsequently to Middletown, Connecticut. In 1793, he left the Methodist persuasion, was ordained deacon by the Right Rev. Abraham Jarvis, D. D., Bishop of Connecticut, June 5th, 1799, and priest by the same, October 6th, 1800. He officiated at Hebron, Conn., until 1802. He was called to this Parish, as we have seen, in 1801, and remained its rector until January 25th, 1809, when he rested from his labors. He was once a delegate to the General Convention from Connecticut.<sup>a</sup>

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<sup>a</sup> Hist. Not. of Clergy, ordained by Bishops Seabury and Jarvis, from Appendix to Conn. Journal of Convocation. No. lv.

At a vestry meeting held on the 18th day of October, 1801, it was resolved, "that a call be given to the Rev. Mr. Evan Rogers, of Hebron, in Connecticut, and that a salary of \$275, together with the parsonage house and lands, be offered to him for the term of three years, &c." The above call was accepted by Mr. Rogers, on the 16th of January, 1802.

In 1803, it was resolved by the vestry, "that Mr. Rogers, our present minister; or whoever shall succeed him in the rectorship, shall hereafter attend service and prayers at Rye and at the White Plains, alternately as usual, provided our brethren in and about the White Plains, shall raise an equal proportion of the salary, or that such rector shall attend at the White Plains, in proportion to the sum of money that shall be raised by our brethren in and about the White Plains."

Upon the 11th of April, 1804, it was resolved by the vestry, "that the Rev. Mr. Rogers have the charge of cleansing the Church the present year; and that he cause it to be lighted up on Christmas Eve, for which he is to have the sum of ten dollars."

In 1807, Mr. Rogers reported to the Convention as follows:—"since the last Convention, nothing remarkable has taken place in this Church; there appears however, of late, an increasing attention to public worship, and also to the holy ordinances."

His notitia parochialis for 1808, stood thus:—"Baptisms, nineteen; marriages, thirteen; burials, nine; communicants about forty; and the number of families belonging to his church, about one hundred." Upon the 2d of May, of that year, it was resolved by the vestry—"that the Rev. E. Rogers, have the care of the church the ensuing year." It proved alas, the last of his ministry; for, on the 25th of January following, "he fell asleep."

In vain our fancy strives to paint  
The moment after death,  
The glories that surround the saint,  
When he resigns his breath.

One gentle sigh his fetters break;  
We scarce can say, "He's gone,"

Before the willing spirit takes  
Her mansion near the throne.

Faith strives, but all its efforts fail  
To trace her heavenward flight ;  
No eye can pierce within the veil,  
Which hides that world of light.

Thus much (and this is all) we know,  
They are supremely blest ;  
Have done with sin, and care, and woe,  
And with their Saviour rest.

On harps of gold his name they praise,  
His presence always view ;—  
And if we *here* their footsteps trace,  
There *we* shall praise Him too.

The following obituary notice, of this individual, is taken from the Churchman's Magazine.

"Departed this life on Thursday, the 25th of January, 1809, after a few days illness, the Rev. Evan Rogers, Rector of Christ Church at Rye, New-York,—In the death of this excellent man society has suffered a real loss, because his life was an exemplification of the doctrines he preached. He was endeared to a numerous acquaintance by his deep piety, the mildness of his temper, the profitableness of his conversation and the purity of his morals ; such a life must produce a happy death. He died in the full exercise of his reason, happy and resigned to the will of God and confident of a joyful resurrection."<sup>a</sup>

His remains repose in the ancient village burying ground, near the entrance of the Neck proper. The following is the inscription on his grave stone :—

The  
Masonic Society  
in the town of Rye,  
have erected this monument  
sacred to the memory  
of their beloved brother,  
the

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<sup>a</sup> Churchman's Magazine vol. vi. p. 80.

REV. EVAN ROGERS,  
 pastor of Christ Church,  
 in this town,  
 who departed this life  
 January 25th, 1809,  
 in the 42d year  
 of his life,  
 extremely lamented.

“My flesh shall slumber in the ground,  
 Till the last trumpet’s joyful sound ;  
 Then burst these chains with sweet surprise,  
 And in my Saviour’s image rise.”

At a meeting of the wardens and vestry of Christ Church at Rye, held at the house of Nathaniel Penfield, 25th of February, 1809, it was resolved, “that Messrs. John Guion, Gilbert Brown, and David Rogers, Jr., be a committee to settle all accounts, between the Parish and the late Rector, &c., and that the same committee be authorized to present a call to the Rev. Samuel Haskell, Rector of St Ann’s Church, Gardiner, Maine, to remove and take the Rectorship of our church, &c.”

The

REV. SAMUEL HASKELL, B. A.,

accepted the invitation and on the last Sunday in June, 1809, delivered his first sermon in the Parish, after an absence of nearly eight years.

At a meeting of the wardens and vestry of the Episcopal Church of Rye and the White Plains, held at the church in the town of Rye, 12th of August, 1809, on motion resolved, “that whereas we the wardens and vestry of the aforesaid church of Rye, have called the Rev. Samuel Haskell, to take the rectorship of said church, we do hereby guarantee or secure to him, the said Rev. S. Haskell, the use and occupancy of the parsonage house and the glebe belonging to said church, during his residence with us ; we also insure to him three hundred dollars per annum, the sum stipulated in our call to him for the first three years, and the monies which may from time to time be subscribed for his maintenance. We also agree that he be regularly inducted in-

to the Church agreeably to the constitution of the Protestant Episcopal Church, in the State of New-York, whenever the Bishop of said Church shall be disposed to attend to such induction; also resolved, that the salary of the Rev. S. Haskell, commence the first of June, the time he left his church at the Eastward.”<sup>a</sup>

On the 26th of August, 1809, it was resolved, “that the clerk (of the vestry) request Bishop Moore to attend to the induction of the Rev. Mr. Haskell.”<sup>b</sup> The following passage appeared in the Churchman’s Magazine for September, 1809. “The Rev. Samuel Haskell has been duly instituted rector of Grace Church, Rye, and White Plains, which had become vacant in consequence of the much lamented death of the late rector, Evan Rogers.”<sup>c</sup>

At a meeting of the vestry of Christ Church, Rye, in 1809, it was resolved, “that the pulpit and pews in the Church be altered, and that the standing committee be authorized to hire the sum of £50 to defray the expenditures of the proposed alterations, &c.”<sup>d</sup>

The Rev. Samuel Haskell, in his report for 1809, says:—“Christ Church, Rye, appears to be in a flourishing state; since the 1st of July last, baptisms—adults, 4, infants, 4—S; marriages, 2; deaths, 9; communicants, about 50.”

At a meeting of the wardens and vestry of Christ Church, August 30th, 1810, it was on motion resolved, “that the proposals from Peter Jay Munro, and John Peter de Lancey, to erect an Episcopal Church, be postponed until the next meeting, for future consideration.”

In his report for the above year, Mr. Haskell observes, “that the Parish of Rye and the White Plains, by the grace of God, is in a peaceable and harmonious state. The congregations are large, increasing, and in good fellowship among themselves and with each other.”

<sup>a</sup> Church Rec. of Rye.

<sup>b</sup> Ibid.

<sup>c</sup> Churchman’s Magazine.

<sup>d</sup> Church Records.

Upon the 27th of June, 1811, "the vestry went into a discussion of the subject of building a chapel on Rye neck, to be connected with the Church at Rye, came to no decision—but resolved to postpone the subject for further consideration, &c."

In his parochial report for 1816, Mr. Haskell observes, "that the wardens and vestrymen of Christ Church, Rye, judged it expedient to withdraw from the White Plains, and to have the stated services of the rector limited to the Church in Rye, and have acted accordingly; so that the White Plains are now destitute."

In May, 1823, as before stated, Mr. Haskell relinquished the charge of this Parish, and never afterwards accepted a parochial cure. He went from this place to New Rochelle, where, on the 24th of August, 1845, in the 83d year of his age, he was called to give an account of his stewardship. His remains are interred in the burying ground of Trinity Church, New Rochelle, a short distance from the sacred edifice, in which, during the last twenty two years of his life, he had attended the services of the Church. His tombstone bears this epitaph:—

Sacred  
to  
the Memory  
of the  
REV. SAMUEL HASKELL,  
who died Aug. 24th 1845  
aged 83.

The

REV. WILLIAM THOMPSON, A. M.,

who succeeded Mr. Haskell, was a native of Enniskillen, in the north of Ireland, and came to America about 1816–17. After obtaining holy orders, he was for a short time rector of Trinity Church, Pittsburgh, Penn., and on the 1st of October, 1823, he took charge of this Parish.

He fell asleep in the arms of his Saviour, on Thursday, August the 26th 1830. His remains were interred in the old village burying ground, near those of Mr. Rogers. The following

notice of his death appeared in the *Christian Journal* of 1830. "Died, at Rye, Westchester County, New-York, on Thursday, August 26th, the Rev. William Thompson, rector of Christ Church, in that town.

Mr. Thompson was a native of Ireland, and came to this country about twelve or fourteen years ago. Soon after his arrival here, he reviewed a determination which he had previously cherished at home, but abandoned on account of delicate health, of entering the holy ministry; and after completing a course of study with that view, was ordained deacon by the Right Rev. Bishop Hobart, in Christ Church, in this city, on the Thursday before Easter, April 19th, 1821. He soon after removed to the charge of Trinity Church, Pittsburgh, Penn., and at the convention of that diocese, in St. Peter's Church, Philadelphia, on Wednesday, May 5th, 1822, he was admitted by the Right Rev. Bishop White, to the holy order of priests. Two or three years afterwards, Mr. Thompson returned to this Diocese, and settled in the Parish, in the charge of which he continued until his death. He was a man of great piety, and kind and affectionate dispositions, and most sincerely devoted to his Master's service. He understood well, and therefore highly prized the distinctive principles of the communion at whose altars he ministered, and happily illustrated the natural union of the sound and good churchman, the truly pious man, and the faithful and evangelical preacher. His health was declining for a long time before his death. He was conscious of it; but was supported and consoled under that consciousness, by the grace of God strengthening his faith, and brightening his christian hopes. Mr. Thompson was in the prime of life; when in the ordinary course of Providence, many years might have been expected to be added to his ministry."<sup>a</sup>

A neat monumental tablet, on the north side of the chancel of Christ Church, perpetuates the memory of this excellent man.

The Rev. John M. Forbes, was called to, and accepted the rec-

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<sup>a</sup> *Christian Journal*, vol. xiv. p. 256.

torship in 1830. This gentleman, who is a son of the late James Grant Forbes, Esq., and a grandson of the Rev. John Forbes, one of the Venerable Society's missionaries for the Propagation of the Gospel, has recently apostatized to the Church of Rome, and is now officiating in his appropriate character as a priest of that Communion.

For the successors of Mr. Forbes, see list of rectors.

### THE CHURCH.

Christ Church, Rye, is agreeably situated upon rising ground, overlooking the village and vale of Blind Brook. This building erected in the year 1788, upon the site of the old stone edifice, called Grace Church, is a plain edifice of wood, surmounted with an embattled tower, and a small vestry room attached to the rear. Its interior consists of the nave, two aisles, gallery and chancel. The two following tablets are placed on the walls:—

In memory of  
**WILLIAM THOMPSON,**  
 Rector  
 of Christ Church at Rye,  
 a native of Enniskil'en,  
 Ireland,  
 ordained April, 1820,  
 appointed to the charge of this Parish,  
 September, 1823,  
 Died August 26th, 1830.

“Mark the perfect man, and behold the upright, for  
 the end of that man is peace”—*Psalm xxxvii. v. 37.*

Erected by his affectionate  
 Widow.

Our  
 Father and Mother,  
**D A V I D B R O W N**  
 who died  
 Sept. 7th, 1850,  
 aged 88 years  
 and Sophia his wife

who died  
 March 24th, 1851,  
 Aged 80 years.  
 " Rejoice, because I said I go  
 unto the Father."

Beneath the floor of the church, lie pillowed in the darkness of the grave, the Rev. George Muirson, who died rector of this Parish in 1708, and his successor, the Rev. Christopher Bridge, who departed this life, A. D., 1719.

Belonging to this Church is a silver paten and chalice, presented by her Majesty, Queen Anne, A. D. 1706. The former is perfectly plain—the latter is bell mouthed, will hold about one quart of wine, and stands nine inches and a quarter high. They bear the following inscription, viz :—" ANNÆ REGINÆ." These articles have been used in the administration of the Holy Communion, nearly a century and a half. It appears from the following, that the royal donation consisted of other articles :—" At a monthly meeting of the Society, in 1706, the Lord Bishop of London, reported that her Majesty, of her princely grace and favour, had been pleased, (through his Lordship's hands) to allow five large Bibles, Common Prayer Books, and Books of Homilies, as also pulpit cloths, communion table cloths, silver chalices and patens, for each of the five churches in the government of New-York, viz :—Hempstead and Jamaica, in Long Island, Westchester, Rye, and Staten Island. So far may the prophecy and the fulfilling of it be applied to the Church of Christ arising in America :—"Kings shall be thy nursing fathers, and Queens thy nursing mothers."<sup>a</sup>

Three pieces of communion silver, viz :—a flagon, chalice and alms plate, are inscribed as follows :—" *Presented to Christ Church at Rye, by Mrs. Mary Jay, 1818.*"<sup>b</sup>

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<sup>a</sup> An account of the Society for the Propagation of the Gospel in Foreign Parts, &c., printed by order of the Society—John Chamberlayne, Sec., London, 1706.

<sup>b</sup> At a meeting of the vestry, held 29th Oct. 1818, it was resolved, " That the wardens and vestry of the Church, in their behalf, and in behalf of the congre-

There is likewise a chalice bearing the following inscription :—“*Presented to the Parish of Christ Church, Rye, by their affectionate friend, P. S. J. Chauncey, 1848.*”

Upon two copper alms bowls are inscribed :—“*Presented to Christ Church, at Rye, by James Meadows, 1769.*”

Besides a fine toned bell, manufactured by E. Meneely, of West Troy, in 1842, the Church contains a neat organ. The old bell presented by the Rev. James Wetmore, and knolled for the first time on Christmas Day, 1732, fell with the tower when the Church was burnt during the Revolutionary War.

The decayed state of the present edifice erected, as we have seen sixty-five years ago; and the increasing population of the Parish, render the erection of a new and more commodious church absolutely necessary. For the accomplishment of this desirable end, the vestry have already taken active measures; a subscription list has been freely circulated, and upwards of ten thousand dollars subscribed towards the good work.

The present glebe<sup>a</sup> was purchased by the vestry in 1794, upon which a neat parsonage has been erected. To Christ Church, Rye, was formerly attached St. Peter's Chapel,<sup>f</sup> at Portchester.

#### PRINCIPAL BENEFACTORS.

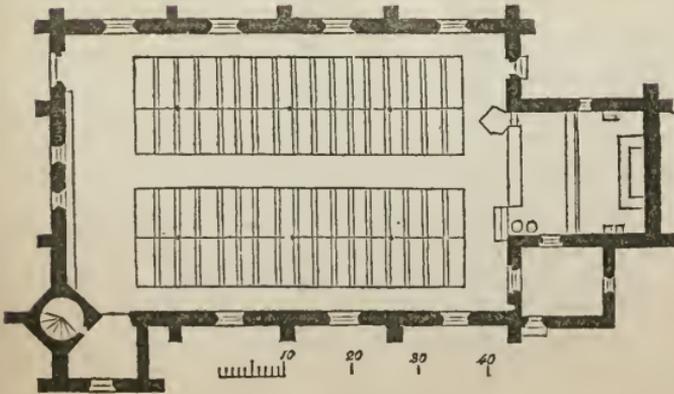
Queen Anne, Edward Viscount Cornbury, Hon. Caleb Heathcote, Rev. George Muirson, Hon. Samuel Purdy, Isaac Denham, Esq., St. George Talbot, Esq., Peter Jay, Esq., Ann Jay, Mary

gation, gratefully acknowledge the same, and return her their unfeigned thanks, with their best wishes and ardent prayers that she may long live in the enjoyment of health, and after this life ended, may participate in the pleasures of a blessed immortality.”

<sup>a</sup> Jno. Denham, of Rye, in County of Fairfield, sold “a certain half lotment of land, lying within the *field* of Rye, near the upper end of the *field*, being in estimation four acres, &c.; bounded as followeth:—northerly with the *parsonage land* and easterly with the highway, and southerly with the land of John Frost and easterly with the highway.”—Town Rec., Lib. B, 74. At a town meeting held at Rye, Feb. 26th, 1693-4, “The town doth order that what hath been done for the repairing of the *parsonage house* the townsmen shall have power to make a rent and appoint every man his pay.”—Town Rec., Lib. D.



Christ Church, Rye—Erected A. D. 1855.



Ground plan of Christ Church.



Jay, Mrs. Philemon Halstead<sup>a</sup> the Venerable Society for the Propagation of the Gospel, and the Corporation of Trinity Church, New-York.<sup>b</sup>

The first delegates from this Parish to the Diocesan Convention in 1785, were William Miller and Alexander Hunt, Esqrs.

### TOMBSTONES.

The following inscription is taken from a tombstone found in the wall on the west side of the church :—

Sacred to the Memory  
of Mrs. Martha Marven,  
late consort of Mr. Lewis  
Marven, of Rye, who exchanged  
this life for a better, Feb'y 5th, 1767,  
in the 39th year of her age.

“ Let us since life can little more supply—  
Than just to look about us and to die,  
Hope humbly, and with trembling pinions sore,  
Wait the great teacher, death, and God adore.”

Many other persons were interred near the church, as I have been credibly informed. The following memorials are from the village burying ground :—Mary, daughter to Samuel and Mary Kniffen, deceased, January ye 12th, 1707. In memory of Mr. Joseph Lyon, who deceased February the 21st, A. D., 1761, in the 84th year of his age. In the Blind Brook cemetery, opposite the church, is a gravestone inscribed to the memory of a grandson of the Rev. James Wetmore, with a figure curiously carved in the similtude of a cherub, surrounded with a rich foliated

<sup>a</sup> This Lady had the goodness to present two elegant communion cloths to the Church, in 1833.

<sup>b</sup> Trinity Church, in 1800, presented the sum of \$750 for a parsonage, at Rye. In 1813, \$500 for Christ Church, Rye. The old Prayer Book, which is still used in the service of the Church, was presented by Mrs. Peter A. Jay, Aug., 1831. It is entitled “The Book of Common Prayer and Administration of the Sacraments and other rites and Ceremonies of the Church, New-York. By Direction of the Gen. Con. Printed by Hugh Gaine, at the Bible, Hanover Square, M,DCCXCV.”

border,—SACRED to the dear Memory of JAMES, beloved son of Timothy and Jane Wetmore, who changed this Life for a better, Nov. the 25th, 1758, Aged 13 months and 4 ds.

## RECTORES DE RYE.

TEMP.	INST.	RECTORES.	VACAT.	PATRONS.
April,	1704,	Rev. T. Pritchard, Cl. A. M.	pr mort.	War. and Ves
31 July,	1705,	Rev. Geo. Muirson, Cl., A. M.,	per mort.	"
17 Oct.,	1710,	Rev. Christopher Bridge, Cl., A. M.,	per mort.	"
7 June,	1722,	Rev. Robert Jenney, Cl., A. M.,	per resig.	"
June,	1726,	Rev. James Wetmore, Cl., A. M.,	per mort.	"
17 Nov.,	1762,	Rev. Ebenezer Punderson, Cl. A. M.,	pe mort.	"
9 Sept.,	1765,	Rev. Ephraim Avery, Cl., A. M.,	per mort.	"
	1777,	Rev. Isaac Hunt, Cl., A. M.,	per resig.	"
5 Sept.,	1787,	Rev. Richard C. Moore, Presb. A. M.	per resig	"
15 Dec.,	1790,	Rev. David Foote, Presb., A. M.,	per mort.	"
5 Dec.,	1793,	Rev. John J. Sands, Presb., A. M.,	per resig.	"
26 Oct.,	1796,	Rev. George Ogilvie, Presb., A. M.,	per mort.	"
7 Aug.,	1797,	Rev. Samuel Haskell, Presb., B. A.,	per resig.	"
18 Oct.,	1801,	Rev. Evan Rogers, Presb.,	per mort.	"
27 Feb.,	1809,	Rev. Samuel Haskell, Presb, B. A.,	per resig.	"
8 Dec.,	1823,	Rev. William. Thompson, A. M.,	per mort.	"
	1830,	Rev. John Forbes, Presb.,	per resig.	"
	1832,	Rev. W. M. Carmichael, A. M. Presb.,	pr resig.	"
8 Sept.,	1834,	Rev. Peter S. Chauncey, A. M. Presb.	pr resig.	"
13 May,	1849,	Rev. Ed. C. Bull, A. M., Presb.,	present rector.	"

## NOTITIA PAROCHIALIS.

A. D.	1705,	Baptisms	200,	Communicants	30
	1710,	ditto	8,	ditto	43
	1722,	ditto	60,	ditto	26
	1727,	ditto	50,	ditto	31
	1739,	ditto	118,	ditto	50
	1763,	ditto	111,	ditto	50
	1766,	ditto	—,	ditto	40

A. D. 1773,	Baptisms	101,	Communicants	9
1804,	ditto	5,	ditto	30
1810,	ditto	14,	ditto	55
1847,	ditto	22,	ditto	112
1853,	ditto	4,	ditto	63

In 1712 the number of persons belonging to the church in this Parish were 313. In 1853, number of families were 64.

In 1703,	the population of the Parish was	-	-	-	800
1712,	"	"	-	-	774
1840,	"	"	-	-	1,803
1850,	"	"	-	-	2,590

#### THE SOCIETY'S SCHOOLMASTERS AT RYE.

<i>Time of App't.</i>	<i>Schoolmasters.</i>	<i>Salary.</i>
1707,	Joseph Cleator,	£15 per ann.
1714,	Thomas Huddleston,	ditto.
1723,	John Carhart,	ditto.
1728,	Flint Dwight,	ditto.
1733,	Samuel Purdy,	ditto.
1745,	William Sturgeon, B. A.,	ditto.
1754,	Timothy Wetmore,	ditto.
1769,	John Rand,	ditto.
1770,	John Avery,	£10 per ann.
1771,	James Wetmore,	ditto.

#### NOTITIA SCHOLASTICA.

1711,	Number of Scholars,	-	30.
1718,	"	"	55.
1738,	"	"	21.
1776,	"	"	60.

*Pew Holders in 1792.*—The following names appear on the minutes, of individuals who purchased pews in 1792, viz.:—The widow of Josiah Brown, Peter Jay, Joshua Purdy, Isaac Brown, Andrew Lyon, Thomas Brown, Robert Kennedy, Jesse Hunt, Esq., Joshua Purdy, Jr., Thomas Lyon, Ezekiel Hal-

stead, the widow of William Griffen, Samuel Marvin, Benjamin Griffen, Deborah Horton, John Griffen, Roger Purdy, Jr., Gilbert Brown, John P. De Lancey, Bartholomew Hadden, Isaac Purdy, John Haight, Jr., Ezraiah Wetmore, Samuel Purdy, John Guion, Sylvanus Purdy, John Haight, Daniel Haight, Tamer Barker—nine seats reserved by the Vestry.

*John Avery*

NAMES OF PERSONS WHO HAVE BEEN ELECTED  
WARDENS OF GRAGE CHURCH (NOW CHRIST  
CHURCH,) RYE:—

1695—6.

George Lane, John Brondig.

No records from 1696 to 1703.

1703—10.

Caleb Heathcote, Joseph Theall.

1710.

Joseph Theall, Johathan Hart.

Cornelius Seely,

1711.

Joseph Budd, Isaac Denham.

1712.

John Brundige, Jonathan Miller.

1713.

John Brundige, David Ogden.

1714.

David Ogden, Moses Knapp.

1715.

Moses Knapp, Jacob Haviland.

	1716.	
Jacob Haviland,		Henry Disbrow.
	1717.	
Henry Disbrow,		George Lane.
	1718.	
Ebenezer Theal,		George Lane.
	1719-20.	
John Haight,		Isaac Denham.
	1721.	
Samuel Purdy,		Henry Fowler,
	1722.	
George Lane,		Benjamin Brown.
	1723.	
Henry Fowler,		John Horton.
	1724.	
Jonathan Haight,		Jacob Haviland.
	1725.	
Samuel Purdy,		Benjamin Brown.
	1726.	
Daniel Purdy,		John Budd.
	1727.	
William Fowler,		Abraham Miller.
	1728.	
David Ogden		Daniel Purdy.
	1729-30.	
Daniel Purdy,		John Glover.
	1731.	
James Woods,		John Budd.
	1732.	
Daniel Purdy, sen.,		Joseph Kniffin.
	1733.	
Daniel Purdy, sen.,		William Willett.
	1734.	
Daniel Purdy,		Francis Doughty.

	1735.	
Daniel Purdy,		Benjamin Brown.
	1736-7.	
Samuel Purdy,		Francis Doughty.
	1738-9.	
Hachaliah Brown,		Andrew Merritt.
	1740.	
Daniel Purdy,		John Thomas.
	1741.	
John Thomas,		Daniel Purdy.
	1742-3.	
Daniel Purdy,		John Thomas.
	1744.	
Samuel Purdy,		Samuel Tredwell.
	1745.	
Samuel Tredwell,		Samuel Purdy.
	1746-7.	
Elisha Budd,		Charles Theall.
	1748.	
Charles Theall,		Elisha Budd.
	1749.	
James Horton,		Jeremiah Fowler.
	1750-1.	
Jeremiah Fowler,		Joseph Sherwood.
	1752.	
Joshua Purdy,		Roger Parks, jun.
	1753-58.	
William Willett,		Jonathan Brown.
	1759.	
Jonathan Brown,		William Willett.
	1760-1.	
William Willett,		Jonathan Brown.
	1762.	
Elisha Budd,		Ebenezer Kniffin.

	1763.	
Ebenezer Kniffin,		Andrew Merritt.
	1764.	
John Thomas,		Ebenezer Kniffin.
	1765-6.	
Gilbert Bloomer,		Joshua Purdy.
	1767.	
Hachaliah Brown,		Timothy Wetmore.
	1768.	
Timothy Wetmore,		Hachaliah Purdy.
	1769.	
Joshua Purdy,		James Horton, jun.
	1770-75.	
Joshua Purdy,		Benjamin Griffen.
	1776.	
Joshua Purdy,		James Horton, jun.
	1788-95.	
Peter Jay,		Isaac Purdy.
	1796.	
Isaac Purdy,		John Barker.
	1797.	
Peter Jay,		Isaac Purdy.
	1798.	
Isaac Purdy,		Joshua Purdy.
	1799.	
Joshua Purdy,		Isaac Purdy.
	1800.	
John Haight,		Isaac Purdy.
	1801.	
Andrew Lyon,		John Haight.
	1802.	
John Haight,		Andrew Lyon.
	1803-4.	
John Haight,		John Guion.
	1805.	
John Guion,		John Haight.

	1806-7.	
John Haight,		John Guion.
	1808-23.	
John Guion,		Jonathan Purdy.
	David Brown,	
	1824-5.	
Jonathan Purdy,		David Brown.
	1825-33.	
David Brown,		Hachaliah Brown.
	1834.	
David Brown,		Samuel Purdy.
	1835-40.	
Hachaliah Brown,		Josiah Buckley.
	1841-2.	
Peter Jay,		Hachaliah Brown.
	1843-4.	
Hachaliah Brown,		William Bush.
	1845-51.	
William Bush,		Josiah Buckley.
	1852-3.	
John C. Jay,		John A. Dix.



# HISTORY

OF THE

# PARISH AND CHURCH

OF

# EASTCHESTER.

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EASTCHESTER, which formerly constituted one of the four precincts of the extensive parish of Westchester, was at first called "Hutchinson's" (from the celebrated Anne Hutchinson, who, to avoid the bitter persecutions of the Puritans, fled into this neighborhood for protection, in 1642, and commenced a plantation,) and subsequently "The Ten Farms," an appellation derived from its ancient division among ten proprietors. The present name was conferred as early as 1666.

The lands of Eastchester were originally included in the Indian grant of 1610, whereby the Indians conveyed to the Dutch West India Company, all the territory situated between the town of Norwalk and the North River.

Upon the 14th of November, 1654, Thomas Pell, of Fairfield, Conn., obtained a second grant from the Indian Sachem Wam-page and others, which also embraced the present parish.

"On the 24th of June, 1664, Thomas Pell granted to James Eustis and Philip Pinckney, for themselves and their associates, to the number of ten families, to settle down at Hutchinson's,

that is, where the house stood at the meadows and uplands, to Hutchinson's River, they paying according to ye proportion of the charges, which was disburst for the purchase, &c."

The above grantees were Puritans, from Fairfield in Connecticut, who claimed Westchester as laying within their jurisdiction.

The first settlers of Eastchester, like the people in general of that day, paid early attention to religion, to the support of the gospel, and the institutions of the religious society to which they belonged. It appears that a Congregational or Independent Society was organized here in 1665, for in that year it was ordered:—"That all and every one of us, or that shall be of us, do pay unto the minister according to his mead;" also "That we give new encouragement to Mr. Brewster each other week, to give us a word of exhortation." <sup>a</sup> In 1670 it was further enacted:—"That whereas, we being a Society of Christians, living together, have agreed that all those of our association shall join together in meeting on Lord's days, to tell about the worship of God." It was also resolved, "That whereas Moses Hoit, being deserter, and being behind, and not seeming to be willing to contribute unto our minister, whereupon the inhabitants of Eastchester, have agreed that the said Moses Hoi shall be presented unto the next Court of Sessions, &c." <sup>b</sup>

Upon the 29th of July, 1674, "Richard Shute was chosen for to go to our honoured Governour as a representative from the village of Eastchester, upon the occasion that we may have the Rev. Ezekiel Fogge to be established and confirmed by our honourable Governour, and also the humble request to have the liberty or grant to build a Chapel of Ease, and not to be paying toward Westchester church's building." <sup>c</sup>

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<sup>a</sup> Town Records.

<sup>b</sup> Town Records.—"On the 13th January, 1672, it was resolved to pay £10 per annum to Mr. ———, as his salary, by rate, by the inhabitants and sojourners." Persons were allowed to protest against the collecting of church rates.—See protest of John Jackson, Moses Hoit and others, Feb. 11. 1674.

<sup>c</sup> Town Records.

The following day, at a public meeting of the inhabitants of Eastchester, it was resolved by vote, "To go jointly unto Westchester, and so speak with the Rev. Mr. Fogge, by reason we heard that Mr. Fogge did express himself to be desirous, and also willing to live and settle among us in Eastchester; in consideration whereof, we are willing to manifest our acceptance to embrace his good company, and shall provide for his present comfort, and likewise for his future livelihood."<sup>a</sup>

Upon the 5th of September, 1677, it was agreed, "That if it be the will of God to bring a minister to settle among us, we pay him £40 a year for his subsistence, and also provide him a house and land for his use, during the time he stays here as our minister." At this meeting it was resolved, "To send Philip Pinckney and Samuel Drake, sen., as representatives to Westchester, to the town meeting, to treat with that town for the providing a minister."<sup>b</sup>

The following year it was determined, "That we will meet together on Sabbath days, for time to come, to celebrate the worship and service of God, in the best manner that we can attain unto." It was also decided by vote, "That we will pay towards the carrying on the said Sabbath days' services, by a free will offering for the ensuing year, the following sums:—

	s.	d.		s.	d.
William Haiden,	14	0	Will. Gregier,	05	0
Richard Shute,	12	0	Henry Fowler,	04	0
Nat. Tompkins,	10	0	Henry Creway,	02	0
John Pinckney,	10	0	Samuel Drake,	15	0
Richard Hoadly,	10	0	John Drake,	10	0" <sup>c</sup>
John Tompkins,	08	0			

Upon the 17th of December, the inhabitants of Eastchester "Agreed to pay £40 a year unto Mr. Morgan Jones, minister of Newtown, L. 1; that is to say, to be paid unto the said min-

<sup>a</sup> Town Records.

<sup>b</sup> Ibid.

<sup>c</sup> Ibid.

ister, for his encouragement to administer the word of God unto us, as our minister; and that we, the said inhabitants, do engage to pay the abovesaid sum of £40 in good provincial pay, at the price according to the same of this government, provided that the said Mr. Jones do come and live among us, and perform the office of a minister, and to pay it by vote.”<sup>a</sup>

Feb. 11th, 1680, we find the Rev. Morgan Jones officiating in the village of Westchester.<sup>b</sup>

During the year, 1684, Eastchester appears to have been united with Westchester in the support of a pastor, for in the Spring of the same year, it was resolved, “That the justices and vestrymen of West and Eastchester, and Yonkers, do accept of Mr. Warham Mather, as our minister for one whole year.”<sup>c</sup>

At this period, Mr. Samuel Goding received instructions to read in the Bible, and other good sermon books, and so to carry on the Sabbath exercises in Eastchester, according to the Hon. Col. Fletcher’s order.<sup>d</sup>

On the 30th of Nov., 1692, the inhabitants of Eastchester agreed to pay the following sums towards the support of Mr. Goding:—

		s.	d.			s.	d.
“Henry Fowler, one bushel of good winter wheat,							
John Tompkins,		3	0	Jno. Pinckney,	5		
John Clark,		2	0	of Indian corn,			
Joseph Drake,		4	0	William Gray,		2	0
Thomas Pinckney,		3	0	John Shute,		3	0
Isaac Taylor,		2	0	Benjamin Taylor,		2	0
John Drake,		4	0	Thomas Shute,		4	6”

Upon the 9th of May, 1693, it was resolved that a meeting

<sup>a</sup> Town Records.

<sup>b</sup> Westchester Town Records.—“On the 17th day of Dec., 1680, the inhabitants of Eastchester agreed by vote, to pay £40 a year unto Mr. Jones, minister of Newtown, L. I.”

<sup>c</sup> Westchester Town Records.

<sup>d</sup> Eastchester Town Records. “In 1692 Richard Shute, and Samuel Goding, were chosen to carry on the Sabbath day services, &c.”

house should be built according to the dimensions agreed upon. At a meeting of the inhabitants, held on the 16th of May, "It was agreed that the whole charge of building the said house, shall be paid according unto the estates of every particular person's list taken." "The same day Capt. William Hayden, John Drake, John Pinckney, Richard Shute, and Henry Fowler, sen., were chosen overseers to superintend the building of the meeting house, &c."<sup>a</sup>

By an Act of Assembly, passed 21st Sept., 1693, Eastchester became one of the four precincts of the parish of Westchester.

On the 1st of January, 1693-4, "William Haiden, John Drake, and Richard Shute, were chosen to receive forty pounds, as according to the free-will offering, and to act and do and lay out the said several sums for the town;" also, "It was agreed, that these men have full power to receive the said sums and lay them out towards building the said meeting house and to render account thereof to the town."<sup>b</sup>

At a town meeting held the 23rd day of January, 1694-5, the inhabitants "Agreed by vote to lay out half an acre of land to be set out for a parsonage lot, to be reserved for the use of the town, to be reserved for that use for ever, which abovesaid land is lying in, and being upon the green in Eastchester."<sup>c</sup>

On the 31st of July, 1696, it was determined "To lighten the meeting house by a lantern to every seat of the same."<sup>d</sup>

At a town meeting held 22nd July, 1697, "It was agreed by vote to meet at the meeting house on the 10th day of August next ensuing, at sun half an hour high in the morning, in order to the cutting brush about the commons in Eastchester woods, and to appear at the beat of the drum."

On the 2nd of January, 1698-9, the inhabitants agreed by

<sup>a</sup> Town Rec. "At a town meeting on the 15th of December, 1693, Moses Hoyt, jun., and others, were chosen to take a list of estimation according to the town's agreement, for making a rate for the payment of the carpenter's work in building the meeting house."

<sup>b</sup> Ibid.

<sup>c</sup> Ibid.

<sup>d</sup> See Hist. of the County of Westchester, vol 1. page 143.

vote, "That the address which is drawn up to be presented unto His Excellency, concerning indockin (inducting) a minister, the said inhabitants have and do agree that the officers of said town shall asign (sign) the said address in the behalf of themselves and the rest of the inhabitants or any of our adjacent neighbours."

The Governour, however, refused to induct a dissenting minister, on the ground that such a one was not qualified to accept, and that the law intended no other than an *orthodox* minister, for if otherwise, nothing but confusion would ensue about the disposal even amongst the Dissenters themselves.

The inhabitants of Eastchester finding the Governour bent upon the settlement of a national ministry, next attempted to annul the act of 1693, by making themselves a distinct parish from Westchester. This appears by the following extract from the town records:—"April 11th, 1699, it was agreed upon, by a full and free vote, to petition unto His Excellency and Honourable Council and General Assembly, in behalf of ourselves and the rest of our neighbours in the Yonkers and Mile Square, to desire that we may be taken from Westchester and have liberty to call a minister of our own."

On the 26th of December, 1699, it was resolved, at a public meeting held in Eastchester, "To haste and erect the meeting house, and that it shall be finished at or before the 31st of May, in the year of our Lord, 1700, and in case the said work be not finished, that then John Drake and Jeremiah Fowler shall set men at work and finish the said work on the town account."<sup>a</sup>

At a meeting of the inhabitants, 20th of February, 1700, we find them setting aside a small quantity of land as a provision for a minister, according to their constant method, and which was used in all other townships within the Colony, as follows:—"The said inhabitants have laid out one piece of land

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<sup>a</sup> Town Records. "By an act of Assembly passed this year, the trustees of each town were to make a yearly rate for building a church where wanting, &c." 2 Will. III. A. D. 1699. *Laws of N. Y.* vol. 1. Chap. 83, p. 37.

containing 18 rod in length, and easterly 5 rod, and at the western end it is 5 rod in breadth; the said land is set, lying and being in Eastchester, 1 rod off from John Lancaster's meadow, and at the west end half a rod by the home meadow of the said John Lancaster's, which land is for the use of the town for a parsonage lot, which said lot was laid out by the consent of Mr. Thos. Pinckney, justice of the peace, and Richard Shute, as witnesseth that the said land is given to be so ner (near) his meadow.

The mark of JOHN ✕ LANCASTER."<sup>a</sup>

Upon this occasion it was agreed "That the minister's salary be paid by rate for time to come."

The same year, "Ten acres of land were voted to Nicholas Concklin, in consideration that he shall part with his house, home lot and orchard, for the use of a minister, in case the said minister do accept of this abovesaid house and home lot." Mr. Henry Fowler at the same time was directed to "Write a letter to Mr. Morgan to come over and see whether he doth well approve of what the inhabitants have done for his maintenance."<sup>b</sup>

It was also "Agreed to pay Mr. Morgan £30 current, for salary," which sum was ordered to be raised upon all rateable estates.

At a public town meeting, held about this time, "Mr. Joseph Morgan did declare, that he did not like that home lot of Nicholas Concklin's, and also that the said piece of land is not a whole home lot."<sup>c</sup>

Upon the 12th of June, 1700, twenty acres of land were voted to Mr. Morgan.

"At a public town meeting, called by order of the inhabitants, Oct. 4th, 1700, the said inhabitants directed Mr. Henry Fowler and Richard Shute, (with the rest of the intended church,) to

<sup>a</sup> Town Records.

<sup>b</sup> Town Rec.

<sup>c</sup> Town Rec., vol. i. p. 4.

write unto the Reverend ministers in New England concerning the ordination, they having the assistance of the Rev. Mr. Morgan; also, that Mr. John Pinckney, Henry Fowler and Richard Shute, shall write unto His Excellency for his approbation, that he will be pleased to induct (the word induct is marked out in the original MS. and the letters app written over it) our minister, the Rev. Joseph Morgan." At the same time "Joseph Drake and Thomas Pinckney were authorized to agree with a carpenter to build a pulpit on the town's account."

Having now obtained the services of a minister, and finding the Church pouring in upon them, the inhabitants once more determined to petition the Assembly for an act to separate them from Westchester. Whereupon, at a town meeting, 14th of October, 1700, "Mr. Henry Fowler, sen., was authorized by the inhabitants to proceed to New-York to petition the General Assembly, for the calling and settling a minister with ourselves, and that we may be freed from Westchester in the ministry."

12th of King William III, A. D., 1700, occurs an act of the General Assembly, entitled as follows:—

AN ACT FOR DECLARING THE TOWN OF EASTCHESTER IN THE COUNTY OF WESTCHESTER, A DISTINCT PARISH FROM THE TOWN OF WESTCHESTER IN THE COUNTY AFORESAID.

*Passed the 29th of October, 1700.*

"Whereas, by an Act of the General Assembly of this Province, entitled:—An Act for settling a ministry and raising a maintenance for them in the City of New-York, County of Richmond, Westchester and Queens County, it is amongst other things declared and enacted, that the towns of Westchester, Eastchester, Lower Yonkers and the Manor of Pelham, in the county of Westchester, should be a parish together, for the better maintaining of a good and sufficient Protestant minister; and, whereas, since the making of said act, it has been found inconvenient, and to the great discouragement of religion and the public worship of God, for the inhabitants of Eastchester to travel to Westchester aforesaid, to be present at the preaching of the word of God; wherefore, the said Inhabitants and Freeholders of the town of Eastchester aforesaid, have, by their humble Petition to the House of Representatives, now convened in General Assembly, most humbly prayed, that it might be declared and enacted.

I. AND BE IT DECLARED AND ENACTED, by His Excellency, the Governour and Council and Representatives, now convened in General Assembly, and by the authority of the same, that the said town of Eastchester, in the County of West-

chester be for henceforth, and forever hereafter, separated from the parish of Westchester, Eastchester, Lower Yonkers and the Manor of Pelham, to all intents, constructions and purposes whatsoever; the said act, entitled An Act for settling the ministry and raising a maintenance for them, in the City of New-York, County of Richmond, Westchester and Queens County, or any other act to the contrary hereof in any ways notwithstanding.

II. AND BE IT FURTHER ENACTED, by the authority aforesaid, that the said Town of Eastchester, in the County of Westchester, be, and is hereby declared to be and remain forever a distinct parish from the parish of Westchester, Eastchester, Lower Yonkers and the Manor of Pelham, by the name and style of the parish of Eastchester, in the County of Westchester: Provided, that the Freeholders and Inhabitants thereof do maintain a *good orthodox Protestant minister* in the said town of Eastchester; any law, usage or custom to the contrary hereof, in any ways notwithstanding.”<sup>a</sup>

March the 6th, 1701, the inhabitants “exchanged 4 rods of land with Joseph Morgan, pastor of the Church of Eastchester.”

Upon the 3rd of April, 1702, John Drake and Thomas Pinckney were authorized, “To agree with a carpenter to make a pulpit, and set up the gallery and repair the window shutters, &c.”

At the same time, John Tompkins, jun., was also chosen “To beat the drum constantly, every Lord’s day if occasion require, and at other times when it is needful, and to keep the drum in repair; and the said inhabitants do promise to pay him therefor 9 pence a piece, every one.”

Upon the 19th of November, 1702, the Rev. John Bartow was inducted by Governour Cornbury, into the parish Church of Westchester, Eastchester, Yonkers and the Manor of Pelham, notwithstanding all the means used to prevent and disturb his settlement by the Independents; and as no “*good orthodox Protestant minister*” had been maintained in this parish, in accordance with the late act, Mr. Bartow was considered as legally inducted, and settled over all the rights and appurtenances of Westchester parish, of which the church at Eastchester formed a part. This fact the Independents or Presbyterians themselves acknowledged by paying their quota of £50 per annum, towards Mr. Bartow’s support, according to the first settlement in 1693.

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<sup>a</sup> Laws of New-York, vol. 1, Chap. 90, page 40.

On the 18th of May, 1703, the inhabitants of Eastchester appointed Mr. Thos. Pinckney and Mr. Edmund Ward, "To draw an obligation with Mr. Joseph Morgan, minister, for one year, for his encouragement, and to see who will subscribe thereunto for the payment of the town."

The following extract, from a letter of Mr. Bartow to the Secretary, in 1707, shows, however, that the inhabitants finally embraced the Church of England and accepted of him as their minister:—

"My Lord Cornbury requested me to go and preach at Eastchester; accordingly I went, (though some there had give out threatening words, should I dare to come,) but tho' I was there very early, and the people had notice of my coming, their Presbyterian minister, Mr. Morgan, had begun service in the meeting house, to which I went straightway and continued the whole time of service without interruption, and in the afternoon I was permitted to perform the Church of England service; Mr. Morgan being present, and neither he nor the people seemed to be dissatisfied, and after some time of preaching there afterwards, they desired me to come oftener; and I concluded to minister there once a month, which now I have done for about three years."

In regard to this conformity of the people of Eastchester to the Church of England, Mr. Hawkins says:—"That the population of Eastchester was 400, who being Presbyterians, obtained an act, by which they were formed into a separate parish, and obtained a minister of their own persuasion; but on Mr. Bartow's coming among them, they were so well satisfied with the liturgy and doctrine of the Church, that they forsook their minister and conformed to the Church of England."

In an address to the Venerable and Honourable Society for Propagating the Gospel, the following account is given of the building of the church at Eastchester:—

"May it please the Venerable and Honourable Society for Propagating the Gospel,—

We, whose names are subscribed, do hereby certify, that the

Church of Eastchester was built in the year of our Lord, 1692, by subscription of the inhabitants of said town, and that Mr. Matthews, a Presbyterian minister, for about three years, and after him Mr. Morgan, a Presbyterian minister, did preach till such time as Mr. Bartow began to preach unto us in the year 1703, since which time it has been in his possession, and he comes and preaches at Eastchester once in four weeks during the Winter, and once in eight weeks during the space of six months in the Summer.

And we further certify that the town of Eastchester was made a distinct parish from Westchester in the year 1700."

About this time the inhabitants addressed the following petition to Governour Cornbury, asking for an abatement in their annual quota and thanking him for directing Mr. Bartow to preach among them:—

PETITION FROM EASTCHESTER TO HIS EXCELLENCY, &c.

"The Humble Petition of John Drake, Joseph Drake and William Chadderton in the behalf of themselves and the Inhabitants of Eastchester,

*Sheweth:*

That Col. Heathcote, did, at the request of your Excellency's Petitioners, move your Excellency to give directions that what the Vestry had layd on the parish of Westchester for incidental charges over the minister's rate and constable's allowance for allowing the same, might be abated from the quoota layd on our place, we being burthened with much more than our just proportion of that tax; that Col. Heathcote did thereupon inform your Excellency's Petitioners, that your Excellency had been pleased to direct that some of the Justices which lived without the precincts, should make inquiry into that matter and make report thereof to your Excellency, but the Justices not being able before this time to get in the list of estates was the cause of the delay of that return, so hope your Excellency will pardon our not leavying what was layd upon us, by the late Vestry, and will, in your great goodness and justice, protect us from paying more than our fair and equal proportion, which we shall always most readily do, so long as your Excellency shall think fitt to continue us joynd to that Parish. We are exceeding thankful that your Excellency hath been pleased to direct Mr. Bartow to preach sometimes amongst us, for we assure your Excellency that 'tis our earnest desires to come under the Regulation of the Church of England, as by law established, and so is our minister, Mr. Morgan, for which reason we are desirous to continue him amongst us, and maintaine him by subscription untill such times as your Excellency shall think fitt to have the parishes in the County otherwise divided, which are at present so very inconvenient, that not half of the

people can have the benefit of the ministry. Your Excellency will find, by the return of the Justices, that our dividint of the late rate ought not to have been more than £7 5s. 6d., and the Vestry have layd £15 10s. upon us, and there being £7 10s. layed on the parish, besides the Minister's rate and the Constables's allowance for leavying the same, under the name of incidental charges, and that some, by the inequality of the division falling wholly upon us; we therefore, most humbly implore your Excellency to direct that we may pay no more at this time than £8, and for the future only our equal dividint, and as in duty bound, your Excellency's Petitioners shall Ever Pray, &c.

JOHN DRAKE,  
JOSEPH DRAKE,  
WILLIAM CHATTERTON.\*

The foregoing petition shows conclusively, that although Eastchester had been declared a seperate parish from Westchester, as early as 1700, yet the Colonial Governors still considered it as joined to that parish according to the prior act of 1693.

This the inhabitants also acknowledged by the annual election of three Vestrymen for the precinct and paying the yearly rates laid on the parish. The choice of a minister, however, and providing for his support, had been lodged by the act of 1693, in the Vestry, and the choice of a Vestry in the people. Into the church and freehold of the parsonage lot (as it was then styled) of Eastchester, Mr. Bartow had been legally presented by the Vestry and inducted by the Governour's mandate, as we have already seen.

At a meeting held by the Justices and Vestry of Westchester, the 12th of December, 1705, "John Smith, of Eastchester, constable, in the year 1704, proved the payment of £9 17s. 6d., which is the full proportion of said Town for that year." The *Vestry agreed* that, "Mr. Bartow, if he pleased, shall preach at Eastchester every fourth Sabbath day, which was condescended to by Mr. Bartow."

Upon the 25th of February, 1711-12, "at a town meeting held by the freeholders of Eastchester, the said freeholders did agree by vote, that Judge Drake, Isaac Taylor, and Moses Fowler, should be empowered to constitute and hire a man or men,

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\* Doc. Hist. of N. Y. vol. III. 92-8.

as they shall think proper, to repair and finish the meeting house and making a pulpit in the same; and also to have power to make a rate on all and every of the freeholders and inhabitants of the said town, that shall amount to as much money as shall defray the said charges." On the 20th of March following, this resolution was repealed and the same men empowered to "Repair the meeting house, in making a pulpit and pew in it, and also seal and make seats in the same so far as the boards that are already bought will go."

The next year the Rev. John Bartow contributed £9 6s. 6d. towards rectifying the pews and seats in East and Westchester Churches.

In 1718, Mr. Bartow informs the Society that some efforts were being made to introduce a Presbyterian minister at Eastchester. This must have been the celebrated William Tennent, who officiated here for a short time only, from whence he removed to Bedford.

#### MR. BARTOW TO THE SECRETARY.

[EXTRACT.]

*Westchester, in the Province of New-York,*

*Nov. 18th, 1718.*

WORTHY SIR,

"I am sorry that I have occasion to acquaint the Society that there are endeavours now on foot to bring in a Presbyterian minister at Eastchester. Some of their main agents have been with me and signified their design, from which I laboured to dissuade them, but in vain, for they told me if I would undertake to come and preach every Lord's day in their town, they would be contented, otherwise, they would have a minister of their own. This has bred a division amongst the people, and some are for it and some against it, which schism, I think, would effectually be ended if they had a minister of the Church of England to reside amongst them."\*

Mr. Bartow, writing to the Secretary, in 1725, says:—"The

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\* New York MSS. from Archives at Fulham, vol. i. 555. (Hawks.)

pulpit and wainscoat of the church at Eastchester, are since decently painted, and a new gallery built, and the Presbyterian minister when he comes not permitted to officiate therein."

Upon the death of Mr. Bartow, the Rev. Thomas Standard, was inducted "To the rectory of Westchester, the glebe thereof, and to all the rights and appurtenances of the same."

In the year 1728, Mr. Standard officiated every other Sunday at Eastchester and publicly catechised the children.<sup>a</sup>

"During Mr. Standard's ministry here, some trouble-making spirits arose, who sought to upset the action of those Presbyterians, who joined the Church in Mr. Bartow's time, and get possession of the old building. But religious contracts were found to be as binding as civil bargains. Mr. Standard says, "The Church at Eastchester was supposed to be included among the rights and appurtenances of Westchester parish: that Mr. Bartow was *legally* presented and *inducted* into the church, and died possessed of it; that *he* too was legally presented and inducted, and therefore laid claim to it as his *own proper right* exclusive of them, and so kept them out of it."<sup>b</sup>

In 1744, Mr. Standard, who had now taken up his residence in Eastchester, writes to the Secretary as follows:—

#### MR. STANDARD TO THE SECRETARY.

[EXTRACT.]

*Eastchester, May 14th, 1744.*

REV. SIR,

"My Brother Vaughan informs me, that Archbishop Tennison hath left upon his will, £50 per annum, to be paid to the oldest missionary, being an Englishman, which missionary he saith I am, and that it will be necessary for me to go home in order to obtain it, which if I do, and apply to my Lord Chancellor, he doubts not of success; and he further adds, that Mr. Talbot received the same during his time. If you, good sir, know any

<sup>a</sup> Printed Abstracts of Ven. Soc.

<sup>b</sup> See Rev. Henry E. Duncan's Jubilee Sermon for 1851.

thing of that affair, be pleased to communicate it to me and to intercede for leave for me to come home.

I am yours and the Venerable Society's  
very humble servant,

THOMAS STANDARD.<sup>a</sup>

The following year he informs the Society, that the parishes of East and Westchester are in a peaceable and growing state.

As church business was at this time transacted with town matters, we find the inhabitants electing a sexton for Eastchester. On April the 1st, 1755, it was resolved, "That Richard Stevens be appointed grave-digger for the town, for the year ensuing, and to dig a grown persons grave for six shillings and three shillings for children." On the 7th of April, 1756, the town appointed the same individual grave-digger and sexton for the town.

In 1758, Mr. Standard presented the bell to the church, which still summons the parishioners every Lord's day to the house of prayer, and by it, "He being dead, yet speaketh."

At the commencement of this year, the aged missionary was called to mourn over the grave of an affectionate wife, who came to her death in a terrible manner, as appears by the following extract taken from the New-York Post Boy, of February 6th, 1758:—"We have the following most shocking and melancholy account from Eastchester, viz:--that on Friday morning, the 27th of January, *Mrs. Mary Standard*, aged about seventy years, wife to the *Rev. Doctor Thomas Standard*, of that place, was found dead on the chimney hearth of one of the apartments in the house, having her head, the chief part of both her breasts, with her left arm and shoulder entirely burnt to cinders. It appears that the unfortunate old gentleman and his more unfortunate old lady, had, upon some necessary occasion the evening before, agreed to lay separate; and the Doctor taking

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<sup>a</sup> New York MSS. from Archives at Fulham, vol. ii. 152. (Hawk's). "In 1728 Mr. Delpch was schoolmaster at Eastchester."

his leave, went to bed, leaving his wife sitting before the fire, where, it is imagined, the poor old gentlewoman must either have been seized with a fit, or in rising from her chair, had fallen into the fire, and being undoubtedly rendered unable to move herself, she became the most moving spectacle imaginable to the most affectionate and tender husband, who first discovered her in the morning."

The Rev. Thomas Standard died at Eastchester, in January, 1760, at the advanced age of nearly eighty, and was buried by the side of his wife, beneath the chancel of the old church, on the Green. In 1818, their bodies were removed by order of the Vestry and interred under the communion table of the present edifice.<sup>a</sup>

The Rev. John Milner succeeded Mr. Standard, under the auspices of the Venerable Propagation Society, and was inducted rector of the parish Church of Westchester, including the several districts of Westchester, Eastchester, Yonkers and the Manor of Pelham, on the 12th of June, 1761.

The following extract from the town records relates to the parsonage lot, described in 1695, as "Lying upon the Green in Eastchester :"—"At a public town meeting called by the justices of the town to enquire into several encroachments on lands in said town, held in Eastchester, on Monday, the 30th day of August, 1762, it was agreed, that these men (Jonathan Fowler, Charles Vincent, John Fowler and Joseph Drake) should regulate the parsonage, and to take a bond of Isaac Lawrence of indemnity, to deliver up the same to the town again at his decease."<sup>b</sup>

It was during Mr. Milner's ministry that the foundation of the present church was laid. In a letter to the Secretary of the

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<sup>a</sup> Their remains were found in a good state of preservation, but crumbled to pieces on exposure to the atmosphere. Tradition says, that Mr. Standard gave certain lands to the Church on condition that the remains of himself and wife should be removed whenever a new edifice should be built.

<sup>b</sup> Town Records of Eastchester.

Venerable Society, dated Westchester, 1764, he says:—"The people of Eastchester have laid the foundation of a new church of stone, seventy one feet by eighty-eight, in the room of a small decayed wooden building erected in the infancy of the settlement."

In the year 1766, Mark Christian was appointed sexton for the town, an office which he subsequently held under the trustees of the church. Upon the 1st of April, of that year, he was directed, "To take care of the Green, to see that hogs don't dig and to dig graves, and to find a good bier."<sup>a</sup>

On the resignation of the Rev. Mr. Milner, the Rev. Dr. Seabury, afterwards Bishop of Connecticut, and the first American Bishop, was inducted rector of the parish Church of Westchester and its precincts, 3rd of Dec., 1765. June 25th, 1767, he writes to the Secretary in these words:—"At Eastchester, which is four miles distant, the congregation is generally larger than at Westchester. The old church in which they meet, as yet, is very cold. They have erected and just completed the roof of a large well built stone church, on which they have expended, they say, £700 currency; but their ability seems exhausted, and I fear I shall never see it finished. I applied last winter to his Excellency, Sir Henry Moore, for a brief in their favour, but the petition was rejected."

In 1777, he wrote to the Society:—"With regard to my own mission, I can only say, that it is utterly ruined." Services had been suspended for some time in Eastchester, and the congregation dispersed. At this period the church was used as an hospital, and subsequently served the purpose of a court house. The following item occurs in the records of the Court of Common Pleas:—"At a Court of Oyer and Terminer and General Jail Delivery, held at the Church at Eastchester, in and for the County of Westchester, on Tuesday, the 12th day of June, in

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<sup>a</sup> At a town meeting held 7th of April, 1767, "It was agreed, that Dr. Wright should not be molested in his burring yard on said Green in said Town."—Town Records.

the year of our Lord, 1787, present, the Honourable Richard Morris, Esq., Chief-Justice of the Supreme Court of Judicature, for the State of New-York, Stephen Ward, Jonathan J. Tompkins, Ebenezer S. Burling, and Benjamin Stevenson, Justices of Oyer and Terminer and General Jail Delivery for the County of Westchester, &c.”

St. Paul's Church, Eastchester, was first incorporated on the 12th of March, 1787, in pursuance of an Act of the Legislature, entitled :—

AN ACT TO ENABLE ALL THE RELIGIOUS DENOMINATIONS IN THE STATE, TO APPOINT TRUSTEES WHO SHALL BE A BODY CORPORATE FOR THE PURPOSE OF TAKING CARE OF THE TEMPORALITIES OF THEIR RESPECTIVE CONGREGATIONS, AND FOR OTHER PURPOSES THEREIN MENTIONED.

*Passed 6th April, 1784.*

“ The preamble of this act recites the 38th article of the Constitution.

*Article 1.*—Directs that not less than three or exceeding nine in number of Trustees, are to be elected, to transact all affairs relative to the temporalities of their respective churches.

*Article 4.*—Whether the same consist of lands, tenements, &c., and whether the same shall have been given, granted or devised to *and for their use*, and they and their successors shall lawfully have, hold, use, exercise and enjoy all and singular the churches, meeting houses, parsonages, burying places and lands thereunto belonging, with the hereditaments and appurtenances heretofore by the said church occupied or enjoyed, by whatsoever name or names, person or persons, as if the same were purchased and had, or to them given or granted, or by them or any of them used and enjoyed for the uses aforesaid, to them and their successors, to the sole and only proper use and benefit of them the said Trustees and their successors for ever, &c.

*Article 6.*—And the Trustees are also to regulate and order the renting the pews in the said churches, and the perquisites of the said church arising from the breaking of the ground in the cemetery, or church yard, and in the churches for burying the dead, &c.,<sup>a</sup>

Under this Act, the following persons were elected Trustees :

<sup>a</sup> “ The trustees were directed to make an annual report between the 1st of January, and the 1st of April, to the Chancellor, or one of the Justices of the Supreme Court, or any of the Judges of the Court of Common Pleas, &c.” *Laws of N. Y., 1773 to 1787, Greenleaf's edition, Vol. i. chap. xviii, 71.*

“Thomas Bartow, John Wright, Isaac Ward, Elisha Shute, Lewis Guion, and Philip Pell, jun.

After this incorporation, all management of the Church and Church property at town meetings is dropped. The Church now manages her own affairs, her power and right to do so, being fully recognized by the town, for upon the 3d of April, 1787, prior to the incorporation, it was resolved at town meeting, “To erect a school house, and to set it on the *Green* near where the stocks formerly stood,” but this resolution was never carried into effect, because the Church had been incorporated, and consequently claimed the *Green* exclusively as her own. In 1790, therefore, it was ordered by the town, “To build the school house on *town* ground, by Charles Guion’s, where it formerly stood.” Again, at a town meeting in 1792, it was declared “That the burial ground shall, and of *right*, ought to belong to the Church.” After the election of the Trustees, too, the sexton was always appointed by the Church.

On the 10th of December, 1787, an agreement was entered into between a majority of the Trustees of the Episcopal Church in Eastchester, of the one part, and William Heskins, carpenter, of the other part, wherein the latter agreed “To erect and build a pulpit, reading desk, and clerk’s seat in the said church, according to the dimensions in the plan by him exhibited to the said Trustees, and the form of the pulpit in the church at Yonkers, &c.”

The Trustees not only anxious to finish the church, but to obtain the services of a suitable minister, addressed the following letter to the Rev. Mr. Moore, afterwards Bishop of the Diocese:—

TO THE REV. BENJAMIN MOORE.

*Eastchester, 15th Dec., 1787.*

REV. SIR,

“We have this day disposed of the pew ground in our church in a manner that promises success to our religious endeavours. We have also a prospect of completing our church in a respectable

manner, and New Rochelle will join us in engaging a gentleman of the profession of the gospel to officiate in the two places. From a reliance on your pious wishes to promote the Christian Religion, we beg leave that whenever a gentleman of character, and qualified, in your opinion, for our purpose, may come to your knowledge, and whose condition may be adapted to our situation, that you'll please to signify the same to us.

We are, Rev. Sir, with much respect,

your humble servants,

THE TRUSTEES."

In 1789, the Trustees appointed Marcus Christian for one year, bell ringer of the church, for which service he was allowed \$4 per annum.<sup>a</sup>

The following year, the inhabitants of Eastchester appear to have associated themselves in the ministry, with the parish of Yonkers, for, "at a meeting of the Trustees, March 20th, 1790, Mr. Pell, one of the Trustees, produced a letter directed to the Right Rev. Samuel Provoost, D. D., Bishop of the State of New-York, requesting the favor of his visiting the church in Eastchester next month, in order to ordain the Rev. Mr. Cooper, a priest for this and Yonkers church." On this occasion, William Crawford was requested to render an account of the rent due the church from him, for the glebe.

In 1792, we find the town defining the boundaries *necessary* for the church, for a yard and burial ground; accommodating the remainder, of what was called the Church Green, (the site of

<sup>a</sup> At a meeting of the Vestry on the 7th of May, 1791, "Marcus Christian, the sexton to the church in Eastchester, was sent for and examined respecting the bell's being rung on Saturday, the 30th of April, on the family of James Bogart's moving out of this place, which charge he denied, and, in his examination, said he was lame in bed, and was not at the church that day. He was further examined on his former conduct, on his selling licure in the belfrie of the church, on a training day, which he acknowledged. Whereupon they did agree he was not worthy to keep the keys of the church, or to be employed as sexton; upon which he delivered the key and was dismissed the service."\*

In 1791 James Pell was elected sexton and bell ringer. He was succeeded by Benjamin Bartow in 1794.

the old church, and burial place of one of its ministers) *to public occasions*, and appointing trustees to carry the same into execution, notwithstanding the church had been in possession exclusively for nearly one hundred years.

“ At a town meeting held in Eastchester, 3d of April, 1792, it was agreed as follows:—and it is also agreed by vote at this town meeting, that there shall be three trustees chosen, who shall have power, and are hereby authorized to affix and ascertain, in conjunction with the trustees of, the Episcopal Church of the town of Eastchester, the quantity and boundaries of the land necessary for said church and burying ground, and such boundaries when so fixed and determined on shall be declared in a certificate by the said trustees of the town, which is now to be chosen, under their hands and seals, and delivered to the Trustees of said Church, which certificate shall forever hereafter operate as a bar to any claim of this town to the lands within the said described boundaries. Power was also given to the trustees to lease out any of the public lands and tenements to the best advantage. The meeting proceeded to nominate and choose three men a<sup>s</sup> trustees of said town, viz: Nehemiah Marshall, Benjamin Morgan, and James Morgan.

The following certificate appears in the town books immediately after the above resolution:—

“ *Whereas*, we, the subscribers, by a vote and order of the town meeting of the inhabitants of the town of Eastchester, in the County of Westchester, held in said town on the 3d day of April, 1792, were authorized and empowered to affix and ascertain, in conjunction with the Trustees of the Episcopal Church in Eastchester aforesaid, the boundaries and quantity of land necessary and convenient for said church, and for a burial place adjacent to the same.

*And whereas*, we, the said subscribers, having on the day of the date hereof, met with a majority of the trustees of said church, and having proceeded to view the premises, and in order to furnish the said church with sufficiency of ground for a yard and burial ground, and also to accommodate the remainder of what is called the Green, to public occasions, *Do*, in pursuance of the trust reposed in us by the vote or order abovementioned, *herby certify*, that the said trustees of the church aforesaid shall, and of right ought to possess the ground comprehended within the limits following, for the use and purposes aforesaid, that is to say:—Beginning at the distance of 34½ feet directly north-east, from the north-east corner of said Church, from thence extending in a straight line westerly, observing the distance of 23 feet from the front of said church, until it comes to the edge of the bank between the upland and salt marsh, thence southerly by the said bank and marsh, until it comes to the fence by the salt meadows, at a monument stone, from thence easterly along said fence, until a line be drawn parallel from the first mentioned boundaries, at the distance of 20 feet from the east side of said church, will touch the said fence, and along that line to the first mentioned bounds. Nevertheless, always reserving to the proprietors of salt meadow

adjoining said land, and those who have meadows southerly of said land, their usual right of way in going to and coming from said meadows with their hay, through the land above described.

Witness our hands and seals, the 28th day of April, 1792.

BEN. MORGAN,	[L. S.]
JAMES MORGAN,	[L. S.]
NEHEMIAH MARSHALL.	[L. S.]

Witnesses, William Crawford, Dorcas Crawford.\*

Now, although the origin of the first church edifice in the town of Eastchester is clearly traceable to the action of the town, yet it is very evident that it was first commenced in 1692-3, by a tax levied on Church men and Dissenters, promiscuously, according to their real estate, and not finished until the act of 1699 was passed, which provided, that "The trustees of each town were to make a yearly rate for building a church where wanting." According to the principles of common law, at this period, meeting houses erected by public tax belonged to the church *established by law*. Hence, we find Mr. Bartow and his successors after their establishment and induction, by the then Governours, claiming the chapel or meeting house at Eastchester as their own, and not only so, but keeping the Dissenters out of it. The parsonage or glebe with all its rights and appurtenances was likewise voted for public purposes, and belonged to the rector *ex-officio*, for, say the rules of common law, concerning glebes, "Every church of common right is entitled to house and glebe" and "After induction the freehold of the glebe is in the parson." Whilst the wardens and vestrymen, who were the choice of the people, elected the rector and provided for his support, the rate-payers appear to have regulated the burial ground, voted repairs to the church when necessary, and appointed the sexton, as was done in many other parishes. This was the state of things prior to the Revolution. After peace was established and New-York was finally organized as a State, an

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\* Town Records. "In 1803, the town granted one hundred dollars to be laid out in fencing the burial ground of the church of Eastchester, and supervisors and overseers were directed to see it expended." "At the same time a vote was taken to alter the right of way through the burial ground to the verge thereof, and that of the salt meadows belonging to the town."

act was passed in 1784 for the incorporation of religious societies, and under this act, we have seen, the church at Eastchester was incorporated. Now this act conferred on trustees the right, " Lawfully, to have, hold, use, exercise and enjoy all and singular the churches, meeting houses, parsonages, *burying places* and *lands*, thereunto belonging, with the hereditaments and appurtenances heretofore by the said church occupied or enjoyed, &c." Whatever rights, therefore, the church possessed prior to the Revolution, were still continued to her by the act of 1784.

Subsequently, however, to the joint action of the trustees " The Church appointed three persons to unclose the land set off to the church by the town," as appears from the following-resolutions :—

" At a meeting of the trustees held at the house of Wm. Crawford, on the 12th of March, 1793, it was resolved as follows: *Resolved*, that Messrs. Stephen Ward, Lancaster Underhill, and Abraham Valentine, be, and they are hereby authorised and empowered to inclose the land belonging to the church in Eastchester, as laid out and ascertained by trustees chosen on the part of the town of Eastchester, and the trustees of the church, by a board fence on the whole front or north side thereof, composed of one board at the bottom and slitted above, and that the same be of the height of four feet and a half; and the other parts of said land to be inclosed by a post and rail fence, or such board fence as aforesaid, and that the said persons complete the same as conveniently may be, &c."

" *Resolved further*, that the above mentioned persons take and receive the profits thereof by ploughing, for two seasons, any of the said land, except that within the compass of the burial place, and after that to take the grass growing out of the said land by pasturing and mowing the same, and render an account yearly to the said trustees of such profits, until a full compensation be made by the use thereof for their trouble and expense in fencing the said land."<sup>a</sup>

The presumption is, that the trustees of the church supposing their title to the ground in question, invalidated either by the reorganization of the Church in 1787, or of the town in 1788, or perhaps of both, acted as the recipient of the same from the town, and wisely asserted no claim. It is certain that her action in 1793 did not weaken the title she possessed in any land

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<sup>a</sup> Church Records, commencing A. D. 1787.

rightfully belonging to her ; whilst the effect of the certificate, as declared in the resolution of the town before quoted, was to be forever a bar to any claim on the part of the town to the lands set off.<sup>a</sup>

This church was again incorporated on the 4th of October, 1795, by the style and title of "ST. PAUL'S CHURCH IN THE TOWN OF EASTCHESTER,"<sup>b</sup> in pursuance of an Act passed for the relief of the Protestant Episcopal Church, on the 17th of March, previous. Upon this occasion, William Popham and Lancaster Underhill were elected church wardens ; Philip Pell, Lewis Guion, Isaac Ward, John Reed, Isaac Guion, Abraham Valentine, William Pinckney and William Crawford, vestrymen.

In 1793, the connection between this parish and Yonkers was dissolved,<sup>c</sup> and an association formed with Westchester in order to procure a minister. Upon the 9th of March, 1799, Mr. Isaac Wilkins, then in deacon's orders, was called to officiate as minister of the united parishes of West and Eastchester.

In 1801 the Vestry addressed the following letter to the Rector, Wardens and Vestrymen of Trinity Church, New-York :—

TO THE RT. REV. RECTOR AND THE WARDENS AND VESTRYMEN OF THE CORPORATION OF TRINITY CHURCH IN THE CITY OF NEW YORK.

"The wardens and vestrymen of St. Paul's church at Eastchester, in the County of Westchester, from a firm belief of the disposition of the corporation of the Trinity Church to aid and assist their sister Churches in every undertaking or design for encouraging and advancing the interest and increase of their respective congregations ; and also from the consideration of their having heretofore extended their liberality to other Churches whose circumstances were not more needy, are induced to make the following Representation of the situation of the said Church, viz : that it

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<sup>a</sup> See Report to the trustees of the town of Eastchester as to the title to the burying ground attached to St. Paul's Church at Eastchester, by Reussalaer Ten Broeck, N. Y. 1853.

<sup>b</sup> County Rec. Religious Soc. Lib. A. 10, 11, 12.

<sup>c</sup> Mr. Cooper's farewell sermon was delivered in St. Paul's Church, June 16th, 1798, from 2 Cor. xiii, 11. In the course of it he alludes to nine years of service at Eastchester.

was built some few years before the Revolution, but left unfinished. That by the depre-  
dations commonly attendant thereon, it was greatly injured, the wooden part of it be-  
ing taken away, whereby the walls were exposed and so much impaired, that short-  
ly after the return of peace, the little remaining part of the former congregation  
exerted their best, the war having enfeebled their abilities, to put the church in some  
sort of order for public worship, and engaged a minister, and in conjunction with  
Westchester do still retain one who promises by his talents as a teacher, with an  
exemplary conduct, to promote the cause of religion and enlarge the congregation, &c."

In April, 1817, the

REV. RAVAUD KEARNY, A. M.,

succeeded Mr. Wilkins as minister of this parish. He was  
the son of Philip Kearny, whose grandfather, Michael Kearny,  
emigrated from Ireland to this country in 1706. He was born  
at Newark, N. J. 22nd of August, 1791, entered Columbia Col-  
lege in 1808 and graduated Bachelor and Master of Arts in 1812.  
In 1816 he was ordained deacon, and the year following Priest,  
by the Right Rev. John H. Hobart, and soon afterwards com-  
menced his labors here. In 1821, he relinquished the rector-  
ship of this parish, and confined himself to the Church at New  
Rochelle, to which benefice he was called in 1819. Sometime  
in 1822, he resigned the charge of the latter, and accepted a  
call to St. Mary's Parish, Maryland, from whence he removed  
to St. John's Church, Canandaigua, West New-York, and in  
1828 took charge of St. Paul's Church, Red Hook, Dutchess  
County, of which he remained rector until the day of his death.  
He died 8th of May, 1844. His remains were brought to New-  
York and interred in the family vault at St. Mark's Church in  
the Bowery.

Upon the resignation of Mr. Kearny, the

REV. LEWIS P. BAYARD,

from the Diocese of New Jersey, was elected rector of the  
parish. He continued faithfully to discharge the duties of his  
office both here and in New Rochelle, until the 14th of October,  
1826, when he was succeeded by the

REV. LAWSON CARTER,

for whose successors, see list of rectors.

The first delegates from this parish to the Diocesan Convention, in 1787, were Philip Pell, Sen., and Thomas Bartow.

#### THE CHURCH.

We have previously shown that the present church edifice was erected in 1765, by the inhabitants of this town. Situated in a pleasant valley, bordering the Aqueanouncke, it presents from the neighboring hills a very picturesque appearance. The building is remarkable for the solid character of its masonry the angles of the edifice being ornamented with rustic quoins, the windows and doors also having rustics. A vestry and school room have just been built, opening into the east end of the church. On the west end, is a neat, square tower of three stages, with narrow lights, terminating in an octangular lantern, containing a bell which bears the following inscription :— “ *The Gift of the Rev. Thomas Standard, 1758. Lester & Pack, fecit.*”<sup>a</sup>

Immediately above the tower door are inscribed the initials of the principal benefactors, viz. :—P. R. P.—P. P.—D. V.—also a tablet of red sand stone, bearing the date of erection, 1765. The whole edifice has recently undergone considerable repairs; a new chancel arrangement made, the walls painted in fresco, and the church newly seated. It deserves to be mentioned that the pulpit and reading desk, were originally placed between the two south windows. Beneath the chancel floor repose the remains of the Rev. Thomas Standard, former rector of the parish, and Mary, his wife. In the gallery is a fine toned organ, presented by George Rapalye, Esq., in 1833, at a cost of \$800. The chandalier and sheds were also his gift.

The communion silver consists of a flaggon, four chalices and paten. The former bears the following inscription :—“ *To St. Paul's Church, Eastchester, N. Y. In memory of Mrs. Mary Grigg,<sup>b</sup> obt. Jan. 2d, 1844, Æ 71 years.*

The chalices are inscribed as follows :—1st. “ *The gift of*

<sup>a</sup> During the Revolutionary War the bell and prayer book, formely used by the Missionaries of the Ven. Prop. Soc., were buried for safe keeping, on the farm known as the old Ross place, and now owned by E. C. Halsey, Esq.

<sup>b</sup> This lady was the daughter of Joshua Pell, Esq., grandson of Thomas Pell, second Lord of the Manor of Pelham.



St. Paul's Church Eastchester—Erected A. D. 1765.



St. John's Church, Yonkers—Erected A. D. 1753.

[To face page 382.]



*ederick Van Cortlandt, St. Paul's Church, Eastchester, A. D. 1829.*" 2d and 3d, marked "A. S."<sup>a</sup> 4th, "*St. Paul's Church, Eastchester, N. Y., from Mrs. John Quincy Adams, 1829.*" This chalice is not only rendered valuable by the distinguished lady who gave it, but by the melancholy story associated therewith.<sup>b</sup>

In the old church book, occurs the following memorandum:—"To cash paid the Rev. Mr. Cooper, to buy a communion cup, £1 15 7, March 18th, 1793." Near the church is the rectory, built by subscription in the year 1849; it is of native stone with pointed gables, and forms quite a pretty object when viewed from the church Green. Upon the latter, between the ancient locust trees and burial ground, formerly stood the old church, built by the Independents about 1693. This edifice, constructed of wood, was destroyed by fire at an early period of the Revolutionary War.

The church yard which lies on the south and west side of the church, is one of the most extensive in the county.

#### TOMBSTONES.

M. V. D.	I. P. D. NOVE	I D I D
FEB THE	MBER THE FOVRT	N. 20
14.	ETH. DAY. 1724.	1714
1704		

M. O. D. YE 27. 1726—A. A. AV. YE 1730—JOSEPH. DRAKE. DESESED. MARCH. THE. 16. DAY. 1731. IN. THE. 70✠ YEAR. OF. HIS. AGE.—HERE. LS. THE. BODY. OF. THOMAS. PINCKNEY. DIED. YE. 1. 1732. EG. 71—HERE. LAYS. THE. BODY. OF. CAP. WILL. PINKNEY. DECES- ED. 11. DAY. OF. MARCH. 1755. AG'D. ABOUT. 75. YEARS —I. O. D. FEB. 1746—O. H. HORRED. DECES. 1D. YE YEAR. 1765—I. ✠ O. DE. JULY. YE 25. 175 —HERE LY-

<sup>a</sup> Ann, daughter of James Smith, Esq., whose brother, Col. William Smith, married a daughter of President Adams, and resided on the Ross place in this town.

<sup>b</sup> The son of this lady being washed overboard from a vessel in the Sound, was found by one of the church wardens, and brought to this church for interment.

ETH THE BODY OF WILLIAM CRAWFORD: WHO DEPARTED: THIS: LIFE THE 11. DAY: OF NOVEMBER: IN: THE: 51: YEAR: OF: HIS: AGE: 1747-- E. W. O. NOVEMBER--M. A ✠ C. JAN 25. 1764--F. O. DEC. 12-- MAJOR SAMUEL PELL, OB. 29. DECR. 1786, IN THE 32<sup>ND</sup> YEAR OF HIS AGE. THUS AFTER RETURNING VICTORIOUS, FROM THE FIELD OF MARS, HE CHEERFULLY OBEYS THE SUMMONS OF ETERNITY FROM WHENCE THERE IS NO RETURN. IN MEMORY OF STEPHEN WARD, ESQ. WHO DIED 8<sup>TH</sup> DEC'R, 1797, AGED 67 YEARS, 9 MONTHS AND 17 DAYS. SONS OF AMERICA!

Mourn for your country, she has lost a friend,  
 Who did her rights and liberties defend;  
 May rising patriots keep those rights secure,  
 And hand them down to latest ages pure.  
 Mourn too, ye friends and relatives who knew  
 His worth, his kindness, and his love to you;  
 But duty bids us all resign, and say,  
 Thy will be done, who gave and took away.

On a small marble obelisk is the following:—

Sacred

to the memory of the

REV. AUGUSTINE P. PREVOST,

only son of the late Mrs. L. C. Palmer,

who departed this life

on the 15th of November, 1843,

in the 37th year of his age,

and the 8th of his ministry, 7 years of which

he was Rector of St. John's Church,

Canandaigua, N. Y.

Rest from thy labours, blessed spirit rest;  
 Tho' early called, God's ways are always best,  
 Nor need this feeble, partial pen declare  
 What was thy need, or what thy labours were.  
 The poor, the desolate, the bad reclaimed,  
 Are mouths for thee, who never wert ashamed  
 To own thy Master's cause before the great,  
 Nor heeded frowns while laying bare their state;  
 A weeping flock, like children mourn the loss  
 Of their lov'd Pastor. Stedfast on the Cross  
 He kept their gaze—"Watch," was his latest cry,

“Neither is he that planteth anything, neither he that watereth, but God that giveth the increase.”—*1st. Cor. 3d Chap., 7th Verse.*

## RECTORES DE EASTCHESTER.

TEMP. INST.	RECTORES.	VACAT.	PATRONS.
19 Nov. 1702,	Rev. John Bartow, Cl. A. M. pr. mort.	War. and Ves.	
8 July 1727,	“ Thos. Standard, Cl. A. M.	“	“
12 June 1761,	“ John Milner, Cl. A. M. pr. resig.,	“	“
3 Dec. 1766,	“ Sam. Seabury, Cl. A. M.	“	“
9 Mar. 1799,	“ Isaac Wilkins, Presb. D. D. pr. mort,	“	“
Apr. 1817,	“ Ravaud Kearny, Presb. pr. resig.	“	“
14 Oct. 1826,	“ Lawson Carter, Presb.	“	“
1836,	“ John Grigg, Presb.	“	“
25 July 1837,	“ Robert Bolton, Presb.	“	“
1846,	“ Edwin Harwood, Presb.	“	“
22 Aug. 1847,	“ Henry E. Duncan, Presb.	“	“
1 Feb. 1852,	“ William S. Coffey, Presb., present incumbent.		

## NOTITIA PAROCHIALIS.

A. D.	Baptisms, —,	Communicants,	
1728,	—,	30,	
1817,	“ 45,	“ 48,	
1847,	“ 15,	“ 35,	
1853,	“ 16,	“ 46,	

In 1710, the population of Eastchester, was	314,
1840,	“ “ 1,502,
1850,	“ “ 1,680.

## PEW HOLDERS IN 1787-8.

Charles Guion, James Morgan, Sen., Lewis Guion, Samuel Webb, Stephen Ward, Philip Pell, Minister's seat, William Pinkney, Thomas Bartow, Anthony Bartow, Gilbert Valentine, John G. Wright, Lewis Guion, Charles Morgan, Augustus and Frederick Van Cortlandt, Israel Underhill, William Barton, Lancaster Underhill, Alexander Fowler, David Huestice, Moses Fowler, William Stanton, Moses Hunt, Philip Rhineland, Benjamin Morgan, Elisha Shute, Daniel Townsend, Isaac

Ward, Daniel Williams, Israel Honeywell, William Fowler, Rem Rapelye, William Crawford, Caleb Morgan, Benjamin Drake, Theodosius Bartow.

WARDENS OF ST. PAUL'S CHURCH.

1795 to 1803.

William Popham,	Lancaster Underhill.
1804.	
Lancaster Underhill,	Rem Rapelye.
1805-7.	
Lancaster Underhill,	Jeronemus Alstyne.
1808-9.	
Lancaster Underhill,	Lewis Guion.
1810-16.	
Lancaster Underhill,	Isaac Ward, Sen.
1817-24.	
Lancaster Underhill,	William Popham.
1825-47.	
John Townsend,	Philemon Fowler.
1848-52.	
Philemon Fowler,	Robert Bartow.
1853.	
Nathaniel Valentine,	Samuel T. Carey.



St. Paul's Rectory, Eastchester.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# NEW ROCHELLE.

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THE parish of New Rochelle, which formerly constituted a portion of the Manor of Pelham, was originally included in the two grants made by the Indians in the years 1640 and 1649, to the Dutch West India Company, but no settlement was actually commenced upon it until long after Thomas Pell's purchase from Wampage and other Indian sachems, which occurred in 1654.

Upon the 6th day of October, 1666, Richard Nicolls, Governor of the Province, did give, grant, ratify and confirm unto Thomas Pell, gentleman, all that tract of land lying to the eastward of Westchester bounds, (subsequently known as the Manor of Pelham,) &c., "which said tract of land had been purchased of the Indian proprietors, and ample satisfaction given for the same."

In 1669, the patentee devised the whole Manor of Pelham to his nephew, John Pell, who obtained a further confirmation for the same from Thomas Dongan, Governor of the Province, on the 29th of October, 1687.

Upon the 20th of September, 1689, we find John Pell, Lord

of the Manor of Pelham, and Rachel his wife, conveying to Jacob Leisler, of the City of New-York, merchant,—“All that tract of land lying and being within the Manor of Pelham, containing 6000 acres of land, &c.,” (the present township of New Rochelle.) “The grantee, and his heirs and assigns yielding and paying unto the said John Pell, his heirs and assigns, Lords of the Manor of Pelham, as an acknowledgment, one fat calf on every four and twentieth day of June, yearly, and every year forever, if demanded.”<sup>a</sup>

Throughout the year, 1690, we find Jacob Leisler, the above grantee, releasing to the exiled Huguenots, the lands which he had purchased in their behalf.

The Huguenots, or French Protestants of France, who gave the town the name it now bears, came directly from England, and were a part of the 50,000 persecuted, who fled into that country four years before the revocation of the Edict of Nantes. This is confirmed by the charter of Trinity Church, in New Rochelle, wherein they specify that “they fled from France in 1681.”<sup>b</sup>

The persecution which the Huguenots underwent has scarce its parallel in the history of religion; though they obtained a peace from Henry III, in 1576, it was only of short continuance, and their sufferings, mitigated by the famous Edict of Nantes, granted to them in 1598 by Henry IV., were again renewed after the revocation of this Edict, by Louis XIV., in 1605.

The retrospect of Saurin, a son of one of the Protestant refugees, and a celebrated preacher at the Hague, is at once eloquent and historical. “A thousand dreadful blows,” said the preacher, “were struck at our afflicted churches, before that which destroyed them; for our enemies, if I may use such an expression, not content with seeing our ruin, endeavoured to

<sup>a</sup> “Whenever the fat calf was demanded by the Lords of the Manor (on the Festival of St. John the Baptist,) each Huguenot paid his proportion towards its purchase.”—See Hist. of Westchester, vol. i. p. 376.

<sup>b</sup> See Charter of Trinity Church.

taste it. One while, edicts were published against those, who foreseeing the calamities that threatened our churches, and not having power to prevent them, desired only the sad consolation of not being spectators of their ruin. Another while, August, 1669, against those, who, through their weakness, had denied their religion, and who, not being able to bear the remorse of their consciences, desired to return to their first profession. One while, May, 1679, our pastors were forbidden to exercise their discipline on those of their flocks, who had abjured the truth. Another while, June, 1680, children of seven years of age, were allowed to embrace doctrines, which the Church of Rome allows, are not level to the capacities of adults. June, 1681, a college was suppressed, and then a church shut up, January, 1683. Sometimes we were forbidden to convert infidels; and sometimes to confirm those in the truth whom we had instructed from their infancy; and our pastors were forbidden to exercise their pastoral office any longer in one place than three years. Sometimes the printing of our books was prohibited, July, 1685, and sometimes those which we had printed, were taken away. One while, we were not suffered to preach in a church, September, 1685, and another while, we were punished for preaching on its ruins; and at length, we were forbidden to worship God in public at all. Now, October, 1685, we were banished; then 1689, we were forbidden to quit the kingdom on pain of death. Here, we saw the glorious rewards of some who betrayed their religion; and there, we beheld others, who had the courage to confess it, a haling to a dungeon, a scaffold, or a galley. Here, we saw our persecutors drawing on a sledge the dead bodies of those who had expired on the rack. There we beheld a false friar tormenting a dying man, who was terrified on the one hand, with the fear of hell, if he should apostatize, and on the other, with the fear of leaving his children without bread, if he should continue in the faith; yonder, they were tearing children from their parents, while the tender parents were shedding more tears for the loss of their souls than for that of their bodies or lives."

The exclamation of the same preacher, in another sermon on some public occasion, bewailing the miseries of his exiled countrymen, reminds us of the "Lamentations," of the prophet over Jerusalem and his captive brethren at Babylon. The apostrophe to Louis XIV. is admirable. "Are our benedictions exhausted? Alas! on this joyful day can we forget our griefs? Ye happy inhabitants of these provinces, so often troubled with a recital of our afflictions, we rejoice in your prosperity; will you refuse to compassionate our misfortunes? And you *fire-brands plucked out of the burning*, sad and venerable ruins of our unhappy churches: my dear brethren, whom the misfortunes of the times have cast on this shore, can we forget the miserable remnants of ourselves? O, ye groaning captives, ye weeping priests, ye sighing virgins, ye festivals profaned, ye ways of Zion mourning, ye untrodden paths, ye sad complaints, **move, O! move all this assembly. O! Jerusalem, if I forget thee, let my right hand forget her cunning. Not remember thee! Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy! O, Jerusalem, peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, peace be within thee!** May God be moved, if not with the ardor of our prayers, yet with the excess of our afflictions; if not with our misfortunes, yet with the desolation of his sanctuaries; if not with the bodies we carry all about the world, yet with the souls that are torn from us!"

"And thou, dreadful prince, whom I once honoured as my king, and whom I yet respect as a scourge in the hand of Almighty God, thou also shalt have a part in my good wishes. These provinces, which thou threatenest, but which the arm of the Lord protects; this country, which thou fillest with refugees, but fugitives animated with love; these walls, which contain a thousand martyrs of thy making, but whom religion renders victorious, all these yet resound benedictions in thy favour. God grant, the fatal bandage that hides the truth from thine eyes may fall off! May God forget the rivers of blood, with

which thou hast deluged the earth, and which thy reign hath caused to be shed! May God blot out of his book the injuries which thou hast done us, and, while he rewards the sufferers, may he pardon those who exposed us to suffer! O, may God who hath made thee to us, and to the whole Church, a minister of his judgments, make thee a dispenser of his favours, and administrator of his mercy.”<sup>a</sup>

M. Claude, a distinguished defender of the Reformed Church, referring to the “dragoons,” who were sent to the Protestants to extort from them an abjuration, says:—“They cast some into large fires, and took them out when they were half roasted. They hanged others with large ropes under the arm-pits, and plunged them several times into wells, till they promised to renounce their religion. They tied them like criminals on the rack, and poured wine with a funnel into their mouths, until being intoxicated, they declared that they consented to be Catholics. Some they slashed and cut with penknives; others they took by the nose with red hot tongs, and led them up and down the rooms till they promised to turn catholics.”<sup>b</sup>

“Wearied with incessant persecution, and despairing of repose around their native hearths, the Huguenots began to leave France for more secure regions. The Protestants of other states and kingdoms opened their arms to receive them; no less than five hundred thousand thus escaped, and found homes in Germany, Holland, and England.”<sup>c</sup> “King Charles II. granted letters of denization in council, under the great seal, and assured the exiles, that, at the next meeting of the Parliament, he would introduce a bill, by which they should be naturalized, relieved them at the moment from importation duties and passport fees, and encouraged voluntary contributions for their support.” This order was issued on the 28th of July, 1681, the same year

<sup>a</sup> “Memoir of the French Protestants, who settled at Oxford, Mass., A. D., 1686, &c., by A. Holmes, D. D., Corresponding Secretary of Mass. Hist. Soc., in 1830.”  
—See Collection of Mass., Hist. Soc., vol. ii. 3d series.

<sup>b</sup> Mr. Disosway’s Sketch of the Huguenots.

<sup>c</sup> Smedley’s History of the Reformed Religion, vol. iii. p. 217.

in which the Huguenots of New Rochelle, fled from France ; conclusive evidence that they constituted a portion of those exiles who accepted the royal offers and afterward, under the patronage of the government, purchased and settled here in 1689. The state of the Huguenots at the time of the revocation was evidently insupportable, as they drew nigh that crisis there were harbingers of "the windy storm and tempest." A declaration against them in 1681, was the forerunner of the revocation of the Edict of Nantes.<sup>a</sup> The Huguenots were aided in their escape from France, by the English vessels that lay for some time off the Island of Rhé, opposite La Rochelle, in which they were conveyed to England.<sup>b</sup> Tradition says, that they were subsequently transported to this place in one of the King's ships, and landed on Davenport's neck, at a place afterwards called Bauffet's, or Bonnefoy's Point. Soon after their arrival, we find them thus addressing Governor Fletcher :—

#### PETITION FROM NEW ROCHELLE.

"To His Excellency Coll. Benjamin Fletcher, Governor in Chief, and Captain General of ye Province of New-York, and dependencies, &c.

The humble petition of ye inhabitants of New Rochelle,  
HUMBLY SHEWETH,

That your petitioners having been forced by the late persecutions in France to forsake their country and estates, and flye to ye protestant Princes. Their Majestyes by their proclamation of ye 25th of Aprill, 1689, did grant them an azile in all their dominions, with their Royall protection ; wherefore they were invited to come and buy lands in this province, to the end that they might by their labour help the necessityes of their families, and did spend therein all their smale store, with the help of their friends, whereof they did borrow great sums of money. They are above twenty

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<sup>a</sup> Hist. of Louis XIV. 6, 13.

<sup>b</sup> Smedley's Hist. of the Reformed Religion, vol. iii. p. 217.

(*MIS. torn*)      poor and needy, not able  
                           bles and clothing, much  
 they did hitherto beare above their  
                           thereby reduced to a lamentable condition,  
 as having been compelled to sell for that purposse the things  
 which were most necessary for their use. Wherefore your pe-  
 titioners humbly pray.

That your Excellency may be pleased to take their case in  
 serious consideration, and out of Charity and pity, to grant  
 them for some years what help and priviledges your Excel-  
 lency shall think convenient.

And your petitioners in duty bound shall ever pray, &c.

THAUUET,

ELEI COTHOUNEAU."<sup>a</sup>

The settlement of the present village was commenced by  
 these sufferers, for conscience' sake, soon after the purchase of  
 the town in 1689, who gave it the name it now bears, in re-  
 membrance of their

"Own Rochelle, the fair Rochelle,  
 Proud city of the waters."



Coeval with the foundation of the village was the organization  
 of a church, in forming which, the Huguenots appear to have  
 adhered to the principles, and as far as they were able at that

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<sup>a</sup> Doc. Hist. of New-York, vol. iii. p. 926.

time, to have maintained the Articles, Liturgy, Discipline and Canons, according to the usage of the Reformed Church in France. "It was for their religion that they suffered in their native country; and to enjoy its privileges, unmolested, they fled into the wilderness."

As soon as the Church was organized, the most active measures were taken for the erection of an edifice. Provision had been partly made for this purpose, in the grant to Jacob Leisler on the 20th of September, 1689. It was there declared that John Pell, Lord of the Manor, with the consent of Rachel, his wife, did (besides the six thousand acres) give and grant "To the said Jacob Leisler, the further quantity of one hundred acres of land for the use of the French Church, *erected or to be erected* by the inhabitants of the said tract of land."

The first church edifice of which anything is known, was built by the Huguenots, about 1692-3. It was constructed of wood and stood on the property of William Wood, in the rear of the Mansion House, and close to the old Boston post road. <sup>a</sup> Near the same time, Louis Bongrand "Did give unto the inhabitants of New Rochelle a piece of land forty paces square, for a churchyard to bury their dead."<sup>b</sup> A house and about three acres of land were subsequently given by the town to the church forever.<sup>c</sup>

At this early period the inhabitants appear to have enjoyed the ministrations of the

<sup>a</sup> Several aged inhabitants of this town, still living, remember the old church which was destroyed soon after the Revolutionary War.

<sup>b</sup> "Louis Bongrand purchased of Jacob Leisler and Elsie his wife, 31 May, 1690, and sold to Francis Tierens and Valentine Cruger, on the 22d June, 1693. In the conveyance of the latter to Joost Bane, 9th May, 1698, the above gift is specified."—New Rochelle Town Rec. p. 70. "In a deed from Lewis Guion to Zacarie Engevin, &c., on the 26th Dec., 1701, the former was to 'have a particular lane or road' to serve the latter 'from Boston road going to the church yard, all along the swamp, &c., making a door (gate) which shall be shut by those who will make use of it, &c.'"—New Rochelle Town Rec. page 20.

<sup>c</sup> See Mr. Bartows letter to Sec. Nov. 15, 1722. See also Mr. Stoupe's letter to the same, Dec. 11, 1727.

REV. DAVID BONREPOS, D. D.,

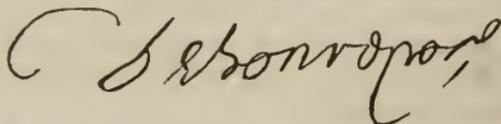
a French Protestant minister, who accompanied the first settlers in their flight from France. His name, as pastor of the French Colony at New Rochelle, appears in the following letter to Governor Leisler:—

SIR,

“I have too much respect for your orders, not to execute them punctually; so, that pursuant to what you did me the honour lately to give me; I spoke to the principals of this new Colony about the nomination of some persons for the vacant offices of Justice of the Peace, but as the condition you require—that is a knowledge of the English tongue—has precluded them from making the election of two or three, according to your order, they cannot pitch upon any except Mr. Strang, saving your approbation, which if you will have the goodness to accord them, you will oblige them infinitely.

Mr. Pinton has also delivered me this day, an order to be communicated to the <sup>sd</sup> inhabitants relative to the election and nomination of assessors, collectors and commissaries, for levying, imposing and receiving taxes for his Majesty's service. The time is very short, since it is the twenty-seventh instant they must be at Westchester, but they look for some forbearance and delay from your goodness, in case, notwithstanding their diligence, they may not be able punctually to answer. It is not through any unwillingness to exert themselves to meet it, but you know their strength as well as I. Notwithstanding, despite their poverty and misery, they will never lack in submission to the orders on behalf of his Majesty, both for the public good and interest. This they protested to me, and I pray you to be persuaded thereof. I am with respect, and I pray God for your prosperity, Sir,

Your very humble  
and very obedient servant,



*Pastor of this French Colony.*

Address

*a Monsieur,  
de Leislar,  
Lieut. Gouverneur pour le  
Roy d'Angleterre, du fort  
William a la Nole York.*"<sup>a</sup>

Nothing is known with regard to the Rev. David de Bonrepos' ministry or character. He must have resigned his charge here in 1694, for the Rev. John Miller, describing the Province of New-York in 1695, says:—"There is a meeting house at Richmond, (Staten Island) of which Dr. Bonrepos is the minister. There are forty English, forty-four Dutch and thirty-six French families." Upon the 9th day of March, 1696, "David de Bonrepos, of New York city, Doctor of Divinity, and Blanche his wife, did grant to Elias de Bonrepos, of New Rochelle, husbandman, all that certain parcel of land situate and lying at New Rochelle in the Manor of Pelham, &c., containing fifty acres of ground. &c."<sup>b</sup>

The following entry occurs in the Town Records:—"The year of grace, 1693, we, the elders of the Church of New Rochelle, in the Province of New-York, according to the intention and will and desire of the inhabitants of this said Church, have accorded to Ambroise Sicard, Jun. and Daniel Sicard, to convert into a rent at six per cent., the forty shillings which they owe for ten acres of land sold them by the said inhabitants, &c., and begin to pay the rent from the first to the last of May of the year 1694. Signed, Thauvet Ecotonneau, Tmacher Theroude, Guillaume le Conte, Daniel Strang."<sup>c</sup>

By an Act of General Assembly passed on the 24th of March,

<sup>a</sup> Doc. Hist. of N. Y. vol. ii. 304, 5.

<sup>b</sup> Town Rec. Lib. A. 112. "Upon the 6th of Feb., 1695-6, letters of denization were granted to David Bonrepos and others. Elias Bonrepos was licensed to keep school within ye Town of Rochelle upon the 23d of June, 1705."—Albany Deed Book, vol. x. 65. "Letters of administration were granted to Martha Bonrepos, wife of David Bonrepos, 25th of Oct., 1711."—Surrogate's office, N. Y., Lib. viii. 61.

<sup>c</sup> Town Rec., Lib. A. 23.

1693, (which was subsequently confirmed) the Manor of Pelham became one of the four districts or precincts of Westchester Parish. In 1702, New Rochelle contributed towards the rector's maintenance and poor of the parish, £7 3s. In 1720 her quota had increased to £12, 14, 1½.

The next minister of the French Reformed Church at New Rochelle was the

REV. DANIEL BONDET, A. M.,

a native of France. He was born in the year 1652, studied theology at Geneva and afterwards entered the ministry. On the revocation of the Edict of Nantes, he fled from France to England,<sup>a</sup> here he received Holy Orders from the Right Rev. Henry Compton, Lord Bishop of London, and soon after accompanied the French emigrants who arrived at Boston, Mass, in the summer of 1686.<sup>b</sup> For eight years he was employed by the Corporation for Propagating the Christian Faith among the Indians<sup>c</sup> at a place called New Oxford, near Boston, and was also a minister of the French congregation there, as appears from a letter written by him to some person in authority (probably Governor Dudley) complaining of the sale of rum to the

<sup>a</sup> "Upon the revocation, the rest of the ministers were allowed fifteen days for their departure: but it can hardly be believed to what cruelties and vexations they were exposed." . . . "And yet, (adds the English historian) through rich mercy, very few revolted; the far greatest part of them escaped, either into England, Holland, Germany or Switzerland; yea, and some are now in New England."—Synodicon Introd.

<sup>b</sup> "In Sept., 1686, £26 were contributed for the relief of the French Protestants who came to New England."—See Mass Hist. Coll. 3d series, vol. IV. 62. "In 1693, Cotton Mather speaks of Mr. Bondet, as a faithful minister 'to the French congregation at New Oxford, in the *Nipmug* country.'"—Magnalia. B. VI. c. vi. § 2. vol. ii. p. 382. Svo. ed. Hart. 2 vols. 1820.

<sup>c</sup> On the restoration of Charles II., the charter for the Promoting and Propagation of the Gospel of Jesus Christ in N. E. (founded in 1649) was renewed through the influence of Mr. Ashurst and Richard Baxter, with the Lord Chancellor Hyde, and the powers under it were enlarged: for now the corporation was styled "The Society for the Propagation of the Gospel in New England and the parts adjacent in America."

Indians, "without order and measure," and of its baneful effects—the date is lost, with a line or two at the beginning, but is endorsed *Mr. Daniel Bondet's representation referring to New Oxford, July 6th, 1691.*<sup>a</sup>

Mr. Bondet must have continued his labors at New Oxford and its vicinity until near 1695, for in another communication, we find that "In 1695 Mr. Bondet, a French Protestant minister, preached to the Nipmug Indians." After this, we hear no more of him at New Oxford.<sup>b</sup> He probably removed to this place sometime during the Summer or Fall of 1695, for the inhabitants of New Rochelle addressing the Propagation Society in 1709, declare that "By the assistance of Colonel Heathcote they had been provided fourteen years ago with a worthy minister, Mr. Daniel Bondet, ordained by the Bishop of London."<sup>c</sup> To this event, Col. Heathcote himself alludes in a letter to the Society dated 10th of April, 1704:—"I did propose to the Vestry of Westchester a medium in that matter, which was, that there being at Boston a French Protestant minister, one Mr. Bondet, a very good man, who was in orders by my Lord of London, and could preach both in English and French, and the people of New Rochelle being destitute of a minister, we would call Mr. Bondet to the living, (of Westchester) and the parish being large enough to maintain two, we would likewise continue Mr. Mather and support him by subscriptions. The Vestry seemed to be extremely well pleased with this proposal and desired me to send for Mr. Bondet, which I immediately did, hoping by that means to bring them over to the Church, but Mather apprehending what I aimed at, persuaded the Ves-

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<sup>a</sup> "Soon after the revocation of the Edict of Nantes, Jos. Dudley and other proprietors, brought over thirty French Protestant families into this country and settled them upon the eastermost part or end of the said tract of land, now known by the name of Oxford."—Oxford Town Records.

<sup>b</sup> His name does not occur in a list of the principal inhabitants in 1696, the year the settlement was broken up by an incursion of the Indians.

<sup>c</sup> See Charter of Trinity Church.

try to alter their resolutions and when he came they refused to call him."<sup>a</sup>

So that projection failing, (of inducting Mr. Bondet to the Parish of Westchester) Colonel Heathcote obtained his services for the French Church at New Rochelle. At this early period both Mr. Vesey of New-York and Mr. Bondet, preached in several parts of the Country and administered the rite of Holy Baptism. Mr. Bondet's destitute condition soon after his settlement, is proved by the following document :—

PETITION OF REVEREND MR. BONDET, OF NEW  
ROCHELLE.

[TRANSLATED FROM THE FRENCH.]

“To His Excellency Milord Cornbury, Governor and  
Commander in Chief.

MY LORD,

I most humbly pray your Excellency to be pleased to take cognizance of the petitioners condition.

I am a French refugee minister, incorporated into the body of the ministry of the Anglican Church; I removed about fifteen years ago into New England with a company of poor refugees, to whom lands were granted for their settlement, and to provide for my subsistence, I was allowed one hundred and five pieces per annum, from the funds of the corporation for the propagation of the Gospel among the savages. I performed that duty during nine years with a success approved and attested, by those who presided over the affairs of that Province.

The murders which the Indians committed in those countries caused the dispersion of our company, some of whom fell by the hands of the barbarians. I remained after that, two years in that province expecting a favorable season for the reestablishment of affairs, but after waiting two years, seeing no appearance, and being invited to remove to this Province of New-

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<sup>a</sup> See Westchester Parish, p. 25.

York, by Colonel Heathcote, who always evinces an affection for the public good, and distinguishes himself by a special application for the advancement of religion and good order, by the establishment of churches and schools, the fittest means to strengthen and encourage the people, I complied with his request and that of the Company of New Rochelle, in this Province, where I passed five years on a small allowance promised me by New Rochelle, of one hundred pieces and lodging, with that of one hundred and five pieces which the corporation continued to me until the arrival of milord Belamont who, after indicating his willingness to take charge of me and our Canton, ordered me thirty pieces in the Council of York, and did me the favor to promise me that at his journey to Boston he would procure me the continuation of that stipend that I had in times past. But having learned at Boston, through Mr. Nanfan, his lieutenant, that I annexed my signature to an ecclesiastical certificate which the churches and pastors of this Province had given to Sieur Delius, Minister of Albany, who had not the good fortune to please his late Lordship, his defunct Excellency cut off his thirty pieces which he had ordered me in his Council at York, deprived me of the Boston pension of twenty-five pieces, writing to London to have that deduction approved, and left me, during three years last past in an extreme destitution of the means of subsistence.

I believed, my Lord, that in so important a service as that in which I am employed, I ought not to discourage myself, and that the Providence of God which does not abandon those who have recourse to his aid by well doing, would provide in its time for my relief.

Your Excellency's equity ; the affection you have evinced to us for the encouragement of those who employ themselves constantly and faithfully in God's service induce me to hope that I shall have a share in the dispensation of your justice to relieve me from my suffering, so that I may be aided and encouraged to continue my service, in which, by duty and gratitude, I shall continue with my flock to pray God for the preservation of your

person, of your illustrious family and the prosperity of your government. Remaining your Excellency's most humble and most respectful servant."

*Daniel Bondet.*<sup>a</sup>

" Order and Report on the above.

At a Council held at ffort Wm. Henry, this 29th day of June, 1702.

Sa: Sh: Broughton,	} Esqrs.	Caleb Heathcote, Esq., John Bridges, Doctor of Laws.
Garrard Beekman,		
Rip Van Dam,		

Upon the motion of Coll: Heathcote that the Minister of New Rochelle had formerly a salary allowed him out of the Revenue which the late Earl of Bellamont deprived him of, it is hereby ordered that the petition of the said Minister formerly D<sup>d</sup> to his Excellency, be referred to the s<sup>d</sup> Coll: Heathcote, who is to examine into the allegations and report the same.

By order of His Excellency and Council,  
B. COSENS, Cl<sup>k</sup> Council."

" May it please yr Excell :

In obedience to yr Excell commands : I have examined into the allegations of the within Petition and do find that the Petitioner was employed about fifteen years ago by the corporation for propagating the Xtian ffaith amongst the Indians at a place called New Oxford, near Boston, with the allowance of a salary of £25 a year, where he consumed the little he brought with him from ffrance in settling himself for that service, and being afterwards by reason of the War compelled to fly from thence, his improvements where wholly lost. During the time of his stay there, which was about eight years, it appears by a certificate under the hands of the late Lient. Governour Stoughton, of Boston, Wait Wintrope, Increase Mather and Charles Morton, that he with great faithfullnesse, care and industry, discharged

<sup>a</sup> Doc. Hist. of N. Y., vol. iii. 920.

his duty, both in reference to Xtians and Indians, and was of an unblemished life and conversation. After his being called to New Rochelle the Corporation afore-mentioned, in consideration of his past services and sufferings, were pleased still to continue him his salary, which he enjoyed until the arrival of the late Earl of Bellamont, who having settled £30 a year upon him out of the Revenue, used afterwards his interest with the said Corporation to take off the salary, they had all along allowed him, which no sooner was effected but he immediately suspended him also from the £30 a year he had settled upon him, by which means the Petitioner is left with a very deplorable condition, not being able with the salary that is allowed him at New Rochelle, which is only £20 a year to support himself and family. All which is humbly submitted by

Yr Excell's obedient humble servant,

CALEB HEATHCOTE."a

It is a singular fact that the first settled Episcopal minister in this country should have been a French Protestant refugee, and that New Rochelle, the favorite asylum of the Huguenots, should claim the honor of having called him.

Upon the 20th of November, A. D. 1700, "Sir John Pell <sup>b</sup> and Rachel his wife, granted to Daniel Sampson and Isaac Cantin, one hundred acres, provided that the purchasers and their assignees, shall do suit and service, now or at any time hereafter, from time to time in the Manor Court, *and pay their proportion to the minister of the place.*" <sup>c</sup>

"In consideration of £100—150 acres, beginning at the end of 25rods westward from the marked tree, said to be marked for the division lines of the French, in New Rochelle purchase, being between the land of the said Pell and the foresaid purchase."

"July the 22nd, 1700. In a General Assembly of the inhabitants of this place, according to Justice Mott's warrant, it has

<sup>a</sup> Doc. Hist. of New-York, vol. iii. pp. 929, 930, 931, 932.

<sup>b</sup> So styled in the Town Records.

<sup>c</sup> Town Records, p. 10.

been agreed by the plurality of votes, that above the hundred acres of land given by Sir John Pell *for the church of this place*, the said one hundred acres shall be taken on the undivided land, according to the choice of the *elders of the church*, as they will find the more profitable for the church and people.”<sup>a</sup>

At a meeting of the Justices and Vestry, held in the town of Westchester, on the 5th day of May, 1704, appeared Mr. Peter Hulse, (constable for the town of New Rochelle in 1702,) who produced two receipts for £5, the minister’s rate for that year.”<sup>b</sup>

The clergy of New-York, addressing the Society on the 17th of October, 1704, say:—“ Mr. Daniel Bondet has gone further and done more in that good work (converting the heathen,) than any Protestant minister that we know, we commend him to your pious consideration as a person industrious in ye service of the Church and his own nation, ye French, at New Rochelle.”

The following is Dr. Bondet’s first letter to the Secretary of the Venerable Society.

#### MR. BONDETT TO THE SECRETARY.

*“ New Rochelle, July 24th, 1707.*

SIR,

Col. Heathcote has done me the favor to communicate to me the extract of a letter, where you make mention to him of me, and the part the Honorable Society is pleased to take in what concerns my life and service. If it had pleased God that the ships had come hither, which he expected, I doubt not but according to your opinion, I had had proofs of their good will and approbation, as also directions from my Lord Bishop of London, concerning those things whereof I did myself the honour to inform his Lordship, with the testimony of several eminent and creditable persons. T’would be needless, Sir, to repeat things whereof my Lord of London and the Honorable Society are fully informed. I’ll only say for my comfort and the honour of my service, that amongst the many misfortunes that have hap-

<sup>a</sup> Town Records, Lib. A, p. 5.

<sup>b</sup> Westchester Vestry Book.

pened to me, never any one opened his lips to reproach me of my life and doctrine, and God has supported me in all those cases in which men have abandoned me. I immediately looked upon that which his Excellency, my Lord Cornbury, ordered me out of Her Majesty's revenue as a sure fund, but the payment thereof is so remote from one another that I am ready to perish in the mean time, insomuch, that 'tis very surprising to all them that hear it. My Lord is so kind as to give me some warrants, but to this hour I have some by me of four years standing, whereof Mr. Neau is soliciting one with Mr. Bearsly, the Receiver, without being able to get anything. The favor I ask of you, Sir, and the Honourable Society, is, that you would be so good as to get me such an order from the said Society as you shall judge most proper for the payment of my arrears, and if it be Her Majesty's good pleasure to confirm to me what two Governours, by the advice of the Council have ordered as a necessary provision for my subsistence, viz., £30 out of Her Majesty's revenue, and that pension be paid to me quarterly according to the time of its establishment. If I obtain this favour of the Honourable Society, I shall be obliged to you for having contributed thereunto by your representation according to your justice and charity. I pray God to give us the opportunity of giving satisfaction to that venerable body (whereof you are a member) by the joyfull tidings of the great progress which the Gospell makes in these parts, through their great care and piety. I have seen with pleasure the beginning of Mr. Neau's exercises, as also, from time to time, the progress and good order of his proselytes. It were to be wished that the civil powers would take the same care of the slaves in the country. I have often proposed this to our company, among whom there are several slaves; the poor creatures might easily receive the same edification by the care of the minister in their several places; if that was recommended in such a manner that the servants, the masters and pastors, might understand that this order which our superiors require is both reasonable and just. I should be always ready, if it pleased the Lord with his help, to discharge my duty and

follow the directions which shall be given me by my superiors, for whom I will continue to pray heartily that God would direct them how to labour successfully in all things for the advancement of his glory in the midst of his people, and that he would please to continue unto you life and grace to further his work in your generation.

I am, Sir, &c., &c.,

DANIEL BONDET.<sup>a</sup>

The following extract, from a letter of Col. Heathcote to the Secretary, shows that the Society must have immediately granted the favour which Mr. Bondet so earnestly solicited. The writer also recommends the payment of an annual salary to Mr. Bondet, and that he be directed to use the English Liturgy at all times:—

#### COLONEL HEATHCOTE TO THE SECRETARY.

[EXTRACT.]

*“Manner of Scarsdale, Dec. 18th, 1707.*

WORTHY SIR,

I desire my hearty thanks may be given them for their favours in remembering Mr. Bondet, and it was truly a seasonable relief to him, he having for many years been only fed with fair promises from the Government, being, I think, at this time about four years in arrear. As to what you mention of my Lord of London recommending him to our Governour, I can't tell what service it may do him to his Lordship's successor; but it will be of little use or service to him now. As for his being able to preach in English, I do assure you he can and doth it every third Sunday, using the liturgy of our Church in the town where he lives, which is part of and belongs to Mr. Bartow's parish and where he hath to this day never preached one sermon, although they contribute one-fifth part or thereabouts towards his maintenance. Now, if the Society think fit to settle a constant allowance on Mr. Bondet, he must then be directed

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. pp. 163--4--5, (Hawks.)

by my Lord of London, at all times, whether he preacheth in English or French, to use our liturgy, which he above all things desires, and it will then be advisable that common prayer books in French be sent over for his congregation. And as to the improvement of his time, that he may not receive the Society's money without doing them service for it; when notice is given that they have been pleased to establish him, Mr. Muirson, Bartow, Colonel Morris and myself, will have a meeting, and taking to our assistance the soberest inhabitants of the country, we will consider of the properest ways not only for improving Mr. Bondet, but likewise at the same time think of the most effectual means for taking care, besides the two parishes, of such parts of the country as are included in neither; and had I not formerly been opposed, this had not been to be done now; and in case any of the missionaries shall refuse a reasonable compliance the Society shall most faithfully have an account thereof, that if by them they can't be persuaded to their duty, their allowances may be withdrawn, for I can't tell what others may think of it, but for my own part, to connive at the misapplication of the money given to that pious use, I think to be equal to one's being concerned in plundering of churches."<sup>a</sup>

At first, Mr. Bondet used the French Prayers, according to the Protestant churches of France; and subsequently on every third Sunday, as appears by the above letter, the Liturgy of the Church of England; but in 1709 his congregation, with the exception of two individuals, followed the example of their French Reformed brethern in England, by conforming to the English Church. This memorable event is thus recorded in the charter: "That on the 12th day of June, in the year of our Lord, one thousand, seven hundred and nine, all the inhabitants of the Township of New Rochelle, who were members of the said French Church, excepting two, unanimously agreed and consented to conform themselves, in the religious worship of their said Church, to the Liturgy and rites of the Church of

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. pp. 167, 168, 169, (Hawks.)

England as established by law, and by a solemn act or agreement did submit to, and put themselves under the protection of the same."

Six days prior to their conformity, the members of the church addressed the following letter to Colonel Heathcote. This was probably the document alluded to in his letter of the 12th, which Mr. Bondet read at the meeting:—

*"New-York, June 6th, 1709.*

HONOR'D SIR,

Since it is by your charitable assistance and concurrence that the company of New Rochelle find themselves provided with the ministry, that your prudence and wise management hath hitherto composed and aswaged our difficulties about these matters of Church settlement; we have thought that it was our duty and that it should be your pleasure of charity, to assist us with your presence and directions, that we may come to some terms of Resolution for to have our Church in full conformity with the national Church of England, and for to have the protection and assistance of the rules and encouragers of the same, that the service of God may be established in our place according to that holy rule, and the weakness of our place considered, that she may be enabled to support the charges of the ministry, as your Honor knows enough of our circumstances, be upon that trust of your candour, sincerity and charity, for refuge Protestants, well meaning in the duties of our holy religion. We remain,

Honor'd Sir,

Your most humble and dutiful servants,

ELIAS BADEAU,  
ADREW RENEAU,  
J. LEVILLAINÉ.

[Signed by twenty-six others."a]

The services on this occasion were held in the old wooden

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. pp, 189-90. (Hawk's.)

church, erected in 1692-3, upon Monday, June the 13th, A. D. 1709.<sup>a</sup> Mr. Bartow, the rector of the Parish, who was present and read prayers, gives the following account to the Secretary of the Venerable Propagation Society :—

[EXTRACT.]

*“ From Westchester in New - York, in America,  
June 10th, 1709.*

SIR,

This night being Friday, Mr. Sharp is come to my house on his way to Rye where he intends to preach next Sunday, and I have appointed to meet him at New Rochelle next Monday, to try if we can persuade Mr. Bondet's congregation to conform to the Church of England, which if they will do, Col. Nicholson has engaged to procure their minister (Mr. Bondet) an allowance from the Society, whom they are not able to maintain in regard the £30 per annum, formerly paid out of the Queen's revenue is discontinued.

*“ Tuesday, June 14th.*

I was at New Rochelle yesterday, where I read the service of our Church and Mr. Sharpe preached a sermon, and Colonel Heathcote being there likewise, after sermon, we proposed their conformity to the Liturgy of the Church of England, to which they all who were there present (the chief and principal inhabitants) assented, as you will see by their several names subscribed to the writing sent by Col. Heathcote, to which I refer you.

JOHN BARTOW.”<sup>b</sup>

Colonel Heathcote, who was also present on the occasion, thus writes :—

COL. HEATHCOTE TO THE SECRETARY.

*“ Manor of Scarsdale, June 13th, 1709.*

WORTHY SIR,

After I had finished my other letters, Mr. Bondet gave me an

<sup>a</sup> And not on Sunday the 12th, as the charter declares. The lessons for the day were the 19th Chap. of Job and 13th of St. Mark.

<sup>b</sup> New-York, MSS. from archives at Fulham, vol. i. pp. 194-5, (Hawks.)

account by letter, that his people were in a very good temper to receive and conform to the Liturgy of our Church, in their congregation, whereupon I went to New Rochelle, being accompanied by Mr. Sharp, Chaplain to the forces, he being at my house, having yesterday preached and administered the sacrament at Rye. Mr. Bartow did us also the favour to meet us at Mr. Bondet's, and his congregation being desired to be at church, after the service had been performed by Mr. Bartow, and a very good sermon preached to them by Mr. Sharp, the heads of their congregation desired Mr. Bondet to read and present me with a paper, returning me thanks for my endeavours in settling them in their religious affairs, which I send you herewith. Whereupon, those gentlemen of the clergy and I did advise them to address the Society, acquainting them with their resolution of conforming to the rules and discipline of the Church, to pray their assistance in supporting their minister and to send them a number of common prayer books in the French language, which is here enclosed, and also an instrument in French, being a declaration of their inclinations to conform to the rules of the Church. We all of us promised them not <sup>only</sup> to recommend them in the best manner we could, but also to prevail with Col. Nicholson and Col. Morris to do the like. I believe I need not use many arguments to persuade the Society to do what they can conveniently for them; for Mr. Bondet, besides his serving the people of New Rochelle, will be of great use in assisting the ministers of the other Parishes, and not only that, but if these people are favourably received and encouraged, it will be a great means to influence the French congregation in New-York likewise to conform and I am not without hopes of effecting my desired end of having this country divided into three Parishes, by which means we should effectually shut out all sectaries from ever crowding in upon us. I can hardly express how great comfort and satisfaction it is to me to see this work brought near so happy an issue and for which I have been laboring in vain many years, and the only thing that obstructed it was, that the Government would not give us leave, and which

was almost the only cause that none of your churches have throve better in this Province. The fleet are just upon sailing and I am in a very great hurry in concluding my letters, but I must beg leave to refer you to my next and remain, worthy sir,

Your affectionate humble servant,

CALEB HEATHCOTE."a

The subjoined address is from the Inhabitants of New Rochelle to the Society. It must have been written in 1709 and not the previous year as the MS. has it:—

TO THE RIGHT REVEREND AND RIGHT HONOURABLE AND VENERABLE SOCIETY FOR PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

“The humble petition of several inhabitants of the town of New Rochelle, in the Province of New-York, in behalf of themselves and other inhabitants of the said Place.

The extraordinary care that your Honorable Society hath shewn in these parts of America, for the settlement of the Church in places which want directions and encouragement, to come to the happy terms of union and conformity to the national Church of England, makes us confidently to hope that your charity will be pleased to take into your pious consideration the condition of a poor company of refugees, inhabitants of the town of New-Rochelle, whose case hath been represented already several times by the Hon. Col. Heathcote, by whose assistance and concurrence we were provided fourteen years ago with a worthy minister, Mr. Daniel Bondet, ordained by the Lord Bishop of London; who, by his constancy and tender condescension hath shewed us how confidently and with good conscience we may comply with the Church of England and further our edification in the knowledge and grace of our Lord Jesus Christ, for whose sake we have left our native country and have been with great pity and charity relieved in England.

We have now happily brought that work to a fair and re-

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a New-York, MSS. from archives at Fulham, vol. i. pp. 187-8-9. (Hawks.)

solved conclusion. The Hon. Col. Francis Nicholson, Colonel Heathcote and Colonel Morris, have promised to use their interest with the Venerable Society to have some regard to the just representation of our circumstances which are unable to support the charges of a ministry, having been able to pay to Mr. Daniel Bondet but £20, this country money, per annum, sometimes more, often less. Notwithstanding which, he hath courageously continued to edify us by his doctrine and irreproveable conversation.

The £30 per annum proposed to be paid him out of the revenue of this Province, hath for several years been unpaid, as will appear by the joynt representation of the said Col. Heathcote and the Reverend Clergy, with an account of the unpaid warrants. The revenue is now expired by its own limitation, and we have no other hope of support for the maintenance of our minister than in your piety and charity, which we beg leave to implore in these our indigent circumstances, and that you will be pleased to send over a considerable number of common prayer books, in the French language. We are already above one hundred communicants, and if we can enjoy the benefits of an English schoolmaster sent amongst us, we hope we and our posterity daily to improve, under the happy constitution of the English Church and Government.

We conclude with our hearty prayers to God for the peace of the nation, the enlargement and prosperity of the Church, and a blessing on your pious endeavours for promoting the Gospel of Jesus Christ, and are with profound respect,

Rt. Reverend Rt. Honourable and Venerable,

Your most obedient humble servants,

ISAAC GUIONS,

LOUIS GUIONS JEJEUNE,

ANTHONY LISPENAR,

PIERRE VALLEAU.

[With twenty-two others."a]

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. pp. 107-8. (Hawk's.)

In this act of conformity, to the Church of England, the Huguenots followed the sentiments of their own Church, which from the beginning of the Reformation to this time, had allowed it to be lawful to do so, and condemned those who made any separation, but from the Church of Rome.

Beza, one of the most powerful advocates for the Huguenots, wrote to some of them who were discontented in England, conjuring them by all that was good and sacred, not to forsake the communion of the Church of England, for such indifferent rites and ceremonies as were there imposed upon them.<sup>a</sup> Whilst Calvin, the founder of the French Churches, passed an anathema upon those who forsake the communion of orthodox bishops where they are to be had. Witness that solemn declaration of his, in his Book, *De Necessitate Reformandæ Ecclesiæ*. “*Talem si nobis exhibeant hierarchiam, in quâ sic emineant episcopi, ut Christo subesse non recusent—ut ab illo tanquam unico Capite pendeant, et ad ipsum referentur—tum nullo non anathemate dignos fateor, si qui erunt qui non eam reverentè, summâque obedientiâ observent.*” “Give us such an hierarchy,” says he, “in which bishops preside, who are subject to Christ, and Him alone as their Head; and then I will own no curse too bad for him that shall not pay the utmost respect and obedience to such an hierarchy as that.”

“The truth is, Calvin and Beza, and the French Church set up such a government and discipline at the Reformation, as the state of their affairs would bear; but they never absolutely condemned Episcopacy, or thought their own model ought to be the rule to other Churches. Beza expressly disclaims that as a false and slanderous imputation in any that should say, “They prescribed their own example to be followed by any other Church, like those ignorant men, who think nothing right done but what they do themselves.”<sup>b</sup>

The Rev. Joseph Bingham, in that admirable discourse of

<sup>a</sup> Beza, Ep. xii, p. 105.

<sup>b</sup> Bingham's *Antiquities of the Christian Church*, vol. viii. pp. 209-10.

his, entitled "The French Church's Apology for the Church of England," concludes with "A serious address to Dissenters and to the Refugees of the French Church, to join in constant and full Communion with the Church of England." "I have nothing more to do (he observes) but to close this discourse with a serious exhortation to such persons as are concerned in it, who are chiefly such dissenters as make use of the arguments I have examined in this book, to justify their separation from the Church of England."

Upon this conformity of the French Church at New Rochelle, we find the Venerable Society making an annual allowance to the Rev. Daniel Bondet, and directing him to use the Liturgy of the Church of England. At the same time, Governor Ingoldesby issued the subjoined order to the Consistory, putting Mr. Bondet in possession of the Church and its appendages.

COMMISSION OF REV. DANIEL BONDET, TO BE MINISTER OF NEW ROCHELLE.

"Richard Ingoldesby, Esq., Lieut. Gov. and Commander in Chief of their Majesties Province of New-York, New Jersey, &c. To Capt. Oliver Besly and his Brethern, Gen. of ye Consistory of New Rochelle in ye County of Westchester, greeting:—

GENTLEMEN,

The bearer hereof, Mr. Daniell Bondett, an orthodox minister of the Church of England, haveing laid before me the orders of ye Right Hon'ble and Right Reverend father in God, Henry, by Divine mission, Lord Bishop of London and Dioce-san of this Province, to officiate in your Church and Parrish according to ye Rules & Constitution of the Church of England, as by Law Established, bearing date June 16th, 1709, as also a Letter from ye Venerable Society for propagation of ye Gospel in fforreign parts, bearing date June 6th, with an Extract of their Journal June 3d, 1709, Constituting and appointing him one of their Missionaries, and a yearly sallary for his service in your Church. You are therefore hereby directed to receive him as such.

Given under my Hand & Seal this ninth day of November, in the eighth year of ye Reign of our Sovereign Lady Queen Anne of Great Britain, &c. Anno Dni. 1709.

RICHARD INGOLDESBY."\*

In Mr. Bondet's report to the Venerable Society for the year 1710, occurs the following extract:—

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\* Doc. Hist. of N. Y. vol. iii. p. 941.

## MR. BONDET TO THE SECRETARY.

*" New - York, 14th July, 1710.*

SIR, -

Our Church is kept up in good order by the grace of God, notwithstanding the troubles and unexpected oppositions it has met with. I hope through the good reception that his Excellency has given us at our first visit, that his equity and prudence will remove those difficulties which still remain to be surmounted to the end, that there may be a good understanding amongst us. I acquainted you in my last, that we had celebrated the Holy Communion three times at the three quarters that are passed. Since our conformity, there have been two other quarters past since, and for fear that my last should not have come to hand, I will repeat to you the number of communicants in each :—

10th of July, 1709,	35
17th of October,	29
1st of January, 1709-10,	38
9th of April, being Easter Day,	43
11th of June,	32

Yours &c.,

DANIEL BONDET.<sup>a</sup>

At this period it seems the congregation had so far increased as to stand in need of further accommodation, and to require the erection of a new church. On the 20th of March, 1709, nearly three months before the conformity, Governor Ingoldesby issued an order or license, empowering the inhabitants to erect the same.<sup>b</sup> The undertaking, however, met with such violent opposition from the enemies of the Church, that nothing seems to have been done, either towards locating or building the proposed edifice during the remainder of Ingoldesby's administration. This honor was reserved for his successor, Colonel Robert Hunter, who vigorously espoused the cause of the Church, and upon the 2d day of August, 1710, issued the following :—

<sup>a</sup> New York, MSS. from archives at Fulham, vol i. 217-10. (Hawks.)

<sup>b</sup> See County Records, Lib. D. p. 72.

## LICENSE TO ERECT A CHURCH IN NEW ROCHELLE.

“By His Excellency Robert Hunter, Esq., Capt. General and Commander in Chief of her Majesty’s Provinces of New-York, New Jersey and all the Territories Depending thereon in America, and Vice Admiral of the same, &c.

To the Hon’ble Coll. Caleb Heathcote, Coll. Lewis Morris. To the Rev. Mr. Bondet, Minister of New Rochelle, to Capt. Oliver Besley, Dr. John Neville, Isaiah Le Villain and the other Inhabitants of the town of New Rochelle in the County of Westchester, Communicants of the Church of England, as by Law Established. Greeting: Whereas, I am informed of your pious design to build a Church for the worship and Service of God according to the form and manner Prescribed in the Liturgy of the Church of England, & am applyed to for Lycence to erect it in the Publick street. I have thought fitt and doe hereby give Leave and Lycence to you to Erect such Building in such Convenient Place of the said street as you shall think most Proper, Providing the Breadth of such Church do not Exceed thirty foot, and further, I do authorize and Impower you to Receive and Collect such sums of money and other helps as Charitable People shall be disposed to Contribute to this good work.

Given under my hand and seal at New-York, this second day of August, 1710.

ROBERT HUNTER.

*By his Excellency’s command,* GEORGE CLARKE.”

“In pursuance of this Lycence, we, the within Nominated Trustees, appoynted by his Excellency for the building of a Church for the worship of God, according to ye Liturgy of the Church of England at New Rochelle, have agreed to Build it on the North side of ye high street in the said Town of New Rochelle, in ye County of Westchester, the said Church forty foot in length and thirty foot in breadth, between the Dwelling houses of Francis LeConte and Zachary Anseuvain, as Judging it the most Convenient Place.

Witness our hand this Eighth day of August, 1710, Newville, Daniel giraud, Isaac Quantin, Debonrepos, Andre Naudain, daniel bennet, Caleb Heathcote, Lewis Morris, Daniel Bondet, Besley, E. Valteau, Pierre Valteau, F. LeConte, ambroise Sicart, J. Levillain.” \*

As soon as the site was determined upon, a subscription was set on foot for the building of the church. The names of the subscribers and the amount of their contributions are preserved in the following document:—

“An account of the money collected by the reverend Mr. Sharpe, Chaplain of the forces of her majesty at New-York, and Mr. Elias Neau, from the members of the Church of Eng-

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\* Documentary Hist. of N. Y. vol. iii. pp. 942, 943.

land, for building a Church at New Rochelle for the worship of God according to the forme and manner prescribed in the Liturgy of the Church of England :

His Excellency, Coll, Hunter, our Governour,	£6	0	0
Coll. Nicholson,	5	0	0
The Reverend Mr. Evens,	5	0	0
The Reverend Mr. John Talbot,	5	0	0
The Reverend Mr. John Sharpe,	1	2	0
The Reverend Mr. Vesey,	1	0	0
The Reverend Doctor Innis,	1	10	0
The Reverend Mr. Vaughn,	1	10	0
The Reverend Mr. Bridge,	2	0	0
The Reverend Mr. Thomas,	1	0	0
The Reverend Mr. Henry Boys,	1	0	0
The Reverend Mr. Thomas Barclay,	1	10	3
The Reverend Mr. Holyday,	1	0	0
The Reverend Mr. Bartow,	1	0	0
Coll. Bayard,	1	2	0
Mr. Elias Romain,	1	2	0
Mad. Mackham, 3 dolars,	0	16	6
Mr. Jeremiah Colert 3 dolars,	0	16	6
Mrs. Mary Laurens	0	2	9
Mr. Nathaniel Marston,	0	13	2
Mr. Mosent,	0	1	5
Mr. John Meklany,	0	2	7
Mr. John Bayley, one dolar,	5	6	
Doctor Letrice,	0	1	7
Mad. Wenham,	1	2	0
Mr. Suire, payed,	0	9	0
Cap. Thomas,	1	6	0
Coll. Moris,	3	5	0
Mr. Mastin,	2	0	0
Mr. Bartholemy LeRoux,	1	2	0
Mr. Reignier,	1	0	0
Mr. Thomas Dutey,	1	6	0
Mr. James Neau,	1	10	0
Coll. Graham,	1	2	0
Alexander More,	1	2	0
Mr. Elias Nean,	1	0	0
Mr. Peak, purser, of the Kingsale, 2 dolars,	0	11	0
Mr. William Hacking,	1	0	0
Mr. George Clark,	1	0	0
Mr. John Creok,	1	0	0
Cap. Davis, commander of the Maidstone,	3	0	0
Master May Vickley,	1	2	0

Mr. Lawrence Read, 3 dolars,	0 16 0
Mr. Remison,	1 2 0
Mr. George Nethew, 2 dolars,	0 10 0
Cap. Cleyton, commander of the Kingsale,	1 6 0
Mr. Christopher Rougby,	1 0 0
Capt. Wilson, mayor of the city,	1 2 0
Cap. Lancaster Simes,	2 0 0
Mr. Andrew Bornet,	1 0 0
Lieutenant Tathem,	1 4 0
Mr. Collector Bayesly,	2 0 0
Daniel Rouet,	0 6 0
The Commander of the Feversham,	1 6 0
Mr. Daniel Airauld,	1 4 0
Capt. Hamilton,	1 2 0
Mr. Robert, of Boston, Merchant,	2 0 0
Mr. John Read,	1 0 0
Capt. Gordon,	1 7 0
Coll. Partridge,	0 2 0
Cap. A. Chalwell,	0 3 0
Coll. Heathcote,	3 10 0
Dan. Cromelin,	3 12 0
On Board of the Ship Feversham's Company,	1 1 0
From the master of the Feversham's ship,	0 11 0
From the Purser of the same ship,	0 11 0
From the Cap. Mostenan, 3 dolars,	0 16 6
From Mr. Lisau,	0 5 0
From Mr. Livingston, a mayor of Albany,	0 9 6
From Lieutenant Jay,	0 6 7½
From Leftenant More,	0 12 4
Mr. Watts,	0 16 6
Mr. Sharpes,	0 11 0
Mr. Reggs,	0 5 6
Mad. Hamilton	0 11 0
The Col. Morris,	2 0 0
Mr. George Willack,	2 0 0
By a Legacy from Mr. Zamain,	5 0 0
By Cap. Wims,	1 6 0
By Mr. Broeck, one dolar,	0 5 6

The subscriptions, though not very large, must be regarded in reference to the relative value of money at that period and the present. The new church which was begun in the 'Autumn of 1710, and completed by November of the same year, stood a little east of the present Episcopal church, at the entrance of the lane leading to Mr. Elias Guion's former resi-

dence. The building, which was constructed of stone, formed nearly a square, being perfectly plain within and without. So anxious were all to contribute something towards its completion, that even females carried stones in their hands, and mortar in their aprons, to complete the sacred work.



Upon the erection of the church, measures were immediately taken to secure a Royal Patent for the same, as appears from the following :—

**PETITION FOR A PATENT FOR THE CHURCH AT NEW ROCHELLE.**

“To his Excellency Robert Hunter, Esq., Captain General and Governour in Chief of her Majesties Provinces of new-yorck, New Jersey, and Territories Depending thereon in America, &c., vice admiral of the same, &c.

The Petition of Daniel Bondet, minister, olmer Besley, and other Inhabitants of New Rochelle, of the communion of the Church of England, in behalf of themselves and others,

**HUMBLY SHEWETH :**

That whereas they have been favoured with your Excellency's license Bearing date the 2d of August, 1710, Empowering them to collect and Receive the charitable contributions of piously disposed christians and apply them towards building a house for the worship and service of God, according to the form and manner of the Church of England as by Law established, and further Granting unto them the priviledge to build and Erect such church in such place of the publick Street as to them should seem most convenient and proper. That by virtue of the said Licence and Encouragement and the contributions Thereby collected,

They have proceeded to build, and have now finished a convenient building for use forsaïd according to the directions, limitations, and Restrictions Therein mentioned.

May it Therefore please your Excellency to grant them a patent for the said Church, and the ground whereon it stands, that it may be secured for the use of the Church of England to them and their posterity for Ever, against all attempts, claims, and pretensions that hereafter may be made, and your petitioners as in duty bound, shall Ever pray, &c.

DANIEL BONDET,  
F. ALLEAU,  
BESLEY,  
P. VALLEAU,  
ELIE DEBONREPOS."

*New Rochelle, the 11th of November.*

### REPORT THEREON.

MAY IT PLEASE YOUR EXCELLENCY,

"In obedience to your Excellencie's order in Council, of ye nineteenth day of November last, made on ye petition of Daniel Bondet, and others, for a Patent for a Church, lately Erected in the Street of New Rochelle, and for the Ground whereon it stands, wee have fully Examined into ye matter of the said petition, and are humbly of Opinion that her Majesty may Grant such Patent for the said Church and Ground, according to ye prayer of the said petition. All which is nevertheless submitted to your Excellency, by

Your Excellencie's Most Obedient,

humble Servants,

A. D. PEYSTER,  
S. STAATS,  
RIP VAN DAM,  
CALEB HEATHCOTE,  
T. BYERLEY.<sup>a</sup>

*Read 31st July, 1711-12."*

For his commendable zeal in Church affairs, Colonel Hunter was reviled and misrepresented by those from whom a different course might have been reasonably expected. The two following extracts speak for themselves :—<sup>b</sup>

<sup>a</sup> Documentary Hist. of N. Y., vol. iii. p. 948.

<sup>b</sup> "Governor Hunter was as devoted a member of the Church of England as any of the early Governors."—Macdonald's Hist. of the Presbyterian Church in Jamaica, Long Island, p. 51.

## COLONEL HEATHCOTE TO THE SECRETARY.

[EXTRACT.]

*"New-York, January 30th, 1711.*

The more I consider of Colonel Hunter's being represented as an enemy to the Church, the more I am amazed at it ; because no Governor in this Province, that I ever knew, besides Col. Fletcher, did ever as heartily espouse her interest, if we are to judge of men by their actions. I think Mr. Bondet and I was about 7 years in endeavouring to settle the Church at New Rochelle, but never could thoroughly effect it until he was our Governor, who, without giving us the least stop or delay, did every thing we desired of him."<sup>a</sup>

## COL. LEWIS MORRIS TO THE SECRETARY.

*"New-York, 20th February, 1711.*

Because the Governor (Col. Hunter) would not go all the length they desired, he was industriously represented to the people as no churchman, I can't see what end this could serve, besides gratifying too much ill nature, except it were the discouraging the Church and encouraging the Dissenters, (if either of them should believe the person at the head of affairs here was a dissenter,) or really making the Governor what they pretended he was. But it was not in the power of some men that wear the Church's livery, by an imprudent conduct to make the Governor an enemy to the Church,<sup>b</sup> for no sooner was application made to him in behalf of the church of New Rochelle, the building of which had been a long time opposed, but he gave an order to Col. Heathcote and myself to appoint a place

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. p. 356. (Hawks.)

<sup>b</sup> In an address of the New-York Clergy to Governor Hunter, May 14, 1712, "they thank him for his favor to Daniel Bondet, and his congregation of French Refugees, and generous bounty towards erecting of a new church, and granting a Patent for the same to the Church of England, and that the utmost gratitude is due for the same." This was signed by D. Bondet and 8 others.—Doc. Hist. of N. Y., vol. iii. p. 129.

for it in the High Street, which we did; saw the foundation laid, and it is now finished, or very nigh it, being a good stone building, and his purse, as well as power, has contributed to make it what it is." <sup>a</sup>

In the year 1711-12, the Venerable Propagation Society presented to Mr. Daniel Bondet, "for the use of the inhabitants of New Rochelle, (who, under the influential ministry of the Rev. Mr. Bondet, have built them a *new church of stone*, for the worship of God, and are, many of them, reconciled to the ways of the Church of England) one hundred French prayer books of the small sort, and twenty of a larger impression." In consideration of the great learning and piety of Monsieur Bondet, at New Rochelle, and his long and faithful discharge of his office, they have augmented his salary from £30 to £50 per annum.<sup>b</sup> Mr. Neau, writing to the Secretary from New-York, on the 5th of July, 1710, bears the following testimony in regard to Mr. Bondet's character, "most Honored Sir:—Mr. Bondet is a good old man, near sixty years of age, sober, just and religious."<sup>c</sup>

Another supply of one hundred prayer books in French, occurs in 1713, to the Rev. Monsieur Bondet, minister of the Reformed Congregation at New Rochelle. Upon this, he remarks, "The books came very seasonably, and is much to the comfort of that people, as to engage their thanks to the Society, for their charity in the care of them, when their enemies reported they were derelicted."

The same year, the Society forwarded to the Rev. Daniel Bondet, "minister of the French Calvinistic congregation at New Rochelle, £10, in consideration of his diligence and care in performing English service every third Sunday, for the edi-

<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. p. 327. (Hawks.)

<sup>b</sup> The Society's Abstracts say:—"That Mr. Bondet's congregation at New Rochelle has a competent number of communicants, and meets for divine service, not only on Sabbath days, but all others appointed by the Church."

<sup>c</sup> New York, MSS. from archives at Fulham, vol. i. pp. 216, 217. (Hawks.)

fication of the French youth who have learnt so much of that language as to join with him therein."

Upon the 7th of February, 1714, Queen Anne, in answer to the petition, was pleased to grant and confirm the new church or chapel, and the ground whereon it stood, to the minister and members in the following manner:—

#### ROYAL PATENT FOR THE CHURCH AND GROUND AT NEW ROCHELLE.

"Anne, by the grace of God, of Great Britain, France and Ireland, Queen, Defender of the Faith, &c., &c., to all whom these presents may come or in any wise concerne, sendeth greeting: Whereas the inhabitants of New Rochelle, in the County of Westchester, &c., with the leave and lycense of our trusty and well beloved Robert Hunter, Esq., Caprain General and Governor in chief of our province of New-York, and territories depending thereon in America, and Vice Admiral of the same, have, by the voluntary contributions of well disposed Christians, erected and built in the High street of the said town of New Rochelle—to wit., on the north side thereof, a church or chapel for the worship and service of Almighty God, according to the rites and ceremonies of the Church of England as by law established; and whereas Daniel Bondet, now minister at New Rochelle aforesaid, Isaias Valleau, Oliver Besley, Peter Valleau, Elie Debonrepos, in behalf of themselves and other the inhabitants of New Rochelle aforesaid, of the Communion of the Church of England, by their petition presented to our trusty and well beloved Robert Hunter, Esq., Captain General and Governor in chief as aforesaid in Council, have prayed our grant and confirmation of the said church or chapel and ground whereon the same is erected and built, to and for the use of the service aforesaid, the which petition we being willing to grant—*Know ye*, that of our especial grace, certain knowledge, and mere motion, we have given, granted, released, ratified, and confirmed, and by these presents, for ourselves, our heirs and successors, do give, grant, release and confirm unto the said Daniel Bondet, Isaias Valleau, Oliver Besley, Peter Valleau and Elias Debonrepos, and to their heirs and assignees, all that church or chapel aforesaid, and all and singular the ground whereon the same now stands, being 40 feet in length and 30 feet in breadth; the which said church or chapel and ground is situate, standing and being in the north side of the High street of the said town of New Rochelle, in the County of Westchester aforesaid, between the dwelling houses of Johannes Le Conte and Zachary Anjouvaine, together with all and singular the ways, easements, emoluments, profits, benefits, privileges, libertyes, advantages, hereditaments and appurtenances whatsoever to the same belonging, or in any wise of right appertaining, to the estate, right, title, interest, benefits, advantages, claims and demands in any way of, in, or to the said church or chapel, ground and premises, with appurtenances or any part or parcel thereof, and the reversion and reversions, remainder and remainders thereof,

to have and to hold the said church or chapel ground and premises with the appurtenances hereby granted, released and confirmed, or meant, mentioned, or intended to be hereby granted, released, and confirmed, unto the said Daniel Bondet, Isaias Valteau, Oliver Besley, Peter Valteau and Elie Debonrepos, their heirs and assignees for ever, to the only proper use and behoof of them, the said Daniel Bondet, Isaias Valteau, Oliver Besley, Peter Valteau and Elie Debonrepos, their heirs and assignees, for ever in trust, nevertheless and to the intent, the aforesaid church or chapel with the appurtenances, may and shall forever hereafter, continue, remain, and be unto all and singular the inhabitants, residents of the said town of New Rochelle for the time being, in communion of the Church of England, a free church or chapel for the performing of the worship and services of Almighty God, according to the rites and ceremonies of the Church of England, as by law established, to and for no other service, use, intent or purpose whatsoever, to be holden of us, our heirs and successors, in free and common soccage, as of our manor of East Greenwich, in the county of Kent, within our kingdom, of Great Britain, yielding and paying therefor yearly and every year from henceforth, unto us, our heirs and successors, at or upon the feast of the Nativity of our Lord, commonly called Christmas, the yearly rent of one pepper corne only, (if the same shall be lawfully demanded,) in lieu and stead of all other rents, dues, duties, services, and demands whatsoever; provided nevertheless, that nothing herein contained shall be construed, deemed, or taken in any manner to exempt the said inhabitants of New Rochelle aforesaid, or any of them, of and from the payment of any rate, sum or sums of money now due or hereafter to be due from them or any of them to the parish church of Westchester, in the county aforesaid, or for or in respect thereof, or of and from the performances or execution of any parochial office or duty in the same parish, or to prejudice, or in giving any the rights, privileges, emoluments and authorities of the present rector of the said parish of Westchester, aforesaid or the rector of the same parish church for the time being, but that the same shall and may continue, remaine and be as fully and amply to all intents and purposes whatsoever, as the same now are, and as if this present grant had never been made, anything herein before contayned to the contrary thereof in any wise notwithstanding. In testimony whereof we have caused these our letters to be made patent, and the seale of our said province of New York to our said letters patent to be affixed to the same, to be recorded in ye secretary's office of our said province. Witness our trusty and well beloved Robert Hunter, Esq., captain-general and governor-in-chief, in and over our province of New York aforesaid, and territories depending thereon in America, and vice-admiral of the same, and in council at our fort at New York aforesaid, the seventh day of February, in the tenth year of our reign, and in the year of our Lord God, 1714."\*

About this period, "the town gave a house and three acres of

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\* Alb. Rec. Lib. viii. pp. 1, 2, 3.

land, adjoining the church, for the use of the clergyman forever."<sup>a</sup>

During the year 1714, Mr. Bondet, at the request of the Society, took charge of the Mohegan or River Indians.

The next communication from Mr. Bondet to the Venerable Society is as follows :—

### MR. BONDET TO THE SECRETARY.

*“ New-York, 3d April, 1714.*

HONORED SIR,

By my last of the 25th of Nov., 1713, if happily come to your hand, you are informed of the reception of yours of the 28th July, 1712, and of my gratitude to the Honourable Society for their bounty, having brought my salary to the rate of £50. That seasonable relief of their equitable regard hath rescued me from several inconveniencies, who had rendered the maintenance of my family difficult and uneasy. I was in a perfect resolution to continue my service, trusting in the Lord, that when my circumstances should come plainly and truly to be known by the Honourable Society, their piety should resolve something for my relief, of which you have been pleased to inform me, as also of one hundred French common prayer books, who came not with your letter, but are come since in very good order. That new token of the pious care of the Honourable Society for our company, hath renewed our thanks and blessings upon their charity and rebuked the temerarious suspicions suggested by our contradiction that our labor and confidence should come to nothing, being abandoned and left to our weakness, but thanks be to God, who hath rebuked the scorns and relieved our simple and sincere endeavours, by the continuation of the Honourable Society's benevolence and charity, as also by the wise and serious concurrence of his Excellency, our Governor, Col. Hun-

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\* Missions of the Church of England, by Ernest Hawkins, B. D., 282.

ter, who in that affair, as in all others, hath showed the regard of a grave and pious ruler, who, with a philosophic patience hears and considers every thing, and with sound judgment, declares his mind among the contending parties, and with a constant equity, countenances by his authority the right and lawful claim of his protection. These favourable junctures of Providence have produced effects answerable, constancy and thankfulness of our people, and a daily increase of consenters to the Church. By my antecedent accounts, the Honourable Society hath been informed of the number of our communicants, which hath been from the beginning of our conformity, four times in the year, between thirty and forty communicants of our town, sometimes above forty, but this last Easter there was fifty communicants; three families reunited to the flock, which were the most sober and sensible persons of our disturbed inhabitants; those who remain yet backward, showing rather the humour of seditious, obstinate disturbers, than the spirit of sound, religious christians, but I live peaceably and civilly with them, knowing that the most forward, may, by the grace of God, turn docile; as I have with patience and moderation waited for others, so shall I continue to do for the few remaining back, ready to help them for their own good and the full and perfect gathering of the flock. It remains that I inform the Honourable Society, that as I continue to do the service in English, every third Sunday, as I did from my first entrance in this place, that I have done it till now with a bible of small volume and character, that the Honourable Society be pleased to allow us the benefit of an English bible, with a small quantity of English common prayers, because our young people, or some of them, have sufficiently learned to read English for to join in the public service when read in English. Concerning the books I have received from the Society, they are disposed of according to their intention, with an exact memorial of the persons who have received them, and that which remain of those or of my own shall be left and conveyed, I hope, to my successor; entreating the Honourable Society that he may be a

missionary fit for to perform the divine service in French and English as I have done, for the edification of our people, and perpetuating the memory of this conformity to the national Church of England, in which we shall continue to pray for the life and prosperity of her Majesty and dominions, for the preservation and welfare of the Church, and as bound by our just acknowledgment for the most Honourable and Venerable Society, that they may continue in present and future generations, examples, encouragers, and promoters of true godliness. This premised, I recommend myself to your benevolence, and remain,

Honourable Sir, &c.,

DANIEL BONDET.\*<sup>a</sup>

In another letter he thus writes to the same:—

MR. BONDET TO THE SECRETARY.

*“ New Rochelle, Oct. 17th, 1716.*

HONORED SIR,

Concerning the present state of our church I have nothing thank God to acquaint you with, which discourage my service nor the favour of the Honorable Society. We stand orderly and peaceably under the protection and favour of our worthy Governor. The number of our first disturbers is decreased, who have increased our congregation. The door of my heart is always open to reconciliation, as the gates of the church for their reception. The 2nd of April, Easter Day, we had fifty-two communicants; the 7th of July, fifty; the 7th of October we had forty seven. The Hon. Col. Nicholson being in these parts in the beginning of the Church settlement in this province was pleased at his parting to leave in the hands of the Rev. Mr. Vesey, rector of the church of New York, a bill of £20 to be distributed among the ministers of the Province, who being then in convention at New-York, Mr. Vesey declared it to the Assem-

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\* New-York, MSS. from archives at Fulham, vol. i. pp. 475, 476. (Hawks.)

bly, which was of seven of us, and as they were about calculating how much it was for every one, one of the brethren being generously moved towards me, who had then nothing for my support but the poor contribution of New Rochelle, he said, the Brother Bondet is the poorer of us, let him have the whole, to which all consented, but this disorder of the affairs of the prayer assigned, hath caused the bill to be unpaid, till of late, that Mr. Vesey informed me that he had finally received the money, remembering also how it was agreed in the before mentioned convention. I said to him, that Providence having since relieved and comforted me by the favour of the Honorable Society, that I was remitting my pretension to the gift to procure glass to our church, which Mr. Vesey liked very well.”<sup>a</sup>

The following year Mr. Bondet informs the Society of the death of Jane Bondet his wife. The subjoined was probably his last letter to that Venerable Body, although he continued faithfully at his post more than three years afterwards.

#### MR. BONDET TO THE SECRETARY.

“ *New Rochelle, Nov. 12th, 1717.*

HONORED SIR,

That I be not wanting in duty to the Honorable Society and their orders, I inform you that I am alive and thank God in good health, considering my age, having lost this year my wife, God having crowned the hardships of her pilgrimage with a honorable end. I keep and rule my house, as I ought to be exemplary in house ruling as in church ministering. My congregation continue in the same terms that you have been informed by my precedents, forty, fifty and sixty communicants. I have of late admitted to the communion two negroes to the satisfaction of the Church, who heard them often before giving promise of their christian instruction, and having good report among our people. There is nothing wanting in respect of the

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. pp. 512, 513. (Hawks.)

outward order, but as I have represented before that our town might have the privilege of Church, and enjoy the benefit of the law for to contribute towards the support of the minister who serveth them. I pray not on that point by ambition nor as complaining of any indigence, but it does not look well that a minister who hath served past twenty years in this province, founded a church and put it in the order where it appears to the public approbation, be left to voluntary contribution, and the contribution raised by law be applied to another place. I leave that to your wise consideration, depending entirely on the favour and approbation of the Honorable Society for which I pray daily, as I am bound in duty, that their good works may continue and prosper, to the confirmation and propagation of ever truth and godliness.

I remain,

Reverend Sir,

Your very humble servant,

DANIEL BONDET."a

The latter period of this good man's ministry, (whose age and infirmities, at least, should have entitled him to some degree of respect,) was embittered by the outrageous conduct of the seceders from their *own* Church, aided by one Moulinars, and the Consistory of the French Church of New-York. It appears that Monsieur Lewis Roux, a man of learning and the lawful pastor of the French Church in New-York, absolutely refused to abet these seceders, at New Rochelle, which ultimately led to his unjust dismissal from the pastoral charge, and the usurpation of the above mentioned Moulinars. The whole matter is thus represented by Governor Hunter to the Venerable Society:—

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<sup>a</sup> New York, MSS. from archives at Fulham vol. i. 535--6. (Hawks.)

## COL. HUNTER TO THE SECRETARY.

*" Bath, Sept. 21st, 1720.*

SIR,

I had the honour of yours with Mr. Bondet's enclosed, Monsieur Roux's moderation procured him the chagrin of a colleague of a different disposition, who was not so easy to hearken to advice, which was all that was in my power. The case stands thus: part of the inhabitants of New Rochelle separated from the rest from the time that Mr. Bondet owned his Episcopal ordination, and being without a pastor of their own they met on Sundays, at Mr. Alard's house, where they continued their religious exercise after their own manner. Monsieur Roux, refused to go thither either to preach or administer sacraments, being persuaded that they were not without a lawful pastor of their own, on whom he would not intrude, which got him enemies amongst the most zealous and considerable of his congregation, which ended in their calling an assistant tractable to their warm disposition. I foresaw what has happened, and begged of Mr. Bondet to enter into no discussions with the Consistory at New-York, where his enemies would be his judges, but to bear all with patience and to represent it to the Society. If the chief of the ministers of the French Congregational Churches could be persuaded to write to Monsieur Molinar to forbare intruding where he has no lawful call, as his colleague has hitherto done, I believe that would answer all the ends Monsieur Bondet has in view, and keep things quiet there.

I am with respect, Sir,

Your most obedient humble servant,

ROBERT HUNTER."a

Monsieur Roux, in a memorial to the Governor, dated New York, Feb. 18, 1724-25, says:—"In opposition to this National

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. pp. 564-5. (Hawks.)

Church, they (Moulinars and friends) have entertained and fomented for several years a *scandalous schism at New Rochelle*, where the incapacity of providing for a minister, obliged the inhabitants to establish an Episcopal Church, through the bounty and protection of the Society in England, and they would still support this *schism* if their M . . . was not taken up in the custody of our church, of which he keeps the keys, in order to keep me out unjustly.”<sup>a</sup> Wonderful to say, throughout this dispute, Moulinars and his party not only undertook to defend their *independency* from the discipline of the French Church, but labored to prove their attachment to the Church of England. In answer to the first, Mr. Roux very justly observes, (in the above mentioned memorial) “that if he is not mistaken, the true principles of the *Independent* are expressly condemned in our discipline.” As to the second, he says:—“They have always been enemies of the Church of England as by law established; they have always railed at her liturgy, her service, her Church government, and her ceremonies.” This strife continued for some time, until at length, the New-York seceders “being fearful of a decree, that might expose their own estates to the payment of Mr. Roux’s salary, thought it advisable to drop their debates, reinstate the minister and leave the Church.”<sup>b</sup>

In New Rochelle the seceders erected a meeting house, styled themselves “The French Protestant Congregation,” and remained violently opposed to their lawful pastors, and not only so, but in opposition to their own founders, prescribed the Church of England in her doctrine, discipline, ordinances, usages, rites and ceremonies, as popish, rotten and unscriptural. How different this from the views of their great reformer Beza, who addressing Queen Elizabeth, says:—“But you, O Queen, and

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<sup>b</sup> Smith’s Hist. of N. Y., pp. 166, 167. “About the middle of the last century,” the Historian of N. Y. says “the French Church of N. Y. by the contentions, in 1724, and the disuse of the French Language is now reduced to an inconsiderable handful.

your people, by your means, enjoy what perhaps no other kingdom does, the complete profession of the pure and sincere doctrine of the Gospel. 'To which, if you add (what all good men hope for, and the most faithful bishops of your kingdom have long desired,) the full restoration of ecclesiastical discipline also; in truth I do not see what England can desire more of you, or your majesty can confer more upon it."<sup>a</sup> Here are none of those home-bred charges of superstition, idolatry, anti-christianism, or popery, brought against the liturgy; but it is owned to be the pure worship of God purged from the filth and dregs of anti-christianism.<sup>b</sup> As the poet Cowper well observes:—

" All zeal for reform, which gives offence  
To peace and charity, is mere pretence."

But there is one thing which it will not be amiss to mention here, which is, that these seceders not only proscribed the established Liturgy of the Church of England, but altogether discarded the public Liturgy or Form of Prayers and Administration of Sacraments, which all ministers of the French Church were obliged to use in their daily service. Calvin gave this advice to the heads of the English Reformation in King Edward's days, and we do not doubt but he took care to put it in practice in his own country:—"As to what concerns a form of prayer and Ecclesiastical rites," says he, "I highly approve of it, that there be a certain form, from which the ministers be not allowed to vary: that first, some provision may be made to help the simplicity and unskillfulness of some. Secondly, that the consent and harmony of the Churches, one with another, may appear, and lastly, that the capricious giddiness and levity of such as effect innovations, may be prevented. To which end I have shown that a catechism will be very useful. Therefore,

<sup>a</sup> Bingham's Antiquities of the Christian Church, vol. viii. 97-8.

<sup>b</sup> Mr. Skinner, the grand-father of the late Primus of Scotland, somewhere observes, that Subter-stition is quite as bad as Super-stition.

there ought to be a stated catechism, a stated form of prayer and administration of the sacraments.”<sup>a</sup>

“If we had no clearer light or evidence concerning the practice of the French Church in this matter,” says Bingham, “this were a strong presumption what it must be, considering how great an hand Calvin had in its reformation.” But we have most certain and undeniable evidence in the case. Their Book of Discipline in one canon determines the controversy beyond all dispute, chap. 5, art. 32. where it says, “If any pastor break the Church’s union, or stir up contention about any point of doctrine, or discipline, or about the form of catechising, or administration of the sacraments, or of our common prayers and celebration of marriage, and conform not to the determination of the Classis, he shall then be suspended from his office, and be further prosecuted by the Provincial or National Synod.” Here we see conformity to the Liturgy and all its parts, as well as to the Confession of Faith and Discipline, is made necessary to the Church’s union.<sup>b</sup> So that Moulinars and his party of seceders at New Rochelle were truly *Independents*, condemned by the discipline of the French Church.

The Rev. Daniel Bondet died sometime in September, 1722, aged sixty-nine years, having been nearly twenty-six years minister of this church. He was eminently useful in keeping the congregation together, under its adverse circumstances, and as he lived greatly beloved, so he died greatly lamented. His mortal remains were interred beneath the chancel floor of the old church. His will bears date the 24th of March, 1721–2, and was proved on the 21st of September following.

#### THE WILL OF DANIEL BONDET, CLERK.

“IN THE NAME OF GOD, AMEN, The four and twentieth day of March, one thousand seven hundred and twenty-two, I, Daniel Bondet, minister of the Gospel, of New Rochelle, being sick in body but of good and perfect memory, thanks

<sup>a</sup> Calvin Ep. ad. Protector. Angl. p. 4169. Bingham’s Antiq. of Ch. Ch. vol. viii. B. viii. p. 87.

<sup>b</sup> Bingham’s Antiq. of Ch. Ch. vol. viii. B. iii. p. 88.

be to Almighty God, and calling to remembrance the uncertain state of this transitory life, and that all flesh must yield unto death, when it shall please God to call; do make, constitute, ordain and declare, this my last Will and Testament in manner and form following:—Revoking and Annulling by these presents, all and every Testament and Testaments, Will and Wills heretofore by me made and declared, either by word or writing, and this is to be taken only for my last Will and Testament, and none other. And first, being penitent and sorry, from the bottom of my heart for all my sins past, most humbly desiring forgiveness for the same, I give and commit my soul unto Almighty God, my Saviour and Redeemer in whom, and by the merits of Jesus Christ, I trust and believe assuredly to be saved and to have full remission and forgiveness of all my sins, and that my soul with my body at the general Day of Resurrection shall rise again with joy, and through the merits of Christ, seek and pass in, possess and inherit the Kingdom of Heaven prepared for his Elect and Chosen: and my body to be buried in such place where it shall please my Executors hereafter named to appoint. And now for the settling of my Temporal Estate, and such Goods, Chattels and Debts, as it hath pleased God for alone my Deserts to bestow upon me. I do order, give and dispose of the same in manner following: that is to say, FIRST, I will that all those Debts and duties that I owe in Right or Conscience to any manner of person or persons whatsoever, shall be and truly contented and paid or ordained to be paid, within convenient time after my decease, by my Executors hereafter named. ITEM.—I Give, bequeath and constitute for my only heirs, Lieutenant Oliver Besley, Jun., of New Rochelle; desiring him after my Decease to come and take possession of all my goods, chattels and debts, with obligations which is belonging to me, with a Negro Woman called Toinetta, Ready Money, Plates, Jewells, Rings, Household Stuff, Apparels, Utensils, Brass, Pewter, Bedding and all other of my substance whatsoever, moveable and immoveable. ITEM.—I do Give to Bety Cantin, one obligation from Peter, which is now in the hand and possession of her Father, Jean Cantin, and that she shall have from this present time and hereafter, lawful for her to receive the said Due, Debt or Interest to her proper use or benefit, without molestation hereafter, from any body whatsoever. ITEM.—I do give to Judith Robinseau, a little Negro Girl, named Charlotte, for her proper use and benefit, without molestation hereafter from any body whatsoever. ITEM.—I do give to the use of the Church of New Rochelle all my Books.

*In witness* I have put my hand and seal, this twenty fourth day of March, 1721-2.

DANIEL BONDET, (P. S.)

Sealed and signed in presence of us, Isaac Mercier, Aman Guyons, Cesar F. Suize.”\*

During the interval between the death of Mr. Daniel Bondet and the appointment of his successor, services were performed

\* Rec. of Wills, Surrogate's Office, N. Y., vol. ix. p. 332, 333.

by the Rev. John Bartow, rector of the parish, as appears from the following communication to the Honourable Society :—

MR. BARTOW TO THE SECRETARY.

*“New York, Nov. 15th, 1722.*

WORTHY SIR,

By the death of the late Rev. Mr. Bondet, last September, the care of New Rochelle is wholly devolved on me, till the Reverend and Honourable Society be pleased to send another missionary for that place, which I hope will be speedily, being unfit to travel so far at fixed times by reason of age and uncertain indispositions, but by God's leave, shall attend the care of that people as much as I can without doing wrong to the rest of my parish. I preach now at four towns, Eastchester, Westchester, Yonkers and New Rochelle; the last, eight miles, Yonkers six miles, Eastchester four from home, and do other occasional offices. I have preached twice at New Rochelle since Mr. Bondet died, and intend, God willing, to administer the sacrament of the Lord's Supper there the first Sunday in the next month. According to the proportion of their annual payment to the Church, I must preach there about eight Sundays in the year, and if the Society do think me worthy, should be glad if they would allow me something for travelling charges until they send another missionary. Mr. Bondet bequeathed in his last will all his books to the use of the Church. Mr. John Pell, Lord of the Manor of Pelham, of which New Rochelle is a part, has given one hundred acres of land within the said manor, which land Mr. Bondet enjoyed to the use of the Church for ever. A house and about three acres of land adjoining New Rochelle church was given by the town to the church for ever, all which I do presume have and do belong to me, *durante vitæ*, but should gladly acquit all to such missionary of the Church as the Society shall think fit to send, together with the perquisites as Mr. Bondet enjoyed them. I humbly pray that the Society would send them a missionary that can preach to them in their mother tongue, and that he be desired to preach once a month in English, at Eastchester, for I can't attend the

people so often as they require, which was the occasion about three years since of the hiring a Presbyterian minister, who is now removed to Bedford within the parish of Rye, of which the Rev. Mr. Jenny has undertaken the care of, with the Society's approbation. I now by the bearer received my money of Mr. Perry, about which I have been so impertinent to you, through a mistake, and humbly beg the Society's pardon and venerate their justice, and shall not cease to pray for the blessing of God on their pious endeavors, who am, Sir,

Your humble and obedient servant,

JOHN BARTOW.<sup>a</sup>

In 1723, Mr. Bartow received from the Society £10 for his extra services at New Rochelle. Mr. Bondet was succeeded in 1724 by the

REV. PIERRE STOUPPE, A. M.

This individual was also a native of France, and nearly related to, if not a son of the Rev. Mr. Stoupe, minister of the French Church in London, who was sent by Oliver Cromwell in 1654 to Geneva, to negotiate in affairs relating to the French Protestants.<sup>b</sup> He was born in 1690, studied divinity at Geneva, and afterwards accepted a call as minister to the French Church of Charleston, in South Carolina. Here he continued until the Summer of 1723, when he resigned his charge, conformed to the Church of England, and crossed the Atlantic to be ordained. At Christmas, 1723, he was admitted to holy orders, by the Rt. Rev. Edmund Gibson, D. D., the then Lord Bishop of London, and licensed to officiate as a missionary in the Government of New-York. At the same time he was appointed the Venerable Society's missionary to New Rochelle, with a salary of £50 per annum. In July, 1724, he received his commission from Governor Burnet. He proved very acceptable to his flock because he could preach in French, which language only most of them understood. In 1724, the Society's Abstracts

<sup>a</sup> New-York, MSS. from archives at Fulham, vol. ii. 582-3. (Hawks.)

<sup>b</sup> Dr Vaughan's Protectorate of Cromwell, vol. i. p. 12.

say:—“That Mr. Stoupe’s congregation is much increased since his arrival, and that the number of his communicants is thirty-eight.”

REV. PETER STOUPPE’S ANSWERS TO THE QUERIES OF THE BISHOP OF LONDON.

[QUERIES TO BE ANSWERED BY EVERY MINISTER.]

*New Rochelle, 1724, the 12th October.*

Q. How long is it since you went over to the plantations as a missionary ?

A. Your Lordship knows that I went over as a missionary but since the last Spring.

Q. Have you had any other church before you came to that which you now possess ; and if you had what church was it, and how long have you been removed ?

A. I had the French church of Charleston, in South Carolina, and left it about eighteen months ago.

Q. Have you been duly licensed by the Bishop of London to officiate as a missionary in the Government where you now are ?

A. I have been licensed by your Lordship himself.

Q. How long have you been inducted into your living ?

A. I have been inducted since the month of July last.

Q. Are you ordinarily a resident in the parish to which you have been inducted ?

A. I reside constantly there.

Q. Of what extent is your parish and how many families are there in it ?

A. The extent of it is two miles in length and three miles in breadth, and is reckoned to contain seventy families, among whom are some Presbyterians.

Q. Are there any Infidels, bond or free, within your parish, and what means are used for their conversion ?

A. There is in all but a few negro slaves, some of which come on Sundays out of their free will to church without their master’s order, but no other means are used for their conversion.

Q. How oft is divine service performed in your church ; and what proportion of the parishioners attend it ?

A. Divine service is performed twice every Sunday, in the morning and evening, and upon Christmas day, Easter day and Communion days ; there is a preparation sermon upon some day of the week, which as well as other public service is always attended by the most part of the parishioners conformed to the Church.

Q. How oft is the sacrament of the Lord’s Supper administered ; and what is the usual number of communicants ?

A. The sacrament of the Lord’s Supper is administered four times a year, and the number of communicants is sometimes more, sometimes less, but commonly between forty and fifty.

Q. At what time do you catechise the youth of your parish ?

A. The youth is catechised all the Summer long, six or seven months in the year.

Q. Are all things duly disposed and provided in the church for the decent and orderly performance of divine service?

A. Every thing is provided in the church for the decent and orderly performance of the service according to the church's ability.

Q. Of what value is your living in sterling money and how does it arise?

A. I cannot tell your Lordship of what value my living will be in sterling money, depending only upon voluntary contributions, and having not yet received one farthing to that purpose; the people is but very poor, and besides, New Rochelle is included in Westchester parish. They are obliged to pay towards Mr. Bartow's salary, appointed to him by act of Assembly, which rendered them incapable of doing anything for me, except otherwise should be provided.

Q. Have you a house and glebe; Is your glebe in lease or let by the year, or is it occupied by yourself?

A. There is a house and one hundred acres of land belonging to it, but at some distance, which land is let by the year for four pence sterling an acre.

Q. Is care taken to preserve your house in good repair and at whose expense is it done?

A. There is but indifferent care taken to preserve the parish house in good repair, and as for the expenses, they are taken upon the members of the Church each one.

Q. Have you more cures than one, if you have, what are they, and in what manner served?

A. I have no other cures than the aforesaid.

Q. Have you in your parish any public school for the instruction of youth?

A. There is no public school within the precinct of New Rochelle—the parents take care to instruct their own children.

Q. Have you a parochial library; if you have, are the books preserved, and kept in good condition; have you any particular rules and orders for the preserving of them; are these rules and orders duly observed?

A. My predecessor, Mr Bondet, has left four hundred volumes for the use of the church for ever; they are kept in pretty good condition, but I know no particular rules of preserving them.

My Lord, &c.,

*L. Bouppé*<sup>a</sup>

At the date of Mr. Stoup's arrival, the elders or ancients (as they are sometimes styled,) of this church, were Isaac Quan-

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. p. 673. (Hawks.)

tein and Isaac Guion. The following extract is taken from Mr. Stoupe's first letter to the Society:—

MR. STOUPPE TO THE SECRETARY.

[EXTRACT.]

*“ New Rochelle, Province of New - York,*

*May 12th, 1725.*

SIR,

But there are yet thirty families unconformed within New Rochelle bounds, and were it not for fear of the eager censures of Mr. Moulinars, one of the French ministers of New-York, who comes quarterly amongst them, and some of the most creditable members of his congregation, who jointly with him do support their separation from the Church, all those yet dissenting families, without exception, would have been come over to it already. The proceeding is so unjust that I cannot forbear to complain of, and set down to the consideration of the Honorable Society, some of the arguments they make use of to keep the Dissenting inhabitants of New Rochelle in their division, from the Church and even to pervert, if possible, its truest defenders. They not only at all occasions inspire them with a disadvantageous opinion of the Church of England, but they raile in a plain manner at its Liturgy and Ceremonies. The said Mr. Moulinars has declared (as can be proved) that he finds our Church and that of Rome as like one another as two fishes can be, besides, the said minister and his party have threatened the yet dissenting French inhabitants of New Rochelle of breaking with them all commerce, and of suspending all acts of charity and support towards them, if ever they should dare to join themselves at any time to the Church, nay, for instance, the said Moulinars and his party convinced long ago of Mr. Roux, the other minister of the French in New-York, and his inclination and good affection to the Church, and of his always openly blaming and disapproving Mr. Moulinars, his colleagues irregular practices against the Church in general, and especially his keeping up and fomenting our unhappy divisions in New

Rochelle. The said Moulinars and his party in revenge, have pretended to depose Mr. Roux, and suspend him accordingly of all his accustomed ministerial functions amongst them, as you may see it more largely in this collection of papers on that subject which I beg of you to put into the Honorable Society's hands, and which will justify in general the matters I here acquaint them with. They will find that one of the chiefest reasons of this violence against Mr. Roux, has no other ground than his constant affection to the Church, and the public approbation he has at all times and occasions given to its ceremonies and doctrine, and this affair is so far gone that the Honorable Council of this province could not forbear to take notice and to interpose their mediation and authority, which having been unsuccessful on the French dissenters part, Mr. Roux intends by the advice of his friends to carry his complaints into Chancery, where it is not doubted but he will find protection and justice. I thought it necessary to make you this relation that the Honourable Society might be more sensible of the great prejudice Mr. Moulinars and his adherents do in general to the Church of England, and in particular to that of New Rochelle, and that there is no unlawful practice which they scruple to make use of for the detriment of it. After Mr. Bondett's, my predecessors death, they engaged the dissenters to build a meeting house about two hundred yards distant from the church in which I officiate twice every Sunday, they incited them also to reclaim the one hundred acres of land which Mr. Bondet enjoyed, and which were given by the Lord Pell to the use of the Church, in order to deprive me of it; and not withstanding all the friendly presentations made from time to time to the said Mr. Moulinars by some gent of this country, and also by the late Lord Bishop of London, of which Master Aufere, one of the Society members, may give a more full and exact account, all this, I say, did not prevail with him, nor induce him to keep his own congregation and not to intrude himself into those of others, and consequently not to trouble their union and peace. He also of late eagerly consumed some of the dissenters of New Rochelle, who to save expenses and inconveniences they would lay under in bringing

their children to York to be christened by him, or who by reason of having no aversion from the Church do not think fit to defer their baptism till he come amongst them, according to his desire have required me to baptize them. I heartily wish the Honourable Society would pity our assaulted Church and take some effectual means for the removing of the cause and instrument of the unhapy divisions we are in; our endeavours here without their assistance having proved of but little and of none effect. For there is no irregular practice which in their opinion is not supported, and which they do not find justified and authorized by the benefit of toleration and liberty of conscience granted to them, in such manner they abuse that great and inestimable priviledge. You will, Rev. Sir, very much oblige me in giving me notice as soon as possible, of the Honourable Society's intention and resolution about that affair.

I am, Reverend Sir, &c.,

PETER STOUPPE."

Writing to the Propagation Society in 1726, he thus describes the state of his church:—"That he has baptized six grown negroes and seven negro children, fitted eight young people for the sacrament of the Lord's Supper, to which they have been accordingly admitted, and that the number of his communicants at Easter last, was thirty-three."<sup>a</sup>

#### MR. STOUPPE TO THE SECRETARY.

*" New Rochelle, Dec. 11th, 1727.*

REVEREND SIR :

According to the Honorable Society's order, signified unto me by your last of the 16th June, 1717, here you have the best accounts I could get upon the several heads and matters intimated unto me in the aforesaid years.

1st. As to the church. It was built in the year 1708, upon the

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. i. pp. 665-6-7-8. (Hawks.)

public or king's road, of strong materials, joint together with mortar, the inside plastered and white washed, of 40 feet length and 30 breadth. Partly by its own members, the inhabitants of New Rochelle, who gave it a number of days work towards it, partly by the contributions of the following charitable persons, members of the Church of England or well wishers to it, settled in divers parts of this province as you will see by the list here set down and recorded in our church book.

Fifty paces from the said church, there is a glebe of three and a half acres of land, upon part of which stands the parish house or the minister's dwelling place, built of wooden materials, the inside plastered, consisting of two rooms on a floor, a garret and a small kitchen house, the other part of said glebe serves for a dwelling place.

The salary subscribed for the minister by the members of New Rochelle church amounts at present to £10 19s. money of this province, of which, through negligence or pretended poverty of the subscribers there is little more than half part of it actually paid, so that the provisions of firewood which they make to their minister for the time being, is by much the better part of his salary, though little in itself.

There is no other endowment belonging to the Church that I know of. This is all what I can say upon that head.

2nd. I come now to the second. The number of people that first settled New Rochelle was about a dozen of families, the most part of them were in Europe, trading merchants; being French refugees, they were all at first addicted to the Confession of Faith of the formerly Reformed Protestant Church of France. These few families, I say, have conjointly bought of the Lord Pell, 6000 acres of land and divided it into lots and parcels, from 20 to 30, 40, 50, 60, 100, 200 and 300 acres a piece; have sold afterwards the said lots and parcels to any who had a mind to buy them, English, French or Dutch, but so it happened that more of the French than of the two other nations proved desirous to settle among them. To this, if you add the increase and settlement of their children since that time, each of which

have their particular houses, or dwelling places, being settled upon so many respective lots and parcels of ground, the present number of inhabitants, comprehending young and old of both sexes, amounts to very near 400 persons. There is a dozen of houses near the church, standing pretty close to one another, which makes that place a sort of a town; the remainder of the houses and settlements are dispersed up and down as far as the above said 6000 acres of land could bear. Nay, besides those, there were several other French families members of New Rochelle settled without its bounds. They are little or not at all improved in their fortunes, and a few tailors and shoe makers excepted, they all live upon the produce of their own land.

There is no church near or about New Rochelle, save one which from the one side of its bounds is three miles distant, and from the other side seven miles distant, and divine service is no oftener performed in it than once in a month, or twelve times in a year. Travelling is in all seasons difficult in this country, it being very rough and uneven, full of rocks and stones, hills, valleys, creeks, loose and bad bridges. The Fall is attended with great showers and the Winter with ice, snow and exceeding sharp winds.

3rd. As to the 3rd head. There is two quaker families, three Dutch ones, four Lutherans and several of the French. The first never assist our assemblies, the Dutch and Lutheran on the contrary, constantly assist when divine service is performed in English, so that they may understand it, and their children likewise have all been baptized by ministers of the Church. Only the French Dissenters have deserted it upon Mr. Moulinars, formerly one of the French ministers of New-York, coming and settling, now a year ago, among us, and t'is also by his means and inducement that while he yet was minister of New-York, that they have built a wooden meeting house within the time they was unprovided for, that is, from my predecessor's death to my arrival here. The said Moulinars and followers to the number of about one hundred persons, and the said meeting house, built by his persuasion, are the sole dissenting teacher, people

and meeting house, within New Rochelle bounds. The said Moulinars is supported partly by the contributions of his hearers, partly by the assistance of some of the French Dissenters of New-York, who in my predecessor's time, as well as now, have done much harm to our poor church and always obstructed their reconciliation thereto.

4th. There is no school nor schoolmaster as yet in New Rochelle; the parents take care to instruct their own children and that they do generally pretty well, besides what instructions are given to them in the church during Summer by the minister.

5th. As to the fifth article. I don't question but the Honorable Society knows that the Lord Pell when he sold the 6,000 acres of New Rochelle ground to the aforesaid families of Refugees who first settled it, gave in the same time 100 acres of land for the encouragement and benefit of any minister that would serve them, which land being laid out by the buyers in one of the worst places, upon a very rocky ground, and distant a mile and one half from the parish house, has been let by my predecessor and by me, for four pence sterling an acre, yearly rent, bating 20 acres, holden by a distracted woman not supported by the parish before last year, &c.

There is no other library but that which Mr. Bondet has left to the Church consisting of about 400 volumes.

6th. The number of slaves within New Rochelle is 78, part of them constantly attend Divine service and have had some instructions in the Christian Faith by the care and assistance of their respective masters and mistresses, so that my predecessors did not scruple to baptize some and even to admit to the Communion of the Lord's Supper, and I myself have for the same consideration baptized fifteen of them within these three years, some children, and some grown persons, indifferently well instructed in the fundamentals of our Holy Religion.

I assure you, Sir, that they shall always have a convenient share in my assistance and care, and as far as will be necessary to make them good and religious persons without the least prejudice to the rest of my flock. These Sir, are the sentiments

which I entertain and of which I shall endeavor to give to the Honorable Society the most convincing proofs.

I am, Reverend Sir, your most Obedient Servant,  
 PETER STOUPPE.<sup>a</sup>

In 1729, he writes:—"That he continues his diligence in all parts of duty; that besides the white, he hath baptized ten negro children and one grown person, and hath thirty-four communicants." The next year he informs the Society:—"That the French and English prayer books sent there by the Society have been of great use and even thankfully received by the people. His congregation improves, the number of communicants increases, and in the space of six months he baptized fifteen white children and three negroes."<sup>b</sup> Upon the 7th of April, 1733, he acquaints them:—"That his congregation increases, that he had thirty-three communicants last Easter, and hath within six months baptized eleven white and five negro children."<sup>c</sup> The next communication from Mr. Stoupe is the following:—

#### MR. STOUPPE TO THE SECRETARY.

*"New Rochelle, Aug. 10th, 1733.*

Rev. Sir,—In my last, April 10th, 1733, by Capt. Saml. Bourdet, bound for Bristol, there being then no ship besides in this town bound for England; I informed you how I had heard of the Rev. Mr. Vesey, our Commissary, that the last 4 doz. of Common Prayer Books sent by the Honorable Society to be given to the people, who desire them, were in his hands. Now Sir, I must inform you that I have received the same some time ago, and distributed some to the people as they made application for them. I say as they made application for them, for these people being none of my parishioners, but Dr. Standard's, I cannot sufficiently discern those that deserve to have them from those that do not, as my intentions are sincere, I am apt to think every man's so. Sure it is, the Honorable Society receive a great deal of

<sup>a</sup> New York, MSS. from archives at Fulham, vol. i. 678-9-80-1-2. (Hawks.)

<sup>b</sup> Printed abstracts of Ven. Society.

<sup>c</sup> Ibid.

praises and blessings of them on that account, which I doubt not will have one day a good effect, and beget in time, not only love and respect, but a thorough conformity and willing adherence to the Church.

As for my particular church. Sir, I have had 35 communicants last July communion, and since my last, of the 7th of April, I have baptized five white children. I have always a constant good number of hearers, and when divine service is performed in English the congregation is so numerous of late that people scarce can sit, some resorting from Eastchester, some from Mamaroneck, especially in the summer season, besides the English and Dutch of this town, who have all hitherto applied to me for supplying their spiritual necessities, particularly for administering baptism to their children.

Now, Reverend Sir, one thing I beg leave to offer to the Honorable Society's consideration is, that Christmas next there will be ten years since I have been admitted into Holy Orders by the present Right Reverend the Lord Bishop of London, and thereupon appointed the Honorable Society's missionary for this place. That during the said space of ten years, besides their annual salary to me, I have received but very small contributions from my hearers, not for want of good will or good understanding between them and me, (God forbid) there is no congregation in the province better united than we are, but because being crowded upon one another they have but little land, and being generally encumbered with the maintenance of large families of their own, they are unable to do it, and can but just pay their contributions to Westchester parish, whereof they make a part and have not as yet been discharged from.

Upon this account, Sir, my circumstances are but straight in comparison to those of other missionaries, who by law are allowed yearly some £60, this country money, besides their salary from the Honorable Society, and as I conceive my sincere intentions and endeavours for the good of the Church as well as the actual and constant performance of duty to come short to that of none of my brethren, I make bold to intreat that Honorable Society in consideration thereof, and in consideration that clothing and

moveables are very dear in this country, that they would be pleased in their goodness to allow and bestow upon me any small gratification, not that it may quicken my zeal for the Church and diligence in discharging my duty, for either of them can hardly receive any addition, but that it may comfort and ease me and my family under my present low circumstances. However, if the Honorable Society's fund will not permit them to grant this my humble request, I shall look upon a refusal on that account with all the resignation imaginable."

I am Reverend Sir,

Your most obedient, humble Servant,

PETER STOUPPE."<sup>a</sup>

June 1st, 1735, he acquaints the Society :—"That the members of the Church increase at New Rochelle, that there is always a very handsome auditory when Divine service is performed, especially in the Summer season of the year, when the English, Dutch and Germans, settled within a mile or two, do join with them, and that he hath baptized since Christmas last, nine white and five negro children." Upon the 4th of November, 1737, he transmitted the following account :—"That the state of his Church continues good, the members thereof being very assiduous and punctual in attending Divine service all the parts of the year, and being thankful for that blessing. He hath 32 communicants, and hath baptized within the year 12 white and 6 black children."<sup>b</sup>

In his letter of November 16th, he writes :—"That the people do regularly attend Divine Service at all seasons, that the last time he had thirty-six at the Holy Communion. That in the last year he hath baptized 11 white children and 4 blacks."

The subjoined extract from a letter of Leonard Lispenard, and

<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. 265-6. (Hawks.)

<sup>b</sup> Printed abstracts of Ven. Society.

other inhabitants of New Rochelle to the Reverend Mr. Orem, dated New Rochelle, December 1st, 1742, shows that some of the former were disaffected to Mr. Stoupe. But whether its authors were members of the Church or not, is very uncertain:—

“I went to Mr. Lispenard’s who lives in ye place to enquire concerning the inhabitants of it, who reckoned up with 80 families in the boundaries of the place, 31 of which were such as understood no French, 24 were Calvinists, and only 4 persons, which are from old France, that come to ye Church of England, and they are very ancient people; wherefore I and a great many others are of opinion, that although the place is so situated that there seems to be an absolute necessity for a minister, yet we humbly conceive, he needs-not be a Frenchman, nor be ordered to read and preach in French, considering how things are circumstanced at present. I and several others therefore entreat you to condescend so far as to represent our case truly, as I have done to you, either to Mr. Bearcroft, or any other gentleman whom you think has interest enough to procure us a minister in Mr. Stoupe’s stead, who the English complain has disappointed them very much since I have been to England, and for 9 weeks together, never repeated the service of the Church in English, but was either sick or gone to New-York, or made some excuse always on the Sunday when he should have preached in English.”<sup>a</sup>

In the year 1743, we find the members of the Church addressing the Venerable Society on behalf of their minister as follows:—

*“New Rochelle, June 1st, 1743.*

DR. BEARCROFT:

REV. SIR,—Our minister, ye bearer hereof, having communicated to us his letter to you of ye ninth of Oct., 1742, wherein he expressed a desire of revisiting his native country, and asked ye Honorable Society’s leave for that purpose; we took that

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. p. 133. (Hawks.)

declaration as if he had resolved to leave us altogether and to serve our church no longer; and therefore, made bold to address ourselves unto ye Honorable Society for providing us with another, that we might not remain destitute.

But learning now from his own mouth that he designs to go no further than London, and is willing to return, with ye Hon'ble Society's permission, for the service of our church. We therefore, upon this consideration, take ye liberty to declare and acquaint you that our said minister, since his first coming, has constantly resided among us, preaching (as directed by ye Hon'ble Society,) two Sundays in French and one in English, much to our satisfaction and edification, his doctrine being very sound, and his pronounciation full, clear, and intelligible—upon which account we could have wished that he had finished his days among us without interruption, and we expected nothing else; but as it happens, a strong desire to hear from his relatives has prevailed with him to take a journey for Europe. However, seeing now he explains his mind, and promises to return among us, we beg of the Hon'ble Society that they would accordingly be pleased to send him again to us, by the first and next opportunity. But if, contrary to our expectations, it should fall out otherwise, we repeat our former petition, and beg leave to entreat ye Hon'ble Society not to leave us destitute, but to continue to us their charity in providing us with another in his room, as in their great wisdom they shall think fit. Such is the prayer of us underwritten members of NEW ROCHELLE church, who are with great respect,

Reverend Sir,

Your most obedient humble servants,

and in ye name of all,

JEAN SOULICE,

PETER BONNET,

GIEL LECOUNTE,

PETER SICARD."

(Signed by 56 others.)

In 1743, Aman Guion gave one acre and three quarters of land,

“which is now in possession of the Rev. Peter Stoupe,” for the use of the minister and communicants of the French Church.

DEED FOR CHURCH LOT IN NEW ROCHELLE.

“To all Christian People to whom this Deed of Sale shall come: Aman Guion of New Rochelle, in the county of Westchester and Province of New York, Blacksmith, sendeth Greeting: Know ye that the said Aman Guion, for and in consideration of the sum of five pounds ten shillings, current money of the Province of New York, to him in hand paid by Isaac Guion and John Soulis, of New Rochelle aforesaid, churchwardens or elders of the French Church, in New Rochelle aforesaid, according to rules and form of the Church of England, as by law established, now at or before ye ensealing and Delivery hereof, the receipt whereof I do hereby acknowledge and myself therewith fully satisfied, contented and paid, and thereof and of and successors, for the use of the minister and communicants of the French Church, in New Rochelle aforesaid, as is therein settled according to the Rules and form of the Church of England, as by law established. That is to say, a certain small parcel of land containing one acre and three quarters, more or less, which is now in the possession of the Reverend Peter Stoupe, now minister of the aforesaid church, in New Rochelle, and bounded as follows: Northerly by the Burying Place, Easterly by the land of Aman Guion, or a Lane or Road. Southerly, by the land that formerly belonged to De Bonrepos, and Westerly by the land of William LeConte, as it is now in fence, together with all and singular the fences, fencing and other appurtenances belonging to said land. To have and to hold said granted and bargained, or intended to be hereby granted and bargained Land and Premises, to them the said Isaac Guion and John Soulis, and their successors forever, for the use of the French Minister, and communicants of the French Church in New Rochelle aforesaid, as it is therein settled according to the rules and form of the Church of England as by law established to them and their successors own and only proper use, benefit and behoof. And it shall and may be lawful for them the said Isaac Guion and John Soulis and their successors from time to time, and at all times for use hereafter, lawfully, peaceably and quietly to have, hold, use, occupy, possess and enjoy the before granted and bargained Land and premises, free and clear for the use aforesaid, freely and clearly acquitted, exonerated, released and Discharged from all manner, former and other gifts, grants, bargains, sales, leases, mortgages, entails, jointures, wills, Dowrys, Judgments, Executions, Extents, and every other trouble and incumbrance whatsoever, to these before granted and bargained Lands and premises, to them the said Isaac Guion and John Soulis, and their successors for Ever, for the use above said. He, the said Aman Guion, his heirs, executors and Administrators, shall and will forever hereafter warrant and Defend by these presents, and that against all the just and lawful Claims of all and every other person or persons whatsoever claiming or that shall and may hereafter claim any just right, title, interest, property or demand, of, in or to said granted and bargained land and premises, or of, in, or to any part or parcel thereof. In witness whereof, he the said Aman Guion

has hereunto set his hand and seal, the twenty-sixth day of March, in the sixteenth year of the reign of King George the Second, Anno Domini, one thousand seven hundred and forty-three.

AMAN GUION." <sup>a</sup>

From this time until 1750, nothing particular occurs with regard to the parish in the reports of the Society.

### MR. STOUPPE TO THE SECRETARY.

*"New Rochelle, June 8th, 1750.*

REV. SIR,

In my former of ye 25th Oct., 1749, I informed you of the religious zeal which the members of New Rochelle Church do show on all occasions, whenever divine service is performed among them. How they do prefer ye hearing of a sermon to all idle and vain amusements, and had no more severed from ye Church by taking up with fanatical notions, contrary to sound doctrine, however current and common such notions had become some time ago; and I do with pleasure acquaint you now, that they are still the same people, very devout, constant and steady members of ye Church, and will continue such to the end of their days.

The number of actual communicants continues likewise to be 68, for as often as we lose some old ones by death, there are young persons who desire to be received and admitted in their stead, and since my last, have baptized 15 infants, viz: 11 white, and 4 black.

There being due to me a whole year's salary, unpaid last Lady day, 1749-50, I have drawn for the same on the Honorable Society's treasurer; and hope my letting it run into a year's salary will occasion no trouble to ye treasurer, for other-

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<sup>a</sup> Town Book, Lib. A. 178. "Upon the petition of fifty-six freeholders and inhabitants of New Rochelle on the 2nd of April, 1771, the Commissioners of the Town closed a certain road, formerly laid out, running between the land of Joseph Drake and the Church Glebe, beginning at the school house, and so to run up to the post road, the highway, or containing by estimation two acres and three quarters of land, which money was to be applied and paid by the Town Clerk to the collector, for and towards the parish rates for the year ensuing." Town Rec. pages 178, 268.

wise I shall draw for it every Six months. This, Sir, is what offers at present from,

Rev. Sir,

Your most obedient humble servant,

PETER STOUPPE."<sup>a</sup>

The following is from the Society's abstracts for A. D. 1756 :—"The Rev. Mr. Stoupe, the Society's missionary both to the English and French, at New Rochelle, informs the Society, by his letter of June 16th, 1756, that the Church continues there in a good state, and he officiates to numerous congregations, both of English and French, and that the number of the communicants is increased to eighty, and he had baptized, in the preceding twelve months, thirty-four white, and six black children."<sup>b</sup>

Mr. Stoupe informs the Society, by his letter of June 5th, 1758, "that since the war broke out, there have been great alterations in his congregations, which have lost many of the members by removals, and by enlistings in the King's service and by death; nevertheless, the number of his communicants is seventy-four, and he had baptized within the present half year, fifteen white, and five black children."<sup>c</sup>

The ministry of this zealous and successful missionary was brought to a close, by his death, in July, 1760. The Rev. Henry Barclay, D. D., rector of Trinity Church, New-York, in a letter dated Sept. 3d, 1760, encloses the following address to the Society from the Church of New Rochelle, wherein they acquaint that body with the death of the Rev. Pierre Stoupe, who for thirty-seven years had been their missionary:—

VESTRY OF NEW ROCHELLE TO THE SECRETARY.

*"New Rochelle, July ye 30th, 1760.*

REV. SIR.

We, the members of the Church of New Rochelle, in the

<sup>a</sup> New-York, MSS. from archives at Fulham, vol. ii. pp. 153, 154. (Hawks.)

<sup>b</sup> Printed abstracts of Ven. Prop. Soc. from 20th Feb., 1756, to 18th Feb., 1757.

<sup>c</sup> Printed abstracts of Ven. Prop. Soc. from 21th Feb., 1758, to 23d Feb. 1759.

Province of New-York, in communion with the Church of England, beg leave to acquaint the Venerable Society, that it hath pleased Almighty God to call home to himself their late worthy missionary, and our faithful pastor, the Rev. Mr. Stoupe, by whose death we are bereaved of the inestimable blessing of the regular dispensation of the divine ordinances. This loss will be irreparable, unless we may be allowed to hope for the continuance of ye bounty, which has hitherto been dispersed for the support of the gospel amongst us, wherein if it shall please the Honourable Society to indulge us, we beg leave humbly to request that a successor may be sent to Mr. Stoupe, who is competently versed in the French language, that he may sometimes officiate therein for the benefit of some of our ancient people, but if this be not practicable, we shall be content to have the service wholly in the English tongue, which is by much the best understood by the greater part of the congregation.

We have a parsonage house and glebe of 90 acres of land, which if properly improved may become valuable, and we shall always, we trust, exert ourselves to the utmost of our abilities, to make a missionary living as comfortable as possible. Rev. Sir, be pleased to represent this to the Venerable Board, with our most dutiful respects and grateful acknowledgments of their former bounty, which will greatly oblige,

Rev. Sir, &c.,

JAMES DE BLEZ,

BARNARD RYNLANDER,

*Churchwardens.*"<sup>a</sup>

and others.

"Mr. Stoupe, (says Mr. Hawkins) was a simple minded, conscientious man, who continued for seven and thirty years faithfully to discharge the duties of his mission. During this long incumbency, the number of his communicants had been raised from thirty-three to eighty."<sup>b</sup>

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. ii. p. 273. (Hawks.)

<sup>b</sup> Missions of the Church of England by Ernest Hawkins, B. D.

His remains were also interred beneath the chancel of the old French church at New Rochelle, where he had served so faithfully, here to await the morn of the resurrection, and to receive, we trust, the eulogy of the gospel, "well done, thou good and faithful servant, enter thou into the joy of thy Lord."

In a postscript to a letter from Mr. Barclay to the Secretary, dated New-York, Dec. 10th, 1760, he says:—"Mrs. Magdalene Stoupe, the widow of the late missionary, desired me to recommend her to the Venerable Board, hoping to receive their usual bounty."

The Rev. Andrew Fowler, in his MS. Biographies of the Clergy, says of Mr. Stoupe:—"that he was a worthy clergyman, and greatly beloved by his congregation. When I read prayers and sermons in that place, (New Rochelle) in 1784 and 1785 and 1786, as a layman, I heard him often spoken of in the highest terms of respect by some very aged people, upon whose veracity I could depend."<sup>a</sup>

Mr. Stoupe was succeeded by the

### REV. MICHAEL HOUDIN, A. M.

He was born in France circ. 1705, and bred a Franciscan friar. On Easter day, 1730, he was ordained priest by the archbishop of Treves, and afterwards preferred to the office of superior of a convent of Recollects or Franciscan friars, at Montreal in Canada.<sup>b</sup> Disgusted with the monastic life, he left Can-

<sup>a</sup> Rev. A. Fowler's MS. Biog. of the Clergy, vol. ii. p. 130.

<sup>b</sup> The following notice, probably of this individual, occurs in the New-York Council Minutes:—"On the 29th of June, 1744, Governour Clinton acquainted the Council that one Monsieur Michael Houden, and a woman, said to be his wife, were lately come to town from Canada, from which place they had lately fled, and that on their arrival, he had confined them to their lodgings, and had placed two sentinels over them, and had ordered the said Michael Houden to be brought before him in Council this day in order to be examined. The said Michael Houden being without, was called in and examined by his Excellency in Council, and afterwards remanded to his lodgings." At a Council held on the 5th of July following, the Governour communicated to the Board, a letter he had lately received from Lieutenant Lindsay, giving his Excellency advice of Monsieur Michael Huyden passing by

ada in the beginning of the French war and retired to the city of New-York, where on Easter day, 1747, he made a public renunciation of the errors of popery, and joined himself to the Church of England. He afterwards lived with very good character, and attained great proficiency in the English language. In June, 1750, he was invited by the inhabitants of Trenton, and other places in New Jersey, to go and officiate among them, whereupon he addressed a letter to the Venerable Society, from which we extract the following:—

### MR. HOUDIN TO THE SECRETARY.

[EXTRACT.]

“*Trenton, New Jersey, Nov. 1st, 1750.*”

REV. SIR,

Having my residence at New-York, I heard of repeated complaints made by gentlemen and principal inhabitants of this place, Allen’s Town, and Borden’s Town, it being for many years past, destitute of a Church of England minister, and without any sort of application of mine, about five months ago some of them were pleased to press me by letter, to come amongst them. I being then conscious to myself, that I had no license from the Lord Bishop, or sanction from the Society, I deliberated some time till I had consulted several gentlemen of

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Oswego, and that he learnt from him that the French intended to attack Oswego with 800 men, as soon as the provision ships from France should arrive, the French having a great desire of being masters of that place. On the 11th of August, 1744, his Excellency acquainted the same Body:—that he had received several letters from Monsieur Houden, complaining as his circumstances are very low, and he was by his Excellency’s order obliged to live at Jamacia, where he can do nothing to get his living, that his wife and himself must soon come to want, unless his Excellency will be pleased to take him into consideration, and therefore praying he may have leave to come with his wife, and live in town, and thereupon his Excellency required the opinion of the Board. ‘As to Michael Houden, the Council are of opinion to advise his Excellency, to give him leave to come to town, on his taking the oath of allegiance.’—Council Minutes, xix. 292, and xix. 273, 276. In the *Liste Chronologique* of the Clergy of Canada, we find the name of Potentien Houdin, a Recollect, who is recorded as having left that country in 1748.

the clergy in New-York, the Governour, and others, who unanimously advised me to go over to them, and hear their proposals. When I waited on them I really found they were destitute indeed, there not being a minister of the Church of England nearer than Burlington.”<sup>a</sup>

To this may be added the following, from the Society’s abstracts for 1753:—“The Rev. Mr. Houdin, having for some years officiated at Trenton and the neighbouring places in the Province of New Jersey, among the members of the Church of England, upon such slender support as they, in their poor circumstances would afford him, with the addition of one gratuity of £30 from the Society; they have lately thought fit, upon the especial recommendation of the Rev. Mr. Barclay, rector of Trinity Church in the city of New-York, and of other worthy persons, bearing witness to Mr. Houdin’s merit and diligence in the pastoral office, to appoint him their itinerant missionary to officiate in Trenton, and in the parts adjacent. Mr. Houdin is a converted priest from Popery, formerly superiour of a convent in Canada, and from his letters of orders, it appears he was ordained priest by the archbishop of Treves on Easter day, 1730, and on Easter day, 1747, he made a publick renunciation of the errors of the Church of Rome, received the holy communion according to the liturgy of the Church of England, in the city of New-York, and he afterwards took the oaths of allegiance, and subscribed the 39 articles of our Church: and after having made himself a tolerable master of the English language, he began to officiate in it and hath behaved, according to full testimonials, as it becometh a good christian and a good clergyman, and by his letters of thanks to the Society, dated Trenton, Nov. 4th, 1753, it appears that he is usefully, and to very good purposes employed, he having baptized from the 13th of December preceding, forty-five children and five adults, after proper instruction; and at Annwell, a town within his mission, above two hundred Presbyterians and some fami-

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. ii. (Hawks.)

lies of Anabaptists, during the last summer, joined with the members of the Church of England in the publick worship of God, and many of them observing the peace and charity among our congregations, and the troubles and dissensions among others, contributed towards the finishing of the Church, which, at the date of Mr. Houdin's letter, he blesses God, was then quite done." <sup>a</sup>

In the year 1759 Mr. Houdin accompanied the celebrated General Wolfe in his expedition against Quebec as a guide, which appears from the subjoined extract:—<sup>b</sup>

"The Rev. Mr. Houdin, the Society's itinerant missionary in New Jersey, intreats the Society in his letter, dated Quebec, October 23d, 1750, that his absence from his mission may not bring him under their displeasure, as he was in some measure forced to it in obedience to the commands of Lord Loudon, and other succeeding commanders, who depended much on his being well acquainted with that country. And after the reduction of Quebec, he asked leave to return to his mission, but General Murray ordered him to stay, telling him that there was no other person could be depended on for intelligence of the French proceedings, and promised to acquaint the Society therewith." Mr. Houdin adds, "that he himself, as well as the publick, hath received a great loss by the death of the brave General Wolfe,<sup>c</sup> who promised to remember his labour and services, which are not so well known to General Murray, but he hopes the Society will take these things into consideration, and continue their kindness to him, and he will return to his mission in the spring."<sup>d</sup>

Dr. Barclay, writing to the Secretary of the Venerable So-

<sup>a</sup> Printed abstracts of Ven. Prop. Soc. for 1753.

<sup>b</sup> The Rev. Michael Houdin preached to the provincial troops destined for the expedition against Canada, in St. Peter's Church, Westchester, from St. Matthew, x chap., and part of 28th verse, "Fear not them which kill the body, &c."

<sup>c</sup> General James Wolfe fell on the heights of Abraham, in the moment of victory, Sept. 13th, 1759.—Editor.

<sup>d</sup> Printed Abstracts of Ven. Prop. Soc., 15th Feb., 1759, to 15th Feb., 1760.

ciety, on the 3d of June, 1761, says :—" Messrs Ogilvie and Houdin are still detained by General Amherst in Canada. I shall take care to forward your letters to them." <sup>a</sup>

It appears from the following notice in the New-York Post-Boy for June the 4th, 1761, that whilst Mr. Houdin was stationed at Quebec, under the command of General Murray, an attempt was made by the Vicar-General of Canada, to seduce him from his allegiance, by an offer of great preferment in the Romish Church :—" We hear from Montreal that the Vicar General of all Canada, residing at Montreal, has wrote a pressing invitation to the Rev. Mr. Udang, the chaplain of a regiment at Quebec, to return to the Romish religion, with a promise of great preferment in the Church, which Mr. Udang put into the hands of General Murray, who sent it enclosed to General Gage, who upon the receipt of it, sent a guard to take the Vicar-General into custody; what will be the issue is not known."

Mr. Houdin must have returned to New-York in 1761, for about August of that year he was appointed by the Venerable Society to be their missionary at New Rochelle. With regard to this appointment, the Society's abstracts say :—" That the French refugees are, according to Dr. Barclay, a very orderly, sober, and religious people, to whom, at their earnest request, he had preached twice lately, and had administered the holy communion, and was much pleased with their devout behaviour. All this being maturely considered, the Society have thought proper to remove the Rev. Mr. Houdin, itinerant missionary, whose chief residence was at Trenton in New Jersey, to the mission at New Rochelle, he being a Frenchman by birth, and capable of doing his duty to them both in the French and English language, but he is to officiate for the most part in English, that being well understood by much the greater part of the congregation." <sup>b</sup>

The Rev. John Milner, rector of the parish, who arrived from England, May 13th, 1761, in a letter to the Secretary

<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. 287. (Hawks.)

<sup>b</sup> Printed abstracts of Ven. Prop. Soc. for 1761.

the 3d of October of that year, says:—"he was obliged to attend three churches, and till Mr. Houdin came to New Rochelle officiated there once a month."

It appears from the following document, that in appointing Mr. Houdin, the Society had carefully stipulated with the people at New Rochelle, that they should not only give him a comfortable support, but immediately put the old parsonage house in order:—

PETITION FOR LEAVE TO COLLECT FUNDS FOR BUILDING A  
NEW MINISTER'S HOUSE AT NEW ROCHELLE,

"To the Honourable Cadwallader Colden, Esq., Lieutenant Governor and  
Commander in Chief of the Province of New-York, and Territories thereon  
depending in America, &c.

*A Petition of Sundry of the Inhabitants of New Rochelle, belonging to the  
Church of England.*

SIR,

The Society for Propagation of the Gospel in foreign Parts have Been so Charitable as to appoint Mr. Houdin, a French Refuge, a Gentleman of a good character, Successor to their late worthy Missionary at New Rochelle, the Reverend Mr. Stoupe. In consideration of which particular regard they require and Insist that the people at New Rochelle should do their utmost to make Mr. Houdin a comfortable support, and that they should Immediately put the Parsonage House in good repair. We are ready and willing to exert ourselves to the utmost according to our Abilities, But to those that are acquainted with the Circumstances of the people professing the Church at New Rochelle, it will appear to require the utmost exertion of our abilities to afford that necessary support to Mr. Houdin, that the Society expect and require, and if we should be Obligated to raise four hundred pounds, to build a new Parsonage House, the old being so decayed, that It is thought by no means worth Repairing, especially at this Burthensome Time. We have the greatest reason to fear that it will be so extremely heavy, that many will be Discouraged, and in that case that Mr. Houdin must leave us, tho' he is the only Minister in the place, and Indeed there are but few Besides professors of the Church of England in the Place, and we have reason to hope that they may be induced to conform, should a worthy Minister continue among us. Upon those considerations, we beg your Honour will be pleased to grant a Brief, through this Province, to collect the aforesaid sum of four Hundred Pound, for building a new Parsonage House, to repair the Church In this place, and your Petitioner as in duty bound, shall ever Pray, &c.,

BARNARD RYNLANDER,

PETER BARTINE,

ISAAC GUION,

JACOBUS BLEECKER,

JAMES DEBLEZ,

JEAN SOULICE.

DAVID LESPENARD,

August 19th, 1761, read in Council and granted."<sup>a</sup>

<sup>a</sup> Doc. Hist. of N. Y., vol. iii. pp. 954-5.

During the incumbency of Mr. Houdin, Trinity Church received its first Charter from King George the third, under which the present corporation still enjoys its trust and exercises its powers. The following extracts are taken from the petition to the Governor.—

PETITION OF THE FRENCH CHURCH AT NEW ROCHELLE.

“To the Honourable Cadwallader Colden, Esq., Lieutenant Governor and Commander in chief of the Province of New-York, and the Territories depending thereon in America, &c.

*In Council.*

The Petition of the Subscribers, Inhabitants of the Township of New Rochel in the Manor of Pelham, in the County of Westchester,

HUMBLY SHEWETH,

That the petitioners are members of the French Church at New Rochel aforesaid, and principally, descendants from French Protestants, who fled from the religious persecution in France in the year one thousand six hundred and eighty-one, &c.

And the Petitioners further shew unto your Honour, that their said Church is at present greatly decayed and out of repair; and their Minister or Pastor but indifferently provided for, &c.

Your Petitioner's therefore most humbly pray, that your Majesty's Royal Charter confirming to them the said Church, and the Lands and other Rights thereunto appertaining, and also creating and constituting them, and the rest of the members of the said Church, a body politic and Corporate, &c.

And the Petitioners as in duty bound, shall ever pray, &c.,  
New Rochel, 1st of Feb. 1762.

MICHAEL HOUDIN, *Minister.*

(signed by 91 others.)

12th, of May, 1762, read in Council and granted.”<sup>a</sup>

The Royal Charter granted in 1762 was exemplified by His Excellency George Clinton, in 1793, after the following manner :—

CHARTER OF TRINITY CHURCH.

“*The people of the state of New York*, by the grace of God, free and independent :

To all whom these presents shall come, greeting. *Know ye*, that we having inspected the records remaining in our secretary's office do find there recorded, certain letters patent in the words and figures following, to wit: George the Third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith and so forth. To all to whom these presents shall come, greeting, whereas,

<sup>a</sup> Doc. Hist. of N. Y. vol. iii. p. 955.

our loving subjects Michael Houdin, Jacob Bleecker, Jas. de Blez, David Lispenard, Isaac Guion, Elias Guion, Isaac Guion Junior, Peter Bertain, John Soulice, Paul Secord, Lidia Secord, Jean Abby, Jos. Antuny, Content Antuny, Peter Bonnett, Mary Bonnett, Peter Parquot, Daniel Sulis, Benj. Seacord, Abraham Seacord, Elizabeth Parquot, Jane Seacord, Mary Seacord, Peter Guion, Abigail Bleecker, Judith Leconet, Allida Guion, Catherine Bertain, Mary Bertine, Peter Bertain, jun. Josiah Le Conte, David Guion, Elizabeth Lispenard, Judith Bertain, Moses de St. Croix, Marie de Saint Croix, Deborah Foulon, Mary Guion, Marie Neufville, Mary Stoupe, Marthe de Blez, Rachel Guion, Jan Nicholle, Arquez, Ante Nicolle, Thomas Guion, John Bryan, Oliver Besley, Isaac Besley, Cornelia Besley, Frederick King, Benjamin Guion, Esaie Guion, Elizabeth Guion, Elizabeth Guion, Susanna Landrin, Dina Guion, Anne Danielson, John Houdin, Catherine Houdin, Kitty Houdin, Elizabeth Houdin, Rutger Bleecker, Sarah Bleecker, Mary Rodman, Hester Leconte, Agnis Donaldson, Daniel Secord, Francis Le Conte, Judith Le Conte, Abraham Guion, Mary Angevine, Esther Angevine, Joshua Solis, Thomas Steel, Jane Contine, Susanna Contine, Jane Mauraux, Jonathan Seicord, Esther Le Conte, Sarah Secord, James Pine, Susannah Soulis, Jane Guion, Ester Soulis, Magdalene Soulis, John Bonnet, Mary Bonnet, Daniel Bonnet, Mary Bonnet, James Besley, Edward Smith and James McCurers, inhabitants of the township of New Rochelle in Westchester county, by the humble petition presented to our trusty and well beloved Cadwallader Colden, Esquire, our Lieutenant Governor and Commander-in-chief of our province of New York; and the territories depending thereon in America, in council on the twelfth day of May last past, did set forth that they the petitioners are members of the French church at New Rochelle aforesaid, and principally descendants from French Protestants, who fled from the religious prosecution in France, in the year one thousand six hundred and eighty-one, and shortly thereafter settled a tract of six thousand acres of land, now known by the name of the township of New Rochelle, which was granted to Jacob Leisler, from whom the petitioners' said ancestors purchased by John Pell, then proprietor of the manor of Pelham, in the year one thousand six hundred and eighty-nine. That the said John Pell at the same time, did also give and grant to the said Jacob Leisler, the further quantity of one hundred acres of land for the use of the French church erected or to be erected by the inhabitants of the said tract of land or township, or by their assigns; that the petitioners' ancestors had long since built a decent church within the said township, and dedicated the same to the service of Almighty God, and that they and the petitioners had enjoyed the same with the said tract of one hundred acres land, as a glebe therto to that day.

That on the twelfth day of June, in the year of the Lord one thousand seven hundred and nine, all the then inhabitants of the said township who were members of the said French Church, excepting two, unanimously agreed and consented to conform themselves, in the religious worship of their said Church to the liturgy and rites of the Church of England as established law, and by a solemn act or agreement did submit to, and put themselves under the protection of the same; that fourteen years before, and ever since such conformity, their respective ministers and pastors have been invested with holy orders by episcopal ordination, and had received their principal

support from the Society for Propagating the Gospel in Foreign Parts; and that divine service, since the said conformity, had constantly been performed in their said church, agreeable to the rites and liturgy of the Church of England as by law established—two Sundays out of three in the French tongue, and every third Sunday in English—for the instruction of such of the inhabitants as frequented the said church and were ignorant of the French language; and the petitioners did further set forth, that their said church was then greatly decayed and out of repair and their minister or pastor but indifferently provided for; and that, although they were sincerely disposed to make a suitable provision for both, yet they could not accomplish this good design, unless, by being incorporated, they should become enabled to receive, apply, and improve the donations and contributions that might be collected among themselves, and given for these purposes by other pious and charitable people. The petitioners, therefore, most humbly prayed our royal charter, confirming to them the said church and the lands and other rights thereunto appertaining, and also creating and constituting them and the rest of the members of the said church a body politic and corporate for the managing and conducting the affairs and interests of the said church, with such powers, privileges and immunities as should appear fit and reasonable: which petition having been then and there read and considered of, our said Council did afterwards, on the same day, humbly advise our said lieutenant governor and commander-in-chief to grant the prayer thereof. Wherefore we being graciously disposed to encourage and promote the pious intentions of our said subjects, and to grant this their reasonable request, *Know Ye*, that we of our especial grace, certain knowledge, and mere motion, have made, ordained, constituted, granted and declared, and by these presents for us, our heirs and successors, do make, ordain, constitute, grant and declare, that the said petitioners and the rest of the members in communion with the said French church at New Rochelle aforesaid, being the most ancient French church now there, and known by the name of Trinity Church, be, and their successors, the minister and members in communion with the said French church at New Rochelle aforesaid for that time, shall be, from time to time, and at, all times forever hereafter, a body politic and corporate in deed, fact and name, by the name and style of the Minister and Members of Trinity Church at New Rochelle, in the county of Westchester, and them and their successors, the minister and members in communion with the said church at New Rochelle aforesaid, for the time being by the name of the Minister and Members of Trinity Church at New Rochelle, in the county of Westchester, one body politic and corporate in deed, fact and name, really and fully, we do for us, our heirs and successors, erect, make, constitute, declare and create by these presents, and that, by the same name, they and their successors, the minister and members in communion with the said church at New Rochelle aforesaid, for the time being shall and may have perpetual succession, and shall and may be responsible and capable in the law to sue and be sued, to implead and be impleaded, to answer and be answered unto, and to defend and be defended, in all courts and elsewhere, in all and singular suits, causes, quarrels, matters, actions, demands and things of what nature and kind soever; and also, that they and their successors by the same name be and shall be forever hereafter capable and able, in the law, to take, except of, and

acquire and purchase, receive, have, hold and enjoy in fee, forever or for life or lives, or for years, or in any other manner, any messuages, buildings, houses, lands, tenements, hereditaments and real estate, and the same to lease or demise for one or more years, or for life or lives, or to grant, alien, bargain, sell and dispose of in fee simple, and also to accept of, take, purchase and possess any goods, chattels or personal estate, and the same to have, let, sell or dispose of at their will and pleasure, and all this as fully as any other corporation or body politic within that part of our kingdom of Great Britain called England, or in our province of New York, may lawfully do, *provided* that such messuages and real estate as they for their successors shall have or may be entitled unto, shall not at any one time exceed the yearly rent of five hundred pounds over and above the said church and the ground on which the same stands; and, further, we do will and ordain, and by these presents for us, our heirs and successors, declare and appoint, that for the better ordaining and managing the business and affairs of the said corporation, there shall be one minister of the Church of England as by law established, duly qualified for the care of souls, two churchwardens and six vestrymen, from time to time constituted, elected, and chosen for the said church in manner and form as is hereafter in these presents expressed; which minister and churchwardens, or any two of them, together with the vestrymen, or the major part of them, for the time being shall have, and are hereby invested with full power and authority to dispose, order and govern the business and affairs of, and concerning the said church, and all such lands, tenements, hereditaments, real and personal estate as shall or may be purchased or acquired for the use thereof as aforesaid; and further, we do will and grant, that the said minister and members of Trinity Church at New Rochelle, in the county of Westchester, and their successors, shall and may forever hereafter have a common seal to serve and use, for all matters, causes and affairs whatsoever of them and their successors, and full power and authority to break, alter, change and new make the same, or any other common seal, from time to time, at their will and pleasure, as they shall think fit; and for the better execution of our royal will and pleasure herein, we do assign, constitute and appoint the said Jacob Bleecker and James de Blez, to be the present church wardens, and the said David Lispenard, Isaac Guion, Elias Guion, Isaac Guion, junior, Peter Bertain and John Soulice, to be the present vestrymen of the said church,—to hold and enjoy their several offices until the first Tuesday in Easter week next ensuing and no longer. And further our will and pleasure is and we do for us, our heirs and successors, establish, appoint and direct, that on the said first Tuesday in Easter week next ensuing, and once in every year forever thereafter on Tuesday in Easter week in every year, at the said church, the members in communion with the same church for the time being or the major part of them, then and there assembled, shall elect, choose, and appoint two of their members to be churchwardens and six other of their members to be vestrymen of their said church for the ensuing year, which churchwardens and vestrymen, so to be chosen and appointed, shall immediately enter upon their respective offices, and hold and exercise the same for and during the term of one whole year from the time of such election respectively, and until other fit persons shall be elected in their respective pla-

ces. And we do ordain and declare that as well the churchwardens and vestrymen by these presents nominated and constituted, as such as shall from time to time hereafter be elected and appointed, shall have, and they are hereby invested with full power and authority to execute and perform their several and respective offices, in as full and ample manner as any churchwardens or vestrymen in that part of our kingdom of Great Britain called England, or in our province of New York, have or lawfully may or can do, and if it shall happen that any or either of the churchwardens or vestrymen by these presents named and appointed, or hereafter to be elected and chosen, shall die or remove, or refuse or neglect to officiate in the said respective offices before their or either of their appointed time of service therein be expired, then and in every such case it shall and may be lawful to and for the said minister and members in communion with said church at New Rochelle aforesaid, for the time being, or the major part of such of them as shall assemble together for that purpose at the said church, at some day within a month next after such death, removal, refusal or neglect, to be appointed by the minister and churchwardens for the time being, or any two of them, to proceed in manner aforesaid, and make a new election and appointment of one or more of their members for the time being, to supply the room or place of such person or persons so dying, removing, refusing or neglecting to act in his and their respective office and offices as aforesaid, and so as often as shall be needful and requisite. And for the due and orderly conducting and carrying on the respective election of churchwardens and vestrymen by these presents established and ordained, our will and pleasure is, and We do declare and direct that the minister of the said church for the time being, shall give public notice thereof from time to time, as they may become necessary, and are hereby appointed, by publishing the same at the said church immediately after divine service on the Sunday next preceeding the day appointed for such elections. And furthermore We do will, and by these presents for us, our heirs and successors, ordain, appoint and direct that the minister and churchwardens of the said church for the time being, or any two of them, shall and may from time to time, upon all occasions assemble and call together the said minister, churchwardens and vestrymen for the time being, or the greater number of them, the said vestrymen; which said minister and churchwardens, or any two of them, together with the said vestrymen, or the major part of them, shall be and by these presents are authorized and empowered to consult, advise and consider, and by a majority of voices to do, direct, manage, transact and carry on the interests, business and affairs of the said church, and to hold vestries for that purpose. And We do further give and grant unto the said minister and members of Trinity Church at New Rochelle in the county of Westchester aforesaid, and to their successors forever, that the minister and churchwardens of the said church for the time being, or any two of them, together with the vestrymen of the said church for the time being, or the major part of them in vestry assembled, shall have full power and authority from time to time, and at all times hereafter, to make, ordain and constitute such rules, orders and ordinances for the good discipline and government of the members of said church and corporation and interests thereof, as they, or the major part of them, shall think fit and necessary, so as such rules, orders and ordinances be not

repugnant to the laws of that part of our kingdom of Great Britain called England, or our province of New York, or the present or future canons of the Church of England, as by law established, but as near as may be agreeable thereto, which rules, orders and ordinances shall be from time to time fairly entered in a book or books to be kept for that purpose. And further our will and pleasure is that it shall and may be lawful for the minister and churchwardens of the said church or any two of them, and the said vestrymen, or the major part of them, at a vestry to nominate and appoint a clerk and a sexton or bell-ringer for the said church, and also a clerk and messenger to serve the said vestry at their meetings, and such other under officers as they shall stand in need of, to remain in their respective offices, so long as the said minister, churchwardens and vestrymen for the time being, or the major part of them, shall think fit and appoint. And further We do for us, our heirs and successors, declare and grant that the patronage, advowson, donation or presentation of and to the said church shall appertain and belong to, and is hereby vested in the churchwardens and vestrymen of the said church for the time being, and their successors for ever or the major part of them, whereof one churchwarden shall always be one; provided always, that whenever the said church becomes vacant, such donation and presentation shall be made within six months thereafter. And that on every lapse or default herein, the right of such donation and representation shall be in us, our heirs and successors; and further know ye, that we of our especial grace, certain knowledge, and mere motion, have given, granted, ratified and confirmed, and by these presents do for us, our heirs and successors, give, grant, ratify and confirm unto the said minister and members of Trinity Church at New Rochelle, in the county of Westchester aforesaid, and their successors for ever, all that the said church and ground on which the same stands, and the cemetery belonging to the same, and also all that the before mentioned tract of one hundred acres of land situated and being within the township of New Rochelle aforesaid, so by the beforementioned John Pell, formerly given and granted to the aforesaid Jacob Leisler, for the use of the French Church erected, or then to be erected by the inhabitants of the township of New Rochelle, or by their assigns as hereinbefore is recited and set forth, together with the hereditaments and appurtenances to the same belonging or appertaining, to have and to hold all and singular the premises aforesaid, with the appurtenances unto them, the said Minister and members of Trinity Church at New Rochelle, in the county of Westchester aforesaid, and their successors, to their only proper use and behoof forever, to be holden of us, our heirs and successors, in free and common socage, as of our manor of East Greenwich in the county of Kent, within that part of our Kingdom of Great Britain, called England, yielding, rendering, and paying therefor unto us, our heirs and successors, yearly and every year forever, on the feast day of the Annunciation of the blessed Virgini Mary, at our City of New York, unto our or their Reciever-General there, for the time being, the annual rent of one peppercorn, if demanded, in lieu and stead of all other rents, dues, duties, services, claims, and demands whatsoever, for the premises. And lastly, we do, for us, our heirs and successors, ordain and grant unto the said minister and members of Trinity Church at New Rochelle in the county of Westchester aforesaid, and their successors, by these presents that this our grant shall be firm, good, effectual and available in all things in the law, to

all intents, constructions and purposes whatsoever, according to our true intent and meaning herein before declared, and shall be construed, reputed and adjudged in all cases and causes most favorably on the behalf and for the best benefit and advantage of the said minister and members of Trinity Church at New Rochelle in the county of Westchester aforesaid, and their successors, although express mention of the yearly value, or certainty of the premises or any of them, in these presents is or are not made any matter, cause or thing to the contrary thereof in anywise notwithstanding. In testimony whereof we have caused these our letters to be made patent, and the great seal of our said Province of New York to be affixed, and the same to be entered on record, in our Secretary's Office of our said Province, in one of the books of patents there remaining. Witness our said trusty and well beloved Cadwallader Colden, Esquire, our Lieutenant Governor and Commander-in-chief of our Province of New York, and the territories depending thereon in America, at our Fort George in our City of New York, the second day of June, in the year of our Lord, one Thousand Seven Hundred and Sixty-two, and of our reign the second.— All of which we have exemplified by these presents. In testimony whereof we have caused these our letters to be made patent and the great seal of our said State to be hereunto affixed. Witness our trusty and well beloved George Clinton, Esquire, Governor of our said State, General and Commander-in-chief of all the militia and admiral of the navy of the same, at our City of New York, the fourteenth day of February, in the year of our Lord one thousand, seven hundred and ninety-three, and in the seventeenth year of our independence.”<sup>a</sup>

The subjoined letter of Mr. Houdin to the Secretary, shows the unlawful method taken by the Calvinists to obtain possession of the Church glebe :—

#### MR. HOUDIN TO THE SECRETARY.

*“ New Rochelle, Oct. 10th, 1763.*

REV'D SIR,

I received your kind letter some time last summer, in which you acquaint me the Venerable Society is desirous to be acquainted with our troubles. To give you a true account I must come up to the first establishment of New Rochelle. One Jacob Leisler made a purchase of John Pell for the French Refugees of a tract of land (called since, New Rochelle) of 6000 acres of land, and in the said deed it is said that John Pell and Rachel his wife, do also give one hundred acres of land more for a French Church erected or to be erected, by the inhabitants of the said tract of land or their assigns. The French

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<sup>a</sup> Hist. of Westchester County, vol. ii. p. 413.

Refugees took possession of these 100 acres of land from the beginning and did possess the same until the year 1709, the time when upon the representation of their minister, the whole Congregation, excepting two or three families, conformed to the Church of England, and kept from that time possession of the church and land until my coming here, when they made appear a deed, given by the son of Jacob Leisler, in which the two opponents to the conformity of the Church are made trustees of the land, and Mr. Pell's deed altered in such a manner, for a French church who shall perform Divine service according to the French Calvinists of the old French, and that deed bearing date four months after the conformity of our Church; and upon such title, the Calvinists at my arrival here debauched our tenants, who took leases under them, and by that keep us out of our possession. Upon which the churchwardens applied to a lawyer for advice, and upon mature consideration it was found that John Pell who had given the land for a French church, erected or to be erected by the inhabitants of the said tract of land or their assigns, had never divested himself of the legal right of the said 100 acres of land. These considered, our churchwardens applied to the Executors of the heir at law of said Pell, who have released all the right of Pell to the church for £100, the executors having power to sell by the will of the present heir's father. With this title, joined to fifty-three years possession, our churchwardens did serve three ejectments upon the three tenants, and the Calvinists entered defendants, and on the 15th day of September last we had a trial at the Supreme Court, when the Jury brought their verdict in favor of our Church, upon which the attorneys of the Calvinists party offered a bill of exception: so that we must wait the issue of said bill at the Supreme Court at New-York, to be held the 18th day of this inst. We have to deal with very stubborn and litigious people, which make me afraid they will not be contented before they have brought us before all the different tribunals, and by that means deprive me of all the benefits of the land, which causes me a great prejudice. The congregation is very unanimous and in good harmony, ready to defend their right to the

last, seeing the Calvinists will not agree upon any terms of peace proposed to them by our Church, but we are in hope the strong bleeding of their purse will bring them to an agreement after New-York Court.

Reverend Sir, yours, &c.,

*Michael Houldin.*

The release, alluded to in the above letter, was given on the 2nd of February, 1763, and is as follows:—

RELEASE OF CHURCH GLEBE, FROM EXECUTORS OF JOSEPH PELL  
TO DAVID GUION.

“THIS INDENTURE, made the second day of February, in the third year of the reign of our Sovereign Lord, King George the Third, Annoqs Dom. one thousand seven hundred and sixty-three, between Phebe Pell, widow, and Samuel Sneden and Jacobus Bleecker Esqs., all of the County of Westchester, Executors, with power to sell of the last will and testament of Joseph Pell Esqr., late of the manor of Pelham, in the County of Westchester aforesaid, deceased, of the one part, and David Guion of New Rochelle in the said County of Westchester, on the other part. WHEREAS, John Pell, formerly proprietor of the said Manor of Pelham was seized in fee of six thousand one hundred acres of land, part of the said Manor of Pelham, and being so seized did sell the said six thousand acres of land to one Jacob Leisler, and did set apart the said remaining one hundred acres of land for the use of the French Church, erected or to be erected by the inhabitants of the said six thousand acres called New Rochelle. But the said John Pell never did dispose or divest himself of the legal estate and right in and to the said one hundred acres of land. AND WHEREAS, the said John Pell afterwards died intestate and left Thomas Pell his eldest son and heir at law, by means whereof the inheritance and legal right to the said one hundred acres of land became vested in him, the said Thomas: AND WHEREAS, the said Thomas Pell on the Third day of September in the year of our Lord one thousand seven hundred and thirty nine, did in due form of law make his last will and testament, and therein, and thereby, after several specific legacies, and after declareing that his other sons had received their shares and proportions out of his estate, did give and bequeath unto his son Joseph Pell, in fee simple, all and singular his land, meadows, houses, tenements, buildings and so forth, which then belonged unto him, by means whereof the legal right and estate in and to the said one hundred acres of land became vested in him the said Joseph Pell Jun. AND WHEREAS, the said Joseph Pell on the thirty first day of August in the year of our Lord one thousand seven hundred and fifty-two, did make his last will and testament

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\* New York, MSS. from archives at Fulham, vol. ii. pp. 325, 326. (Hawks.) 7

and thereof did ordain and constitute his wife, the aforesaid Phebe Pell, and his friend John Bartow, (who hath since legally renounced the same) and the said Samuel Sueden and Jacobus Bleecker, parties to these presents to be Executors, and did thereby give and grant unto them his full power, strength and authority in and over all his goods, chattels, lands and tenements, to take and use all lawful ways for the recovery and defence of the same against any encroachments, depredations, claims or demands of any person or persons whatsoever, and did likewise empower them if there should be any need thereof, to sell any part of his lands as to them should seem meet to enable them to carry on any suit for the defence of the rest. AND WHEREAS, after the decease of the said Joseph Pell, a certain fraudulent deed was so exhibited and set up, by which one Caleb Pell, a brother of the said Joseph, did claim the chief part of the real estate of him the said Joseph Pell as the gift of him the said Thomas Pell, the father to him the said Caleb Pell. AND WHEREAS, they, the said executors of the said Joseph Pell, parties hereto of the first part in consequence of the said claim were obliged to lay out and expend divers large and considerable sums of money to defend and secure the estate of the said Joseph Pell against the same, and there still remains due upon that account one hundred pounds, which they have been obliged to borrow and take up at interest, and they the said parties of the first part, in order to discharge and satisfy the same, do find it necessary to dispose of part of the real estate of their said testator and have accordingly agreed to grant and release all the right and title of their said testator in and to the said one hundred acres of land before mentioned and hereafter described for the consideration thereafter mentioned to him the said David Guion. NOW THEREFORE THIS INDENTURE witnesseth, that they the said parties of the first part, in pursuance and by virtue of the power and authority in them reposed and to them given by their testator for and in consideration of the sum of one hundred pounds current money of the province of New-York, to them in hand paid by the said David Guion, at or before the ensembling and delivery of these presents, the receipt whereof they do hereby acknowledge and themselves therewith to be fully satisfied, contented and paid and thereof do acquit, release and discharge the said David Guion, his executors, administrators and assigns, by these presents, HAVE GRANTED, BARGAINED, SOLD, ALIENED, RELEASED and CONFIRMED, and by these presents Do GRANT, BARGAIN, SELL, ALIEN, RELEASE and CONFIRM unto the said David Guion in his actual profession, now being by virtue of a bargain, sale and lease for one year to him thereof made by the said parties of the first part, by Indenture bearing date the day next before the day of the date hereof and also by force of the statute made for transferring of uses into possession and to his heirs and assigns for ever, ALL THAT certain tract or parcel of land, situate, lying and being in the said township of New Rochelle, commonly called and known by the name of the GLEBE, beginning at the Creek or salt water, thence running north-westerly by the road that runs between the land of Benjamin Brown and the tract hereby granted to the fresh meadow. Westerly by the road that runs along the said meadow, south-easterly by the land now in the possession of John Arnaud, which was bought out of the commons. Easterly by the Creek or Salt Water, to the place where it first began, containing one hundred acres, be the same more or less.

Together with all and singular the PROFITS, PRIVILEGES, ADVANTAGES, IMMOLUMENTS, RIGHTS, MEMBERS, IMMUNITIES, LIBERTIES, BUILDINGS, IMPROVEMENTS, HEREDITAMENTS and APPURTENANCES whatsoever, to the same belonging or in anywise appertaining. AND ALL the ESTATE, RIGHT TITLE, PROFIT, POSSESSION, REVERSION, CLAIM and DEMAND whatsoever, which he, the said Joseph Pell, at the time of his death had, or which they the said parties of the first part, by Virtue of his last will and testament have, of, in or to the same. To HAVE and to HOLD the said premises hereby granted or mentioned, or intended to be hereby granted unto the said David Guion, his heirs and assigns, to the only proper use and behoof of him the said David Guion, his heirs and assigns forever, in as full and ample manner to all intents and purposes, as he the said Joseph Pell, in his life time held and enjoyed the same and not otherwise. IN WITNESS WHEREOF, the parties to these presents have hereunto, interchangeably set their hands and seals, the day and year first above written.

Sealed and delivered in the presence of us,

MARY PELL,  
DAVID LISPENARD,  
PHEBE PELL,  
SAMUEL SNEDEN,  
JACOBUS BLEECKER."\*

On the fourth day of February, 1763, David Guion released the same to the minister and members of Trinity Church, New Rochelle, for the sum of £100.

"Isaac Guion, Peter Flandreau, Samuel Gelliott<sup>b</sup> and Magdalen Stoup, (sole executrix and heir of the last will and testament of ye Reverent Peter Stoup of New Rochelle, in the County of Westchester and province of New-York, late deceased,) also gave releases to the Church in 1767."<sup>c</sup>

\* Book of Records, County Clerk's Office, Lib. H. pp. 342, 345.

<sup>b</sup> Upon the 31st of Oct. 1767, Peter Flandreau and Samuel Gelliott, released to the ministers and members of Trinity Church at New Rochelle, "all that certain 100 acres of land, &c., which was given and granted by John Pell and Rachel his wife, by deed poll dated 20th of September, 1689, for the French Church, also granted by the said deed poll (excepting and reserving hereout a certain messuage and dwelling house wherein James Flandreau now lives, and also about two acres of ground lying on the east side of the main road in New Rochelle town aforesaid, which the said Peter Flandreau holds by virtue of a title derived under Mrs. Morin, and also excepting hereout one acre of ground more, lying on the west side of the said two acres and adjoining thereto and being bounded on a creek and also by a public highway leading from the said creek and which divides the aforesaid 100 acres of land from the lands of Benjamin Browne,) and of, in and to all, &c." County Records, Lib. H. p. 350.

<sup>c</sup> Co. Rec. Lib. G. pp. 554, 556. See also Lib. H. 349.

The old Church glebe was sold during the years 1800 and 1804, and the purchase money subsequently loaned on the present parsonage lands, &c., which fell to the church by a foreclosure of the mortgage in Chancery, A. D., 1821.

The Rev. Michael Houdin continued his labors here until October, 1766, when he departed this life. He was esteemed a worthy missionary, of considerable learning and irreproachable morals. His remains were interred by the side of his predecessors, Bondet and Stoupe, beneath the chancel of the old French church, but since the removal of this edifice, the ashes of these worthy and laborious missionaries repose in the highway, without a stone to mark the spot or commemorate their worth.

Mr. Houdin's funeral sermon was preached by his old friend and companion in arms, the Rev. Harry Munro, A. M., of Yonkers, from Hosea, iv chap. and part of 12th verse, "Prepare to meet thy God."

The following extract is from a letter of the Rev. Mr. Auchmuty to the Secretary of the Venerable Society, written a few days after Houdin's death:—

"I beg the Society will not think of appointing another missionary to New Rochelle at present, the people really do not deserve one; not one farthing did they contribute towards the support of the two last, besides they are too small a number to be indulged with a minister to themselves, and are distant from Eastchester church only four miles, from Westchester five, from Rye church five, and from Philipsburgh church nine miles."<sup>a</sup>

From the death of Mr. Houdin until the period of the Revolutionary War, services were performed here by the Rev. Samuel Seabury, rector of the parish. The following extract, relating to New Rochelle, occurs in Mr. Seabury's first report to the Secretary on the 25th of June, 1767:—

"By the death of Mr. Houdin, New Rochelle has fallen under my care for the present; I have preached there several

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. (Hawks.)

times, and once administered the communion to fifteen communicants. The congregation consists of near two hundred people, decent and well behaved, part English and part French. The French all understand English tolerably well; and except half a dozen old people in whose hands is the chief management of affairs, full as well as they do French. The greatest part of them would prefer an English to a French minister; and none are warm for a French one, but the half dozen above mentioned.

They had a glebe of near one hundred acres of land left them formerly, thirty acres of which they have recovered; the rest is kept from them under pretence that it was given to a *Presbyterian or Calvinistic* French Church. They have also a parsonage house, but whether these endowments are so made, that an English minister could not enjoy them, I cannot yet learn. New Rochelle is seven miles from this place, three from Eastchester, eight from Rye and perhaps about that distance from Philipsburgh. I have been thus particular, that the Society may be able to judge whether it is expedient for them to send another missionary to New Rochelle or not. Dr. Auchmuty has informed me that he has wrote to the Society upon this subject, and I find it is his opinion that a missionary is less necessary there than in many other places where they have none. If the Society should decline sending a missionary there I could attend them in summer, every other Sunday, in the morning, and be at Eastchester in the afternoon, and in winter every fourth Sunday, and indeed these churches are so near that most of the people might attend at either. I would not, however, be understood as dissuading the Society from sending another missionary to New Rochelle, but only as informing them in what manner they might be provided for in case they decline it, and should the Society put them immediately under my care I should very readily submit to their consideration what allowance should be made me on that account." <sup>a</sup>

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. p. 429. (Hawks.)

The next year he again writes as follows:—

MR. SEABURY TO THE SECRETARY.

(EXTRACT.)

“ *Westchester, Oct. 1st, 1768.*

REV. SIR,

I am sorry the people of New Rochelle have deservedly fallen under the censure of the Society. They seem to keep things too much in the dark with regard to their glebe; but as soon as I can get such an account of that matter as shall enable me to write intelligibly to the Society about it, I will lay it before them. In the mean time as there is a number of strolling teachers, especially of the sect of Anabaptists, who ramble through the country, preaching at private houses for the sake of making proselytes and collecting money, I have thought it best to visit them occasionally, as well to prevent any ill effects that might arise, as for the sake of a number of well disposed people who live there. I shall, however, carefully attend to the caution you give not to neglect my particular cure of East and Westchester.”<sup>a</sup>

During the American Revolution the church must have been closed, for the congregation was much scattered.

Shortly after the treaty of peace the parish was organized under Mr. Andrew Fowler, (afterwards the Rev. Mr. Fowler,) who read prayers and sermons from 1781 until 1786, and at the same time had the charge of a school in this place. Mr. Fowler was succeeded by Mr. Bartow, as a lay reader, who continued his services in this capacity until he received holy orders.

THE REV. THEODOSIUS BARTOW,

The first rector of this parish, was the son of Theodosius Bartow, second son of the Rev. John Bartow, first rector of the parish

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. p. 452. (Hawks.)

of Westchester, and by his mother Bathsheba Pell, a lineal descendant of John Pell, second proprietor of the Manor of Pelham. He was born at Westchester, in this County, A. D., 1747, where he received his early education. In 1786, as we have seen, he succeeded Mr. Fowler as a lay-reader. In 1788, at a Convention of the Protestant Episcopal Church in the State of New-York, held in the city of New-York, on Wednesday, November 5th, 1788, it was resolved,—“That the thanks of the Convention be returned to Mr. Bartow, for his services as a reader in the Episcopal Church at New Rochelle, that the Convention consider him as eminently useful to the Church in that situation and wish him to continue therein; and as they have the highest sense of his zeal for religion, and just respect for his moral character, they would recommend his application to such studies as may qualify him for holy orders, in conformity to the Constitution of the Church, and that a copy of these resolutions be delivered to Mr. Bartow by the Secretary, in testimony of the approbation of this Convention.” The next year, at the solicitation of the congregation, he applied for holy orders, and was ordained Deacon, on Wednesday, 27th of January, 1790, and Priest on the 19th of October following, by Bishop Provoost. A definite invitation appears to have been given to Mr. Bartow soon after his ordination, by which he became the first rector of this parish, the Church having been without a minister fourteen years. Occasional services, however, may have been held during that time. The salary at this period amounted to £30 per annum, and appears to have been principally paid for many years, by Lewis Pintard Esq. In 1787 Jame de Blez, first junior warden of the parish, bequeathed the sum of £100 to Trinity Church, which money appears to have been laid out in repairing the old edifice by Mr. Bartow. The following item is preserved among the Guion papers, entitled:—“Memorandum of the collection in the church by Peter Shute:”—

The first collection was May 17th, 1792.

May 17th, collected,	. . . . .	8 1-2
“ 24th, “	. . . . .	12 6

At a meeting of the Rector, Wardens and Vestrymen, of Trinity Church at New Rochelle, on the 24th of October, 1803, it was resolved :—"that in consideration of the decayed state of the present church, that it was expedient to erect a new building for the celebration of Divine worship, and it is hereby earnestly recommended to the members of the congregation of the said church, and to all pious and benevolent persons to render every aid which their circumstances will admit, in affecting the above design, and may the blessing of God rest on every contributor to the aforesaid useful object." In 1804 Mr. Bartow makes report to the Convention of eighteen communicants, &c.

Mr. Bartow continued rector of this parish until June, 1819, when he ceased the labors of the sanctuary and resigned his office. At a meeting of the vestry held Monday, June 7th, of that year, on motion it was resolved :—"that the thanks of this Board be given to Mr. Bartow, to wit :—"The vestry of Trinity Church, New Rochelle, return the Rev. Theodosius Bartow their thanks for his long and faithful services in said Church, and request that he will accept their wishes that the residue of his days may be serene, joyful and happy." His long service of nearly thirty years, is still cherished with grateful remembrance. On Friday, November the 12th, 1819, this venerable missionary of the cross was called from his earthly labors and sufferings on earth, we trust, to the enjoyment of that rest which remaineth for the people of God. His mortal remains repose in the grave yard on the west side of Trinity Church, not far from the site of the old French Church, in which, during thirty years of his ministry, he faithfully dispensed the word of life.

The following notice of his death appeared in the Christian Journal of Dec., 1819 :—"Died at New Rochelle, Westchester County, New York, on Friday, November 12th, the Rev. Theodosius Bartow, in the 72d year of his age, for nearly thirty years rector of Trinity Church in that place." Mr. Bartow married Jemima Abramse, by whom he left several children. The late Rev. John V. Bartow, rector of Trinity Church, Baltimore, was his sixth son. The Rev. Theodore Bartow and the Rev. Henry

B. Bartow, sons of Jacob Bartow Esq., both of the Protestant Episcopal Church, are his grandsons.

Upon the resignation of Mr. Bartow the

#### REV. REVAUD KEARNY, A. M.,

Was elected minister of the parish in 1819. The same year he makes report to the Convention of twenty seven communicants, and "that through the Divine blessing the prospects of the parish were very encouraging." At a vestry meeting held on the 21st of June, 1820, it was determined, that, "whereas, in the present state and age of the church, it is thought unadvisable to lay out money in repairing the same, resolved, that a subscription be opened immediately, for the raising a sufficient sum to enable the Wardens and Vestry to erect a new building." Through the exertions of Mr. Kearny a large amount was raised at that time, but the church edifice was not begun until 1823. In 1821 a committee appointed by the Vestry to foreclose the land lately given by the late Rev. Theodosius Bartow, reported;—"That the same is accordingly foreclosed by which the land becomes the property of the Church." At the same time it was resolved:—"that the land lately put into possession of the Church be advertised for sale."<sup>a</sup> In 1821 Mr. Kearny relinquished the rectorship of Eastchester and confined himself to this parish. The year following, however, he resigned his charge and was succeeded by the

#### REV. LEWIS PINTARD BAYARD, A. M.

This individual was born on the 23d day of July, 1791, at the residence of his great uncle, Elias Boudinot, L.L. D. at Frankfort, near Philadelphia, Pa. His father was the Hon. Samuel

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<sup>a</sup> The purchasers of the old glebe (Elijah Ward and others,) having paid off their bonds to the Church, and the monies being deposited in the rector's hands; the latter to secure the same to the Church, mortgaged a tract of land of about 60 acres, situated in the town of New Rochelle, which was foreclosed as above. Much of this land is still owned by the Church.

Bayard of Philadelphia. His mother was the only daughter of Lewis Pintard, L.L. D. of New York, whose long and devoted services to the Church have endeared him to the hearts of all who seek her welfare and pray for her peace. At the early age of three years, Lewis P. Bayard went to England with his father, who was sent by the United States government to that country, we believe on a private embassy. During his father's residence in London, young Bayard received the rudiments of an English education, and some knowledge of the French language. For some years after his return from England, he resided in the family of his grandfather, at New Rochelle. Here the foundation of his classical education was laid by several successive teachers, among whom was a Mr. Corbet, a graduate of Trinity College, Dublin. His father afterwards removed to New York, and placed him under the tuition of the late Rev. Edmund Barry, D. D. rector of St. Matthew's Church, Jersey City, N. J., from whose excellent instructions he appears to have derived the most decided and permanent benefit. Having been thoroughly prepared for College under Dr. Barry, he became a member of Nassau Hall, Princeton, N. J., in the fall of 1804, where he remained four years, and graduated with the usual honors in the summer of 1808. For some time he hesitated which of the professions to choose; "but after long and mature consideration," he says, "I felt inwardly called and moved to take upon myself the office of a minister of Christ," and he accordingly commenced in 1809, a course of theological study under the direction of Bishop Hobart. Although nurtured in the bosom of the Presbyterian denomination, he became convinced, after a faithful investigation of the subject of Episcopacy, aided by Divine light and guidance in prayer, and diligent and humble examination of the Scriptures, that it was his duty to connect himself with the Episcopal Church as one "divine in its institution, apostolic in its ministry, pure and evangelical in its doctrines, authoritative in its sacraments, and scriptural and primitive in its discipline and worship."

During the prosecution of his theological studies Mr. Bayard resided at Princeton, N. J., and was admitted a candidate for

orders on the 2d of May, 1811, in the diocese of New Jersey. For six months previous to his admission to Deacon's orders, he officiated, under a canonical license, as lay reader in St. Michael's Church, Trenton, and in several vacant churches in the diocese as his services were needed.

Mr. Bayard was admitted to Deacon's orders, by the Rt. Rev. Bishop Hobart, in Grace Church, New York, on the second day of August, 1812. In May, 1813, he was called to the rectorship of Trinity Church, Newark, N. J., which charge he resigned in 1820. After this he officiated for some time in the neighboring parish of Eastchester. In connection with his pastoral charge, he thought it to be his duty to engage in the avocation of an instructor of youth, peculiar facilities being offered him at New Rochelle, the place of his residence, for engaging in that work. In 1821, he became Rector of this parish and the next year makes report to the Convention of thirty communicants. <sup>a</sup>

During the incumbency of Mr. Bayard, the present church edifice was erected and consecrated. In the year 1827, adverse circumstances, wholly beyond his control, among which he particularly mentions the sale of his grandfather's mansion, rendered it again necessary for Mr. Bayard to change the scene of his ministry. Attached as he was to New Rochelle, by so many sacred and delightful associations, he yet obeyed, unmurmuringly the call of providence, and in April of that year moved his large family to Geneva. From thence he was called in September by the vestry of the newly formed congregation at Geneseo, Livingston County, to become their Rector. In 1830 he removed to New York, and organized St. Clement's Church in that city, soon after this, the honorary degree of Doctor in Divinity was conferred upon him by the faculty of Geneva College, in Western New York. In 1840 he obtained leave of absence from his Congregation to make a tour through Europe to Syria and the Holy Land, for the benefit of his

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<sup>a</sup> Memorial of the Rev. Lewis P. Bayard, D. D., by the late Rev. T. W. Brown, A. M.

health. A little more, however, than four months from the day of his embarkation, this eminent soldier of the cross rested from his labors, having died at sea, on his return from the Holy Land, Sept. 2, 1840.

The

### REV. LAWSON CARTER A. M.,

Was elected in 1827 and resigned in 1839. In the year 1831, he reported to the Convention :—"forty communicants, and that during the past year a very respectable and commodious parsonage has been erected. It is but justice to add," he says, "in accomplishing this object, one family, with a liberality deserving the highest praise, contributed to the amount of three hundred and forty dollars, another, to the amount of three hundred and eighty, and that about fifteen hundred were raised through the agency of the Female Missionary Association of the Parish." For Mr. Carter's successors, see catalogue of ministers.

### THE CHURCH.

The Church edifice comprises simply a nave and vestry room in the rear, with a square tower and spire at the south end, and is situated on the glebe given by the town in 1714, at no great distance from the site of the old French church erected in 1710. It is constructed of wood in the gothic style, without much pretension to taste. The corner stone was laid by the Right Rev. John Henry Hobart, D. D., on Friday, the fourth of July, 1823, and on the 28th of August, 1824, it was consecrated and set apart to the worship and service of Almighty God, under the title of Trinity Church, by the Rt. Rev. John Croes, D. D., Bishop of the Diocese of New Jersey, in the absence of the lamented Hobart, then on a visit to England.

In 1846 it was considerably enlarged and improved. The tower contains the original bell, presented by Sir Henry Ashurst,<sup>a</sup>

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<sup>a</sup> " Sir Henry Ashurst was the eldest son of Henry Ashurst Esqr. of London, eminent for great benevolence, humanity and piety, and a chief person in founding the

of London, to the French Church, Du St. Esprit of New York, which bears the following inscription:—

“SAMUEL NEWTON MADE ME, 1706.”

In 1823 it was ordered by the Vestry of that Church, that this bell, then in the care of St. Stephen's Church, New York, be presented for the use of the French Church, New Rochelle.

The communion plate consists of a large silver chalice and paten, the gift of “good Queen Anne,” also two smaller chalices, presented by a member of the Davenport family. The old communion table, presented to the church by Aman Guion, in 1710, is still preserved in the vestry room. The organ cost \$850, and has an octave of pedals with a trumpet stop.



Trinity Church, New Rochelle.

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corporation for propagating the gospel in foreign parts, temp. of Charles II. to which he acted as treasurer. Sir Henry was created a Baronet by King James II. 21st of July, 1688. He sat in Parliament in the Reign of Charles II. and William III. for the boroughs of Truro, in Cornwall and Wilton, Wilts. He was the intimate friend of the Hon. Robert Boyle, to whom he was executor and trustee for founding the lecturo which bore that gentleman's name. He died at Waterstock, 13th of April, 1710, and lies buried there." See Burke's Extinct and Dormant Baronetcies.

## TOMBSTONES.

In the rear of the church is situated the old burying ground, where lie, awaiting the resurrection of the just, many of the persecuted and exiled Huguenots. The inscriptions on the earliest tombstones are wholly illegible. Among others that have been preserved however, are the following ;—VOISE-LE, CORP. DE. ISAAC COUTANT, AGDE 50. ANNS. ———HERE LIES THE BODY OF JAMES FLANDREAU AGED, 69 YEARS DIED, FEB. 19. 1726———1741 M. D. A. G. 49.—— VOISE. LE. CORP. DE SUSANA. LANDRIN. AG. DE. 18. M. LE. 6 D. S. L. 1750. ——— HERE LIES THE BODY OF JOHN CLARK WHO DEPARTED THIS LIFE ON YE 6 DAY OF M,R., AD. 1754. AGED 56. ——— HERE LIES THE BODY OF ANDRE RANOUD, WHO DEPARTED THIS LIFE ON FRIDAY YE 2 DAY OF DEC, A. D. 1758, AGED 25 Yr.

To this Church is attached a valuable glebe and parsonage, the latter we have seen was erected in 1831. The old parish house which was rebuilt in 1761, stood directly in the rear of the present church. In 1851 the real estate of the Church was valued as follows :—

The Rectory or Parsonage containing about six acres of land worth about	\$10,000,00
Thirteen lots of land valued at from \$400 to \$900 each	7,250,00
Two to three acres of land valued at	1,500,00
Making the whole value of real estate, exclusive of cemetery and church edifice.	\$18,750,00

## PRINCIPAL BENEFACTORS.

Queen Anne, John Pell, Jacob Leisler, Col. Benjamin Fletcher, Col Robert Hunter, Col. Caleb Heathcote., Rev. John Sharpe, Elias Neau, Rev. Daniel Bondet, Lewis Bongrand, Aman Guion, James de Blez, Lewis Pintard, Peter Jay Munro, Hon. John Hunter, Lloyd S. Daubeney, Philip Rhinelander Underhill, Town of New Rochelle, the Venerable Society for the Propagation of the Gospel, and the Corporation of Trinity Church New York.

The first delegate from this parish to the Diocesan Convention, held in New York, Wednesday, June 22nd, 1785, was Mr. Andrew Fowler.

MINISTERS AND RECTORS OF NEW ROCHELLE.

INST. OR CALL.	MINISTERS.	VACATED BY.
20 Sep. A. D. 1689,	Rev. David De Bonrepos, D. D. Cl.	resig.
20 June, A. D. 1695,	Rev. Daniel Bondet, A. M. Cl.	death.
20 July, A. D. 1724,	Rev. Pierre Stouppe, A. M. Cl.	"
20 Aug. A. D. 1761,	Rev. Michael Houdin, A. M. Cl.	"
20 Oct. A. D. 1790,	Rev. Theodosius Bartow, Presb.	resig.
12 May, A. D. 1819,	Rev. Ravaud Kearny, A. M. Presb.	resig.
23 Jan. A. D. 1821,	Rev. Lewis P. Bayard, A. M. Presb.	"
21 May, A. D. 1827,	Rev. Lawson Carter, A. M. Presb.	resig.
13 May, A. D. 1839,	Rev. Thomas Winthrop Coit, D. D. Presb.	"
10 Dec. 1849,	Rev. Richard Umstead Morgan, D. D. Presb.	present incumbent.

NOTITIA PAROCHIALIS.

	Communicants,	Baptisms.	Unknown.
1709	43		
1714	50	"	"
1716	52	"	"
1724	45	"	"
1733	35	"	5
1750	68	"	15
1756	80	"	40
1804	18	"	5
1819	27	"	13
1847	46	"	10
1853	56	"	20

The baptismal register of this Church commences, in 1724.

Ce Dimanche 14 Mars, 1724, a ete baptise sortie service du matin Peter fils de Thomas Wallis, and Madelaine sa femme le Peter a ete presente, au saint bapteme, par Denys Woertman and

Elizabeth sa femme Parrain et MARRAINE le dit Peter est ne le six du dit mois."

Thomas Wallis,	Peter Stoupe,
Denis Woertman,	Isaac Quantein, ancien.
her	
Elizabeth $\times$ Woertman,	Isaac Guion, ancien.
marque.	

In 1710 the population of New Rochelle and its districts was as follows:—Male Christians, 67—female do., 139;—Male Slaves, 23—female do., 34—total 261.

In 1712 the population was 304
" 1840 " " " 1,816
" 1850 " " " 2,458.

#### WARDENS OF TRINITY CHURCH UNDER THE CHARTER.

	1762.	
Jacob $\text{B}$ leecker,		James De Blez.
	1763--5.	
Jacob Bleecker,		David Guion.
	1793--4.	
Abraham Guion,		David Guion.
	1795--6.	
David Guion,		Peter Shute.
	1797.	
David Guion,		William Baily.
	1798--1800.	
David Guion,		Frederick Guion.
	1801.	
David Guion,		Lewis Pintard.
	1802--1810.	
Lewis Pintard,		David Coutant.
	1811--1813.	
David Coutant		Anthony Bartow.
	1814.	
David Coutant,		John W. Kearny.
	1815--1817.	
David Coutant,		Anthony Bartow.

	1818.	David Coutant.
Anthony Bartow,	1819.	Anthony Norroway.
David Coutant,	1820.	David Coutant.
Anthony Norroway,	1821.	Herman Le Roy.
Anthony Norroway,	1822-1824.	New'y Davenport, Jun.
Anthony Norroway,	1825.	Gideon Coggeshall.
Anthony Norroway,	1826.	Lloyd S. Daubeny.
Gideon Coggeshall,	1827.	Frederick A. Guion.
Gideon Coggeshall,	1828-9.	Newberry Davenport.
Peter Jay Munro,	1830-1.	Lloyd S. Daubeny.
Newberry Davenport,	1832.	Newberry Davenport.
Loyd S. Daubeny,	1833-4.	Lloyd S. Daubeny.
Newberry Davenport.	1835-1839-41.	Newberry Davenport.
Lloyd S. Daubeny,	1842-3.	Philip A. Davenport.
Peter R. Brinckerhoff,	1844-5.	Henry Munro.
Peter R. Brinckerhoff,	1846.	Robert Bartow.
Peter R. Brinckerhoff,	1847-8.	John Soulice.
Peter R. Brinckerhoff,	1849 to 1851.	Benjamin H. Carpenter.
John Soulice,		

1852.

John Soulice,

Richard Lathers.

1853.

Robert Bartow,

Richard Lathers.



Queen Anne's Chalice and Paten.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# YONKERS.

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The Old or Lower Yonkers, as it was commonly called, constituted one of the four precincts of Westchester parish until 1787, when it was independently organized.

The principal grantee under the Indians in this parish, after the sale to the Dutch West India Company in 1640, was De Heer Adrian Van der Donck, who obtained from the Director General, the tract of land called "Nepperhaem." The title given to this Colony was "Colen Donck" (Donck's Colony) and the proprietor thereof was invested in all the rights and privileges contained in the Charter of 1629.

Van der Donck also received a deed of confirmation from the native Indian sachem Tackarew and others. He subsequently made other purchases, erected mills, and laid out a plantation near the present village of Yonkers. "The Dutch, (says Broadhead) were in the habit of calling Van der Donck's estate 'de Jonkheers Landt,' which the English afterward corrupted into Yonkers."<sup>a</sup>

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<sup>a</sup> Broadhead's Hist. of the State of N. Y. First period, 1609-1664.]

In 1677 Elias Doughty, son of the Rev. Francis Doughty and brother in law of Van der Donck, "was invested in the sole proprietorship of the land heretofore belonging to the YOUNCKERS Van der Donck."

In 1693 Frederick Philipse Esqr., being possessed of the fee simple of the Yonkers and adjoining lands, the whole territory was by Royal Charter, erected into the Lordship and Manor of Philipsburgh; to be holden of the King, in free and common socage, its Lord yielding and paying therefor, yearly and every year, on the Feast day of the Annunciation of the Blessed Virgin Mary, at the fort in New York, the annual rent of £4, 12s. Frederick Philipse, was the only son of Frederick Philipse, or, (as the name was spelt at that early period) Frederick Felypsen a native of Bolswaert, in East Friesland, and grandson of the Honorable Viscount Felyps of Bohemia, who sprang from the ancient Viscounts of that name and country. The early members of this family took an active part in favor of the Reformers John Huss and Jerome of Prague, for which they suffered severely both in person and property, being finally compelled to fly, for better security, to East Friesland. Besides their high rank as nobles, they appear also to have held the office of Grand Veneurs, or keepers of the deer forests in Bohemia. In the year 1658, Frederick Philipse emigrated from East Friesland to the New Netherlands. By his wife, Margaret Dacres, he left one son, Frederick, born at Bolswaert, East Friesland, A. D. 1656. The latter was first Lord of the Manor of Philipsburgh in 1693, founder of the Dutch Church, Sleepy Hollow, and for many years a leading member of the Governor's Council. He married Catharine, daughter of the Hon. Oloff Stevensen Van Cortlandt. By his will, dated 9th of December 1702, he requires "his body to be interred at his burial place at the Upper Mills." Philip, his eldest son, married Maria, daughter of Governor Sparks of Barbadoes, and dying in 1700, left Frederick Philipse Esq., second Lord of the Manor of Philipsburgh, heir to his uncle Adolphus, and founder of the Church in this parish. Under the royal charter of Philipsburgh, the Philipses enjoyed "the advowson and right of patronage of all

and every the church or churches, erected or to be erected or established or hereafter to be erected or established within the said manor of Philipsburgh.’

As early as 1684 Yonkers appears to have been associated with East and Westchester in the support of a minister, for on the 2nd of April of that year, it was resolved at a town meeting held in Westchester:—“That the Justices and Vestrymen of Westchester, Eastchester and Yonkers, do accept of Mr. Warham Mather as our minister for one whole year, &c.”<sup>a</sup>

On the 24th of March, 1693, an act of the General Assembly was passed for settling a ministry, and raising a maintenance for them in the county of Westchester, &c., by which Yonkers became one of the four precincts of Westchester parish.

The first vestryman elected by the freeholders of this precinct was Charles Vincent, and the quota contributed towards the support of the rector and poor of the parish in 1702, amounted to £7, 6.

In 1702 the Rev. John Bartow, one of the first missionaries sent out by the Ven. Propagation Society, was inducted by the mandate of his Excellency, Governor Cornbury, rector of the parish church of Westchester, Eastchester, Yonkers, and the Manor of Pelham.

The following year Mr. Bartow commenced his services within this precinct. In a summary account of the state of the Church in the Province of New York, as it was laid before the Clergy, convened at New York, October 5th, 1704, we have the subjoined account of this precinct:—“At Yonkers there is a small congregation of Dutch, who have only a reader, and therefore some of them who understand English, repair to the church of Westchester.”<sup>b</sup>

September 5th, 1708, Mr. Bartow writes to the Venerable Society:—“That he occasionally preaches at Yonkers, where the population was then 250 souls.”

<sup>a</sup> Westchester Town Records.

<sup>b</sup> In 1704 there were 20 families in the Lower Yonkers, and 40 in the Manor of Philipsburgh.

In 1713 the Society founded a charity school for the education of the children in this precinct. Their abstracts say :—" To a schoolmaster at Yonkers, in the province of New York, where there is a large congregation of Dutch and English for instructing the younger sort of both nations in the Catechism and Liturgy, of £5 per annum, upon producing a certificate of his teaching thirty children, in that summer ; to whom also the people of Eastchester are willing to allow £20 per annum, if some well instructed master would teach them alternately."<sup>a</sup>

Mr. Bartow writing to the Secretary on the 12th of September, 1717, says :—" Yonkers has no church, but we assemble for divine worship, sometimes in an house of Joseph Bebts, deceased, and sometimes in a barn when empty, but the people begin to be in a disposition to build a church."

"A. D. 1719, Mr. Jones was allowed fifty shillings for teaching children to read at Mile Square."

In the year 1724 Mr. Bartow informs the Bishop of London, "That he officiates on Sundays, in the four towns under his care, according to their several quotas in the payment of the £50 per annum, and that he preaches three times a year at Yonkers, &c."

Upon the death of Mr. Bartow in 1725, the Rev. Thomas Standard was inducted rector of the parish of Westchester, including the precinct of Yonkers. During his incumbency, the present parish church was erected. Its first founder and patron, as we have already seen, was the Hon. Frederick Philipse, son of Philip Philipse. This distinguished personage was born upon the Springhead estate, island of Barbadoes, A. D. 1698. From 1721 to 1725, he filled the office of Speaker to the House of Assembly, in the province of New York, and in 1733 was Baron of the Exchequer. In his will, which is dated the 6th day of June, A. D. 1751, he directs as follows :—" That out of the rents that are or shall be due to me from the Manor of Philipsburgh, the sum

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<sup>a</sup> Printed abstracts of Ven. Soc. for 1713.

of £400 be, by my executors, laid out and expended towards erecting, building and finishing a church of England as by law established, on the farm near and to the northward of the house now in the possession of William Jones, senior, by Saw Mill river, unless I shall erect, build and finish the same in my lifetime, and I do devise all the said farm now in the tenure of the said William Jones, with all the buildings thereon and appurtenances thereunto belonging, unto my children and their heirs in trust to and for the use of such ministers of the Church of England, as by law established, as shall from time to time be admitted, instituted and inducted in the said Church, and so for ever to remain as and for a glebe to the said Church.”<sup>a</sup>

The site of the church was afterwards changed, however, by his son Frederick, to its present location in the village. Col. Philipse contributed the money necessary for the building and all the labor, except such as he taxed his tenants with who lived in the town.<sup>b</sup> This tax, which was very trifling, was levied in proportion to the abilities of his tenants. The building of the church must have commenced in 1752, for among the Philipse MSS. is an account of the expenses on the church at Philipsborough to the estate of Frederick Philipse, debtor, “commencing November, 1752, closing December, 1753, whole amount £623, 6s, 9d. This sum shows that his executrix had exceeded the original bequest in the will, £223. The curious reader will not be displeased with one or two more of these accounts, showing the expenses attendant on building a church at that early period:—“Benjamin Fowler’s account in full for ye church, May 11th, 1753, dito 6 1-2 days works at gitting timber for the dors and the wiunder frames for the church, at 5 shillings per day, £1, 12, 6:—September the 20th, to working and going to

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<sup>a</sup> Surrogate’s office, N. Y., vol. xviii. 3. This will was proved on the 14th of October, 1751. In a map of the manor of Philipsburgh, surveyed agreeable to the orders and instructions of Isaac Stoutenburgh and Philip Van Cortlandt, Commissioners of Forfeitures in 1755, the glebe or parsonage is laid down at 107 acres.—*Editor.*

<sup>b</sup> The bricks used in the construction of this edifice were manufactured in the vicinity of Pidgeon Hill, about one mile south of the village of Yonkers.—*Editor.*

ask the people to come to work at the church, 8 days, &c., &c. John Underhill's receipt for supplying the workmen at the church with beef, commencing August 31st, Madame Philipse debtor, 69 pounds of beef at 2s 3d per pound £15, 10, 3.

Received of Beverly Robinson, the above amount in full.

John Underhill."

The Honorable Frederick Philipse married in 1726, Joanna, daughter of the Hon. Anthony Brockholes, of an old Lancashire family, by this lady he had issue two sons, Frederick and Philip, also three daughters, Susannah, Mary and Margaret. The eldest son, Frederick Philipse, being heir of his father became devisee of the manor of Philipsburgh. Philip, the second son inherited the upper Highland patent of Philips-town, married Mary Marston, and died at New York, May 9th, 1768.<sup>a</sup> His son Frederick, who died in 1829, was the grandfather of the present Frederick Philipse Esqr., proprietor of Philips-town, Putnam Co. The Hon. Frederick Philipse, founder of this Church, died at New York, 26th of July, 1751, and was buried in the family vault, in the Dutch Church at Sleepy Hollow, on the 28th of the same month. The following notice of his death appeared in the New York Gazette, for July 29th, 1751:—"New York, July 29th,—Last Friday Evening departed this Life, in the 56th year of his age, the Honourable Frederick Philipse Esqr., one of his Majesty's Justices of the Supreme Court of this Province, and a Representative in our General Assembly for the County of Westchester. He was a Gentleman conspicuous for an abundant Fortune; but it was not his wealth that constituted his Merit; His Indulgence and Tenderness to his Tenants; his more than parental affection for his Children, and his incessant liberality to the Indigent, surpassed the splendor of his Estate, and procured him a more unfeigned regard than can be purchased with opulence, or gained by Interest. There

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<sup>a</sup> The following obituary notice appeared in the New York Mercury for May 16th, 1768:—"Monday last, departed this life at his house in King Street, in this city, Philip Philipse, Esq., in the 44th year of his age."

were perhaps few Men, that ever equalled him in those obliging and benevolent Manners, which, at the same time that they attracted the Love of his Inferiors, created him all the Respect and Veneration due to his rank and station. That he was a Lover of his Country, is gloriously attested by his being repeatedly elected into the Assembly for the last 27 years of his Life. He had a disposition extremely social, and was what few ever attain to be, *a good Companion*. But what I have said of his Character is far from being a finished Portrait; it is only a sketch of some few of his Excellent Qualities, many features, I am sure, have escaped me; but I dare say, that those I have attempted, are not set off with false colours, but drawn faithfully from the Life."

His eldest son and heir, Colonel Frederick Philipse, was of King's College, and became a most accomplished gentleman, and a person of considerable literary attainments. He was also an ardent Churchman, and a liberal benefactor. In fact, to his untiring efforts, under God, does this parish owe much of her present prosperity. He was elected a member of the Venerable Society for the Propagation of the Gospel in 1764, and his name appears among the list of vestrymen of Trinity Church, New York, from 1779 to 1782. He was also a member of the House of Assembly, held the commission of Colonel in the Provincial Militia, upon the confiscation of his property, and retired to Chester in England. He married Elizabeth, daughter of Charles Williams Esqr., and had with other issue, Frederick, who married Harriet Griffiths of Rhent, North Wales, father of Colonel Frederick C. Philipse, who married Mary Ann R. daughter of Sir Hugh Palliser, bart. of the Vatch, Bucks, and has two sons, Frederick of Rhent, and Edwin William Philipse. Colonel Frederick Philipse died at Chester, 30th of April, 1785, and was buried in the Cathedral church of that city, where there is a monument erected to his memory, on which is the following inscription :

"Sacred to the Memory of  
**FREDERICK PHILIPSE, ESQUIRE,**  
 late of the Province of New York :

A gentleman, in whom the various social, domestic, and religious virtues were eminently united. The uniform Rectitude of his conduct the esteem of others; whilst the Benevolence of his heart and gentleness of his manners secured their love. Firmly attached to his Sovereign and the British Constitution, he opposed, at the hazard of his life, the late Rebellion in North America, and for this faithful discharge of his duty to his King and Country, he was proscribed, and his estate, one of the largest in New York, was confiscated by the usurped Legislature of that Province. When the British Troops were withdrawn from New York, in 1783, he quitted a Province to which he had always been an ornament and Benefactor, and came to England, leaving all his property behind him: which reverse of fortune he bore with that calmness, fortitude and dignity, which had distinguished him through every former stage of life.

He was born at New York, the 12th Day of September, in the year 1720, and died in this Place the 30th day of April, in the year 1785, aged 65 years." <sup>a</sup>

For some time after building the church, the precinct had no settled clergyman—but was supplied four times a year by the rectors of the parish and by occasional visits of the neighboring clergy.

The state of the precinct about six months prior to Mr. Standard's death, is thus described by Dr. Johnson, in a letter to the Archbishop of Canterbury, from which we extract the following:—

**DR JOHNSON TO THE ARCHBISHOP OF CANTERBURY.**

"KING'S COLLEGE, *New-York, July 25th, 1759.*

—The next thing is to give your Grace an account of those places where Missions are wanted, and here I beg leave first to mention a great part of this Province, I mean all that Tract on the East side of Hudson's River, from Westchester upwards, quite as far as we have any settlements, abounding in people, but almost

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<sup>a</sup> The above inscription was kindly furnished the author by the Rev. W. P. Hutton, of Stanley Place, Chester, England. †

destitute of Ministers of any Denomination, except two Dutch and two Germans, and many people have almost lost all sense of Christianity. Indeed in the large County of Westchester there is only good Mr. Wetmore and two Dissenting Teachers that are capable of Duty. Northward of that is Col. Philips' manour in which are people enough for a large Congregation, without any minister at all—The Colonel has himself built a neat, small church, and set off land for a glebe which will be considerable in time, and he and his tenants are very desirous of a minister, but will need the Society's assistance." <sup>a</sup>

In October 1761, the Rev. John Milner, who succeeded Mr. Standard as rector of the parish, informs the Propagation Society, "that one of his churches is a new edifice, raised by the generosity of Col. Frederick Philips, who has given to its service a fine farm, as a glebe, consisting of two hundred acres, upon which he purposes to build a good house for a minister." <sup>b</sup>

Mr. Dibblee writing to the same from Stamford, Conn. September 29th, 1761, says:—"Rev. Sir,—August 19th. At the earnest request of some poor people in Philipse's Patent, I preached a lecture to a large auditory and found a great want of a regular Clergyman to officiate in those parts, to prevent those confusions in religion, which hath too much obtained, and there seems a general good disposition to the Church, if they could be favored with a settled teacher." <sup>c</sup>

The Society's abstracts for 1764 say:—"The Society have received a letter from Col. Frederick Philips, of Philipsburgh in this Province, dated New York, October 23rd, 1764, representing that at the expence of himself and family, there is erected in the Manor of Philipsburgh a handsome stone church, completely finished, and every thing necessary for the decent performance of divine service prepared, that about three quarters of a mile from the church, he has laid out and appropriated two

<sup>a</sup> Conn. MSS. from archives at Fulham. (Hawks.)

<sup>b</sup> Printed abstracts of Ven. Prop. Soc. for 1761.

<sup>c</sup> Conn. MSS. from archives at Fulham, p. 432. (Hawks.)

hundred and fifty acres of excellent arable and wood land, for a glebe for a Minister for ever; and that he fully intends, as soon as they are so happy as to have a worthy clergyman of the Church of England, settled among them, to build him a genteel and handsome house upon the said glebe. The materials for which are now providing, and which will cost in building at least £400 currency. He therefore earnestly requests the Society to send them a Missionary that he and his poor tenants, near one hundred and fifty families, may be no longer destitute of the worship of the Church of England, which as British subjects and christians they petition and hope for. The Board taking this letter into consideration, have appointed the Rev. Mr. Munro, a gentleman recommended to them from all the clergy of New Jersey, and the Rev. Messr's Charlton, Auchmuty, Seabury, Milner and Neill, met in Convention at Perth Amboy, September 20th, 1764, and by other very ample Testimonials, to be the Society's Missionary at Philipsburgh, with a salary of £30 per annum."

The

#### REV. HARRY MUNRO, A. M.,

was the eldest son of Dr. Robert Munro of Dingwall, in Rosse, by his wife Anne, the daughter of Dr. John Munro, fourth laird of Teanour.<sup>a</sup> His father was the second son of Alexander Munro, laird of Killichonan in Rosshire and great grandson of Sir Robert Munro, 24th baron of Foulis, and third baronet.

He was born in 1730,—entered St. Andrew's University when about sixteen years of age, went through the regular course and took the usual degrees of Bachelor and Master of Arts. Soon after graduating he commenced the study of Theology at Edinburgh, where in 1753 and 1754 he attended the Divinity School of the University, then under the charge of Professors Gowdie and Hamilton. In 1757 he was ordained a minister of

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<sup>a</sup> The Arms of the Munro's of Foulis, Baronets, are—or, an eagle's head, erased, gu—Crest, an eagle, close, ppr. ; over the crest the following motto, "DREAD GOD."

the Scottish Kirk, and on the 12th of January, in the same year, was commissioned chaplain to the 1st Highland battalion of Foot, then commanded by the Hon. Col. Archibald Montgomery, afterwards Earl of Eglintoun. The same year Mr. Munro was ordered with his regiment to America, and accompanied it to its destination, Charleston, South Carolina. The next year he served with it in Gen. Forbes expedition against Fort Du Quesne. In 1759 they were with Gen. Amherst during his campaign in northern New York, and present at the taking of Ticonderoga and Crown Point. In 1760 the Regiment joined Gen. Amherst at Oswego and took part in his expedition against Montreal: after the taking of which city Mr. Munro preached the "Thanksgiving Sermon," to the victorious army. During the autumn of that year the regiment was ordered to Halifax, via New York, the ships sailed from New York, Nov. 20 inst., met with bad weather, were all dispersed, and that which carried Mr. Munro's regiment, was driven nearly to Ireland. The course was now changed to the Bahamas, where she finally arrived. There they remained till the Greyhound man of war conveyed them to Charleston. where they arrived in March, 1761. From hence they were immediately ordered to join Col. Grant's expedition against the Cherokees, and had marched some distance, when counter orders reached them to return and proceed to New York, and join Lord Rollo's forces which were sent against and which captured the Island of Dominica. In January, 1762, they were with Gen. Moncton at the taking of Martinico. Mr. Munro accompanied his regiment upon all these expeditions, and performed the duties of his office, but his health became affected, and while in Martinico, he was twice attacked with yellow fever, from the effects of which he never entirely recovered; so that when the regiment was ordered to Havana, he was unable to join it, and obtained leave to return to New York. He resided there and in Philadelphia and New Jersey, till the autumn of 1764.

During this period his theological opinions became changed and under Dr. Auchmuty's influence he determined to receive orders in the Church of England. The Doctor thus recom-

mends him in a letter to the Secretary of the Ven. Society, within a few days prior to his embarkation for England.

### MR. AUCHMUTY TO THE SECRETARY.

(EXTRACT.)

*No date, probably October, 1764.*

REV. SIR,

“ One principal motive of my writing now, is to recommend to you the bearer of this, the Mr. Harry Munro, a gentleman who has served as chaplain to one of his Majesty’s Highland Regiments here, during the late war, in which station he has preserved an unblemished character. After a serious and studious inquiry into the constitution and government of the Church of England, he (to the great mortification and disappointment of the Dissenters, who were fond of him) declared that he could not in conscience continue any longer amongst them, and was fully resolved to receive Episcopal ordination as soon as he could. Upon this his declaration and application to me, after having fully satisfied myself in regard to his character, which is fair and unsullied, and his abilities and prudent conduct, I recommended him to one Col. Philipse, a gentleman of family and fortune, who lives about twenty miles from this City, as a proper person for his purpose. Col. Philipse having built a church some time ago upon his manor and being very desirous of establishing a minister of the Church of England among his people, applied to the General Assembly of the Province, for leave to bring in a bill to erect part of his said manor into a parish, and to tax his tenants for the support of a minister. The determination of the Assembly with a copy of the proposed bill the Colonel does himself the honor to send you by Mr. Munro. The Colonel upon conversing with Mr. Munro, and inquiring into his character, was sensible that he could be of infinite service as a minister among his tenants, and the adjacent farmers—He has therefore, as he has failed in his application to the Assembly (owing to the inveteracy of some of the Dutch, and all the Dissen-

ting members) taken some pains and procured a subscription paper, in which the subscribers have obliged themselves and their heirs, to pay annually, so much money towards the support of a minister. Now Sir, considering what the Colonel has done, as will appear by his letter, and what he must still do towards Mr. Munro's support, should he be so happy as to have him return to him, considering the cruel and unjust treatment he has met from our Assembly, the poverty of his tenants, the great want of a worthy clergyman in his extensive manor, where the far greatest part of the people, who are, numerous, will immediately join the Church—the ignorance the poor people labor under for want of an able instructor, and lastly the great expence he has been at, and must be daily at—considering I say these things, the Colonel flatters himself that the Venerable Society will assist him a little, and open a new Mission in that part of the world, which is greatly wanted; there being no Missionary, except Mr. Milner at Westchester, who has employment enough there, and at Eastchester, for miles along the banks of Hudson's River. Should the Society think that the Assembly's refusing to pass an act in favor of the Church, tho' requested and petitioned by the people, *that were to be taxed* by said act, is a very great hardship, and prejudice to the Church in these parts, and conceive it proper to endeavor to obtain an act of Parliament similar to the act (a copy of which the Colonel encloses) he is willing to go to the expence, provided it does not exceed one hundred guineas. If a request for such an act should be thought advisable, would it not greatly promote the interest and increase of the established Church in these parts, if every County at least, through the Government, as it is a King's government, and not a Charter one, should by the same act be erected into parishes. I need but mention to you that the Dissenters even to this day, deny that the Church of England is established in these his Majesty's Colonies, and will deny it, and avail themselves of what they say is the fact, till an act of Parliament puts it beyond all doubt. I would beg leave further to observe to you, that if Col. Philipse should fail in procuring the aid and assistance of the Venerable Society in

some shape or other, that it will be a great discouragement to other well wishers to, and promoters of the Church of England in these parts. I decline saying any thing further on the subject, as Mr. Munro is perfectly well acquainted with what the Colonel has done, and the steps that have been taken in this affair.

Rev. Sir, Yours, &c.,

SAMUEL AUCHMUTY.<sup>a</sup>

On the 27th of January, 1765, Mr. Munro was 'ordained deacon in Park street Chapel, Grosvenor Square, London, by Dr. Philip Young, Bishop of Norwich, acting for Dr. Richard Terrick, Bishop of London, and on the 10th of February following, was ordained priest by Dr. Edward—Bishop of Down, who also acted at Dr. Terrick's request. The next day he received his license to act as a missionary in the province of New York, from the Bishop of London. In the spring of 1765, Mr. Munro returned to New York, and took charge, as we have seen, of Yonkers as a missionary of the Venerable Propagation Society, on Whitsunday in that year.

In a letter dated June 8th, 1765, he acquaints the Society:—"that on his arrival at his mission, he found every thing promising and agreeable, a neat church (always kept in good repair by Col. Frederick Philipse and family) and a decent Congregation, materials already for a parsonage, the glebe well fenced, plenty of wood, and a sufficient quantity of arable land."

About nine months after the date of the above letter, he addresses their Secretary as follows:--

#### MR. MUNRO TO THE SECRETARY

[EXTRACT.]

"*Philipsburgh, Feb. 1st, 1766.*

REV SIR,

I now beg leave to send you my *Notitia Parochialis*, commen-

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<sup>a</sup> New-York, MSS. from archives at Fulham, vol. ii. 339 to 341, (Hawks.)

cing from the time of my arrival in this place. It was not in my power to send it sooner, for this Mission being yet in its infancy and the people for the most part Dissenters of various denominations and living at a great distance from each other, it took me some considerable time and pains to unite them, and get acquainted with the state of religion among them, beside as the Sacrament of our Lord's Supper was never administered in this place according to the form prescribed in our Liturgy, I found my Church destitute of a communion table, cups, chalice, &c., which were provided only last Xmas, when I performed that solemn and important part of my duty, for the first time, and these obstacles being now removed, I intend to miss no opportunity of administering the same, as often as the circumstances of my Congregation will permit, particularly on the Festivals of Xmas, Easter Sunday and Whitsunday, as prescribed in the rubric.

Ever since my arrival in this place I thought it a duty incumbent on me, as the Society's Missionary, to make myself particularly acquainted with the state of religion within the bounds of my Mission; and you may depend upon the truth of the following particulars, viz.: The manor of Philipsburgh extends about twenty four miles in length on the East side of Hudson's River, containing about three hundred families. The people are for the most part of Dutch extraction, together with some settlers from New England. Their religion savours much of that of their Mother Country; some adhere to the Church of Holland and have a very good house of worship on Colonel Philips estate within 12 miles of my church, others of them are Independents, according to the New England plan, indeed, to speak more properly, according to no plan at all, seduced by every kind of doctrine, every wandering and ethusiastic spirit; these have another house of worship about four miles distance from the former. There are likewise some Quakers and several Anabaptists, who give me a good deal of trouble and uneasiness, in opposing their erroneus principles with which even some of the members of my Congregation are deeply *tinctured*; besides these there are many of them who profess no religion and

have no concern about it. Those that attend divine service constantly and regularly in my church, are about twenty families, and tho' I cannot depend on all these as true and professed members of the Church of England, some of them halting, as it were between two opinions, yet I must do them the justice to say, they are a good sort of people and desirous to learn. Many of the other denominations are already so far reconciled to our Church as to come frequently to hear me preach, so that my church is often crowded with dissenters; and I have so far got the better of their prejudices, as to prevail with some of them, to buy common prayer books and bring their children to be baptized by me; which you know Sir, is not very common among Dissenters. From these and several other circumstances, too tedious to mention, I trust that through the grace of God my labours here shall not be in vain of the Lord. You must be very sensible, Sir, that to remove and disperse the clouds of ignorance, error and prejudice, is not the work of a day or a year only, it is a gradual work, and requires time to open the eyes of the understanding and bring conviction home to the soul, it is God alone that can do this effectually, and to him I look for strength in his own work. My situation is not without some disadvantages, the members of our Church being so few and surrounded with Dissenters on every hand: for which reason I find a just share of circumspection, prudence and moderation, highly necessary. I pray God to endue me with these and all other graces that are necessary in the faithful discharge of my ministerial office. I now humbly submit it to you, Sir, whether it would not be proper to send me some small tracts for the use of my Congregation, confuting the errors of the Quakers and Anabaptists, some tracts of the necessity of frequent communion, together with Nelson, on the Festivals, or abridgment of it, as many of my people are absolute strangers to our Liturgy and Ceremonies; most part of the books already granted, have been already distributed by me, according to your desire. among the poorer sort. I hope you will also send me the usual number of books for the Mission Library, the number I have already re-

ceived being inconsiderable, as you may see by my receipt in the hands of Mr. Millar, the Bookseller.

Rev. Sir, &c.,

HARRY MUNRO."a

In the subjoined extract, he informs the Society that his Church was growing daily, and that Dissenters had a much better opinion of her than formerly.

### MR. MUNRO TO THE SECRETARY.

[EXTRACT.]

*"New-York, 26th Dec. 1766.*

REV SIR,

Concerning the state of my Mission I have the pleasure to inform you, that our Infant Church is growing daily, that spirit of contention and vain disputation about indifferent matters in religion, which greatly prevailed upon my arrival here, among the different sects and parties, is now almost subsided, and very great love and harmony subsists between people and pastor. I think I can safely say, I omit no opportunity of being useful among them, both in public and private. In the summer season I read prayers and preach twice every Sunday, catechising the children regularly after the second lesson in the evening, and the negroes after divine service is ended. My success in this respect is very visible; and I have now upwards of fifty catechumens, who can say our Church catechism extremely well.

Among many grown people I have observed a spirit of infidelity, and indifference about religion very prevalent: to remedy this evil, I thought it my duty to go among them, to converse with them, and make myself acquainted. I have visited every part of my congregation, and gone from house to house, beseeching them in Christ's stead, seriously to think of the necessity of religion, and to be reconciled to God; particularly, I have endeavoured to make them acquainted with the nature and design of the two sacraments. In this, through

God's help, I have had good success, having baptized in one family six, and in another nine persons at one time. This summer; I baptized seventeen children belonging to Dissenters, and in the course of this year, I have baptized in all forty-two, which makes seventy-five since my arrival. The discipline and liturgy of our Church daily rises in esteem. I take care to make the articles of our Church known, by lectures upon them, and in private I teach them how to make use of the common prayer, to which they were absolute strangers.

Many of them have assured me that my ministry has been blessed to them, and several Dissenters, I have heard with pleasure declare, that they have now a much better opinion of our Church. I am very sorry however to find them so backward to partake of the Holy Sacrament of the Lord's Supper, being deterred or kept back as they say, from an apprehension of incurring damnation. I do all in my power to rectify their notions concerning those words of the Apostle, and some have lately assured me, they will take the first opportunity of coming to the Holy Communion.

Rev. Sir, &c.,

HARRY MUNRO.<sup>a</sup>

In 1768 Mr. Munro resigned the Mission at Yonkers,<sup>b</sup> and on the 26th of March accepted a call to St. Peter's Church, Albany. He was likewise chaplain to the Fort there, an appointment he received from the Bishop of London on the 20th of July, 1770.

On the 18th of April, 1773, King's College conferred on him the *ad eundem* degree of M. A. In 1774 he attempted to settle his patent of 2000 acres at Hebron, (in what is now the County of Washington,) which he had received at the close of the French war as military bounty land, in virtue of his chap-

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. 349, 350. (Hawks.)

<sup>b</sup> It is said that the Ven. Soc. on the appointment of Mr Munro, claimed a bond of £100 from the Hon. Fred. Philipse, but the latter merely forwarded a subscription paper amounting to £80, and that Mr. Munro demanded the full amount of original bond.

laincy. He failed however in accomplishing his object and the next year abandoned the undertaking.

• Upon the breaking out of the Revolution and the imprisonment of Loyalists in the Fort at Albany in 1776, he held services for and preached to the prisoners, with much danger to himself, until at last in 1777, his church doors were closed against him, his property taken, and himself made prisoner. At the end of October he escaped and fled for protection to Diamond Island, in Lake George, a British post under command of Major Aubrey, and in five days afterwards, in the beginning of November, joined the British army under Gen. Powell at Ticonderoga, from whence he passed into Canada, where he was immediately appointed Deputy Chaplain to the 53d and 31st Regiments, in which capacity he served about six or eight months, when he obtained permission from Sir Guy Carleton to go to England for the purpose of settling his private affairs, and landed at Portsmouth on the 12th of September, 1778. The Peace determined him to remain there. From 1778 to 1784-5 he resided in London and its vicinity, chiefly engaged in the study of Hebrew and Italian, his health not permitting him to preach except occasionally.

On the 13th of January, 1782, he received the degree of Doctor in Divinity from the University of St. Andrew's.

About 1787 he removed to Scotland, and lived for some time at Perth, but being attacked with paralysis a year or two later he made Edinburgh his home, where he died on the 30th of May 1801, and was buried in the west church yard of St. Cuthbert's parish in that city. By his first wife, who was the widow of an officer of his own regiment, and who died in December, 1759, Mr. Munro had one daughter, Elizabeth, who marrying against her father's wishes was disowned by him, and died in Canada. He married the second time a Miss Stockton of Princeton, of the distinguished New Jersey family of that name, who died within a year of her marriage, leaving an infant which survived her but a few weeks.

After Mr. Munro's return from England and on the 31st of March, 1766, he married for his third wife Miss Eve Jay of New

York, a daughter of Peter Jay of that city, and sister of the Hon. John Jay, Chief Justice of the United States. By this lady he had only one child, a son, born January 20th, 1767, who was the late Peter Jay Munro, one of the eminent lawyers and one of the most prominent citizens of New York during the first quarter of the present century.

*Perry Munro*

THE REV. LUKE BABCOCK, A. M.,

who succeeded Mr. Munro, was the youngest son of the Hon. Joshua Babcock, Chief Justice of the Supreme Court of Rhode Island.<sup>a</sup> He was born at Westerly, Narragansett, July 6th, 1738, was graduated at Yale College in 1755, and afterwards commenced the study of divinity. He went to England for holy orders in 1769, and upon the 2d of February, 1770, was licensed by the Bishop of London as a Missionary to New England.

The Venerable Society's abstracts for 1771, say:—"The clergy of New York recommend the Rev. Luke Babcock, who was lately ordained here by the Bishop of London as a proper person for Missionary, and Colonel Philips having requested that the mission of Philipsborough, formerly filled by Mr. Munro should be renewed; and the Colonel having made a proper provision for the maintenance of a minister, with the assistance of the Society, they have accordingly appointed Mr. Babcock to the mission with a salary of thirty pounds.<sup>b</sup> In 1773 Mr. Babcock

<sup>a</sup> The Babcocks or Badcocks were originally seated in the Counties of Essex and Middlesex, and in the early part of the seventeenth century emigrated to New England. George Babcock died at Boston, 2d of September, 1695. The Arms of this family are:—sa. on a pale ar. 3 cocks, gu. Crest—a stag lodged guardant between two branches of laurel in orle, all proper.

<sup>b</sup> Printed abstracts of Ven. Prop. Soc. from 15 Feb. 1771 to Feb. 1772

acknowledgeth the good effects of the exemplary behaviour of Col. Philips and his family to whom he is also indebted in many other acts."a The following year he received from King's College New York, the *ad undem* degree of Master of Arts. Mr. Babcock appears to have laboured here with very good success until the breaking out of the Revolutionary War, when he openly espoused the cause of government.

"In 1775 he was one of the protestors at White Plains against the Whigs. The protest was signed by three hundred and twelve persons : the names of Frederick Philips, Isaac Wilkins and Samuel Seabury, precede that of Mr Babcock."b Amidst the succeeding disorder and confusion, we find him thus addressing the Ven. Society.

### MR. BABCOCK TO THE SECRETARY.

#### EXTRACT.

"*Philipsburgh, 22d March, 1776.*

REV. SIR,

Soon after the receipt of your letter, the troubles of this Country were multiplied. There was the fever excited in men's minds by the late battle of Lexington, then the affairs of Bunker's Hill next came, and the Continental Fast, which may be considered as a trial by ordeal of the ministers of the Church of England in America. Most of the clergy in this country (I am sorry to say it,) opened their churches on that day ; I do not pretend to justify or condemn their conduct ; it certainly would have been in opposition to my conscience had I done the same. I thought and still think, if to becoming a partaker in the measures now so much in vogue, I should add the guilt of imploring God's blessing on them, I should not only be found fighting against God, but should also be guilty of the shocking absurdity of begging God to fight against himself.

My refusal to bow down before an altar the Congress had raised, made it necessary to confine myself to my own parish till

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a Printed abstracts of V. P. S. from 19 Feb. 1773 to 18 Feb. 1774.

b Sabine's Hist. of the Loyalists.

the packets were discontinued; and I have been threatened with mutilation and death if I go into New England. I hope these circumstances will avail with the Ven. Society, in so far as to excuse my past omissions.

Since my last act, the state of this mission, if our New England and some other troublesome neighbors would suffer us to remain in peace, would be nearly similar to what I then reported it; (indeed the people of this province in general are forced into the present unhappy contest) but as things are circumstanced, I could hardly expect it should be better than it is at present. I have not failed to admonish the people, and in my case plainly, repeatedly and publicly, for the year past, that rebellion will lead its abettors to confusion in this world and everlasting distraction in the next.

I am, Rev. Sir,

LUKE BABCOCK.<sup>a</sup>

In 1776 Mr. Babcock reported, "that he had baptized fifteen in the course of the year and buried some."<sup>b</sup>

The following year he was seized (says Dr. Hawkins) by the insurgents, his papers were examined, and because he answered affirmatively to the question, whether he considered himself bound by his oath of allegiance to the king, he was deemed an enemy to the liberties of America, and ordered to be kept in custody. After four month's confinement, his health gave way, and he was then dismissed with a written order to remove within the lines of the King's army." He with difficulty got home in a raging fever and died.

Mr. Inglis writing to the Secretary from New York, March 27th, 1777, says;—"Rev. Sir,—of this province Mr. Seabury and Mr. Beardsly have been obliged to fly from their missions, the first resides in this city. These calamities have been the principal cause of the death of one very worthy missionary, Mr. Babcock, of Philipsburgh. This clergyman was not only exemplary in his

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii, 576-7 (Hawks.)

<sup>b</sup> Printed abstracts of V. P. S. from 16th of February 1776 to 21st of February, 1777

life and assiduous in his pastoral duty, but distinguished by his steady loyalty and warm attachment to our constitution in Church and State. This naturally marked him out as an object of the highest resentment to the rebels, who took him prisoner and detained him about five months. The hardships and distress of mind he suffered during his confinement, brought on him a fit of sickness which induced the rebels to dismiss him. He was carried home with the utmost difficulty, but died in a few days after, leaving a widow and three children in very indigent circumstances. His death happened the latter end of February—the precise day I do not recollect. His widow begged that I would write to you and request the Society's leave for her to draw on their Treasurer for six month's salary after the time of Mr. Babcock's death. I am informed that such indulgences have been sometimes allowed by the Society; and I beg leave to assure you, that the indulgence cannot be granted to objects more deserving, and perhaps in more want of it."a

Mr. Seabury writing to the same, March 29th, 1777, observes : —“ I am greatly grieved to inform the Society of the death of their very worthy Missionary, the Rev. Mr. Babcock. The latter end of October he was seized by the rebels at his house and carried off to the Provincial Congress at Fishkill. His papers and sermons were also seized and examined, but as nothing appeared on which they could ground any pretence for detaining him, he was asked whether he supposed himself bound by his oath of allegiance to the King, upon his answering in the affirmative, he was deemed an enemy to the liberties of America and ordered to be kept in custody. About the middle of February he was taken sick, and as his confinement had produced no change in his sentiments, he was dismissed with a written order to remove within ten days within the lines of the King's army, being adjudged a person too dangerous to be permitted to continue where his influence might be exerted in favor of legal government. He got home with difficulty in a raging fever, and

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a New York, MSS. from archives at Fulham, (Hawks.)

delirious. In this state he continued about a week (the greatest part of the time delirious) and then died, extremely regretted. Indeed I know not a more excellent man and I fear his loss, particularly in that mission, will scarcely be made up."<sup>a</sup>

This excellent minister died in the old parsonage, on Tuesday, the 10th day of February, 1777. His remains were interred in the family vault of the Van Cortlandts.

In his MS. biographies of the clergy, Mr. Fowler says:—"Mr. Babcock bore the character of a good preacher, a warm friend, an affectionate husband and an indulgent parent. I became well acquainted with his family after his death, and was the first person that read prayers and sermons in the church at Yonkers after the Revolutionary War, A. D. 1784. I prepared the way for the settlement of a clergyman, by<sup>1</sup> collecting the congregation."<sup>b</sup>

His wife was Grace Isaacs, a cousin of Judge Isaacs of New Haven. His children were Cortlandt, Frederick, the father of the late Mrs. W. L. Morris, of Wave Hill, Yonkers, and a daughter named Henrietta. His eldest brother, Col. Harry Babcock, was a brilliant and extraordinary man, formed by nature and education to be the flower of his family, and an ornament to the country which gave him birth."<sup>c</sup> There is a fine portrait of the Rev. Luke Babcock in the possession of Mrs. Babcock, of St. Mark's Place, New-York. He is represented in gown and<sup>1</sup> bands, his head reclining on his right arm, which rests upon a book. There is something extremely solemn and placid in his countenance, corresponding with his benevolent mind.

#### THE REV. GEORGE PANTON, A. M.,

was the next minister. He was a native<sup>d</sup> of this country

<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. 617. (Hawks.)

<sup>b</sup> Fowler's MS. Biog. vol. iv. 256-7.

<sup>c</sup> Updike's Hist. of the Narragansett Church, p. 312.

<sup>d</sup> The Pantons were formerly seated in the county of Sussex, England. Their Arms granted by patent in 1165 are:—gu. two bars ar, on a canton az, a dolphin, embowed or. Crest—a dolphin dawsriant. or, betw. two wings gu. each charged with as many bars ar.

but bred at the University of Aberdeen in Scotland, where he took the usual degrees of Bachelor and Master of Arts. In 1774 he obtained the latter honor of King's College, New-York. He was probably licensed by the Bishop of London to officiate in the Plantations in 1773, and was for some time the Society's missionary at Trenton, New Jersey, as appears by the following notice in their abstracts for 1777 :—" A letter from the Rev. Mr. Panton, the Society's late missionary at Trenton, dated New York, Sept. 5th, 1777, acquaints them with his having sent an accurate state of his mission in 1775, which never reached the Society. He gives a very satisfactory account of his own conduct. When the public service of the Church had been suspended by an act of Vestry, he complied with the solicitations of Col. Philips' family, (who had been sent prisoner into Connecticut) by residing at Philipsburgh till he had an opportunity of returning to Trenton with the Royal army in December, 1776. The unfortunate circumstances, which soon after involved that place and province in the greatest distress, obliged him to abandon it, and leave every thing behind him, and as there is no probability that the mission of Trenton will be revived, the Society have at his request appointed him to the mission of Philipsburgh, vacant by the death of Mr. Babcock.<sup>a</sup> Mr. Panton continued in the faithful performance of his duty until 1782, when he could no longer exercise his ecclesiastical functions. In a list of missionaries, who were unemployed, and to whom the Society continued to pay salaries in 1783, occurs the name of Mr. Panton,<sup>b</sup> (formerly missionary at Trenton, New Jersey,) of Nova Scotia, with a salary of thirty pounds per annum.<sup>c</sup> In 1785,<sup>d</sup> the Rev. Geo. Panton was missionary at Yarmouth and

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<sup>a</sup> Printed abstracts of V. P. Soc. from 21st Feb. 1777 to 20 Feb. 1778.

<sup>b</sup> In July, 1783, Geo. Panton was at New York and one of the 25 loyalists who petitioned for lands in Nova Scotia.—Sabine's American Loyalists.

<sup>c</sup> Printed abstracts of V. P. Soc. for 1783.

<sup>d</sup> Printed abstracts of V. P. Soc. for 1785. Chas. Pinckney, Esq. in a letter to the author, dated Yarmouth, N. S. says :—"The Rev. Geo. Panton, never was in Yarmouth, but about 1785, was at Shelbourn, a place about 70 miles from Yarmouth, and that he went from there to England, which is all they know about him."

places adjacent in Nova Scotia. In 1786 he obtained leave to visit England, where he finally settled and died.

During Mr. Panton's ministry, the country was very much disturbed by the ravages of the American Revolution, and this parish particularly, being alternately occupied by the British and American forces, felt the sad effects of the war. Some of the congregation were openly attached to the British cause, some as decidedly in favor of the measures of Congress, and others vibrating in their minds, and undecided what course to pursue in the melancholy struggle.

There is a very elevated ridge of land, in the eastern part of the parish, called Valentine's Hill, which was very frequently resorted to, as a commanding station, by Gen. Washington and his army, and when the Americans left it, it was often occupied by the British forces.

In various other parts of the parish also, and in the fields adjoining the old parsonage house, the British cavalry were stationed for some time. The distress of the people in this vicinity was greater than is commonly imagined. It is said by the old inhabitants, that frequently the wealthiest farmers were deprived by the plunders of the army, of what was absolutely necessary for supplying the daily wants of their families.

The Church suffered also from various causes; the people became depraved and loose in their morals, from the influence of the example of the armies around them, and from the want of an opportunity to acquire even a common education.

Colonel Philipse who had always been, as we have seen, the most liberal patron of the Church, and who for a while, it is said, was attached to the American cause, was finally induced by the persuasion of his most intimate friends, and of his family, to favor the British. As soon as this was known, he was taken by the Americans to the place of imprisonment which they provided in Fishkill for those whom they considered injurious to their cause. While enjoying a temporary release from this confinement, that he might visit his family at Philipsburgh, he was told by some designing persons among the Whigs that there was a small company of men above, who were about to come

down and make a violent attack upon him and his family. Terrified by these false assertions, he fled to the British in New York. The consequence of this desertion was, that his whole manor, which was very valuable, was confiscated and sold by the American Commissioners of Forfeiture, appointed by the State. After the confiscation, he and his family soon sailed for England, and the Church was deprived of its most liberal benefactors. However, the State of New York very generously ordered that all the land then in the possession of the widow of Luke Babcock, should be reserved for the purpose for which it was designed, and that the church, with two acres of land adjoining it should be conveyed to the Trustees of said Church. This act was first passed the 1st of May, 1786, but not being carried into speedy execution by the Commissioners, another act was passed the 3d of April, 1792 :—"That all the estate, right, title, interest, claim and demand of the people of the State of New-York, in and to the said parsonage or glebe, shall be and hereby are granted to and vested in the Corporation of the Episcopal Church in the Town of Yonkers, County of Westchester and State of New-York, and their successors for ever, for the use of said Corporation."

As the attention of the people was called off from the Church by the din of surrounding war, and as the support annually received from England by the Episcopal clergy, was cut off by the separation of this country from England, the parish was neglected for some time after the withdrawal of Mr. Panton in 1782. No clergyman was called and settled for seven years. During this period, the parsonage continued to be occupied by the widow of Mr. Babcock, with the consent of the Trustees of the Church, and the church was occupied only occasionally by a preacher of the gospel. Ministers of different denominations were permitted to take the pulpit during this melancholy scene of disorder and of distress. About this time, the minister of the Dutch Church at Tarrytown, two miles distant, having made some proselytes in the parish, attempted to obtain possession of the church, and annex it to his own; but these schemes proved abortive; Mr. Van Cortlandt, a descendant of Frederick Philipse,

first lord of the manor of Philipsburgh, procured an extract of Mr. Philipse's will, from which it appeared that the property was given for the building of an Episcopal Church, and other documents being produced, proved that the Church had been built in compliance with the will, and that no other service had ever been regularly performed in it. This fortunately determined the point in debate, though for a short time it left a dissatisfaction in the minds of some of the people.

The principal part of the inhabitants of the town were descendants from Dutch families, still this disaffection to the Episcopal Church soon subsided.

According to an historical sketch of the parish, given by the Rev. Mr. Cooper, we learn :—"That the Methodists took advantage of the dissensions then subsisting, made great inroads and collected a number of adherents. Some of these having died and removed, and others having returned to the good old path from whence they had been led astray, they were reduced to a very small number, so that the chief of the inhabitants afterwards professed the Church."

In 1784, Mr. Fowler (afterwards the Rev. Andrew Fowler) collected the congregation, in the capacity of a lay reader. This individual informs us, "that the congregation had been broken up by the war, and was for some time destitute of a regular pastor. Their minister, the Rev. Mr. Babcock, died some time before the Peace took place. His widow and childeen were still living in the parish, and very active in persuading people to attend the services of the Church. I read prayers and sermons there with great pleasure, and never saw any other conduct in the assembly than that which was truly christian and pious. I could go there but occasionally, as I was then principally engaged as lay reader at New Rochelle, and in the mean time had charge of a school in that place."<sup>a</sup>

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<sup>a</sup> Fowler's MS. Biog. No. iii. 444-5. About this period, it is said, that Dr. Blackwell performed services in this parish, as a lay reader. He died at Philadelphia, 12th Feb., 1831, aged 84.

The parish remained destitute of regular preaching until the year 1789, when the

REV. ELIAS COOPER, A. M.,

succeeded Mr. Panton. He was the eldest son of the Rev. Warmoldus Kuypers of Holland, a Lutheran minister, who removed to this country and was settled for some time in New Jersey. Mr. Cooper was born at Amsterdam, Holland, on the 5th of January, 1758; received his early education at Hackensack Academy, under the tuition of Dr. Wilson; studied theology at New York; was ordained Deacon by the Rt. Rev. Samuel Provoost, in St. Andrew's Church, Staten Island, Sunday, the 21st of June, 1789, and Priest by the same, at East Chester, on the festival of St. Barnabas, June 11th, 1790. He immediately took charge of this parish, where he long remained to the great joy of his people. In 1804, he makes report to the Convention of eighty-six families, as belonging to the Church, fourteen baptisms, forty communicants, eight marriages and four funerals. Mr. Cooper was not inattentive to the interests of the Church in East Chester and other places, as appears by his reports. During the period of his rectorship, and owing to his untiring exertions, the present chapel of St. John's, Tuckahoe, was erected. In 1811, he reported to the Convention:—"That though death has reduced the number of communicants since the last return, there are hopes (from present appearances) that the number will soon be augmented. The church has been better attended of late, than for two years past, and the seriousness and attention exhibited, show that religion is reviving among us."

During the rectorship of Mr. Cooper, the Church increased quite rapidly in the number of her members, and in her influence over the community. The parish gradually recovered from the effects of the Revolution, became more engaged in spiritual things, and by its continual prosperity gave a convincing evidence of the benign effects produced by the restoration of peace and harmony. Though the rector had to struggle with many serious difficulties and discouragements, some of them originating indirectly from the Revolution, and some from sources which are

found in too many other parishes, still he had the cordial affection and liberal support of a few of his parishioners—the respect and esteem of all.

Among these cordial friends and liberal supporters, the names of Augustus and Frederick Van Cortlandt stand foremost.<sup>a</sup> They were for a number of years constant attendants on the services and ordinances of the Church and in their exemplary deportment gave evidences, that their liberality and friendship arose from the purest and most distinguished motives. Frederick Van Cortlandt in his will left to the Church the sum of seven hundred and fifty dollars, the income of which was to assist in supporting the clergyman of said Church. As far back as the minutes of the vestry were kept, which is to the year 1787, we find his name among the prominent men in the Church, and among its officers he continued to act for thirteen years or more until his last illness. It is probable that he was an active and generous member of the congregation some time before the year 1787. At that time his brother Augustus Van Cortlandt and Isaac Honeywell, Jun., gave a notification to the congregation (which had become dispersed during the war) to meet for the purpose of choosing trustees of said Church. The term of “trustees” was then used, and the term wardens and vestrymen not substituted until the year 1795, when the name of St. John’s Church was also added. Augustus Van Cortlandt was then chosen one of the trustees, and afterwards annually elected a warden or vestryman for upwards of twenty years. He was particularly attentive in preserving the minutes of the vestry, in keeping order and regularity in all the elections of the congregation, and in endeavoring to advance the prosperity of the Church by the influence of his good character, as well as by his pecuniary aid. Exemplary in his private deportment, charitable and kind to the poor, liberal to the Church, and

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<sup>a</sup>These gentlemen were the sons of Frederick Van Cortlandt and Frances Jay, and grandsons of Jacobus Van Cortlandt and Eva Philipse, daughter of Frederick Philipse lord of the manor of Philipsburgh

a steady friend of its ministers, he gained the esteem and affection of all who knew him, and particularly of those who took a lively interest in the prosperity of the Church. Before his decease he ordered in his will, that five hundred dollars should be given from his property (which was very large) to the vestry of the Church, and be kept at interest for twenty-one years. At the expiration of that time, the interest and principal were to be put out in one sum, and the interest of it to go to the support of the clergyman of this parish. He died in the year 1824, upwards of ninety-six years of age.

During the ministry of Mr. Cooper, the church edifice received considerable repairs, among which was a new and handsome steeple. The money for this purpose was raised by the gift of three hundred dollars from Trinity Church, New York, and by the subscriptions of the parishioners. These repairs were made in the year 1804. A short time after, the Church received a legacy of one hundred dollars from Alpheus Pierson, and some smaller legacies from James Valentine, Shadrach Taylor and Isaac Lawrence.<sup>a</sup>

Mr. Cooper was first called for a short time, and in a few years after instituted to the rectorship. Though his salary was small, he still persevered in his arduous labors and succeeded, under the divine blessing, in increasing the number of the congregation and of the Church, as also in gradually reforming this district of country. He continued the beloved pastor of this Church for twenty-seven years, a much longer period than any of his predecessors, and was removed from his labors on earth to his reward in heaven, on Tuesday, January 16th, 1816. His remains were interred in the burying ground belonging to this parish.<sup>b</sup>

The esteem and affection which his congregation expressed

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<sup>a</sup> Among other zealous members of the Church at this period, deserves to be mentioned the names of Frederick Underhill, Isaac Odell, John Warner, John Bowne, Isaac Vermilyea and Elijah Valentine.

<sup>b</sup> His funeral sermon was preached by his old friend, the Rev. Isaac Wilkins, D. D.

for him may be perceived by reading his tablet, which, after his decease they erected in the church.

He married Sarah Roome, Sept. 27th, 1780, who died May 3d, 1811. By this lady he had four sons and three daughters, viz : Warmoldus, now living in Brooklyn. Gerardus, M. D., who died in 1832. Frederick Augustus, who died 29th December, 1817. William Henry, died August 30th, 1817. Elizabeth Joanna, who married the Hon. Aaron Vark, of Yonkers, and Aleta Roome.

The following is a brief sketch given of his character by the Rev. Andrew Fowler, in his biographical notices of the clergy :—"I cannot tell in what country this worthy clergyman was born, but I am inclined to believe that he was a native of Germany. His father was a respectable Lutheran minister, and when I knew him he was settled in a part of New Jersey, and not far from the North River. I have been told he was highly esteemed by his people, and had several sons who became preachers of the gospel, (one or two in the Protestant Episcopal Church, and one or two in the Dutch Presbyterian Church in the city of New York,) and bore a very respectable character, both as a clergyman and as a christian. He spelt his name after the German manner Kuyper, which his brother Elias was the translator of into English."

"Mr. Cooper was a married man, and had several children. He was a good looking person, plain, but gentlemanly in his manners, and candid in his conversation. In short, he was a pious, zealous, active and orthodox minister of Christ, and peculiarly well calculated for the parish where he officiated. He died in the year 1816, greatly lamented by his parishioners. His suavity of manners and rectitude of conduct throughout the whole course of his clerical life, endeared him to all who knew him. I loved him in life, and could not forget him in death. He always treated me like a brother, and I have esteemed my acquaintance with him a great blessing. He was regular as clock work in all his vocations, and his attention to his public concerns was reduced to a most exact method. For some years Mr. Co-

per taught a school, and met with good success in that arduous undertaking."a

The parish having become vacant by the death of Mr. Cooper, the

#### REV. WILLIAM POWELL, A. M.,

took pastoral charge of the same in May, 1816. In the fall of that year, he makes report to the Diocesan Convention:—"That with regard to the state of the parish, it may in general be observed, that the services of the Church are extremely well attended, and that the people evince a sincere attachment to her doctrines and liturgy."

During his ministry the congregation continued large, and the church edifice underwent considerable repairs. He resigned his charge, however, the 10th of August, 1819, having officiated here only a few months over three years. Mr. Powell subsequently removed to Westchester, where he died in 1849. The

#### REV. JOHN GRIGG, A. M.

succeeded Mr. Powell in 1820. Two years after, the number of communicants had increased from fifty-six to eighty-eight. In the month of August, 1823, Mr. Grigg resigned his charge.

On the 17th of October of the same year, the vestry gave a call to the

#### REV. JOHN WEST, A. M.,

to take care of the parish for one year, which was accepted.—The term of his call, however, was afterwards extended to four years. He resigned the rectorship in 1828, and was succeeded by the

#### REV. ALEXANDER HAMILTON CROSBY, A. M.

He was the son of Darius Crosby and Thirza Paddock, and grandson of Reuben Crosby, whose ancestors were among the

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\* Fowler's MS. Biog. vol. 3, 444-5. Miss Williams, sister-in-law of Col. Frederick Philipse, died in Mr. Cooper's family.

first settlers of Plymouth, Mass.<sup>a</sup> He was born at Somers, in this county, June 15th, 1804, and entered Union College, Schenectady, in 1819, where he was graduated A. M. at the early age of eighteen. After reading law one year, he entered the General Theological Seminary and was graduated June 30th, 1826. In August of that year he was admitted to Deacon's orders in St. George's church, Fishkill, by the late Bishop Hobart. After this he officiated for several months in St. Paul's church, Eastchester. In the spring of 1827, he was called to Grace church, White Plains, and St. Thomas' church, Mamaroneck, and was ordained Priest in the former, July 19th, 1828, by Bishop Hobart.

Upon the 13th of March, 1828, he was married to Julia A., daughter of James Barker, Esq, who with one son and three daughters still survive him. While officiating in the united parishes, he made an effort to clear them of debt, which good work he accomplished, and was also trying to raise money for the erection of a parsonage at White Plains, when called to take charge of this parish. Addressing his congregation in 1837, he says:—"When coming to this parish, I found only about thirty-five communicants, the Church divided in two distinct and hostile parties, by three law suits then pending, the attendance of most of the congregation on Divine Service very irregular, only about twenty dollars annually given to missions, and but little to other benevolent institutions." During his incumbency, the sum of one thousand dollars was raised by public subscription for repairing the church, and also six hundred dollars expended on the old parsonage, besides other large sums for Missions, &c. In 1835, the communicants had increased to seventy-two.

But four years afterwards the faithful pastor was summoned, "Well clad in the panoply of righteousness, wielding the sword of the Spirit, and fighting manfully under the banner of the

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<sup>a</sup>The Crossbys or Crosbys were formerly seated in the county of Yorkshire, England, from whence they emigrated to this country about 1634. Simon Crosby was a freeman of Cambridge, Mass. in 1635, and one of the selectmen from 1636 to 163.

Cross, he sank consumed by his own zeal." He left his beloved flock for a little season, in the faint hope of repairing his shattered frame in a more genial clime, and with the prayer that if it were the will of his heavenly Father, he might return to labor once more among them. But he was removed from the winter of life to a summer of never ending mildness and glory. Wafted to the haven of eternal rest in a better country, he hath entered a temple, not made with hands, in the which, he shall chant *in richer melody than when on earth*, the blissful praises of Jehovah Jesus. He died at St. Croix, on the evening of the 4th of January, 1839, in the 34th year of his age. According to his request, his remains were subsequently conveyed to Yonkers, and interred in the cemetery belonging to this parish, near the old parsonage. Well may his people have reared for him the marble tablet, that tells of the beloved brother and faithful minister. It was a favorite saying of his:—"First my Church, and then my family."<sup>a</sup>

Upon the death of Mr. Crosby, the Rev. William M. Carmichael, A. M. was called to the rectorship, which he declined. Whereupon the

#### REV. SMITH PYNE, A. M.

was chosen rector of the parish, May 4th, 1839, and resigned in 1840. The

#### REV. HENRY L. STORRS, A. M.,

was elected to the rectorship in March, 1841. "He was the eldest son of the Hon. Henry Randolph Storrs, a very distinguished member of the Bar of New-York, and of the National Legislature. He was born on the 1st of July, 1811, at White's Town, in the County of Oneida, and was educated at Hamilton College and at Union College. After his graduation, at the latter of these institutions, he passed some time at Utica, where under

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<sup>a</sup> See sermon preached in St. John's church, Yonkers, on Sunday, March 10th, 1839, by the Rev. Robert William Harris, D. D., of White Plains.

the instructions of the Rev Dr. Anthon, at that period the rector of Trinity Church, he became a communicant of the Episcopal Church, and commenced his preparation for its ministry. His studies were further prosecuted at the Gen. Theological Seminary ; and having completed the usual course, and received his testimonial at the commencement in 1836, he was immediately after admitted to holy orders, and took charge of the parish of Cold Spring. He was soon after married to Elizabeth, eldest daughter of the late Leonard Kip, Esq. of New York, who with two young daughters, and a still younger son, is left to lament his loss, and to guide them by his example.

Having resigned his charge at Cold Spring, and officiated for a little while at Yonkers, in the absence of the rector, the Rev. Mr. Crosby, who was seeking health abroad, he was invited, on the death of that exemplary clergyman, to become his successor, but had just accepted an invitation to the congregation at New Hartford, in the region of his birth and early associations. After three years, the parish at Yonkers again became vacant, and he was again called to the place which, for the remaining eleven years of his life, he held to the honor of God, the extension of the Church, and the deep, and grateful satisfaction of his people.

The spot where his lot was cast has become, within those eleven years, in many respects, like a suburb of the great neighboring city, though without losing as yet its pleasant rural aspect. He found an ancient church, with a very respectable congregation of limited number, scattered over a distance of several miles. One service only was expected at the parish church, another was held in a remote part of the parish. Anticipating and watching the growth of the village around the church, on the banks of the Hudson, he procured the necessary aid for the establishment of a second service, and at length, the consecration of the chapel of Tuckahoe, and its separation from his charge. The old glebe being at a distance from the village, he obtained from a willing congregation, the erection of a modest and beautiful parsonage of permanent material, on the ground adjoining

the church ; and by the care of a few years made it one of the most delightful scenes from which a pastor could ever be called away to Paradise. His church itself, found too small for the increasing congregation, was enlarged by the construction of a transept, and without losing its venerable plainness, became a very spacious and convenient, and particularly impressive structure. In the meantime, the strength of the parish was doubled ; the communicants had largely increased in number ; jarring opinions and feelings were harmonized, through the discreet and faithful assiduity of the rector ; in every good work, and in the view of many who visited his vineyard, he realized all which a servant of God could have a right to seek for himself, of pastoral peace and pleasantness."

"This excellent man, whose ministry of eleven years will ever be cherished with grateful remembrance by all that came beneath its influence, rested from his labors on Sunday, 16th of May, 1852."<sup>a</sup> His remains were interred in the parochial cemetery.

On the 12th of June, 1852, the vestry gave a call to the

REV. ABRAHAM BEACH CARTER, A. M.

present incumbent.<sup>b</sup>

St. John's Church was first incorporated (under the Act of 1784,) on the 15th of September, 1787, Augustus Van Cortlandt, Israel Honeywell, jun., and J. Warner, trustees. In accordance with the Act passed for the relief of the Episcopal Church, March 17th, 1795, it was again organized on the 7th of September of that year, Augustus Van Cortlandt and William Constable, churchwardens ; John Warner, Thomas Valentine, Isaac Vermilyea, Frederick Underhill, Shadrach Taylor, Isaac Lawrence, Stephen Oakley and Jacob Post, vestrymen. In the first Convention of the Protestant Episcopal Church, in the Dio-

<sup>a</sup> See Protestant Churchman for May, 1852.

<sup>b</sup> Mr. Carter is the son of the late Rev. Abiel Carter, Rector of Christ's Church, Savannah, Geo., and a grandson of the venerable Abraham Beach, D. D., for many years Assistant Rector and Minister of Trinity Church, New York.

cese of New York, held in the city of New York, June 22d, 1785, this Church does not appear to have been represented. To the Convention of 1787, she sent her first delegates, viz: Augustus Van Cortlandt and Israel Honeywell, Esq's.

### THE CHURCH.

The parish church of Yonkers, together with its gothic parsonage, stands pleasantly situated on the south bank of the Saw Mill or Neperah.

This edifice has been enlarged and beautified within a few years, and is an interesting specimen of Provincial architecture. The ground plan consists of a Tower, Nave, Transept and Apsis. The effect of the tower, which is of three stages with narrow lights, is fine. The belfry and wooden spire are modern. The church is of native stone, with quoins of ashlar and ashlar work around the doors and windows, which are round headed. It was built, as we have seen, by Col. Frederick Philipse in 1753, nothing however remains of the original structure, except the walls and tower, the roof and wood work having been destroyed by an accidental fire in May, 1791. In 1792, it was repaired, and on 21st of August of that year, consecrated to the service of Almighty God, under the name and title of St. John's Church, Philipsburgh, by the Right Rev. Samuel Provoost, first Bishop of the State of New-York. The principal entrance is by a circular headed door in the south-west transept. During the rectorship of the Rev. Mr. Cooper, there were some changes made in the interior arrangement of the building, the pulpit being removed from the north to the east end, and some few other necessary alterations made. In 1831, Mr Crosby raised the sum of one thousand dollars for repairs. Nothing more was done until Mr. Storrs became the rector, when the whole of the interior was first remodelled, a new chancel arrangement made, and the church newly seated. The increasing population rendered the enlargement of the building necessary and in 1849, the transepts and chancel were added at the cost of about one thousand five hundred dollars.

The improvement just made consists in opening the chancel, making a new desk and pulpit, with several additional pews; and in painting in frescoe work the walls and ceiling. A vestry room, opening into the north side of the chancel, has also been erected, and a large and very superior organ, built by Messrs. Hall & Labaugh, of New-York, has been put up; to accomodate this the gallery front has been extended about six feet, in an octagonal form, and finished with open panel work, corresponding with the desk and chancel rail.<sup>a</sup>

The following monumental tablets are placed in various parts of this church:—

In memory of  
REV. LUKE BABCOCK,  
Born July 6th, 1738.

Rector of this Church from 1770 to 1777, when he departed this life  
in the 39th year of his age.

To perpetuate the memory of the  
REV. ELIAS COOPER,  
twenty-seven years Rector of this Church,  
who departed this life, Jan. 16th, 1816,  
aged 58 years and 11 months.

He laboured industriously to promote the happiness of mankind, by advancing the influence of the Christian religion. Pious without superstition, and zealous without bigotry; a friend to the poor, and an ornament to the Church; exemplary in the discharge of every relation and professional duty; respected and honored through life by those who knew his virtues, and in his death universally lamented. This humble monument (not of his praise) is erected by his faithful flock, who knew him, loved him, and lamented their loss, and are desirous of recording in this inscription their esteem, affection and regret.

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<sup>a</sup> "St. John's in 1753 and in 1853." A sermon preached at the re-opening of St. John's Church, Yonkers, March 13th, 1853, by Abraham Beach Carter, A. M., Rector.

To the memory of the  
 REV. ALEXANDER H. CROSBY, A. M.,  
 ten years Rector of this Church,  
 who died at the Island of St. Croix, Jan. 4th, 1839,  
 aged 35 years.

In the General Theological Seminary the piety, virtues and talents were matured which fitted him for the christian ministry; sincerity of character, kindness of heart and purity of life, united with steady zeal, correct principles, patient labor and true devotedness to God, edified the Church, won for him the hearts of his flock, and were honored by his Divine master with abundant fruits. In all things he was an example and pattern for the people to follow; and with this testimony, he has entered into his rest, a beloved brother, and faithful minister in the Lord. The flock for whose sakes he gladly spent himself, have erected this tablet, to attest their sense of his excellence, and their grief for his loss.

In memory of the  
 REV. HENRY LEMUEL STORRS, M. A.  
 Born July 1st, 1811.  
 Died May 16th, 1852.

The faithful Pastor, and disinterested friend of this congregation for eleven years. They have erected this monument as a memorial of their enduring affection.

"He asked life of thee and thou gavest it him, even length of days for ever and ever." Ps. xxi. 4.

The bell was presented to the church by Joseph Howland, Esq.,<sup>a</sup> and contains the following inscription:

"B. HANKS, MANSFIELD, CONN., 1818."

It is much to be regretted that the old communion service of this church was carried off, during the war of the Revolution, for safe keeping to the city of New York. Some years after the close of the war, the altar cloth was discovered in an old dusty box, where it had lain through the whole period of the Revolution, and is now preserved at St. John's chapel, Tuckahoe. The silver now used, at the administration of the holy sacrament, consists of one large silver flaggon, two silver chalices, and a silver basin or font, (the latter was presented by a member of the Van Cortlandt family, in 1830, on occasion of the baptism of Miss Harriet Van Cortlandt Crosby, daughter of the Rev. A. H.

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<sup>a</sup> Mrs. Samuel Howland at the same time presented a large folio Bible.

Crosby), and two silver plates, one of which bears the following inscription : "Presented to the Episcopal church, Town of Yonkers, 1795." The altar cloth was given by Miss Arabella Ludlow.

The vestry, aided by the generosity of several gentlemen belonging to the parish, are about erecting a parochial school-house on the north side of the church.

The church yard has been long since abandoned, as a place of sepulture, on account of its rocky situation ; a part however of Philipse's Point, in the rear of the present rectory, appears to have been used as a grave yard for strangers at a very early period. The one now occupied is located on the old parsonage property, bequeathed by Frederick Philipse, with the glebe, in 1751. It is beautifully situated on a rising knoll, in the valley of the Saw Mill. The first interment here on record, occurs in 1783. In 1845, owing to the large increase of families within this parish and the numerous calls upon its officiating clergy, it was deemed advisable after mature deliberations, to erect a parsonage within the village of Yonkers. For this purpose an order was obtained the same year from the court of Chancery, to dispose of the old parsonage and glebe. These were finally sold for six thousand five hundred dollars. With part of these funds the present rectory was built ; the Corporation reserving to themselves the burying ground in the Saw Mill valley.



ST. JOHN'S RECTORY.

The old parsonage, formerly called Babcock's house, was frequently garrisoned during the Revolution, by the troops of both armies. It was here that Lord Howe fixed his head quarters, and here Col. Gist, of the American army was visiting in 1778, when the enemy determined upon a surprisal.

#### PRINCIPAL BENEFACTORS OF ST. JOHN'S CHURCH.

The Hon. Frederick Philipse and his lady Johanna Brockholes, Col. Frederick Philipse, Ven. Prop. Society, Augustus Van Cortlandt, Brabazon Noble, Alpheus Pierson, Joseph Howland, Mrs. Frederick A. Van Cortlandt, James Valentine, Shadrach Taylor, John Bowne, Isaac Lawrence, Lemuel Wells, William Jones, and the Wardens and Vestry of Trinity Church, New-York. The latter in 1800, contributed five hundred dollars for a parsonage, to which was added in 1801, the sum of two hundred and fifty dollars, in 1804, three hundred dollars, and for three years an annual salary of two hundred and fifty dollars to the Rev. Elias Cooper.

#### LIST OF MINISTERS AND RECTORS.

TEMP. INST.	INCUMBENTS.	VACAT.
Feb. 11th, 1765.	Rev. Harry Munro, Cler. A. M.	per resig.
1771.	" Luke Babcock, " "	per death.
Sept. 5th, 1777.	" George Panton, " "	per resig.
July, 1789.	" Elias Cooper, A. M. Presb.	per death.
Mar. 14th, 1816.	" William Powell, A. M. Presb.	per resig.
Mar. 20th, 1820.	" John Gregg, A. M. Presb.	"
Oct. 17th, 1823.	" John West, A. M. Presb.	"
Dec. 15th, 1828.	" Alex. H. Crosby, A. M. Presb.	per death.
May 4th, 1839.	" Smith Pyne, A. M. Presb.	per resig.
Mar. 20th, 1841.	" Henry L. Storrs, A. M. Presb.	per death.
June 12th, 1852.	" Abraham Beach Carter, A. M. Presb.	

[present incumbent.]

#### NOTITIA PAROCHIALIS.

In 1704, there appears to have been 20 families attached to the precinct.

In	Baptisms,	Communicants,—
1761	47,	—
1775,	" 15,	" —
1804,	" 14,	" 40,
1815,	" 19,	" 59,
1817,	" 15,	" 48,
1844,	" 31,	" 94,
1853,	" 40,	" 250.

In 1806 the number of families belonging to the Church, were 84. Do. 1853, 150. No. of souls, 750. No. of Catechists, 16. No. of Catechumens, 100.

In 1704,	the population was	249,
1708,	" "	250,
1712,	" "	260,
1810,	" "	1,365,
1840,	" "	1,761,
1850,	" "	4,160,

Population of the village proper in 1850, 2,290

#### NAMES OF PERSONS WHO HAVE BEEN ELECTED WARDENS OF ST. JOHN'S CHURCH, YONKERS.

Trustees from 1787 to 1795.

1795.

Augustus Van Cortlandt, William Constable. }  
1796 to 1803.

Augustus Van Cortlandt, John Warner.

1804-7.

Augustus Van Cortlandt, James Valentine.

1808.

James Valentine, Brabazon Noble.

1809-11

James Valentine, Henry White.

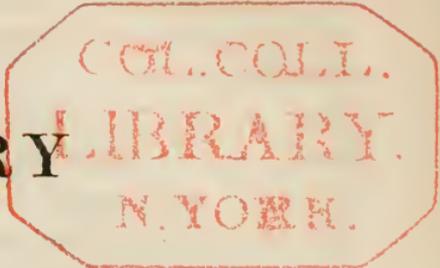
1812.

Henry White, James Valentine.

1813 to 1820.

Henry White, James Archer,

	1821.	
James Archer,		Henry White,
	1822.	
Henry White,		Joseph Howland.
	1823-5.	
Joseph Howland,		Elijah Valentine.
	1826.	
Joseph Howland,		Lemuel Wells.
	1827.	
Nathaniel Valentine,		John Bowne, Sen.
	1828 to 1830.	
Nathaniel Valentine,		Jacob Odell.
	1831-2.	
Nathaniel Valentine,		Augustus Van Cortlandt.
	1833-6.	
Augustus Van Cortlandt,		Joseph Odell.
	1837-8.	
Joseph Odell,		Augustus Van Cortlandt.
	1839.	
Joseph Odell,		Abraham Valentine.
	1840.	
Abraham Valentine,		Joseph Odell.
	1841-2.	
Abraham Valentine,		William Jones.
	1843 to 1852.	
Abraham Valentine,		John Bowne.
	1853.	
Abraham Valentine,		Thomas O. Farrington.



# HISTORY

OF THE

# PARISH AND CHURCH

OF

# NEW CASTLE.

NEW CASTLE was taken from the older parish of North Castle, one of the six precincts of Rye, in 1791.

By the Indians it was called Shappequa, a corruption of the Algonquin term Chapacour, which signifies "a vegetable root." The name still survives in the Shappequa hills.

The chief proprietor of these lands in 1660, was the Indian sachem Wampoqueum, who sold them to John Richbell of Mamaroneck. Their next possessor, after the death of Richbell in 1684, was Col. Caleb Heathcote, who obtained of Mrs. Ann Richbell a patent right, and on the 12th of October, 1696, a grant from Gov. Fletcher, "for free liberty and license to purchase vacant land in the County of Westchester, between Croton's river, and the south bounds of Mr. Harrison's purchase, &c." In 1701, Col. Heathcote and others received royal letters patent, from King William 3d, for their lands in North Castle. This parish was long known by the name of the West Patent.

It is now about one hundred and forty years since the first families settled here. They appear to have met with great dis-

couragements, and to have endured severe trials, for they were in the midst of a wilderness, and constantly exposed to Indian depredations.

By the Act of Assembly in 1693 North Castle was annexed to the parish of Rye, which accounts for the parochial clergy officiating here prior to the Revolution. The Rev. Christopher Bridge, writing to the Ven. Prop. Society, in 1712, says:—"There are two places in this parish, at a great distance from the church, which if the Honorable Society will be pleased to make some small allowance to them, there might be found proper persons here to undertake that charge, to the great benefit of many poor children that want instruction." In 1722 Mr. Jenney, his successor, informs the same:—"That his parish is of very large extent, and contains a great deal of land well settled, besides a large wilderness, in which are some few settlements. There are three townships in it, viz: Bedford, Rye and Mamaroneck; wherein there are some few settlements in the woods, so dispersed, that I have not yet been able to learn the number of the inhabitants, &c." In his next communication he observes:—"We have a new settlement among us in the woods, which began about the time of my predecessor's death, 1719. The inhabitants are very loose in their principles of religion, inclining rather to the Quakers, than to any other sect. I have been amongst them with good success, having baptized a whole family, parents and children. I have heard that some of them intended to make a confession of their faith, in order to baptism." In 1724 he informs the Bishop of London, that he officiated at North Castle eight times per annum. At this period North Castle contributed towards the ministers rate and poor of the parish £3 7s. During the year 1725, Mr. Dwight was appointed schoolmaster here, with a salary of £10 a year.

Mr. Wetmore writing to the Society in 1728, says:—"There are now thirty heads of families and young men, upon whom the tax is levied in North Castle, a new settlement between Rye and Bedford, about six miles from Bedford. This place was chiefly settled by people of no religion at all, very ignorant and

barbarous, being descendants of the Long Island Quakers, and having more knowledge of Quakerism than of any other religion, are more receptive of that, but there being a few people of the Church among them, Mr. Jenney first began to take pains with them, preached among them, and baptized several, tho' they are since all returned to Quakerism or nothing; and it is certain they have left the Church, partly by the instigation of the Quakers, (who have been very busy among them, while they were long neglected,) from Mr. Jenney's being called to Hempstead, at my being fixed here, and partly upon disgust, being disappointed of some preferments they expected Mr. Jenney would procure for them, and being reprov'd for bringing a scandal upon religion, by their loose and irregular living; however, there are a few sober people that live there, and to accommodate them and Bedford, or at least some from Bedford that are willing to come to church, I preach once in about five weeks at North Castle. 'There are about ten families of the Church, and the rest Quakers.' Again he says, "there are more than forty families here, most of which are unbaptized. That a great many of the people come to church, and he hath baptized four adults and sundry children there." He suggests to the Society that, "a good schoolmaster might be of good service to religion, in some sort to supply the place of a resident minister, in catechising and instructing the youth, and keeping the people from running wild in their principles and practise, as they are in great danger of doing by being among so many Quakers."

At a vestry meeting, held March 1st, 1730, for the parish of Rye, it was ordered:—"That whereas the vestrymen of the district of North Castle, have neglected to make up their parish rate last year, and this year, though often requested thereto, ordered therefore by ye vestry and Justices, that the North Castle vestrymen for ye last year and this year, do appear at Rye, at Francis Doughty's, on the 16th of this month at noon, in order to make their rates without any further delay, or ordered to be presented immediately, and that the clerk do send forthwith a copy of this order to said North Castle vestrymen."

In 1733, Mr. Wetmore again makes report to the Venerable Society:—"That Mr. Dwight at North Castle continues very diligent and faithful in his school and very well esteemed by the people there, but the great misfortunes of that place make him weary of it." It appears, that at Mr. Wetmore's request Mr. Dwight was appointed catechist for the parish of Rye, and was removed to White Plains. Again in 1744, Mr. Wetmore informs the Society "that he is fully occupied in the duties of his mission, and that at Bedford and North Castle, there were four hundred families belonging to his cure; for which reason he begged for an assistant to officiate under him." Whereupon the

REV. JOSEPH LAMSON, A. M.,

was appointed for that purpose. He was the son of William Lamson,<sup>a</sup> of Stratford Conn., where he was born about 1719. He was graduated at Yale College, in 1741, and in 1773 admitted Master of Arts at King's College, New York. Although the son of Congregational parents, he declared for the Church soon after leaving College, and went to England for Holy Orders. His license from the Bishop of London to officiate in this Province, bears date 1745. Before leaving England he was appointed by the Ven. Society assistant to Mr. Wetmore, in officiating to the inhabitants at Bedford, North Castle and Ridgefield, with a salary of £20 per annum; besides a gratuity of the same sum, out of compassion to his sufferings and success. From England, after many trials, he returned in 1745; having been in his voyage thither taken prisoner by the French, and afterwards, on his passage from St. Louis in France to London, detained at Salisbury four months by a fever, which took from

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<sup>a</sup>The surname of this family was originally written Lambton. Robert De Lambton, feudal lord of Lambton Castle, in the County of Durham, died in 1350.—Surtee's Hist. of the County of Durham. The Lampsons or Lamsons were among the earlier settlers of New England. The will of William Lampson, of Stratford, Conn. bears date Sept., 1754, proved Feb. 11th, 1755. Wife, Elizabeth; sons, Jos., Nath., and Jno.; daughters, Eliz., Sarah and Mary.—Probate Rec. Fairfield Co. 1754-7.

him his companion and fellow sufferer Richard Miner, a Congregational minister, from the vicinity of his native place, who had gone with him to England for Episcopal ordination. Being at length restored to country and friends, "as one risen from the dead," he began to preach at Bedford, North Castle and Ridgefield, which though still considered, as in some sense, within the bounds of the parish or mission of Fairfield, had been for some time under the care of Mr. Wetmore, missionary at Rye.

The Society's abstracts for 1746, say:—"The Society have had the satisfaction to be informed by the Rev. Mr. Lampson, (of whose sufferings in his voyage to England to receive Episcopal ordination, the abstract of the proceedings of the Society in the year 1745 gave an account,) that he returned safe and in good health; and the good people of Ridgefield, Bedford and North Castle, the places of his mission, received him gladly and even as one arisen from the dead, among whom report had for some time placed him, and in his letter of May 12th, 1746, he writes:—That he officiates by turns at these three places to full congregations, and had baptized eleven children and three adults well principled in Christianity; and Mr. Wetmore, the Society's missionary in the populous parish of Rye, to whose assistance Mr. Lampson is appointed, returns his own hearty thanks, together with those of his parishioners, in his letter of April 3d, 1746, professing his hope that Mr. Lampson will do much good amongst them by his preaching and exemplary life, for which they very much respect him, and that as there are great numbers of people in the wilderness country northward of Bedford and Westchester, who have very little knowledge or sense of religion, Mr. Lampson's labors will be employed to good purpose among them."

#### REV. MR. LAMPSON TO THE SECRETARY.

(EXTRACT.)

*"North Castle, in the parish of Rye, Feb. 10, 1746-7.*

REV. SIR,

I have endeavoured since my arrival to do what service I can

among a great number of poor people, scattered about in the woods, who have little ability, and most of them little inclination to mind me. I compassionate their circumstances, and the more because so many of them have very little sense of the importance of religion and virtue. The Rev. Mr. Wetmore has been treating with a worthy young gentleman, Mr. Thomas Bradbury Chandler, who is willing to perform the service of a lay catechist among these people, if the Honourable Society, upon my removal, will be pleased to bestow upon him the £10 sterling salary that was formerly allowed to Mr. Flint Dwight, deceased. And I am of opinion, that such a provision is as much as these people can expect at present, and I believe it may in a good measure supply the place of a minister in orders, considering that Mr. Wetmore, with Mr. Chandler's assistance to read in the church at Rye, in his absence, may more frequently visit North Castle and Bedford, and administer the sacraments among them; and some of the people have expressed a satisfaction in the hopes of having so ingenious a man as Mr. Chandler to labor among them, in such a method after my leaving them. They find as little fault as I could expect, at the talk of my removal, knowing that my present income is too small for a support."<sup>a</sup>

Soon after the date of this letter, Mr. Lamson took charge of the parish of Fairfield, Conn., where he continued until the time of his death, which took place in 1773. The register of the Town of Fairfield contains a record of his marriage in 1747, to Alethia, daughter of the Rev. James Wetmore of Rye, and of the birth of their six children, five daughters, and one son. And the graves of the eldest daughter, who died in 1753, and Mrs. Lamson, who died in 1766, are in the old burial place, near the Court House. But it appears from the proceedings of the Society, that Mr. Lamson left a widow.<sup>b</sup>

Upon the 26th of March, 1748, Mr. Wetmore writes:—"I

<sup>a</sup> Conn. MSS. from archives at Fulham, pp. 282-3. (Hawks.)

<sup>b</sup> Hist. Discourse for the Jubilee of the Ven. Soc., by the Rev. N. E. Cornwall, M. A. The name of Joseph Lamson appears as witness to a will of David Rowland, of Fairfield, 26th of August, 1768. Editor.

have also undertaken to preach a monthly lecture at North Castle, besides their usual turn upon Sundays, and this I shall continue as long as I find a good disposition in this people to attend such lectures." Again, in September of that year, he says:—"Since Mr. Lamson has removed from this parish, and Mr. Chandler declined accepting the catechetical mission at North Castle and Bedford, I do the duty of these places as formerly; and altho' I find large congregations, when I preach among them, yet I don't find that forwardness I could wish, to exert themselves in building churches and providing for the support of a minister or catechist; and it is a trouble to me that the same negligent temper prevails in other parts of my parish."

In his report for 1753, he acquaints the Society,—“that his congregations at Rye, White Plains, North Castle and Bedford are large and flourishing, and that the disposition of those that opposed the interest of the Church in those places, seems changed for the better, and that there are some hopes of the people uniting with North Castle towards supporting a minister in the Holy Orders of our Church, to officiate alternately to them.”

From this period the increase was such, that it became necessary to erect a house of worship, where religious services could be more duly celebrated, and attendance on the preached word more conveniently practised. The principal person who commenced this undertaking was St. George Talbot, Esq., aided by the zealous efforts of the Rev. Mr. Dibble, who occasionally officiated in this parish after Mr. Wetmore's death in 1760. The following extract shows that Mr. Talbot, the noble benefactor of the Church at that period, had given besides his donations of £600 to each of the churches of Rye, Flushing and Stamford, £600 also to North Castle:—

#### MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

*“Stamford in Conn., N. E., March 25th, 1761.*

REV. SIR,

In compliance with repeated requests I preached on Sunday,

the 7th of December last, to the destitute people at Westchester, to a very considerable congregation. The evening following I paid my respects to the worthy and good Mr. St. George Talbot, who appears to be a gentleman of great piety, zeal and charity, and he desired me to mention to the Honourable Society, the very grateful sense he has of the late unexpected honor done him, in being admitted a member of the Venerable Society. His principal concern, in the decline of life, is to promote the interest of true religion, the Church of Christ militant, until it shall please God to translate him to the Church triumphant. And he desired me to intimate, that besides the benefactions to the church at Rye, of which Mr. Wetmore and me advised, he hath also given £600 sterling money for the encouragement of religion among the poor people of North Castle, ratified the 6th of June, 1759, delivered into the hands of Col. MacDonald, Jonathan Ogden, Caleb Fowler and Charles Haight, by the approbation of the late Mr. Wetmore, and security given."<sup>a</sup>

There can be no doubt that the subject of building a church had been a long time in contemplation, before it was brought to a successful issue by the above donation. It was now resolved, however, by those interested in the undertaking, that one should be immediately erected, but it appears it was not determined where the building should stand because a site was selected at first for the church, about five miles from the place where it was finally located. The site referred to, is in the parish of North Castle, near Sand's mills, where the letter "C" inscribed on a rock is still legible, and marks that site as the church lot. But for sufficient reasons, doubtless, and perhaps as more central, the beautiful location was preferred where St. Mark's now stands. Accordingly, the timber which had been prepared in North Castle was removed to the new site, given by Charles Haight in 1760, and in October, 1761, a plain building of ample size was erected, and opened for divine worship, which in honor of their pious and noble benefactor, was named

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<sup>a</sup> Conn. MSS. from archives at Fulham, pp. 404-5. (Hawks.)

St. George's Church. From the Rev. Mr. Dibble's reports to the Society the following extracts are obtained, which give all the information we can now learn respecting this happy circumstance:—

### MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

*“ Stamford, Conn. N. E., Sept. 29, 1761.*

REV. SIR,

I preached a lecture at North Castle the 12th of August last, to a great congregation; they have erected a new church, and at their desire, and the request of Mr. St. George Talbot, the worthy benefactor of our Churches, whom I expect to meet with, I have consented to preach to them the second Sunday in October next in their church.”<sup>a</sup>

### MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

*“ Stamford, Conn., in New England, March 25th, 1762.*

REV. SIR,

I preached the second Sunday in October last,<sup>b</sup> in St. George's church, at North Castle, and at the opening of it, to a most numerous congregation, the church not being able to contain the people. They have erected a very decent church for public worship, forty foot by thirty, with galleries, covered and closed it with cedar, and only laid the ground floor. Mr. St. George Talbot was present, their pious and noble benefactor, who was highly pleased with the number, and devout behaviour of the people. I baptized that Lord's day thirteen infants, and one adult. Mr. Talbot desirous to know the real state of the people, desired me to accompany him to Bedford, Crumpond and Peakskill,

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<sup>a</sup> Conn. MSS. from archives at Fulham, p. 432. (Hawks.)

<sup>b</sup> 11th of October, 1761.

and to return by the way of Croton and White Plains; which I cheerfully did, and preached a lecture in each of those places, the people giving a cheerful attendance, preaching every day that week, but Saturday, and baptized ten more children. Except Bedford, we found no settled teacher among them of any denomination; in each place were sundry heads of families professors of our Church, and many others well disposed towards it, but the inhabitants in general, by what we could learn, were much divided in their religious sentiments, and paid but little regard to Sundays. The late worthy Mr. Wetmore, missionary at Rye, was not wanting in his endeavours to promote the interest of true religion among them, but his advanced age, and their distance, prevented his being so very serviceable as otherwise he might have been; and I am of Mr. St. George Talbot's opinion, that a person settled in Holy Orders among them is much wanted, and might do singular service in promoting the interest of true religion."<sup>a</sup>

In reference to this event, Mr. Talbot thus writes:—

#### ST. GEORGE TALBOT TO THE SECRETARY.

(EXTRACT.)

*"New-York, September 10th, 1762.*

REV. SIR,

I received your favor of the 24th of February last, in July,—  
&c., &c.

In October last I desired the Rev. Mr Dibblee of Stamford, who is indefatigable in his endeavours to serve the interests of true religion, and our Holy Church, whose services I find universally acceptable, and his life agreeable to his public character, to meet me at St. George's church, at North Castle, second Sunday in October last, and was surprised both at the number, and devout behaviour of the people, for the church could not contain them. The particular service he performed, beyond

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<sup>a</sup> Conn. MSS. from archives at Fulham, p. 433. (Hawks.)

doubt he will transmit to you, if he hath not done it. He accompanied me from thence to Bedford, Crumpond, Peach Kills, Croton, and returned by the White Plains. The state of religion I truly found deplorable enough, for excepting Bedford, they were as sheep without a shepherd, a prey to various sectaries and enthusiastic lay teachers. There are many well-wishers and professors of the Church among them, which doth not hear the liturgy in several years. The late worthy Mr. Wetmore hath made the same tour with me, nay larger, even to Fish Kills. (There I offered them £1000 to purchase a glebe and a house, and he agreed for the same, if they would do their part, and subscribed £40 per annum to administer support, since they have had the concurrence of the Society in their favor, but zeal is too cold there.) I think it would be happy if an itinerant missionary could be fixed at North Castle, for whenever the vacancy at Rye shall be supplied, as the Rev. Mr. Punderson, whom I met at convention at Derby in June last, said, that if he had a call to Rye, he would gladly accept it, (with the liberty of the Society,) as I know that he is called and hath accepted it. The Rev Mr. Lamson preached the convention sermon to the great satisfaction not only of the brethren, but myself, and I think they are all a set of worthy, pious clergymen, and are usefully employed in their several Missions. I have proposed to Mr. Dibblee to take another tour to the former places, and to visit some others, who hath requested the favor of me, for the which the Rev Messrs. Lamson and Leming hath also consented to take a tour with me, for I cannot but be sorry to see such numbers of people live without God in the world, for where there is no regard to Sundays, or to the public worship of Almighty God, there is scarce any sense of religion among a people, and their moral state is soon as deplorable as their religious. After which a more particular account of those, their number, particular profession, distances, each place from the other, and from any clergyman in Holy Orders of our Church, I shall lay before the Venerable Board, together with my humble opinion, what ought in charity to be done for the support of their spiritual wants, my mite yearly, whilst life, by the blessing of

the Almighty, shall always be moving.”<sup>a</sup> Again in a letter dated, Barn Island, July 10th, 1763, he writes :--“ I am humbly of the opinion, that with the advantage of my benefactions, the Church of Rye may be able, with the salary the government hath settled to maintain their minister, if the present salary from the Society of £50 be withdrawn, which was partly agreed to by the late worthy Mr. Wetmore, whom the parishioners never treated according to his merit. The people are wealthy, and have taken very irregular steps since the death of the worthy missionary. At North Castle, about eighteen miles from Rye, there is great want of a missionary; the church there is within five miles of Bedford, and about seven or eight miles off Crumpond, which hath applied to me, and if New Rochelle was joined to East and Westchester, I am humbly of opinion that church might well be supplied, as it is not four miles from church to church. The French Protestants understand English very well, and it’s also my humble opinion that Col. Frederick Philipse’s estate is able to build several churches, and to settle two hundred acres of land to every one of them, and that he and his tenants are able to maintain ministers without any assistance from the Venerable Board.”<sup>b</sup> The subjoined extract is from Mr. Dibble’s report for that year.

#### MR. DIBBLEE TO THE SECRETARY.

*“ Stamford, Conn., New England, Oct. 23, 1765.*

REV. SIR,

Mr. Talbot returning with me I waited upon him the next week to North Castle, and on the 24th inst. preached a lecture at the church there to a good congregation, in consideration of the short notice, and baptized sundry children. Mr. Avery, happily settled at Rye, tells me he shall be ready to afford them his pious assistance, as often as is consistant with his more important cure.”<sup>c</sup>

<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. p. 308-9-10. (Hawks.)

<sup>b</sup> New York, MSS. from archives at Fulham, vol. ii. 310. (Hawks.)

<sup>c</sup> Conn. MSS. from archives at Fulham, p. 506. (Hawks.)

Mr. Talbot whose name is so intimately connected with this parish, was the son of Thomas Talbot, Esq., a lineal descendant of the ancient and illustrious house of Talbot or Talebot,<sup>a</sup> as the name was originally written. He was born at Dover, in the County of Kent, England, 25th of July, 1662, O. S., was graduated at one of the Universities about 1683, and came to America in the early part of the 18th century. He was a vestryman of Trinity church, New York, from 1720 to 1724, and was elected a member of the Venerable Propagation Society in 1759. Mr. Talbot appears to have been a pious, learned and zealous man, lived to the great age of one hundred and five, and spent much of his life in labouring to propagate and settle the Protestant Episcopal Church in this Province. The following testimonial in regard to him was sent to the Society, by his friend Mr. Dibble, in 1762 :—"He is indefatigable in his endeavors to serve the interests of true religion and our Holy Church, whose services I find universally acceptable, and his life agreeable to his public character."<sup>b</sup> But it seems he had some eccentricities, which gave rise to many false reports touching his reputation." The following notice of his death appeared in the New York Gazette, for May 14th, 1767 :—"Thursday last, died in an advanced age, on Pipon's Island, St. George Talbot, a gentleman, noted for more things than one in his life time, and we are assured his last will and testament will come under-as odd a description ; some extracts and strictures on which, 'tis said will hereafter be made public." The Society's abstracts for 1767 say :—"By letters from the Rev. Dr. Auchmuty, rector of Trinity Church, the Rev. Dr. Cooper, President of King's College, and from Mr. Livingston and the Rev. Mr. Leming, executors, dated May 16, 20 and 27, 1767, the Society are informed

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<sup>a</sup> The family of Talbot deduces its descent from a period antecedent to the Conquest ; but the first of note upon record is Richard De Talbot, one of the witnesses to that grant which Walter Gifford, Earl of Buckingham, made to the monks of Cerasic in Normandy, in the reign of William the Conqueror. Arms :—gu. a lion rampant, or. within a bordure, indented of the second. Collins's Peerag.

<sup>b</sup> Hawkin's His. Not. of the Church of England. Original MSS. in Lambeth Coll., vol. xix, p. 208.

of the death of Mr. St. George Talbot, a gentleman often mentioned in the abstracts, on account of his charitable donations to several Churches in America, who departed this life the 6th of May, 1767, and has left the Society, after a few legacies, sole heirs to his estate, real and personal."a The subjoined extracts are from the last will and testament of St. George Talbot, Esq., executed on the 11th day of May, 1765:—

"I, St George Talbot, of the Town and Port of Dover in the Kingdom of Great Britain, now an inhabitant of the city of New York, in America, (was born ye 25th day of July, 1662, now ye 5th of August.) I being in perfect health and sound memory, blessed be Almighty God, I do make this my last will and testament as followeth: First for my soul, I do recommend it to Him, whose due it is by three fold right, as my Creator who infused it into me, my Redeemer, who fully ransomed it with his dearest blood, my Sanctifier, who assisteth me in greatest assaults and temptations, &c. I do now every day expect with joy to appear before and behold the great Jehovah Elohim, praise the Lord, I always loved and praised him, praised be his holy name, the omniscient, omnipresent and almighty God, &c., &c.

ITEM, I give and bequeath unto Mrs. Rachel Gould, my faithful housekeeper, as a reward for her fidelity, the following sums of money, to be paid her yearly as long as she shall survive me, from the several parishes where I have given several sums of money as the several deeds relating thereto will make appear: first Rye, North Castle, and Bedford, £21 yearly, from Stamford £24 10 yearly, from Derby, £3 10 yearly, all New York currency; from Fairfield £7 yearly. Other donations designed for her, I shall give her, or make provision for her and others, in a codicil annexed to this my will; all on condition that she Rachel Gould, remain and continue single, chaste and virtuous, as she hath done more than twenty-seven years past, since I became first acquainted with her, &c. ITEM, I have given for ye promoting of true religion in the parish of Rye, in ye County of Westchester, and Colony of New York, £300 current money of New York, which I delivered in trust for the use of the Ven. Society to ye late Rev. James Wetmore deceased, on ye 24th of February, 1759, for which he and his son Timothy Wetmore, did give Bond dated ye 11th day of April, 1759, &c. ITEM, I have given for ye use of promoting true religion in North Castle and Bedford, in the County of Westchester in the Province of New York, £600, current money of New York, which I delivered in trust under the patronage and for the use of the Ven Society, and put into the hands of Col.

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a Printed abstracts from 20th of February, 1767 to 19th of February, 1768. One of the missionaries writing May 27th, 1767, says:—"Mr. Talbot has left a nephew and one relative more, and bequeathed the greatest part of his estate to the Society. His executors Mr. Jno. Livingston a worthy parishioner, Rev. Mr. Leaming the Society's missionary of Norwalk, and Mrs. Gould his housekeeper." New York, MSS. from archives at Fulham, vol. ii. 420. (Hawks.)

W. McDonald, of Bedford, Caleb Fowler, William Ogden and Charles Haight of North Castle, all in the said County and Province, on ye 6th day of June, 1759, when they gave their obligation Bond. My will is, that the one shall be kept out at interest for ever for ye benefit of the parishioners, church, minister, schoolmaster, good, poor and needy, for the time being, in the behalf of ye incorporated Honorable Society, for ye propagation of ye gospel, and to be continued to them so long as they the parishioners shall be counted worthy, and to stand in need of the same, and no longer, then it shall be in the trust of my ever living heirs, the Venerable Society to move the same, supply the money to any place or places, where they shall see it more needful, and that shall stand in want of such charitable assistance, &c.”<sup>a</sup>

*St. Geo. Talbot!*

1730

The above will was proved on the 20th of November, 1767. The Society's abstracts for 1770, say:—"From letters received by Dr. Auchmuty, rector of Trinity Church, and Mr. Livingston, (executor of the late Mr. St. George Talbot,) dated December 8th, 1769, it appears that the heirs at law leave no method untried to defeat the purposes of Mr. Talbot's will, and that by evasive practises in law, the cause is still undetermined."

In 1771, Mr. John Livingston informs the Propagation Society, "that with regard to Mr. Talbot's will, the attorneys have judged it expedient to come to an agreement with the heirs of Mr. Talbot, by which the executors should pay them £1300, in full for their claim and demand on the real and personal estate." It will be seen, however, that this parish did not receive her portion of the legacy until the year 1803.

Upon the death of the Rev. Mr. Ebenezer Punderson, rector of the parish in 1764, the new church continued to be supplied by his successor, the Rev. Ephraim Avery, until the war of the

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<sup>a</sup> Surrogate's office, N. Y., vol. xxv. p. 68. The other Legatees named in his will, were the children of his brother Thomas Talbot, and of his two sisters Catherine and Arabella Talbot.

Revolution. In 1773 the latter informs the Society :—"That the church at North Castle, which hath been some time building is in a tolerably decent state."

During the war, this part of the country was greatly annoyed by the enemy, who frequently made sudden inroads, plundering and capturing the defenceless inhabitants. Religious services were consequently suspended, and for a long time St George's church was occupied as a guard-house and hospital by the Continental troops.

The first incorporation of this Church, subsequent to the Revolution, took place on the 19th of April, 1789, under the style and title of "the Trustees of the Protestant Episcopal Church, in the townships of Bedford and North Castle."<sup>a</sup>

In consequence of an Act passed for the relief of the Protestant Episcopal Church on the 17th of March, 1795, this Church was again incorporated under the name and title of "the Protestant Episcopal Church in the united towns of Bedford and New Castle, to continue by the regular name of St. George's Church." Charles Haight of New Castle, and William Miller, Esq. of Bedford, churchwardens; Samuel Raymond, Gabriel Smith, David Haight, James McDonald, Marmaduke Forster, Gilbert Martin, Nicholas Haight and Samuel Smith, vestrymen.<sup>b</sup> At this period the

#### REV. THEODOSIUS BARTOW,

appears to have been officiating minister for the united parishes of Bedford and New Castle. From 1804 to 1819 services were performed here by the clergy of Bedford. At a meeting of the vestry, November 12th, 1796, it was ordered :--"that William Miller, Esq. be empowered to commence and carry on a suit against Philip I. Livingston, for money left by St. George Talbot to the Churches of Bedford and North Castle." At a meeting of the same held on the 3d of March, 1803, "Mr. Miller in-

<sup>a</sup> Incorporation of Religious Societies, Lib. A, 12.

<sup>b</sup> Incorporation of Religious Societies, Lib. A, 64.

formed the board, that the money bequeathed to the united Churches by the late St. George Talbot, had been recovered by a judgment, obtained in the Supreme Court, against Philip I. Livingston, and the said money, after deducting charges, will probably amount to about twenty-five hundred dollars." In 1804 Trinity Church, New York, liberally endowed the united parishes with the sum of one hundred and fifty dollars; also in 1808, the further sum of one hundred and fifty dollars.

St. George's church, which had stood for nearly sixty years, was dismantled in 1819, and (by Mr. Godfrey Haines acting under authority of the vestry) sold at public auction for the paltry sum of forty shillings. It deserves however to be recorded that Judge Miller, one of the wardens of the united parishes, strenuously opposed its destruction. The principal part of the timber is still preserved in a barn on the property of Mr. Hezekiah Raymond, a short distance only from the old burying ground. From that time, until within a short period, services have been entirely confined to Bedford.

### THE CHURCH.

In 1852, through the zealous efforts of the Rev. Dr. Harris of White Plains, a new church was built within a few yards of the site of old St. George's. It is a very neat and church-like structure, and is pleasantly situated on the west side of Kirby's pond, the waters of which empty into the Pepemighting or Kisco river. St. Mark's church was opened for divine service, January 25th, 1852, on which occasion the Rev. Dr. Harris preached a sermon from Haggai ii. 9:—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." The following notice of the consecration appeared in the Protestant Churchman for April, 1852:—"This edifice was consecrated to the service of Almighty God, on Wednesday last, by the Rt. Rev. Carlton Chase, D. D., Bishop of the Diocese of New Hampshire. The congregation was large, and the services impressive. There were present beside the Bishop and

the rector of the church, nine of the clergy.<sup>a</sup> At the request of the Bishop, the Rev. Dr. Haight preached. The building was much admired, as a beautiful model for a country church. It is fifty by thirty feet, with a tower projecting eight feet in front, and is constructed of the best materials in a substantial manner. Its cost, exclusive of a window of stained glass in the church and the furniture, was \$2050. Nearly three quarters of this amount was raised by the rector, out of the place, his parish at White Plains contributing in a collection, upwards of \$350, and other neighboring parishes aiding also; in addition to the liberal gifts of individual funds. The '*Pastoral Aid Society*' by an appropriation of \$300, secured the building from debt. Thus, through the blessing of God, this new church has been completed, and our services revived where long since they had ceased to be celebrated. The old church, which was opened in 1761 by the Rev. Mr. Dibble, a missionary of the 'Society for propagating the gospel,' and which was taken down in 1819, stood in the same grave yard, and was named 'St. George's church.' With the removal of that edifice every vestige of the Church was effaced. It is our devout prayer, that such neglect may not again be witnessed, but that this second attempt to establish our worship may prove permanently successful."

St. Mark's Church was incorporated on the 7th of October, 1850, Gilbert Martin and Henry D. Tyler, wardens, Gilbert Brundage, Thomas Wright, Thomas Searles, John Cary, Andrew Dunn, Simeon Woolsey, George W. Brower, and Lewis Tripp, vestrymen.

In April, 1852, the Rev. Robert W. Harris, D. D. resigned the charge of this parish, and St. Stephen's, North Castle. Both are now united under the pastoral care of the Rev. Isaac Dyckman Vermilye.

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<sup>a</sup> The instrument of donation was read by the Rector, the Rev. Dr. Harris, and the sentence of consecration by the Rev. S. Weaver; morning prayer was read by the Rev. W. F. Halsey and the Rev. Isaac D. Vermilye, Deacon.

## TOMBSTONES.

In memory of Isaac Lounsberry, who was born Oct. 11th, 1703, and died March 3rd, 1773. In memory of James Wright, who was born March 14, 1721, and departed this life, May the 17th, 1776, aged 55 years 1 month and 25 days. In memory of Charles Haight, who departed this life the 3d of October, 1799, aged 88 years and 1 month. In memory of Deborah Haight, wife of Charles Haight, who died November 23d, 1798, in the 78th year of her age, &c.

## NOTITIA PAROCHIALIS.

A. D. 1746,	Communicants, —	Baptisms, 14,
1762	“ —	“ 11,
1853	“ 12	“ 2.

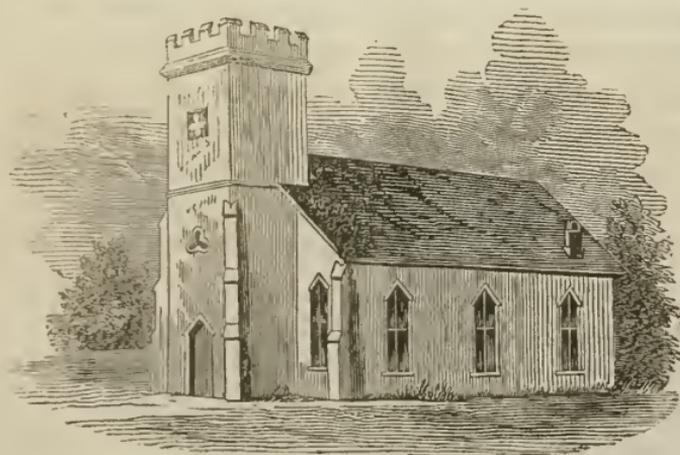
The first delegate from this parish to the Diocesan Convention in 1787, was Stephen James de Lancey, Esq.

In 1728, the Precinct of North Castle contained 30 heads of families and young men, upon whom the tax was levied.

In 1782, North Castle contained 558 white inhabitants.

In 1840, the population of New Castle alone was 1,529.

In 1850, the population was 1,716.



St. Mark's Church.

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
NORTH SALEM.

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Prior to the Revolution the two districts of upper and lower Salem constituted the old township of Salem proper, within Cortlandt's manor, but in 1788 they were separately organized.

Stephanus Van Cortlandt, Lord of the manor of Cortlandt, who purchased these lands of the Indians in 1699, by his will in 1700, devised the whole manor to his eleven children. In 1734 the devisees made a partition thereof among themselves. By this division upper Salem fell principally to the share of Etienne de Lancey, Esq., who married Anne Van Cortlandt, the second daughter of the proprietor of the manor.

The De Lancey's, from whom a large portion of Salem obtained the appellation of De Lancey's patent, are a branch of the ancient and honorable house of De Lanci of Picardy, France, springing from Jean de Lanci, ecuyer, Vicompte of Laval and Nouvian, who was born in the latter part of the 15th century and died May, 1525. Etienne or Stephen de Lancey was born at Caen in Normandy, A. D., 1662, and was one of those Huguenots who fled from France on the

revocation of the edict of Nantes in 1685. By this step he forfeited his right to the ancestral title and estates, to which he was then heir. Obligated to depart suddenly, he took nothing with him but his mother's blessing, and some family jewels which she concealed about his person. He went to Rotterdam in Holland, from whence, after a short stay, he crossed over to London, where on March the 11th, 1686, he took out letters patent of denization under the great seal, and shortly after sailed for New York, where he arrived June 7th, 1686, and on the 12th of July following was admitted a freeman under the seal of the city. He at once began the business of a merchant. His integrity, education, and the proceeds of the sale of the jewels given him by his mother, being his only capital. He soon became an eminent and wealthy man, was appointed a member of the Court of Admiralty in 1690, was Alderman of the south ward, from 1691 to 1694, represented the city in the Assembly of the Province from 1702 to 1716, and again from 1725 to 1737. He was a liberal benefactor to Trinity Church and a vestryman of the same at his death in 1741, and for many years preceding that event. By his wife Anne Van Cortlandt, he left four sons, James, Peter, Stephen and Oliver, and two daughters, Susannah, (Lady Warren) and Anne, (Mrs. Watts,) to whom he devised all his property in equal shares. To his eldest son James fell all his lands in this parish. This individual, who was born in 1702, received his education at Corpus Christi College, in the University of Cambridge, England. He returned to his native land in 1725, and afterwards held the first honors which the country could bestow, first, as a member of the Governor's Council in 1728, Justice of the Supreme Court in 1731, Chief Justice in 1733, and Lieutenant Governor<sup>a</sup> of the Province

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<sup>a</sup> Being a NATIVE AMERICAN, he could not be appointed Governor directly, it being contrary to the then policy of the British Government to appoint natives of Colonies to supreme command. Desiring that Mr. De Lancey should rule the Province in 1757, the Ministry, on the resignation of Sir Charles Hardy, the Governor in that year, *declined* to appoint a new Governor, and thus made Mr. De Lancey Governor *in fact*, though not in name.

in 1747. He married Anne, daughter of the Hon. Caleb Heathcote, Lord of the manor of Scarsdale, and died 30th of July, 1760. The following notice of his death appeared in the Boston Gazette for August 11th, 1760:—"New York, August 4th. On Wednesday morning last, died at his seat, the Hon. James de Lancey, our Lieutenant Governor, in the 57th year of his age. This unexpected event, for he was in perfect health the evening before, threw the whole city into the deepest sorrow and amazement. A pain in the breast awaked him at three and continued with intermission till about nine in the morning, when, before he apprehended the necessity of a physician, seized with a fit, he suddenly expired." His remains were deposited with great ceremony in the family vault in the middle aisle of old Trinity church, New York. In 1744 he conveyed all his property here to his second son, Stephen James de Lancey, who in 1750 began the settlement of the tract, and was the founder and a liberal benefactor of this parish, and for some time a lay reader in the Protestant Episcopal Church. He died on the 1st of January, 1795, without issue, and was buried at Fishkill. He was succeeded in his estate here by his brother John Peter de Lancey of Mamaroneck, (father of the Rt. Rev. William Heathcote de Lancey, D. D. D. C. L. Bishop of the Diocese of Western New York,) who in 1823 devised all his farms and lands at North Salem, to his daughters, Elizabeth Caroline, and Martha Arabella de Lancey, and Susan Augusta, wife of Fenimore Cooper.

This parish, which appears to have been formerly united with Ridgefield and Ridgebury, was first organized under the ministry of Mr. Dibble of Stamford, Conn, about the year 1750. At that period, we are informed, there was no minister of the Church in the county nearer than Rye, between thirty and forty miles distant from Salem. The

#### REV. EBENEZER DIBBLE, A. M.

was the eldest son of Wakefield Dibble<sup>a</sup> of Danbury, Conn.,

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<sup>a</sup> The will of Wakefield Dibble, which was proved May 2d, 1734, bears date Jan. 3st, 1733-4. He directs his executors to pay all "ye charges which do, or may

whose ancestor Thomas Dibble, was a freeman of Dorchester, Mass., in 1639. "He was born at Danbury in 1712, graduated at Yale in 1731, and was a convert from the Congregational persuasion of religion to the Episcopal Church. He went to England for Holy Orders in 1747, returned to New York, the 23d of October, 1748, and was appointed missionary at Stamford, where he arrived on the 25th."<sup>a</sup> The following extract occurs in a letter of his to the Ven. Society.

## MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

*"Stamford in Conn., N. E., March 25th, 1761.*

REV. SIR,

I preached at *Salem*, in the *Upper District*, on Sunday, the 22d of February last, to a very large congregation, and the poor people scattered about in the wilderness, are, I am informed, concerting measures to build a small church, as a private house will seldom contain the people that went to church when I preach among them, which is as often as the duties of my extensive mission will permit."<sup>b</sup>

The next year Mr. St. George Talbot, a liberal benefactor of the Church in this county, thus addresses the same:—

## ST. GEORGE TALBOT TO THE SECRETARY.

(EXTRACT.)

*"Barn Island, July 10th, 1763.*

On my return from Connecticut, I desired Mr. Dibble to accompany me to Salem, where he preached the first Sunday in

arise upon ye education of his son Ebenezer, also £30 towards furnishing him with books, &c." Probate Rec. Fairfield Co., 1716-35, p. 263. The Arms of Diable, Dible or Dibble, are:—Sa, on a chief argent, a lion passant, gu—Crest, on a chapeau, a lion statant guardant, ducally gorged, tail extended.

<sup>a</sup> Conn. MSS. from archives at Fulham. (Hawks.)<sup>b</sup> Conn. MSS. from archives at Fulham, pp. 404-5. (Hawks.)

Trinity to a large congregation, notwithstanding it was a very rainy day, too many to be able to be accommodated in a private house, and gave the communion to about thirty persons who behaved very decently. There they have built and almost covered a church; this is in the Province of New York, which people Mr. Dibble hath taken principally care of for several years. This church at Salem is about four miles from Ridgebury, to the west, and seven miles from Ridgefield, where they have raised a church, &c., &c".<sup>a</sup>

The church to which Mr. Talbot alludes in the foregoing letter, was built on land given for that purpose in 1763, and was first opened for divine worship in August of 1766, by the Rev. Mr. Dibble, as appears from the subjoined communication:—

#### MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

*“ Stamford, Conn., N. E., Oct. 7th, 1766.*

REV. SIR,

I preached on Sunday in August in the new church in the upper district of Salem, to a numerous devoutly behaved congregation, and gave the Holy Communion to about thirty communicants, and baptised fifteen children. In compassion to their circumstances, and the people of Ridgebury and Ridgefield, who are contiguous upon the borders of Connecticut, Mr. Leaming and I have recommended to read divine service and sermons to them, Mr. Epenetus Townsend, a very exemplary, sober, worthy young gentleman, graduated at King's college, New York, who is very acceptable to the people, whom we wish to have settled among them, provided, upon their qualifying themselves, they might be so happy as to obtain the Honourable Society's encouragement. Contiguous to Salem is Cortlandt's manor and Philipse's Patent, where numbers of poor people are settled, and stand in great need of proper instruction, many already profess-

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. p. 317. (Hawks.)

ing, and others well disposed to our holy Church notwithstanding their distance, it being about twenty-five miles to the upper district of Salem. As no other missionary is contiguous, to be as extremely useful as may be, and in tenderness to their spiritual wants, I have afforded them what assistance I could, consistant with the duties of my particular cure, for fifteen or sixteen years past, to the prejudice of my family, and my income for twelve years, being too considerable to my necessities.”<sup>a</sup>

The following curious items, relative to the building of the church, are taken from an old account book in the possession of Mr. John Close :—“October the year 1764, I, Ebenezer Brown of Salem, have received of Samuel Cole of Cortlandt manor, the ful and just sum of five pounds, received by me on the acompt of the meeten house. To cash by Nathan, 0 5 0. 1765 Abner Benedict, cradit to a log, for the fore that made 140 feet to 158 feet of oak bords, 0 2 16. For the meeten house, 0 7 12. To 370 feet of bords by Crane, 0 18 6.” This edifice which was about forty feet long and thirty wide, (surrounded by a yard or burying ground nearly two rods in width) was situated in the south east corner of farm No. 12, and north lot No. 10 of Cortlandt’s manor. Upon the 13th of June, 1769, Stephen de Lancey and wife conveyed to the Rev. Epenetus Townsend, “all that land being part of farm No. 12 in north lot No. 10, beginning at a white oak bush, and runs south west 26 degrees, 8 chains and 24 links, to a pile of stones, thence south west 17 degrees, 16 chains and 13 links, to a pile of stones, thence north east 88 degrees, 25 chains and 50 links, to a pile of stones, thence south east 74 degrees and a half, 6 chains and 45 links to a stake and stones by the *church*, then north east fifteen degrees, 5 chains and 35 links to the *oblong line*, then south east 10 degrees, 21 chains and 25 links to a stake on the same

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<sup>a</sup> Connecticut MSS. from archives at Fulham, p. 520. (Hawks.) One of the missionaries of the Society writing in 1760 says :—“Rye tried to prevail upon him (Mr. Dibble) but the good man though in greater need of better support, apprehensive of the great detriment it would be to that Church (Stamford) has refused.”

line, the south west, to the place of beginning, containing 60 acres, exclusive of *the ground upon which the church, church-yard and burying-ground stand*, which is not included in this grant, &c.”<sup>a</sup> On this land, adjoining the church, Mr. Townsend erected the same year a large dwelling house, which is still standing and occupied by the venerable Epenetus Wallace, M. D., whose predecessors purchased from the heirs of the former.<sup>b</sup> About 1810 Dr. Wallace exchanged with the vestry the site of the present church for the old location, which has been recently sold to the Presbyterian Society. Stephen J. de Lancey, Esq. also bequeathed the Church three quarters of an acre of land, bordering on the Somerstown road for the same purpose, and a bell.

The worthy and venerable Mr. Dibble, the founder of this parish, died at Stamford, Conn. in the year 1799. The following notice of his death appeared in the Churchman's Magazine for that year:—“The Rev. Ebenezer Dibblee, D. D. was a missionary from the Society for the Propagation of the Gospel in Foreign parts, at Stamford in Conn., and was considered by them as one of their most active and zealous missionaries. He was a native of that State, and born at Danbury, and graduated at Yale in 1734. In the course of his ministry he used great diligence and fidelity, and not only served his congregation at Stamford to their satisfaction; but he annually visited many vacant parishes on week days, and also on Sundays as often as he could be spared from his people. Dr. Dibblee was a convert from the Congregational persuasion of religion to the Episcopal Church. After he left college, he was at first licensed as a candidate among the Dissenters, and allowed to preach in their congregations. He went to England for Holy Orders in 1747. This worthy and venerable clergyman died in the year 1799,

<sup>a</sup> County Rec. Liber H. p. 384.

<sup>b</sup> Jonathan Townsend, executor of the last will of Micajah Townsend, late of Queens County, deceased, sold lands in this town to Nath. Brown and others in 1786. See Co. Rec. Epenetus Wallace, M. D. was born in 1766 and baptized by Mr. Townsend.

old and full of days, highly respected and much lamented by his congregations. His funeral was attended by a large concourse of people, and he went to the grave like a shock of corn fully ripe for the garner."<sup>a</sup> A neat marble tablet has been since erected to his memory in St. John's church, Stamford.

About the year 1764, this parish united with the Churches of Ridgefield and Ridgebury, in Connecticut, and engaged Mr. Richard S. Clark to read divine service and sermons on Sundays. This gentleman, afterwards the

REV. RICHARD SAMUEL CLARK, A. M.,

was the fifth son of Samuel Clark of West Haven, Conn., where he was born A. D. 1737. He was graduated at Yale College in 1762. He received also the degree of Bachelor of Arts from King's College, New York, the same year, and that of A. M. in 1766. He afterwards officiated here as a lay reader, and in 1766 went to England for Holy Orders. His license from the Bishop of London to officiate in the Plantations, bears date February 25th, 1767. He returned the same year, and was appointed missionary at New Milford, Conn., and had the care of that parish till 1786, when he went to New Brunswick, and was settled at Gagetown in that Province. A son of his is the present minister of that place. He died at St. Stephen's on the St. Croix, in 1824. Some of his grandchildren are now living in New Haven, Conn.<sup>b</sup> Mr. Sabine, in his biographical sketches of American Loyalists, says of him:—"that the tablet which covers his remains, records that he was minister of New Milford, Connecticut, nineteen years, of Gagetown, New Brunswick, twenty-five years, and of St. Stephen's, New Brunswick,

<sup>a</sup> Churchman's Magazine, new series, vol. iv. 269-270.

<sup>b</sup> See Rev. A. B. Chapin's Hist. of Christ's Church, West Haven. The Clark's of Conn. are presumed to have descended from the Clark's of Bedfordshire, England, whose arms were:—Per chev az. and ar. in chief three leopard's heads or. in base an eagle displayed gu.—Crest, a goat salient ar. attired or. against a pine tree proper.

thirteen years; in all, an Episcopal clergyman for fifty-seven years. He was the first rector of the church at St. Stephen's, and the oldest missionary in the present British Colonies. He was much beloved by the people of his charge, and his memory is still cherished. He died at St. Stephen's, October 6, 1824, aged eighty-seven. His wife Rebecca, died at the same place, May 7th, 1816, aged sixty-nine. His only surviving daughter, Mary Ann, who was born in Connecticut before his removal, and who was never married, died at Gaagetown, New Brunswick, Feb. 1844, at the age of seventy-three, highly and deservedly lamented."

Upon the resignation of Mr. Clark, the parish, by the advice of Mr. Dibble, employed Mr. Epenetus Townsend as a lay reader. On the 17th of October, 1767, the Rev. Samuel Auchmuty, D. D., rector of Trinity Church, New York, addressed a letter to the Venerable Propagation Society, enclosing the following petition from the Churchwardens and Vestrymen of Salem:—

THE CHURCHWARDENS AND VESTRY OF SALEM,  
&c. TO THE SECRETARY.

*"Salem in Westchester County, Province of New York, }  
August 31st, 1767. }*

MAY IT PLEASE THE VENERABLE SOCIETY,

We, the Churchwardens and Vestry of Salem, and parts contiguous in the Province of New York in America, beg leave in behalf of ourselves and poor brethren, professors of the Church of England, to lay before you our unhappy circumstances; for want of proper religious instruction and constant administration of God's word and sacraments, according to our religious profession, there being no minister of our Holy Church in the Province nearer than Rye, between thirty and forty miles distant to Salem, and upon Cortlandt's manor and Philipse's patent. Many of us already have a high esteem for the doctrines, worship and government of the Church of England; some of us embrace every opportunity we have of communicating with

the same, and a number of others are well disposed to the Church, many of whom are not under the care of a minister of any denomination. Through the goodness and compassion of the Rev. Mr. Dibblee, the nearest missionary, about twenty-five miles distant) who for many years hath annually visited, preached and administered divine ordinances to us and our children, as often as he judges consistent with the duties of his extensive cure, our numbers, and zeal to the Church establishment have increased. To prepare the way for the settled administration of religion, we have erected a decent church with galleries, on the borders of Cortlandt's manor, a convenient spot of ground for the church and burying yard, being given us for that purpose by the good Mr. Stephen de Lancey, present proprietor. We have covered, closed and glazed the house, and have met in it for some time. As the laws of this government have made no provision for the establishment and support of religion in general, and the Lord's day is too little regarded; in tender regard to ourselves and families, and to prevent our children falling a prey to one or more of the numerous sects, which abound among us, such as Quakers, New Light Independents, Baptists, Antinomians, &c., whose principles, both civil and religious, we think destructive of all religion, peace and good-order; we formerly united with our brethren of the Church at Ridgefield and Ridgebury, on the borders of Connecticut Colony, and engaged the Rev. Mr. Clark to read divine service and sermons to us on Sundays: Since Mr. Clark left us, by the advice of the Rev. Mr. Dibblee and Mr. Leaming, we have employed the worthy Mr. Epenetus Townsend, who hath for some time alternately read to us, and the people of Ridgefield and Ridgebury, whose exemplary life, sober conversation and devout performance of religious offices, highly recommended him to our esteem; and as we have advice, that he hath leave from the Society to go for Holy Orders, we humbly beg the Venerable Society in compassion to our unhappy state, would be pleased to appoint him their missionary to us at Salem, in the Province of New York, and to itinerate among such poor people as stand in need of his instruction, with such a salary as in their wisdom they think proper. We

have already purchased six acres of good land contiguous to the church, and made it over for a glebe for the use of a minister of the Church of England, or missionary for the time being, for ever, and promise to build a decent, convenient house for his use when required; and as the poor people of Ridgefield and Ridgebury by the concurrence of the Churchwardens and Vestry in this memorial hope to be indulged in being included under his care, having formerly a conjunction with some of the neighbouring places in the province of New York experienced the goodness and compassion of the Venerable Society in appointing the Rev. Mr. Lamson to officiate among them, being many in number, having built a church in each of those places, Ridgefield but eight, and Ridgebury but four miles from Salem, but at such a distance from Norwalk that they can expect but very little service from the Rev. Mr. Leaming, whereupon we have unitedly sent our respective bonds to the Rev. Dr. Auchmuty of New York, in trust, obliging ourselves to pay in each place equal to £10 sterling per annum, on the whole amounting to £30 per annum, to the missionary for the time being, and we no longer expect the Society's favor than we shall *continue* to deserve it." <sup>a</sup>

Upon the receipt of this petition the Society granted their request, and appointed the

#### REV. EPENETUS TOWNSEND, A. M.

missionary; a gentleman educated in King's College, and whose exemplary life and sober conversation, they have already had experience of. He was the third son of Micajah Townsend and Elizabeth Platt, and grandson of John Townsend<sup>b</sup> of Oys-

<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. p. 433-5. (Hawks.)

<sup>b</sup> This ancient family deduces its descent from Ludovic, a noble Norman, who settling in England during the reign of Henry I, assumed the surname of Townsend, and by marrying with Elizabeth, daughter and heiress of Sir Thomas de Haville obtained the manor of Raynham, in the county of Norfolk, which has ever since remained in the possession of his descendants. Among the early English emigrants to Boston and its vicinity, were John, Henry and William Townsend, brothers. John Townsend of Oyster Bay, in 1677, had five sons. Micajah, his second son was born in 1699, married 23d of April, 1732 and died Nov. 9, 1781.

ter Bay, L. I., who settled at that place in 1677. He was born at Cedar Swamp, near Oyster Bay, in April, 1742, entered King's College (now Columbia) in 1755, was admitted Bachelor of Arts pro forma in 1758, and graduated Master of Arts in 1762. After officiating for a short time as a lay reader, he went to England in the fall of 1767, for Holy Orders.

In a letter of Oct. 1st, 1767, Mr. Dibble of Stamford, writes to the Secretary as follows:—"Mr. Townsend thankfully accepts the leave to go home for Holy Orders; and if the Society is not pleased to appoint him their missionary at Salem and parts contiguous, where he is much wanted, he will submit to the superior wisdom and direction of the Society."<sup>a</sup> Mr. Townsend's license from the Bishop of London to officiate as a missionary in this Province, bears date December 21st, 1767. The following notice of his return appeared in the New York Mercury for April 25th, 1768:—"The Rev. Mr. Townsend arrived last Saturday, (22d) in the Hope from London." Upon the 29th of September, 1768, he informed the Venerable Society:—"That he arrived at his mission, on the 26th of May, 1768, and was kindly received. The Churchwardens also of Salem, in the name of the people belonging to the mission, have returned thanks to the Society for Mr. Townsend's appointment." "At Salem and Ridgefield, there are one hundred and fifty Church people. At Ridgefield, eighty." Mr. Townsend was formally inducted on Sunday, the 29th of May, 1768, by his predecessor, the Rev. Ebenezer Dibble, who preached a sermon on the occasion.<sup>b</sup>

Eight months prior to this event Mr. Dibble writes, Oct. 1st, 1767;—"I preached on Sunday 23d of August last at Salem, to a numerous and devout congregation, baptised sundry children, and gave the communion the first and second Sundays after Trinity last."<sup>c</sup> Mr. Townsend was married to Lucy Beach,

<sup>a</sup> Conn. MSS. from archives at Fulham, p. 511. (Hawks.)

<sup>b</sup> Fowler's MS. Biographies of the Clergy, vol. vi. 1061.

<sup>c</sup> Conn. MSS. from archives at Fulham, p. 541, (Hawks.)

in St. James' church, Newtown, L. I. on the 10th of September, 1769. Upon the 29th of the same month, he thus addresses the Society :—

MR. TOWNSEND TO THE SECRETARY.

(EXTRACT.)

*“Salem, Province of New York, Sept. 29th, 1769.*

REV. SIR,

Having nothing of importance to acquaint the Society with in the spring, I deferred writing till now. I have constantly performed divine service equally in my three churches of Salem, Ridgefield and Ridgebury, in each of which places, people are zealous in their attendance on public worship ; and I have the pleasure to observe that thro' the divine blessing on my labours, each of those congregations is something increased. Since my arriving to the mission I have baptised in the year past, two adults and thirty infants, and have received between three or four communicants, but expect several more very soon. The fatigue which necessarily arises from a steady performance of my duty in these three places, I have hitherto, and I trust in God I shall for the future be enabled to undergo with cheerfulness, though I expect it will in a little while be increased ; occasioned by the building of a new church in Salem, which, when it is finished, I propose, with the Society's leave, to officiate in sometimes. To acquaint the Society with the propriety of building a new church at Salem I would observe, that Salem is a township 12 miles in length and but two in breadth, joining on the one side to Conn. and on the other partly to Cortlandt's manor, which extends twenty miles westward to Hudson river, and partly to another patent, which extends several miles westward toward Bedford, which is the utmost limit of Mr. Avery's mission. The church which is already built, is situated within about two miles of the north end of Salem, on the borders of Cortlandt's manor, as the Society was informed in the petition of the Churchwardens and Vestry. It was built by the people of this

part of Salem and Cortlandt's manor in conjunction, and this congregation is something larger than either of those in Conn., there being generally in good weather, in the summer season,— upwards of 200 people assembled. The church which I expect will soon be built in Salem will be about five or six miles to the southward, and about two or three miles to the westward from Ridgefield, Conn., where I have been informed there are near thirty families of Church people, besides a considerable number in places very contiguous, for whom it is extremely difficult to attend public worship, either at Ridgefield, or at the church towards the north end of Salem, in the borders of Cortlandt's manor where I reside. When this church is built, (if the Society approves of my officiating in it sometimes, besides my attendance at the other three churches,) I would request the favor of the Society to give a quarto common prayer book and bible to that, as they have to the other churches of Salem and Ridgebury. I know that my fatigue in attending so many churches must be great; and that people cannot receive so much profit as might be wished from the labors of a minister, when they are divided between so many places. But as for the fatigue, I trust that God will enable me to bear it, and I hope yet in some future time, the Society will be able to provide better for the edification of the people, by dividing the mission, as it might conveniently be done, into two equal parts. I beg leave to request some common prayer books, which are much wanted for the poor. I brought but two dozen, together with a great number of small tracts, but a much larger number of prayer books is required, as many people in my mission are poor and unable to purchase books or any thing that is not absolutely necessary to the maintenance of their families. I beg leave to acquaint the Society likewise, that besides the attending the duties of my own mission, I preached last spring, on the next Sunday after Easter, at Woodbury, a town in Conn., thirty miles distant from Salem, to a congregation of upwards of 150, who behaved with the greatest decency and devotion, most of them being professors, and many of them worthy members of our Holy Church. This town, though included in Mr. Clark's mission, enjoys but a

small proportion of his labors, not through any neglect of his, but by means of the extensiveness of his charge, and yet it is a town containing six parishes of Congregationalists, and part of another, in all which there are some professors of the Church earnestly desirous if possible to enjoy the public worship of God according to their Holy profession. And in compliance with their earnest intreaties, till something more could be done for the supply of their spiritual wants, several of the Connecticut clergy agreed to preach among them by turns. The summer past, the first Sunday after Trinity, I preached at Sharon, a town in Conn. adjoining this province, about fifty miles to the northward, where they have a neat little church and a pretty congregation. The next day I preached in the north precinct of the Oblong in this Province, about five or six miles from Sharon. There they have a new church just raised, which they intend to cover in the summer, and finish-as soon as might be. There is a large body of people whose religious circumstances truly deserve compassion; and here undoubtedly would soon be a fine congregation if they could enjoy the benefit of having a sober minister of our Church settled among them, by the assistance of the Society, which they intend earnestly to request as soon as they can qualify themselves for it, by finishing their church and procuring a glebe. I beg liberty to request a favor from the Society which may perhaps be of considerable service to me; the professors of the Church in Conn. are taxed for the support of the minister of the Church in the same proportion as the Congregationalists for the support of their minister. This tax is levied and collected by the Congregationalists, together with their own, and by them paid to such ministers of the Church, as are appointed over them by the Society. Now, Ridgefield and Ridgebury being in Conn., the committee appointed for raising and paying the minister's rate at Ridgebury have been in some doubt whether I am entitled to the rates of the Church people there, because it is certain they were formerly under Mr. Leaming's care, and had no written appointment or anything from under the Society's hand to convince them that the Society

had now included them within this mission. Should the Ven Society mention Ridgefield and Ridgebury in an abstract as parts of my mission, together with Salem; or should they in a letter to the Churchwardens and Vestry of Ridgefield and Ridgebury, or in some other method, give assurance that Ridgefield and Ridgebury belong to my mission, it must be of advantage to me, as it would remove all doubt whether I was by the laws of that Colony entitled to the Church people's rates in those places."a

In the year 1771, the Rev. Epenetus Townsend again addresses the Society as follows:—

### MR. TOWNSEND TO THE SECRETARY.

(EXTRACT.)

*"Salem, Westchester Co., March 25th, 1771.*

REV. SIR,

This is a large County, full of people without any constant public worship in any method; and as they have not enjoyed the benefit of any regular and constant administration of God's word and Sacraments, since the first settlement of the country, vice and immorality abound among them. The sabbath is by great numbers spent in riding, visiting, hunting, fishing and such like diversions, and by some it is profaned by practices still worse. There are some Church people, Presbyterians, Baptists and Quakers scattered among them, and great numbers who dont belong to any particular denomination of Christians. It has been proposed by some of them to build a church or Presbyterian meeting house, but nothing is yet concluded. I believe the Church people would exert themselves and immediately build a small church, were there any hopes the mission might be divided so as they might be included, and enjoy some stated portion of a minister's labors, and indeed considering

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a New York, MSS. from archives at Fulham, vol. ii. 490, 491, 492, 493. (Hawks.)

their destitute circumstances and the prospect of advancing the interest of the Church and promoting piety among them, or at least of stopping the growth of immorality, considering also the increasing fatigue of this mission, in which are three churches at present, and a fourth building; I would humbly request, with submission to the Society, that such a division might be made; and if Danbury also was included, which is in great need of a minister of the Church, it might conveniently be divided into two equal parts, each containing three churches, and after some time as the people grow more able, another mission might be added to great advantage, each of the three having the care of two churches."a The Society's abstracts for 1772 say:—"That Mr. Townsend, missionary at Salem, states his congregations to be increasing. Hath baptized sixty-two infants and two adults."b In 1775 they say "that Mr. Townsend is constant in the performance of his duty in his own parish and preaches frequently in the parts adjacent. From Lady day to Michaelmas he baptized twenty-one infants and one adult, and admitted two new communicants."c The abstracts for 1776 add:—"That one letter from Mr. Townsend of September 29th, 1775, gives the same account of his mission, in which he hath baptized thirty infants, buried seven, and married three couple in the preceding half year."d

The last communication the Society received from Mr. Townsend was in June, 1777, soon after he had been compelled to leave the scene of his labors by the threatening state of affairs.

#### MR. TOWNSEND TO THE SECRETARY.

*"Salem, province of New-York, June, A. D. 1777.*

REV. SIR,

From the first existence of the present rebellion, I could give

a New York, MSS. from archives at Fulham, vol. ii. 549-50. (Hawks.)

b Society's abstract from 21st of February, 1772 to 19th of February, 1773.

c Ditto ditto from 17th Feb. 1775, to 16th Feb. 1776.

d Ditto ditto from 16th Feb. 1776 to 21st Feb. 1777.

the Honorable Society no account of my conduct with respect to public affairs because my distance from New York and the excessive vigilance of the Rebel committees in getting and examining all letters, rendered such a step extremely dangerous. But being now, by God's good providence, banished from among the Rebels for my loyalty to his Majesty, I think it my duty to give the Honorable Society a short account of my conduct from the beginning of those troubles, and of the treatment I have met with from the Rebels.

In the latter part of the year 1773 and the beginning of 1774, I strongly suspected that the leaders of the opposition to government in America were aiming at Independence, and the Eastern Provinces at the subversion of the Church likewise, and that in pursuit of those ends, they would if possible influence the people to a revolt; but when the first Congress approved the rebellious resolves of the County of Suffolk in Massachusetts Bay, I had no longer any doubt of their intentions. In this state of things therefore, I did every thing that lay in my power, by preaching, reading the Homilies against Rebellion, and by conversation, to give my Parish and others, a just idea of the sacred obligations laid upon us by Christianity, to be good and peaceful subjects, even if it had been our lot to have lived under wicked and oppressive rulers, and much more so, as Providence hath blessed us with one of the wisest and best of princes. This I chose to do before any blood was shed, while people's tempers were yet cool, lest if the instruction had been deferred till some blow was struck, the acts of misrepresentation which had been used from the beginning might influence their passions and hurry them into criminal acts before reason could resume its place and tend to the obligations of religion. And blessed be God, I have this satisfaction, that the Church people in all my parishes have almost unanimously (there being but three or four exceptions) maintained their loyalty from the first, for which many of them suffered greatly.

In May, 1776, I was called before the Rebel Committee of Cortlandt's manor, who invited me to join their association upon

which I told them freely that I esteemed their resistance of his Majesty's authority to be repugnant to the precepts of the Gospel, and therefore could not give it my countenance. I was soon after required to furnish some blankets for the use of the Rebel Soldiers, which not consenting to, I was sent under guard to the Committee and at the same time, a guard was set at my house, who, after their savage manner, were very lavish of their insults to Mrs. Townsend. The Committee after having in vain endeavoured to persuade me to furnish the blankets, gave orders to search my house and get them, but the proper steps having been taken none were found. The next time the Committee met, they ordered me to pay upwards of thirty shillings to these guards, which I refused, and was again put under guard till I did pay it. I was soon after sent to the County Committee of Westchester, on a complaint from the Committee of Cortlandt's manor, that I entertained principles inconsistent with the American cause. The County Committee referred the matter to the Provincial Committee, but as my principles were only complained of, without any part of my conduct being impeached; and the Declaration of Independence being then just at hand, which it was thought would bring the clergy in general under persecution, I was for that time dismissed.

I continued the services of the Church within my mission for three Sundays after the Declaration of Independence by the Congress, and should have proceeded still and took the consequences, but I was informed that all the clergy, in this, and the neighboring Provinces, had discontinued the public service till it might be performed under the protection of his Majesty, excepting only Mr. Beach of Conn., who hath continued his Church till very lately. Under these circumstances I considered that my dissenting from the practise of my brethren would not only set me up as a single mark of vengeance, and as every appearance of disunion among the clergy might be disadvantageous to the Church hereafter; viewing the matter in this light, I thought it best to comply with the general practise of the clergy. On the 21st of October, I was made a prisoner and sent to the

Court of Fishkill as an enemy to the Independence of America, when (except that sometimes I was indulged to visit my family a few days) I was kept on parole through the winter at my own expense, which was very great. The shocking insolence and inhumanity of the Rebels toward the friends of Government of which I was a daily spectator, rendered the place of my imprisonment very disagreeable, and the cruel treatment which my family received from them in my absence, was exceedingly distressing. They had taken me from a wife and four small children, the two youngest not sixteen months old, which was my whole family, and during my confinement they forbade people coming to my house, and they threatened all that should assist the family in any respect; by this means they suffered much for want of a free intercourse with their friends, those that would gladly have assisted them, not daring to do it unless when it might be done privately. In this situation I know not how they could have long subsisted had it not been for a man with a small family who had removed from the seat of war at the White Plains, and had as yet no settled habitation, by taking this family into my house about Christmas, Mrs. Townsend had a friend of Government, though under some disguise, who living under the same roof was able to do many things for her benefit. To this, as well as many other instances during my imprisonment, the good providence of God always found some method unforeseen by us, to support us under the greatest difficulties, and after he had thus continued us under the Rebel discipline for near six months, he then granted us a happy deliverance; for on the 31st of March, in consequence of my refusing the oath of allegiance to the State of New York, I received an order to depart within eight days with my family, apparel and household furniture, to some place in possession of the King's troops, on penalty of my being confined in close jail and otherwise treated as an open enemy of the State. With this order I readily complied, and after procuring a flag from a Rebel general to transport my family and furniture to Long Island, I set out. The Convention taking a genteel house which my

father had enabled me to build, 60 acres of land which he had bought for me, with 30 acres of wood land, a horse and small stock of cattle into their possession. At Norwalk, where I had procured a boat to cross the Sound, I was stopped four days, most of my furniture after being put on board was relanded, and all of it ransacked under pretence of searching for letters, prohibited articles, &c., whereby many things were much damaged, and others stolen. I was then obliged to pay the expenses of these abuses in detaining, searching, &c., which amounted to nine pound currency, and then was permitted to proceed. On the 11th of April we landed on Long Island, with hearts full of gratitude to God for having at length delivered us from the malice and cruelty of the Rebels.

I am, Rev. Sir, &c.,

EPENETUS TOWNSEND."a

In 1779, Mr. Townsend was appointed chaplain to one of the loyal battalions then stationed at New York. Here he remained until it was ordered to Nova Scotia, when himself and family embarked on board a vessel bound for that Province. This ship foundered in Boston bay and every soul on board perished. Thus terminated the short and sad career of the first rector of this parish, whose "only crime was, that he was a clergyman of the Church of England, and of course attached to the government and the constitution of Church and State." The names of *Townsend*, *Avery* and *Babcock*, belong to the catalogue of worthies, who once faithful soldiers of Christ Church Militant, are now singing praises to Him who redeemed them with His blood, in the Church Triumphant above.

The last account the Venerable Society received of their faithful missionary was the following :—

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\* New York, MSS. from archives at Fulham, vol. ii. 621, 622, 623, 624. (Hawks.)

## MR. INGLIS TO THE SECRETARY.

*“ New York, Nov. 26th, 1779.*

REV. SIR,

Mr. Townsend, the Society's missionary for Salem in this Province, after being driven within the King's lines by the Rebels was appointed chaplain to one of the new raised loyal battalions. His battalion was ordered for Halifax, and he embarked here, with his wife and five children to join it. A violent storm rose, soon after the fleet in which he sailed left Sandy Hook, the fleet was dispersed, several of the ships perished, and poor Townsend has not since been heard of. I greatly fear the vessel in which he went has shared the same fate.”<sup>a</sup>

“ Sleep on—sleep on—the glittering depths  
Of Ocean's coral caves:—  
Are thy bright urn—thy requiem  
The music of its waves:—  
The purple gems for ever burn  
In fadeless beauty round thy urn ;  
And pure and deep as infant love,  
The blue sea rolls its waves above.”

G. D. Prentice.

The names of the children, with the dates of their birth, as recorded by Mr. Townsend himself, are as follows:—“ Epene-tus, born 31st of October, 1770 ; Lucy, born 3d of November, 1772 ; Micajah and John, twins, born 28th of June, 1775.” Mr. Townsend, when he removed to Salem left a younger brother, Jotham, who continued at Oyster bay, and died in 1815. He left a son, Col. Micajah Townsend, now living at Cedar Swamp, L. I. Micah, another brother, is the father of the Rev. Micajah Townsend of Clarenceville, Canada East.

Previous to his embarkation, Mr. Townsend had deposited in the hands of the Rev. Benj. Moore, (afterwards Bishop Moore)

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. ii. 636. (Hawks.)

the library, silver chalice and velvet cushion, belonging to St. James' church, desiring him to keep them until called for. The latter in 1785 informed Mr. John Wallace and Ebenezer Lobdell, churchwardens of this parish, "that the above mentioned articles were left with him for safe keeping, and that St. James' church might have them by sending an order for that purpose." The Rev. David Perry was accordingly deputed to receive them in the name of the vestry.

The Rev. Micajah Townsend, in a letter addressed to the author, says:—"A few ancient theological books had strayed from the library of my uncle Epenetus to that of my father, and are now in my possession."

Soon after the Revolutionary war, the

#### REV. DAVID PERRY, A. M. M. D.

officiated here and in the neighboring parishes. This individual, who was born in Conn. about 1750, graduated M. A. at Yale College in 1772, studied medicine, and settled at Ridgefield as a physician. He was ordained Deacon by Bishop Seabury, June 6th, 1790, Priest 16th of October, 1791, and took charge of the parishes of Salem, Reading, Ridgefield and Danbury. Neglecting to attend the Convocations of the clergy and the Conventions of the Diocese of Connecticut, (probably because of his practise as a physician,) he fell under censure: finally resigned his letter of orders, and relinquished the clerical profession June 3d, 1795. He continued the practise of medicine and died in 1817."<sup>a</sup>

The parish appears to have been favored with occasional services only, until 1804, when the Churches of Bedford, North Salem and Stephentown, united for the purpose of settling a minister, "who should perform Divine service in the different towns of Bedford, New Castle, North Salem and Stephentown so often as

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<sup>a</sup> Hist. Not. of Clergy ordained by Bps. Seabury and Jarvis, appended to the Convocation Journal of Convention No. 38.

should be in proportion to the amount of their several subscriptions."

Upon the 4th of September, 1804, the

#### REV. GEORGE STREBECK

was called to and accepted the rectorship of the united parishes, which he resigned in March, 1805.

"In 1807, the Rev. Dr. Moore and the Rev. Messrs. Wilkins and Rogers were directed by the Diocesan Convention to supply North Salem, and the other congregations in Westchester County, on some days in the same week of their appointments at Bedford." For nearly four years the parish appears to have been vacant, but in the spring of 1810, the

#### REV. NATHAN FELCH

was called as minister. The same year he makes report to the Convention,—“that the Episcopal congregation in North Salem is exceedingly prosperous, many have been added to them in a few months past, and they are now erecting a church.” Mr. Felch was succeeded in June, 1816, by the

#### REV. GEORGE WELLER, A. M.

In the fall of that year Mr. Weller reported to the Convention, “that the church at North Salem is now well attended and the people much encouraged. Number of communicants 10.” For Mr. Weller's successors see list of ministers and rectors.

#### THE CHURCH.

St. James' church occupies an elevated situation directly opposite the junction of the cross roads at Salem Centre, and presents quite a picturesque object when viewed from the valley of the Mutigticoos. It is constructed of wood, and consists of a nave, vestry room, and a bell tower over the southern gable.

In the year 1797, the old church edifice (which stood east of the present structure, upon the property of Epenetus Wallace,

M. D.) was found to be in a ruinous condition ; whereupon it was dismantled, and sold at public auction, May 25th, 1797. Upon the decease of John Wallace and Ebenezer Lobdell, first wardens of the parish, their successors, Benjamin Close and Gershom Hanford, together with the vestry, resolved on the erection of the present building. The corner stone of which was laid on the 30th of August, 1810, by the Rev. Nathan Felch, who delivered a well adapted discourse upon the occasion. The principal benefactors were Epenetus Wallace, M. D. and Joseph Purdy, Esq., with others. Trinity Church, New York, also liberally contributed the sum of one thousand dollars in 1813.

The parochial church of St. James was consecrated to the service of Almighty God in 1816, by the Rt. Rev. John H. Hobart, D. D., and was first incorporated on the 3d of June, 1786, under the name and title of the "Episcopal Reformed Protestant Church at Upper Salem;" Ebenezer Lobdell, Daniel Smith and Joseph Purdy, trustees. A third incorporation occurs on the 30th of June, 1797, James Bailey and Benjamin Close, churchwardens; Epenetus Wallace, John Lobdell, Gershom Hanford, Joshua Purdy, Gilbert Bailey, Daniel Sherwood, Jacob Lobdell and Joseph Knox, vestrymen. The first delegate from this parish to the Diocesan Convention was Joseph Purdy, Esq.

Mr. Stebbins Baxter, a resident of this town, who died on the 28th of February, 1820, bequeathed his entire property to St. James' parish, amounting (according to an inventory of his estate) to \$3000, which, after deducting general expenses, &c. left a balance of \$2000. The parish however, owing to the failure of his executors, only obtained the sum of \$1100. In 1837, the present vestry room was added to the church at a cost of \$100. In 1842, the wardens and vestry erected the parsonage house and barn, &c., the expenses being defrayed by public subscription, amounting to \$1100. It deserves to be mentioned that the former parsonage was erected by the vestry, about 1767, upon the Church glebe, which was purchased in 1766. From a petition to the Court of Chancery in

1812, it appears that all the real estate then held or owned by the Rector, Wardens and Vestry, except the church edifice and a small lot of land on which it stood, consisted of about six acres of land situated in the town of North Salem, and bounded as follows, viz :—"On the west by land of Charles Cable and land of Epenetus Howe, and on the north by the land of Benjamin B. Gray, on the east by land of the above named Epenetus Howe, and on the south by the highway leading from Ridgefield to Somers."<sup>a</sup>

In 1767-8 the church was furnished by the Venerable Society for the Propagation of the Gospel, with a parochial library, and a quarto Bible and Prayer Book. The two last are still preserved in the parish. The Bible is handsomely bound in parchment, and was printed by Mark Baskett, printer to the University of Oxford, A. D. 1765. The Book of Common Prayer was printed at Cambridge, by Joseph Bentham in 1764. About the same time, Susannah de Lancey presented a silver chalice, which was subsequently sold by order of the vestry. This lady was the youngest daughter of the Hon. James de Lancey, Lieutenant Governor of the Province in 1747, and Anne Heathcote. She died unmarried in 1815, and was buried at Mamaroneck.

A new organ was presented by the ladies of the congregation in December, 1851.

Upon an elevated piece of ground, on the west side of the church, is a large enclosure in which numerous interments have taken place. Here repose the mortal remains of the celebrated Sarah Bishop, the hermitess.

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<sup>a</sup> Extract from a petition to mortgage said property in fee, to secure the sum of \$350.

## NOTITIA PAROCHIALIS.

A. D. 1766,	Communicants	30	Baptisms	15
" 1772	"	—	"	64
" 1775	"	32	"	22
" 1816	"	10	"	—
" 1844	"	18	"	9
" 1853	"	27	"	5

In 1712, the population of Cortlandt's patent was 121.

" 1782, the white population of the east ward of Cortlandt was 1567.

In 1782, the white population of Salem, was 912.

1840, the population of North Salem, " 1161.

" 1850, " " " " 1335.

No. of families belonging to this parish in 1853, 14. No. of souls, 69.

## MINISTERS AND RECTORS.

INST. OR CALL.	INCUMBENTS.	VACA'D BY
A. D. 1750,	Rev. Ebenezer Dibble, D. D., Clericus, resig.	
A. D. 1764,	Rev. Richard S. Clark, A. M., Clericus, "	
29th May, 1768,	Rev. Epenetus Townsend, A. M., Cl. death.	
	1790, Rev. David Perry, M. D., Presb. per resig.	
4th Sept., 1804,	Rev. George Strebeck, Presb.	"
	1810, Rev. Nathan Felch, Deacon.	"
16th June, 1816,	Rev. George Weller, A. M., Deacon,	"
	1820, Rev. Samuel Nichols, Presb.	"
	1829, Rev. Hiram Jelliff, Presb.	"
	1835, Rev. Alexander Fraser, Presb.	"
23d July, 1836,	Rev. Benjamin Evans, Presb.	"
	1841, Rev. David Short, Presb.	"
	1842, Rev. Albert P. Smith, Presb.	"
	1847, Rev. Nathan W. Munroe, Presb.	"
June, 1848,	Rev. Orsamus H. Smith, Presb.	"
24th May, 1851,	Rev. John Wells Moore, A. M., Presb, present incumbent.	

## WARDENS OF ST. JAMES' CHURCH.

1765 to 1785.

John Wallace, Ebenezer Lobdell.

1797 to 1801.

James Bailey, Benjamin Close.

1802 to 1809.

Benjamin Close, Joshua Purdy.

1810 to 1811.

Benjamin Close, Richard Sherwood.

1812 to 1814.

Gershom Hanford, Epenetus Wallace.

1815 to 1822.

Epenetus Wallace, Joshua Purdy.

1823 to 1834.

Joshua Purdy, Richard Sherwood.

1835 to 1840.

Joshua Purdy, Samuel Field.

1841 to 1853.

Samuel Field, John Hanford.



St. James' Church, erected A. D. 1810.

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
CORTLANDT.

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This parish formerly belonged to the great manor of Cortlandt, which also comprehended the present parishes of North and South Salem, Somers and Yorktown. The name itself is derived from the ancient family of the Van Cortlandts, the Mesne Lords and first Grantees under the Indian Sachems of Sachus and Kitchawong.

In 1697 Stephanus Van Cortlandt being possessed of these lands, the whole consisting of eighty three thousand acres, was by Royal Charter erected into the Lordship and Manor of Cortlandt, and was held by the feudal tenure of paying therefor yearly to the crown, upon the feast day of the annunciation of the Blessed Virgin Mary, the rent of forty shillings. Under this charter the Van Cortlandts were possessed of the impropriation and the patronage of all and every the church and churches erected or to be erected in the manor.

In the year 1700, Stephanus Van Cortlandt devised the whole manor of Cortlandt to his children, who in 1734 made a par-

tion of it among themselves. Philip, his eldest surviving son, was the father of Pierre Van Cortlandt, first Lieutenant Governor of this State, and grandfather of the late Général Pierre Van Cortlandt, for many years senior warden of this parish, and one of its most liberal benefactors. The following notice of the death of the latter, appeared in the Westchester Herald for June, 1848:—"Died at his residence, near Peekskill, on Tuesday, the 13th instant, Gen. Pierre Van Cortlandt, in the 86th year of his age."

Such is the announcement of the death of one of the oldest and most prominent citizens of our county. Gen. Van Cortlandt was born at Croton River, on the 29th of August, 1762. He was the son of the late Pierre Van Cortlandt, formerly Lieutenant Governor of this State, and Joanna Livingston. At an early age he entered Queen's College, New Jersey, and at the time of his death was the oldest living graduate. His Alma Mater had conferred upon him the degree of L.L. D.

He was one of the Jefferson Electors, and was the last surviving one from this State. He represented this District for two years in the Congress of the United States, and was subsequently one of the Electoral College, that voted for Gen. Harrison. At the time of his decease, he was President of the Westchester County Bank. An elder sister, Mrs. Beekman, died March 14th, 1847—and the only survivor of the family is the aged widow of the late Philip S. Van Rensselaer, Esq. of Albany.

Gen. Van Cortlandt held a high place in the esteem of all who knew him. He was interred in the family burying ground, at Croton Manor, on Thursday, and a large concourse followed him to his tomb. His memory will long live in the hearts of all who knew him.

The earliest records relating to the history of this parish, now accessible, are principally to be found in the MSS. of the Ven. Society for the Propagation of the Gospel. From these documents it appears, that as early as 1744, the Rev. James Wetmore of Rye performed divine service at Peekskill. Writing to the Society on the 3d of April, 1746, he says:—"That as there

are great numbers of people in the wilderness northward of Bedford and Westchester, who have very little knowlege or sense of religion, Mr. Lamson's labors will be employed to good purpose among them." In 1761 Mr. Dibble officiated here, where he informs us, "he found no settled teacher of any denomination, but met several heads of families, professors of the Church of England, and many others well disposed towards it." Mr. Talbot, who accompanied Mr. Dibble on this occasion, writing to the Society says:—"The state of religion I truly found deplorable enough, they were as sheep without a shepherd, a prey to various sectaries, and enthusiastic lay teachers; there are many well wishers and professors of the Church among them, who doth not hear the Liturgy in several years."

It appears from the following Indenture that as early as 1750, the inhabitants of Peekskill had provided six acres of land to promote the erection of a church edifice. The conveyance bears date 23d of March, 1750, and is as follows:—

#### DEED FOR CHURCH LOT.

(EXTRACT.)

"Andrew Johnson of Perth Amboy, East Jersey, party of the first part, for the value of five pounds, conveys to Caleb Hall, Joseph Travis and Palatiah Haws, parties of the second part, a parcel of land lying at a place called Peekskill, being a part of lot No. 8, beginning at the north east corner of the second parcel of land lately purchased of Joseph Taylor, by the north side of Crumpond road, containing six acres, &c., to have and to hold in trust for a school and burying place, and also for their executors and successors in trust, to the only proper use, benefit and behoof and exercise of the public worship of God; and that it be for that purpose in the erecting and building of a meeting house or houses for the religious, (under the protection of our most gracious Majesty.) either the Church of England, Presbyterian, Independents, Baptists or Congregational, &c. to erect and build a house for the religious exercise of the public worship of God, with a convenient yard thereto, for each or either of the above written denominations, to them the said Caleb Hall, &c. their heirs and successors, in trust for the neighbourhood and inhabitants round about from generation to generation for ever, and for no other use, purpose or intent whatsoever."\*

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\* County Rec. Lib. H. 339.

Yet no building appears to have been begun until 1766, when Beverly Robinson, Jeremiah Drake, Caleb Ward, Isaac Hatfield and Charles Moore were appointed trustees (by certain subscribers, both in Cortlandt's manor and the lower end of Philipse's upper patent, towards the erecting of a church,) for directing and carrying on a building, and for securing it to the inhabitants as a place of public worship, according to the establishment of the Church of England. This edifice, which was subsequently dedicated to the service of Almighty God, by the Rev. John Ogilvie, D. D. on the 9th of August, 1767, is the present parish church of St. Peter's, which stands upon the summit of a high knoll directly east of the late General Pierr: Van Cortlandt's residence.

Upon the 18th of August, 1770, the members of St. Peter's Church, in the manor of Cortlandt, and the lower part of Philipse's patent, received (in answer to their petition presented on the 21st of March,) the following charter from Governor Colden, erecting them into one body corporate and politic, and confirming them in possession of the above mentioned church, "the ground whereon the same was built, and the cemetery belonging to the same."

#### ROYAL CHARTER OF ST. PETER'S CHURCH.

"George the Third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c., to all to whom these presents shall come, greeting: Whereas, our loving subjects, Beverly Robinson, Charles Moore, Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy, on behalf of themselves and sundry inhabitants on the upper part of the manor of Cortlandt, and the lower part of Philipse's patent, in communion of the Church of England as by law established, by their humble petition, presented on the 21st day of March now last past, to our trusty and well beloved Cadwallader Colden, Esq., our Lieutenant Governor and Commander-in-chief of our Province of New York and the territories depending thereon in America, in Council, did set forth that the petitioners have at a great expense and trouble erected a convenient house for a place of divine worship near Peekskill, to be according to the Church of England as by law established, and being very desirous of promoting the same, and settling a minister among them, did humbly conceive that if our said Lieutenant Governor and Commander-in-chief would be pleased to take the matter into consideration, and to grant them a charter with such privileges, immunities and conditions as our said

Lieutenant Governor and Commander-in-chief should see fit, and that the said Beverly Robinson and Charles Moore may be appointed churchwardens, and the said Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy, vestrymen, in the charter, by the name of the churchwardens and vestrymen of St. Peter's Church, in the manor of Cortlandt, near Peekskill. Now, we being willing to encourage the pious intentions of our said loving subjects, and to grant this their reasonable request, *know ye*, that of our especial grace, certain knowledge and mere motion, we have ordained, given, granted and declared, and by these presents for us, our heirs and successors, do ordain, give, grant and declare, that the said petitioners and such other person and persons, and their successors for ever, as now are or shall hereafter from time to time be, as well of the Church of England as by law established, as members of the congregation of the said church in the herein above recited petition, called St. Peter's Church, in the manor of Cortlandt, near Peekskill, and also contributors to the support and maintenance of a minister of the Church of England as by law established, to officiate in the said church for the time being, shall, with the rector of the said Church of St. Peter's for the time being, forever hereafter be one body corporate and politic, in deed, fact and name, by the name, style and title of the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill. And them and their successors by the same name, we do by these presents, for us, our heirs and successors, really and fully make, erect, create and constitute one body politic and corporate in deed, fact and name for ever, and will give, grant and ordain that they and their successors, the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, by the same name shall and may have perpetual succession, and shall and may be capable in law to sue and be sued, impleade and be impleaded, answer and be answered unto, defend and be defended in all courts and elsewhere in all manner of actions, suits, complaints, pleas, causes, matters and demands whatsoever, as fully and amply as any our liege subjects of our said province of New York may or can sue or be sued, impleade or be impleaded, defend or be defended, by any lawful ways or means whatsoever; and that they and their successors by the same name shall be forever hereafter capable and able in the law to purchase, take, hold, receive and enjoy any messuages, tenements, houses and real estate whatsoever in fee simple, for term of life or lives, or in any other manner howsoever for the use of the said church; and also any goods, chattels, or personal estate whatsoever, provided always that the clear yearly value of the said real estate (exclusive of the said church and the ground whereon the same is built, and the cemetery belonging to the same) doth not at any time exceed the sum of one thousand pounds current money of our said Province; and that they and their successors, by the same name, shall have full power and authority to give, grant, sell, lease and dispose of the same real estate for life or lives, or years, or for ever, under certain yearly rents, and all goods, chattels and personal estate whatsoever at their will and pleasure. And that it shall and may be lawful for them and their successors to have and use a common seal. And our will and pleasure further is, and we do hereby for us, our heirs and successors, ordain

and appoint that there shall be forever hereafter belouging to the said church, one rector of the Church of England as by law established, duly qualified for the cure of souls, two churchwardens and six vestrymen, who shall conduct and manage the affairs and business of the said church and corporation in manner as hereafter is declared and appointed; and for the more immediate carrying into execution our royal will and pleasure herein, we do hereby assign, constitute and appoint Beverly Robinson and Charles Moore to be the present churchwardens, and Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy to be the present vestrymen of the said church, who shall hold, possess and enjoy their said respective offices until Tuesday in Easter week now next ensuing; and for the keeping up the succession in the said offices, our royal will and pleasure is, and we do hereby establish, direct and require, that on the said Tuesday in Easter week, now next ensuing, and yearly and every year thereafter for ever, on Tuesday, in Easter week, in every year, the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, shall meet at the said church, and there by the majority of voices of such of them as shall so meet, elect and choose two of their members to be churchwardens, and six others of their members to be vestrymen of the said church for the ensuing year, which said churchwardens and vestrymen so elected and chosen shall immediately enter upon their respective offices and hold, exercise and enjoy the same respectively from the time of such elections, for and during the space of one year, and until other fit persons shall be elected and chosen in their respective places; and in case the churchwardens or vestrymen, or either of them, by these presents named and appointed, or who shall be hereafter elected and chosen by virtue of these presents, shall die before the time of their respective appointed services shall be expired, or refuse or neglect to act in the office for which he or they is or are herein nominated and appointed, or whereunto he or they shall or may be so elected and chosen, then our royal will and pleasure is, and we do hereby direct, ordain and require the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, for the time being do meet at the said church, and choose other or others of their members, in the place and stead of him or them so dying, or neglecting or refusing to act within thirty days next after such contingency. And in this case for the more due and orderly conducting the said elections, and to prevent any undue proceedings therein, we do hereby give full power and authority to ordain and require that the rector and the said churchwardens of the said church, for the time being, or any two of them, shall appoint the time for such election and elections, and that the rector of the said church, or in his absence, one of the said churchwardens for the time being, shall give public notice thereof by publishing the same at the said church immediately after divine service, on the Sunday next preceeding the day appointed for such elections; hereby giving and granting that such person or persons as shall be so chosen from time to time by the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, or the majority of such of them as shall in such case meet in manner hereby directed, shall have, hold, exercise and enjoy such, the office or offices to which he or they shall be elected and chosen, from the time of such elections until the Tuesday in Easter week thereon next ensuing, and until other or others be lawfully chosen in his or

their place and stead, as fully and amply as the person or persons in whose place he or they shall be chosen, might or could have done by virtue of these presents. And we do hereby will and direct that this method shall forever hereafter be used for the filling up all vacancies that shall happen in either the said offices between the annual elections above directed. And our royal will and pleasure further is, and we do hereby, for us, our heirs and successors, give and grant, that as well the churchwardens and vestrymen to these presents nominated and appointed as such, as shall from time to time be hereafter elected and chosen as is herein directed, shall have and they are hereby invested with full power and authority to execute their several and respective offices in as full and ample manner as any churchwardens or vestrymen in that part of our kingdom of Great Britain called England, or in this our province of New York can or lawfully may execute their said respective offices. And further, our royal will and pleasure is, and we do, by these presents, for us, our heirs and successors, give, grant, ordain and appoint, that the rector and the said churchwardens of the said church for the time being, or any two of them, shall and may from time to time, as occasion shall require, summon and call together at such day and place as they shall think proper, the said rector, churchwardens and vestrymen for the time being, to meet in vestry, giving them at least one days notice thereof; and we do hereby require them to meet accordingly. And we do hereby give, grant, and ordain that the said rector and one of the said churchwardens, for the time being at least, together with the majority of the said vestrymen of the said church for the time being, being met in vestry as above directed, shall forever hereafter have, and they are hereby invested with full power and authority by the majority of their voices, to do and execute in the name of the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, all and singular the powers and authorities herein before given and granted to the said rector and members of St. Peter's Church, in the manor of Cortlandt near Peekskill, any wise touching or relating to such lands, messuages and tenements, real and personal estate whatsoever, as they the said rector and members of said church in the manor of Cortlandt, near Peekskill, shall or may acquire for the use of the said church, and also in like manner to order, direct, manage and transact the general interest, business and affairs of our said corporation, and also shall have full power and authority in like manner to make and ordain such rules, orders and ordinances as they shall judge convenient for the good government and discipline of the members of the said church; provided, such rules, orders and ordinances be not repugnant to the laws of that part of our kingdom of Great Britain called England, or of this our province of New-York, but as or may be agreeable thereto, and that the same be fairly entered in a book or books to be kept for that purpose, and also in like manner to appoint the form of the common seal herein before granted, and the same to alter, break and remake at their discretion, and also in like manner to appoint such officer or officers as they shall stand in need of, always provided that the rector of the said church for the time being, shall have the sole power of nominating and appointing the clerk to assist him in performing divine service, as also the sexton; anything herein before contained to the contrary in any wise notwithstanding, which

clerk and sexton shall hold and enjoy their respective offices during the will and pleasure of the rector of the said church for the time being. And whereas there hath not yet been any minister presented or inducted to the said church, our royal will and pleasure therefore is, that until the said church shall be supplied with a minister of the Church of England, as by law established, as is herein after mentioned, and also in case of every avoidance of the said church thereafter, either by the death of the rector thereof or otherwise, that the powers and authorities vested in the rector, churchwardens and vestrymen in vestry met as above mentioned, shall, until the said church be legally supplied with another incumbent, vest in and be executed by the churchwardens of the said church for the time being, together with the vestrymen of St. Peter's Church, in the manor of Cortlandt, near Peekskill; provided always, the concurrence and consent of the major number of the whole vestrymen of the said church for the time being be had in every thing that shall in such cases be done by virtue hereof. And we do by these presents, for us, our heirs and successors, give and grant that the patronage and advowson of the said church, and the right of presentation thereto, shall forever thereafter belong to and appertain. and is hereby vested in the churchwardens and vestrymen of the said church for the time being, or the majority of them forever, whereof one churchwarden shall always be one. And further we do by these presents, for us, our heirs and successors, give and grant unto the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill and their successors forever, that this our present grant shall be deemed, adjudged and construed in all cases most favorably, and for the best benefit and advantage of the said rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, and that this our present grant being entered on record, as is herein after particularly expressed, shall be good and effectual in the law to all intents, constructions and purposes whatsoever, against us, our heirs and successors, according to the true intent and meaning herein before declared, notwithstanding the not reciting, or mis-recital, not naming, or mis-naming of any the aforesaid franchises, privileges, immunities, offices, or other the premises or any of them; and although no writ of *ad quod damnum* or other writs, inquisitors or penalties hath or have been, upon this account, had, made, issued, or prosecuted. To have and to hold, all and singular, the privileges, liberties, advantages and immunities hereby granted or meant, mentioned or intended so to be, unto them the said rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, and to their successors forever. In testimony whereof we have caused these our letters to be made patent, and the great seal of our said province to be hereunto affixed, and the same to be entered on record in our Secretary's office in our city of New York, in one of the books of patents there remaining. Witness our said trusty and well beloved Cadwallader Colden, Esq., our said Lieutenant Governor, and Commander-in-chief of our said province of New York, and the territories depending thereon in America, at our fort in our city of New York, by and with the advice and consent of our Council for our said province, the 18th day of August in the year of our Lord, 1770, and of our reign the 10th."<sup>a</sup>

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<sup>a</sup> Book of Patents, Secretary of State's office, Albany.

The following minutes relate to the first vestry meeting held under the charter :—“ September 1st, 1770, at a meeting of the churchwardens and vestry of St. Peter’s Church, in the manor of Cortlandt, near Peekskill ; present, Mr. Robinson and Mr. Charles Moore, wardens ; Mr. J. Johnson, Mr. Caleb Ward, Mr. J. Nelson and Mr. Jeremiah Drake, vestrymen. The charter being read, they proceeded to choose Mr. John Johnson, clerk for the present year. Resolved, to sett a subscription on foot in favor of Mr. John Doty, and endeavour to settle him as our minister. Also, resolved, that although the subscription mentions to be paid yearly, yet all those who shall subscribe to ye support of a minister, upon their moving out of a place, shall be discharged from their subscription, &c.”<sup>a</sup>

At a meeting held 15th of October, 1770, it was “ agreed to give Mr. John Doty a call as rector of this Church, when he is properly ordained. The vestry also preferred a petition to the Society for the Propagation of the Gospel in Foreign Parts, for recommending Mr. Doty, and praying their assistance for his maintenance. They likewise addressed a letter to the Rev. Dr. Barton, Secretary of that body, giving an account of the state of the Church, and on the same day entered into a bond to the Rev. Samuel Auchmuty, D. D. for the payment of £40 New York currency towards the minister’s support.”<sup>b</sup> The following copies of the letter and petition are from the MSS. of the Ven. Society :—

THE CHURCHWARDENS AND VESTRY OF ST.  
PETER’S CHURCH TO THE SECRETARY.

“ *Peekskill, in the Province of New York, in America,* }  
Oct. 15th, 1770. }

REV. SIR,

Permit us, as wardens and vestrymen for St. Peter’s Church, to

<sup>a</sup> Vestry book of St. Peter’s Church, Peekskill, pp. 1-2.

<sup>b</sup> ditto pp. 2-3. At this meeting the following seal was adopted by the Corporation viz :—“ a dove with an olive branch in her bill.”

address you, and acquaint you with the steps we have taken for settling a Church, according to the established Church of England, and to solicit your assistance and interest with the Venerable Society, that we may be so happy as to be patronized by them, and obtain their charitable assistance towards maintaining a minister.

It is about four years since a few of us first attempted to begin the building of a church in the manor of Cortlandt, near Peekskill, in the county of Westchester, and on the 9th day of August, 1767, had got it so far finished, as to get the favor of the worthy and Rev. Dr. Ogilvie of New York, to open and consecrate it, which he did, calling it St. Peter's Church; and have since (tho' not yet completely finished) made it a decent and comfortable building for performing divine worship in. The next step we took, to enable us further to prosecute our design, was to apply to his honor, Lieut. Governor Colden for a charter, which he was pleased to grant us. Being so far advanced in our undertaking, Mr. John Doty, a gentleman educated at King's College in New York, offered himself as a candidate for our Church, and has performed divine service for us most part of last summer; and has given such general satisfaction, that we have unanimously agreed to give him a call as soon as he is properly ordained, and authorized to perform the office of a minister. And as we are well acquainted with his moral life and conversation, we beg leave to recommend him to the Venerable Society as a person worthy of that sacred function, and don't doubt but he will have ample testimonials from the worthy clergy of New York, of his education and abilities. We send by Mr. Doty, our petition to the Venerable Society, a copy of our charter and of our subscription paper for his maintenance, which amounts to £61 15s. New York currency annually; but as many of the subscribers are very poor, and some of them we apprehend will be necessarily obliged to leave the neighbourhood, we fear it will be difficult to collect some of the subscriptions, but that Mr. Doty may be certain of receiving something, we have given our bond to the Rev. Dr. Auchmuty,

as trustees for the Society, obliging us to pay annually to Mr. Doty the sum of £40 currency during his continuance amongst us, as our minister, and if the whole subscriptions are received it is all to be paid to him. The church is in a very thickly settled country, (tho' no kind of public worship is established in the neighbourhood) yet at present there are but very few that profess to be of the Church of England, which makes it fall very heavy upon those few, so heavy, that we could not have gone thro' with our undertaking but by entering into an agreement with the people on the lower end of Philipse's upper patent, in the County of Dutchess, that if they would join in the building of St. Peter's church, and in the subscription for the support of the minister, that when we obtained a missionary he should be settled for both places, so as to make but one congregation of the whole (we wish we could say parish for the number) to preach every other Sunday at the house of Jacob Mandeville, till such time as we could build a church in that neighbourhood, so that we humbly request, if we are so happy as to gain the Venerable Society's assistance and protection, that Mr. Doty may be settled by them as their missionary for both the above mentioned places. The churches will not be more than eight miles asunder. It would give us great pleasure if we could inform the Venerable Society of our having a glebe and parsonage house provided, but that we are sorry to say is not yet accomplished. The people that make up our congregation are so very poor, that we have been discouraged from attempting to purchase a piece of land for that use. But we can nevertheless assure the Venerable Society, that from the gracious offer of Mr. Beverly Robinson, we have not the least doubt of having a very good glebe provided within the year. For a more particular account of the manner in which we expect to obtain the glebe, we must beg leave to refer you to Mr. Doty, who is well acquainted with every circumstance relating thereto.

We are with the greatest esteem and respect, Rev. Sir, your most obedient humble servants,

BEVERLY ROBINSON, }  
CHARLES MOORE. } Churchwardens.

For themselves and the rest of the vestry of St. Peter's Church."a

TO THE VENERABLE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. THE PETITION OF THE WARDENS AND VESTRY OF ST. PETER'S CHURCH, IN THE MANOR OF CORTLANDT, NEAR PEEKSKILL, IN THE COUNTY OF WESTCHESTER AND PROVINCE OF NEW YORK IN AMERICA.

HUMBLY SHEWETH,

"That your petitioners, in conjunction with the rest of the people who form the congregations of the Churches aforesaid, having for some time labored under the lamentable circumstance of not enjoying an opportunity of publickly worshipping God in the decent and solemn order of the established Church of England, whose evangelical doctrine and discipline they profess and admire; and being convinced of how great utility such a sacred establishment would be, the County being thickly inhabited and almost entirely destitute of every kind of public worship, towards promoting the salvation of many souls and the prosperity of the Church of Christ, have (tho' at present but few in number,) been at the expense of building a neat and convenient church, for which they have received a charter from his Honour Lieut. Governor Colden. That being well satisfied of the character and abilities of Mr. John Doty, a gentleman educated at King's College, they have unanimously given him a call and agreed, when he shall be properly ordained by his Lordship the Bishop of London, or any other English Bishop appointed for that purpose, to receive him as their minister for the said St. Peter's Church, and also for the neighborhood of Jacob Mandeville, in the lower end of Philipse's patent, in Dutchess County, where it is intended to build another church to be united as one congregation, and that they have cheerfully subscribed

to the amount of £61 15s. New York currency, towards supporting him as such. But sensible that such a sum is not sufficient for that purpose, and being well assured of the benevolence and generosity of the Venerable Society, whose readiness upon all occasions, as far as possible to favor attempts of this nature has ever been deservedly admired, they take the liberty humbly to pray that they will appoint Mr. Doty their missionary to the aforesaid places, and to grant him such part of their bounty as they shall think proper.

Your petitioners humbly beg leave to recommend to your favorable notice the infant state of St. Peter's Church, and to assure you that we shall ever esteem it a singular honor and happiness to be in any degree patronized by the Society. May heaven ever smile upon and bless your laudible endeavours to promote the glory of God; and at the great day of accounts crown all your faithful labors here with everlasting happiness.

Sealed by order of the Vestry, this 15th day of Oct. 1770.

JOHN JOHNSON, CLERK."a

The

REV. JOHN DOTY, A. M.

first rector of this parish, was the son of Joseph Doty of New York, where he was born circ. 1750.<sup>b</sup> In 1768 he was entered at King's College, where he was admitted B. A. pro forma in 1770. During the summer of that year he officiated in this parish as a lay reader, and in the fall went to England for holy orders. His license from the Bishop of London, to officiate in this Province, bears date Tuesday, the 1st of January, 1771. Soon after his return he accepted the call of

<sup>a</sup>New York, MSS. from archives at Fulham, vol. ii. 526-7. (Hawks.)

<sup>b</sup>Joseph Doty was a member of the ancient family of the Doughtys or Douveys of Esher, Surrey, and Boston, Lincolnshire, England. There was a Samuel Doty graduated at Yale College in 1733. The arms of this family are:—ar, two bars, between three mullets of six points sa. pierced or.

the vestry, and was thereupon inducted, as appears from the following documents :—" On the 5th of June, 1771, it was unanimously agreed by the wardens and vestry, that the Rev. John Doty be presented to the rectory of St. Peter's Church, in the manor of Cortlandt, near Peekskill, and ordered that the wardens do deliver him the key of the said church and give him possession according to law." Agreeable to the above resolution the churchwardens did on the same day deliver the key to the said Rev. John Doty, and possession of the said church.

GOVERNOR TRYON'S ADMISSION OF MR. DOTY TO THE RECTORY OF ST. PETER'S CHURCH, PEEKSKILL.

" I, William Tryon, Esq. Captain General and Governor in Chief in and over the Province of New York and the Territories thereon depending in America, Chancellor and Vice Admiral of the same, do admit you, John Doty, Clerk, to be Rector of this parish, and parish church of St. Peter's, in the manor of Cortlandt, near Peekskill, in the County of Westchester, in the said Province, with all their rights, members and appurtenances. Given under my hand and the prerogative seal of the Province of New York, the 16th day of July, in the year of our Lord 1771.

WILLIAM TRYON."

LETTERS OF INSTITUTION BY GOVERNOR TRYON TO MR. JOHN DOTY, CLERK.

" I, William Tryon, Esq. Captain General and Governor in Chief in and over the Province of New York and the Territories depending thereon in America, Chancellor and Vice Admiral of the same, Do institute you, John Doty, Clerk, to be Rector of the parish of St. Peter's, in the manor of Cortlandt, near Peekskill, in ye County of Westchester in the said Province, to the care of the souls of the parishioners of ye said parish and take your cure and mine. Given under my hand and the Provincial seal of the Province of New York, this 16th day of July, in the year of our Lord 1771.

WILLIAM TRYON."

" Upon which Mr. John Doty, having first produced a certificate to this board of his having, in the presence of several witnesses, declared his unfeigned assent and consent to the 39 Articles of Religion agreed upon by the Archbishops and Bishops in the Convention, holden at London, A. D. 1562, and having prefixed thereto His Majesties Royal Declaration, after which he was by virtue of certain letters mandatory, under the Prerogative seal, in due manner inducted into the real, actual and corporeal possession of the Rectory and parish church of St. Peter's afforesaid, which letters mandatory, are in the following words, viz :

MANDATE FROM GOVERNOR TRYON TO INDUCT MR. JOHN DOTY INTO THE RECTORY OF ST. PETER'S CHURCH.

"His Excellency William Tryon, Esq., Captain General and Governor in Chief in and over the Province of New York and the Territories depending thereon in America, Chancellor and Vice Admiral of the same, To all and singular, Rectors and Parish Ministers whatsoever in the Province of New York, or to the churchwardens and vestrymen of the Parish of St. Peter's, in the manor of Cortlandt, near Peekskill, in the county of Westchester in the said Province, and to each and every of you, greeting: Whereas, I have admitted our beloved in Christ, John Doty, Clerk, to the Rectory of the parish and parish church of St. Peter's, in the manor of Cortlandt, near Peekskill, in the county of Westchester, within this Government, to which the said John Doty was presented by the churchwardens and vestrymen of the said parish, the true and undoubted patrons of the said parish, vacant, as never having before been supplied by any incumbent; and him the said John Doty, I have instituted into the Rectory of the said parish and parish church, with all their rights, members and appurtenances, (observing the laws and canons of right in that behalf required, and to be observed:) To you therefore, jointly and severally, I do commit, and firmly enjoining do command, each and every of you, that in due manner, him the said John Doty, Clerk, or his lawfull proctor in his name, or for him, into the real actual and corporeal possession of the said Rectory, parish and parish church of St. Peter's, and of all the rights and appurtenances whatever to the same belonging, you induct or cause to be inducted; and him so inducted, you do defend; and of what you shall have done in the premises thereof, you do duly certify unto me or other competent judges in that behalf, when thereunto you shall be duly required. Given under my hand and the Prerogative seal of the Province of New York, the 16th day of July, 1771.<sup>a</sup>

WILLIAM TRYON."

During this year Governor Tryon also granted a special charter, in virtue whereof the vestry held a certain glebe<sup>b</sup> of two hundred acres of land given by Colonel Beverly Robinson, senior warden of this parish, for the use of the Rector officiating one half of his time at St. Philipse's in the Highlands. This property was subsequently sold, as we shall have occasion to show, under an order of the Court of Chancery in 1838, and equally divided between the two churches. Out of these funds (aided by a liberal donation from Trinity Church, New York, amount-

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<sup>a</sup> Vestry book.

<sup>b</sup> The old church glebe is now the property of Mr. David McCoy.

ing to \$1000,) the present chapel was erected in the village of Peekskill.

For the following particulars, relative to the noble benefactor of this parish, the author is indebted to Mr. Sabine:—"Beverly Robinson, Esq. was a son of the Hon. John Robinson of Virginia, who was President of that Colony on the retirement of Governor Gooch, in 1734. He emigrated to New York, and married Susannah, daughter of Frederick Philipse, Esq., who owned an immense landed estate on the Hudson river. By this connection, Mr. Robinson became rich. When the Revolutionary controversy commenced, he was living upon that portion of the Philipse estate which had been given to his wife, and there he desired to remain in the quiet enjoyment of country life, and in the management of his large domain. That such was his inclination, is asserted by the late President Dwight, and is fully confirmed by circumstances and by his descendants. He was opposed to the Measures of the ministry, gave up the use of imported merchandise, and clothed himself and his family in fabrics of domestic manufacture. But he was also opposed to the separation of the Colonies from the mother country. Still, he wished to take no part in the conflict of arms. The importunity of friends overruled his own judgement, and he entered the military service of the crown. His standing entitled him to high rank. Of the loyal American regiment, raised principally in New York by himself, he was accordingly commissioned the colonel. He also commanded the corps called the 'Guides' and 'Pioneers.' Of the former or the loyal Americans, his son Beverly was Lieutenant Colonel, and Thomas Barclay, Major. Besides his active duty in the field, Colonel Robinson was employed to conduct several matters of consequence, and he figures conspicuously in cases of defection from the Whig cause.

Colonel Robinson at the peace, with a part of his family, went to England. The name appears as a member of the first Council of New Brunswick, but he never took his seat at that board. His wife is included in the confiscation act of New-York, and the whole estate derived from her father passed from the

family. The value of her interest may be estimated from the fact, that the British Government granted her husband the sum of £17000 sterling, which, though equal to eighty thousand dollars, was considered only a partial compensation. After going to England, Colonel Robinson lived in retirement. He was unhappy, and did not conceal the sufferings which preyed on his spirits. He resided at Thornbury, near Bath, and there closed his days in 1792, at the age of 69. His sons were, Col. Beverly Robinson of the British army, (who died in 1816, at New York while on a visit to his two sons, Beverly and Morris, who still continue to reside in that city), Col. Morris Robinson of the British army, and Col. John Robinson, speaker of the House of Assembly in New Brunswick."



Col. Beverly Robinson.

We return to the history of the parish. Upon the 23d of March, 1772, it was resolved by the vestry:—"To go and build Mr. Doty a house—also to agree with Jerediah Frost to get the timber, draw the same, (viz: the boards and other materials which he may want for the said house) to do all the carpenter's and joiner's work, and paint and glaze the same for seventy-five pounds."

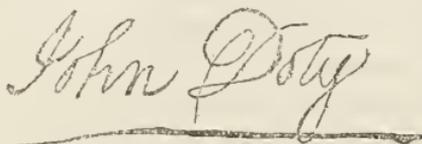
Mr. Doty's incumbency here was short, not continuing over two years. From this place he removed to Schenectady, as appears by the following extract from the abstract of the Ven. Prop. Society for 1773:—"At the request of the churchwardens and vestry of Schenectady, the Rev. Mr. Doty, a gentleman educated at King's College, New York, and ordained sometime since for St. Peter's, at Peekskill, is appointed to succeed the Rev. Wm. Andrews, with the former salary." The Society, however, were greatly displeased at his removal, and through their Secretary informed him, "That the circumstances under which he left his congregation at Peekskill do not raise him in the opinion of the Society, to whom his conduct, in that particular, hath been reported to his disadvantage, and as an act of ingratitude."<sup>a</sup> He remained at Schenectady until 1777, when he removed to Canada, being obliged to sell his furniture to obtain the means of transportation.<sup>b</sup> "In 1775, (says Dr. O'Callaghan) divine service was suspended in his church, on account of the troubles, and he himself became the object of much harsh treatment. He was taken prisoner twice, and at length deemed it prudent, in the fall of 1777, to apply for liberty to remove to Canada, which he obtained. He thereupon proceeded to Montreal, where he was appointed chaplain to his Majesty's royal regiment of New York. Here he continued until October, 1781, when he repaired to England. He returned to Canada 12th of June, 1784, having been appointed missionary at Sorel. Here, for the first four weeks, he performed divine service in the Roman Catholic church, and afterwards in the barracks, where he resided. A place of worship was, however, afterwards erected, and Mr. Doty continued missionary at this place until 1793." "It is with concern, (says the Society) that it has received information that they are deprived of the useful services of this worthy missionary, (Mr. John Doty) by his removal into his native

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<sup>a</sup> Copied from the original letter in the possession of the Rev. Wm. Payue, rector of St George's Church, Schenectady.

<sup>b</sup> Fowler's MS. Biographies of the clergy, p. 411, 533.

country, to take charge of St. Anne's church, at Brooklyn, on Long Island, in the Province of New York." (abstracts of 1794.) His connection with this church must however have been brief, for his name occurs again in 1796, on the Society's list as missionary at Sorel, whither he must have returned the previous year. He finally resigned his mission in 1803, when his connection with the Society for Propagating the Gospel ceased altogether."



Upon the resignation of Mr. Doty, the vestry must have adopted measures for obtaining the services of another minister, for on the 18th of September, 1775, it was resolved by that body, "to set on foot a subscription towards the support of the Rev. Bennet Page, during his preaching at St. Peter's church, at Peekskill." This individual was probably the

REV. BERNARD PAGE, A. M.,

who was licensed by the Bishop of London, August 24th, 1772, and appointed to Wyoming parish, Pennsylvania, from whence he removed to this Province. Mr. Page does not appear to have officiated here very long; and no doubt left in consequence of the breaking out of the Revolutionary war. Several persons of this name were graduates of Harvard University, and staunch loyalists. After this, religious services were suspended in the parish, and no clergyman was called or settled for nearly seventeen years. Seated near the Hudson river, the village of Peekskill suffered a great deal from the inroads of the enemy; who frequently came out from New York in considerable force. In September, 1777, the whole place was sacked and burnt, and the neighboring country pillaged by them.

At the close of the war (the principal members of the Church having removed from the parish) the Presbyterians

took advantage of the dissensions then existing, by attempting to seize the church and glebe, and, under the act of 1784,<sup>a</sup> choosing trustees, who it seems were all of one persuasion. But these nefarious schemes were happily frustrated, and the church finally incorporated under the old title.

According to a notice of this event given by the Rev. Andrew Fowler, in the year 1793, we learn :—“ That three or four years ago the Presbyterians made an attempt to take the church and glebe by force ; they called the church by a new name ‘ *Union Church,*’ and in order to carry their schemes they chose one half of the trustees, as they said, out of the Church. The truth is they had once professed themselves Episcopalians ; but most of them have since proved themselves to be rank Dissenters, which the Presbyterians no doubt knew.” These facts were recorded in consequence of Mr. Silas Constant (a Presbyterian minister) having applied to the vestry for liberty to preach in the church. The latter, however, referred the matter to Mr. Fowler, who very improperly granted the request. It appears that only a short time previous to this Mr. Fowler had obtained the use of Mr. Constant’s pulpit at Yorktown. Fourteen years afterwards, however, when the latter again applied for the same object, the vestry took a much firmer stand, voting as follows :—“ that leave cannot be granted to the Rev. Mr. Constant to preach in the church of St. Peter’s consistent, with the canons of the Church.”<sup>b</sup>

According to notice given on Monday, 5th of April, 1790, being Monday in Easter week, (the day appointed by charter for choosing officers for St. Peter’s Church, in the manor of Cortland and St. Philip’s chapel in the Highlands,) the following persons were elected for the ensuing year, viz : Wm. Dunning and Caleb Ward, churchwardens ; Joshua Nelson, James Spock, Richard A. Arnold, Caleb Morgan, Silvanus Haight and Jarvis Dusenbury, vestrymen. Upon the 24th of November, 1791,

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<sup>a</sup>Entitled an act to enable all Religious Denominations in the State to appoint trustees.

<sup>b</sup>Vestry minutes, April 25, 1807.

the vestry "agreed to pay the sum of £20 for the support of David Lamson, to read service in St. Peter's church, at Peekskill and St. Philips' chapel, in the Highlands, until the first of April next; and it is further agreed that Joshua Nelson and Silvanus Haight, shall furnish him with necessarys agreeable to a person of his station, during said term."

The parish remained destitute of stated services until 1792, when the vestry called the

### REV. ANDREW FOWLER.

He was the son of John Fowler of Rye, in this county, where he was born June, 1760. In 1784, he had charge of a school at New Rochelle, and the year following was chosen the first delegate from that parish to the Diocesan Convention. To his exertions, under God, the Church in this county is justly indebted, for at the close of the Revolutionary war, he collected the dispersed congregations at Rye, White Plains, New Rochelle and Yonkers, in the capacity of a lay reader. In 1788, he was recommended to the Bishop for holy orders, and was ordained Deacon by Bishop Provoost, in the month of June, 1789, and Priest, on the 18th day of the same month, 1790. He commenced his labors as a preacher of the Gospel over the united parishes of Brookhaven, Huntington and Oyster bay, L. I. He remained there but two years, when he was called, as we have seen, to the rectorship of this parish. Upon the 7th of August, 1792, the vestry agreed with the Rev. Andrew Fowler to officiate as rector, and to pay him for his services the sum of £70." They also agreed "to put him in possession of the glebe farm, from the 1st day of May next."

The same year Mr. Dunning, senior warden of the parish, certified to the Diocesan Convention, "that possession had been procured of the parsonage house and glebe, belonging to the churches of St. Philip's, at the Highlands, and St. Peter's, near Peekskill. That they had given a call to the Rev Mr. Fowler, and had provided for his support; and that the people seemed much pleased with having the Gospel once more preached, and

divine service performed according to the usage of the Protestant Episcopal Church." At a vestry meeting held January 3d, 1793, it was resolved :—"That the Rev. Mr. Fowler shall be inducted according to the mode of the Protestant Episcopal Church in this State, now in use, into the rectory of St. Peter's Church, in the manor of Cortlandt, and St. Philips' chapel, in Philips-town, now in connection together, and that the induction into St. Peter's shall be made on Sunday, the 6th of next January ; and the induction of St. Philips' chapel, whenever convenience will permit." Upon the 4th of January, 1794, the thanks of the vestry were given to Pierre Van Cortlandt for the great pains he had taken at the Legislature of this State, to obtain a title for the glebe belonging to the united churches. Mr. Fowler resigned the charge of this parish in 1794, and subsequently removed to Charleston, South Carolina, where he died December 29th, 1850, at the advanced age of ninety. The following notice of his death appeared in the Calendar for March 1st, 1851 :—"The Charleston Gospel Messenger for February, contains an obituary notice from which we extract the following particulars :—"It may be truly said of the departed he was a *great missionary*. In five or more of our Dioceses he officiated for more or less time ; but the greater part of his ministerial life, that is about forty years, was passed in South Carolina. He was the first missionary of our 'Advancement Society,' and first missionary of the 'Society for Missions of young men and others,' instituted in Charleston ; which was intended to act out of the Diocese, the elder Society being trusted within the Diocese, and which continued until the 'General Missionary Society' superceded the occasion of it. The Churches now flourishing in Columbia, Chorán, St. Augustin, (Florida) and Wadesborough, at Charleston, were planted by him. The old parishes of St. Bartholomew's, Edisto Island, and Christ Church, each of them for several years found the benefit of his ministrations.'

"Few more industrious men, physically, mentally and socially have ever lived. 'These hands' he could truly say, 'have ministered to my necessities, and those who were with me.' Into

the garden, the field, the orchard, the vineyard and the forest he went, not for recreation, or to gain wealth, but to supply the deficiency of an inadequate salary, for he coveted no man's silver or gold, or apparel.

More contentment, with the allotments of Divine Providence; more cheerfulness in narrow circumstances; more confidence in God, as respected himself and family; more meekness in his intercourse with men; more resignation in sickness, sightlessness, adversity, bereavement and the last conflict, I have not witnessed. I might specify incidents known to several present. To one only I will advert:—"He had a son intended for Holy Orders, much care was bestowed and expense (involving serious self-denial) incurred on his education. It was finished with credit at one of our chief Colleges. The youth was now competent to provide for himself, and was just about to become a candidate for the ministry; but he (at that time the only son) died. It was a trial, met by his aged father in the temper of faithful Abraham, and with the resignation of holy Job. On the Feast of St. Thomas the Holy Communion was administered to our friend, and on the Sunday after Christmas he departed, as we trust, to be ever with the Lord, aged ninety years and seven months."

The

### REV. SAMUEL HASKELL

succeeded Mr. Fowler, and continued minister of the parish until 1798. For two or three years the parish was again vacant. During this period another attempt appears to have been made to obtain possession of the church by a Mr. Palmer and others, for at a vestry meeting held on the 6th of November, 1801, it was ordered:—"That the doors of the churches (St. Peter's and St. Philip's) be shut against Mr. Palmer for the future." In the year 1803, Mr. James Mandeville paid the wardens and vestrymen for "one years rent of the parsonage farm, ending 15th of April, £35, and to one year's rent of the church land, situated round

the church, at Peekskill £1."<sup>a</sup> The latter must refer to the cemetery which was confirmed to the church by the royal charter of 1770. Occasional services were performed at this time by the New York clergy, for on the 20th of May, 1804, Mr. James Mandeville charges the vestry with the expenses, "paid by him, for keeping of the Rev. Messrs. Cooper and Wilkins, £6 12s."

In 1806, the

#### REV. JOSEPH WARREN

was called to be rector of the united parishes of St. Peter's, Cortlandt and St. Philip's, Philipstown. The next year he makes report to the Diocesan Convention, for the two churches, of ten communicants. He was succeeded by the

#### REV. JOHN URQUHART,

who entered upon his duties as minister of the united parishes in 1809,<sup>b</sup> and resigned in December, 1814, whereupon the "Rev. Adam Empie and the Rev. John Brown were selected to supply the vacant congregations at Peekskill and Philipstown." The following year the Rev. Adam Empie (chaplain and professor in the military Academy at West Point) reported:—"That in compliance with the appointments made at the last Convention he has performed divine services, and preached two Sundays at Philipstown and two Sundays at Peekskill; in each of which places he administered the Holy Communion, of the advantages of which they had for more than two years, been deprived." The

#### REV. PETRUS S. TEN BROECK,

Deacon, residing in New York, succeeded Mr. Urquhart in 1817. In the fall of 1816 he reported to the Convention, "that

<sup>a</sup> Vestry minutes. The Baptist meeting house must have stood near St. Peter's church, for on the "20th of March, 1805, Joseph Ferris was appointed to put up the division fence between the church yards of the Episcopal and Baptist churches."

<sup>b</sup> Jacob Lent was allowed \$25 in 1808-9, for reading service in both churches.

the congregations at Fishskill, Philipstown and Peekskill, have been in a depressed state in consequence of having been destitute of the regular services of a clergyman for some time past; the two last particularly, which have been longest destitute.<sup>a</sup> They now appear to be rising from their depression."<sup>a</sup> For the successors of Mr. Ten Broeck see list of rectors.

At a vestry meeting held January 4th, 1828, Pierre Van Cortlandt, James Wiley and John Oppie were appointed a committee to rent the glebe farm, and also to petition the Chancellor for leave to sell the same, &c. Permission was accordingly granted on the 10th of November, 1828, and on the 20th of October, 1838, the glebe was sold for the sum of five thousand dollars. On the 18th of April, 1840, (in answer to an application of the wardens and vestrymen of St. Peter's church and St. Philip's chapel,<sup>b</sup>) an act was passed by the Legislature of this State, authorizing a separation of said church and chapel.

In 1829 an organization was formed in the village of Peekskill by the name of St. Paul's Church,<sup>c</sup> which continued until 1840, when the above mentioned act of the Legislature took effect, and the present corporation was formed under the title of "St. Peter's Church, Cortlandt, in the village of Peekskill."

## THE CHURCH.

The old parochial church of St. Peter's (a venerable relic of the piety of its founders, worthy of preservation, and which, connected as it is with the early Provincial history of the Church in this country, we hope to see ere long put in credit-

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<sup>a</sup> The vestry on February 22d, 1817, "refused to allow the Independent Congregation to occupy a part of the church until further consideration."

<sup>b</sup> This application appears to have been made without a formal meeting of the vestry.

<sup>c</sup> The Rev. Edward J. Ives in his report to the Diocesan Convention of 1829, says: "A new congregation has also been organized in the village of Peekskill, who contemplate the erection of a new church as soon as their pecuniary resources shall be enlarged, being now insufficient to carry their good object into effect."

able repair<sup>a</sup>) stands upon the summit of a high knoll, a short distance from the village of Peekskill. This humble structure was erected, as we have seen in the year 1766. The site and adjoining grave yard were the gift of Catharine Van Cortlandt, wife of Andrew Johnson, and daughter of the Rt. Hon. Stephanus Van Cortlandt, first Lord of the manor of Cortlandt. The following entry occurs in the old quarto bible belonging to this church, printed A. D. 1728 :—"The gift of Mrs. Susannah Robinson, to St. Peter's church, at Peekskill, which church was by the desire of Beverly Robinson, Esq, Messrs, Jeremiah Drake, Caleb Ward, Isaac Hatfield and Charles Moore, trustees, appointed by the subscribers to said church for directing and carrying on said building, and for securing it to the inhabitants as a place of public worship, according to the establishment of the Church of England, on Sunday the 9th of August, in the year of our Lord one thousand seven hundred and sixty-seven, being the eighth Sunday after Trinity, consecrated by the Rev. Doctor John Ogilvie of New York, for the service of the Holy Trinity, according to the rites and ceremonies of the Church of England, as by law established, by the name of St. Peter's church."

Mrs. Robinson, (the wife of Col. Beverly Robinson,) was the eldest daughter of the Hon. Frederick Philipse, second Lord of the manor of Philipsburgh, by his wife, Joanna Brockholes, and devisee with her brother, Philip Philipse, of Philipse's patent in the Highlands. Mrs. Robinson, as we have seen, was included with her husband in the confiscation act of New York, and at the peace accompanied him to England. She died at Thornbury, near Bath, in 1822, at the age of ninety-four.

### TOMBSTONES.

The church yard, which is quite extensive, contains several

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<sup>a</sup> In 1828, it was voted, "that the sum of \$40 be appropriated for the repairs of St. Peter's Church and yard, under the direction of James Mandeville, John Oppie and Daniel W. Birdsall."

memorials to the Penoyer's, Ward's, Drakes, Ferris', &c. The oldest interment appears to have been the following:—" *Mary wife of John Ward, who died on the 15th of September, 1765, in the 69th year of her age.*" On the west side of the yard is situated the monument of John Paulding, one of the captors of the British spy, Major John Andre.

### THE CHAPEL.

The chapel of St. Peter's, which was erected in 1838,<sup>a</sup> as auxiliary to the mother church, is a handsome gothic structure of wood, situated near the centre of the village of Peekskill. The interior, which is handsomely fitted up, contains a neat chancel and gallery. Against the north wall is placed a marble tablet inscribed as follows:—

M. S.

ANN STEPHENSON,

The affectionate and beloved wife of

Gen. PIERRE VAN CORTLANDT,

of this township and county,

who departed this life at Albany, March 20th, 1821,

translated by God to a kingdom of happiness and glory,

aged 46 years, 6 months and 16 days.

Early instructed by her pious mother in the doctrines and principles of the Gospel, this excellent woman became exemplary as a communicant of the Church when only thirteen years old, and continuing to be a sincere and humble follower of her Saviour, even unto her life's end, was endeared to all who knew her by her Christian virtues, and for a pure and devoted attachment to Christ's Holy and Apostolic Church, and to the members of this congregation, who, as a memorial of her worth and mark of respect for her venerable consort and her only son, benefactors of this parish, have erected this tablet.

— o —

REQUIESCAT IN PACE.

— o —

There is a noble and deep toned bell in the tower, which summons the parishioners every Lord's day to the house of prayer

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<sup>a</sup> The deed for the church lot, from Ward B. Howard and Lucia his wife, bears date 23d of December, 1829.

by its rich and solemn sounds. "This was a gift in every way worthy of the venerable individual whose name is graven upon it, the late Gen. Pierre Van Cortlandt, for many years senior warden, to whose family the parish is not only indebted for the original grant of land upon which the mother church stands, but for other and more recent favors." It weighs one thousand and eighty-five pounds, and bears the following inscription:—"Cast by G. W. Holbrook, East Medway, Mass., 1841. Presented to St. Peter's Church, Peekskill, Westchester County, New York, by General Pierre Van Cortlandt, August 29th, 1841." The marble font was the gift of his son Colonel Pierre Van Cortlandt. The organ, presented by the ladies of the parish in 1849, was also built by the Messrs. Holbrook & Co., and cost twelve hundred dollars. The corner stone of this edifice, which was organized under the title of St. Paul's Church, in 1829, was laid by Bishop Onderdonk in 1838, and upon Saturday, June 16th, of that year, it was consecrated and set apart to the worship and service of Almighty God, under the title of "St. Peter's chapel, &c." by the same Prelate.

#### PRINCIPAL BENEFACTORS.

•Catharine Van Cortlandt, Col. Beverly Robinson and Susannah Philipse his wife, the Ven. Propagation Society, Gen. Pierre Van Cortlandt, Col. Pierre Van Cortlandt, Nicholas Cruger, Esq., Isaac Seymour, Esq., Col. John Williams and the Corporation of Trinity Church, New York.<sup>a</sup>

William Dunning and Jarvis Dusenbury were the first delegates from this parish to the Diocesan Convention in 1791.

#### RECTORES DE CORTLANDT.

INST.	RECTORES.	VACAT.	PATRONS.
16 July, 1771,	Rev. John Doty, Cl. A. M.	per resig.	War. & Ves.
18 Sept. 1775,	Rev. Bernard Page, Cl. A. M.	"	"

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<sup>a</sup> Trinity Church in 1797 presented the sum of \$750 to St. Peter's church. In 1807, \$1,250 for St. Peter's and St. Philip's. In 1826, \$750. In 1837, \$250, and in 1839, \$1000. Total \$4000.

INST.	RECTORES.	VACAT.	PATRONS.
7 Aug. 1792,	Rev. Andrew Fowler, Pr.	per resig.	War. & Ves.
15 Dec. 1794,	Rev. Samuel Haskell, B. A.	Presb.	"
7 April, 1806,	Rev. Joseph Warren,	Presb.	"
17 Apr. 1811,	Rev. John Urquhart,	Presb.	"
11 Jun. 1817,	Rev. Petrus Ten Broeck,	Presb.	"
29 May, 1826,	Rev. Edward J. Ives,	Presb.	"
Dec. 1832,	Rev. James Sunderland,	Presb.	"
Apr. 1838,	Rev. William C. Cooley,	A. M. Pr.	"
3 Mar. 1841,	Rev. Moses Marcus, <sup>a</sup>	B. A. Presb.	"
7 Jun. 1843,	Rev. William Barlow, <sup>b</sup>	Presb.	"
25 Apr. 1848,	Rev. George S. Gordon,	Presb.	"
12 Oct. 1854,	Rev. Edmund Roberts,	Presb.	present rector.



<sup>a</sup>The following obituary notice appeared in the *New York Churchman*, for Dec. 25th, 1852:—"Died at Egremont Place, New Road, London, on Friday, Nov. 26, aged 57, the Rev. Moses Marcus, a Presbyterian of this Diocese, but for the last few years a resident in England, his native country. Having received Deacons and Priests Orders in the Church of England, he removed to this country, and became connected with this Diocese, in September, 1835: where he will be long remembered for his genial temperament, his warm and kind feelings, his steadfast and generous friendships, his quiet and unobtrusive piety, and the earnest and disinterested zeal with which he gave himself to his official duties, and sought the good of the Church. His last parochial connection was with the church of St. George the Martyr in this city, a parish of his own raising, and which he intended should be mainly for the benefit of emigrants from the British dominions."

<sup>b</sup>The *Church Review* for April, 1850, contains the following obituary notice

## NOTITIA PAROCHIALIS.

1807, Baptisms 59,	Communicants 50.
1847, " —	" 40.
1853, " 7,	" 50.

Whole number of baptisms from 1838 to 1852, 132. Funerals, 62. Confirmed, 36. Marriages, 31.

In 1712, the population of Cortlandt's patent was 121, and Ryke's patent, 32. In 1782, the east, middle and west wards of Cortlandt's manor, contained 654 heads of families. The number of families belonging to this parish in 1853, were 54, and number of souls, 260. Catechists, 6 and Catechumens, 35.

In 1840, the population of Cortlandt was 5,592.

" 1850, " " " 7,758.

" 1853, " the village proper, " 3,200.

## WARDENS OF ST. PETER'S CHURCH.

	1770-1.	Charles Moore.
Beverly Robinson,	1772-3.	Daniel Birdsall.
Beverly Robinson,	1774-5.	Jeremiah Drake.
Beverly Robinson,	1790-2.	Caleb Ward.
William Dunning,	1793-4.	Pierre Van Cortlandt.
William Dunning,	1795-6.	Caleb Morgan.
Silvanus Haight,	1797-9.	Caleb Ward, Sen.
Joshua Nelson,	1800.	Daniel Haight.
Daniel Wm. Birdsall,	1850-3.	James Mandeville.
Daniel Haight.		

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of this individual:—"Died at Chicago, Ill., February 24th, after a short illness, Rev. William Barlow, formerly pastor of St. Paul's Church, in Syracuse, and subsequently of Ogdensburgh."

	1804.	
Daniel Haight,		Daniel Birdsall.
	1805-7.	
Daniel Haight,		James Mandeville.
	1808-10.	
Henry Garrison,		Barnard Hanlen.
	1811.	
Henry Garrison,		Daniel Birdsall.
	1812-20.	
Barnard Hanlen,		Henry Garrison.
	1821-5.	
Daniel W. Birdsall,		Henry Garrison.
	1826-39.	
Pierre Van Cortlandt,		Henry Garrison.
	1840-3.	
Pierre Van Cortlandt,		Jonathan Collett.
	1844-8.	
Pierre Van Cortlandt,		Isaac Seymour.
	1849-51.	
Isaac Seymour,		Philip Flagler.
	1852.	
Philip Flagler,		Thomas Snowden.
	1853.	
Thomas Snowden		Charles A. Lee.

To this parish is annexed Yorktown on the east, which prior to 1788, constituted a portion of the old township of Hanover, within Cortlandt's manor. A part of it early acquired the name of Gertrude's borough, in honor of Gertrude Beeckman.

Episcopal services were held at the village of Crumpond, in Yorktown, at a very early period, by Mr. Wetmore of Rye, who, we are assured, "was not wanting in his endeavours to promote the interest of true religion among the inhabitants, but his advanced age, and their distance, prevented his being so very serviceable as otherwise he might have been."

In 1762, Crumpond was visited by the Rev. Mr. Dibble of Stamford, who describes the people, at that time, as sheep without a shepherd, a prey to various sectaries and enthusiastic lay teachers. He also found here many well wishers and professors of the Church of England, who told him they had not heard the Liturgy in several years. Some land is said to have been given by John Schuyler, Esq. for the erection of an Episcopal church at Crumpond, in the vicinity of the Congregational meeting house. The original deed from Schuyler to Sackett, is said to be in the possession of Mr. Baldwin, of Lake Mahopac. These particulars were related to a friend of the author, by the late Thomas Strang, Esq.

Episcopal services were also performed at the village of Croton, in this parish, by Mr. Wetmore in 1756, by the Rev. Mr. Dibble in 1761, and by the Rev. Mr. Punderson in 1763, who says, "that he preached a lecture there, the people giving a cheerful attendance, &c."

Exertions have been made within the last year to organize a parish here, and build a church, a lot having been given for that purpose, by Philip G. Van Wyck, Esq. a grandson of the late Lt. Governor, Pierre Van Cortlandt.



St. Peter's Church, erected, A. D., 1766.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# SOUTH SALEM.

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This parish prior to 1808, was called the lower district of Salem and afterwards South Salem, to distinguish it from the northern district and parish of that name.

In 1699, the Kitchawan tribe of Indians released a large portion of these lands to Stephanus Van Cortlandt. This individual had previously obtained a charter from the Crown, erecting the whole of his possessions into the Lordship and manor of Cortlandt, by which means the northern part of this parish came to be included in that manor.

On the 8th of July, 1701, we find the Indian sachem Catonah confirming to the inhabitants of Stamford, "all those lands which extend westward as far as the west bounds of Bedford purchase and marked trees, and by the east bounds of the same, &c." The foregoing sale embraced a large proportion (perhaps the whole) of South Salem.

This parish also includes seven miles in length of the south end of a tract of land formerly called the Oblong, the patentees of which on the 23d of December, 1751, made the following grant:—

"That out of the good will they had to the inhabitants of *Salem*, they have re-leased two parcels of land situated in the lower part of the Oblong or Equivalent lands, to the first Presbyterian or Independent minister who would be called and ordained in Salem, for the use and benefit of himself and successors for ever."<sup>a</sup> The same year we find, that "a convention of ministers assembled at Salem upon the desire of the people."

It appears from the printed reports and MSS. of the Society for the Propagation of the Gospel, that prior to 1731, and even for some time afterwards, Ridgefield, Ridgebury and the Oblong were considered to be, in one sense, within the bounds of the parish or mission of Fairfield. Accordingly, at a very early period the Episcopalians of Salem were united with their brethren of the Church at those places, in the support of religion.

Services in the lower district of Salem, according to the rites of the Church of England, appear to have been first held by the

REV. EBENEZER DIBBLE, A. M.

the Society's missionary at Stamford, in the year 1759 .The following extract occurs in a report of his to the Secretary for that year:—

MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

*"Stamford, Conn., New England, Sept. 29th, 1759.*

REV. SIR,

June 24th, second Sunday after Trinity last, I preached in the lower district of Salem, to a very considerable auditory, judging between three and four hundred people old and young, who behaved very decently and attentively, and I gave the commu-

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<sup>a</sup> The deed of gift, signed by James Benedict, Timothy Keeler and others, was proved by witnesses in November, 1770. The original document is in the possession of the clerk of the trustees of the Presbyterian society at Lewisboro.

nion to thirty-nine communicants. There is a hopeful prospect of the increase and flourishing state of religion among that scattered poor people, and no endeavours of mine are wanting to serve them in their best interest. I preached to them about two weeks before upon a special fast, appointed in that Province to implore the smiles and blessing of Divine Providence to attend his Majesty's arms the ensuing campaign, upon which occasion, also, that people gave a religious and decent attendance.

I am Rev. Sir, your most obedient,  
most humble servant and brother in Christ,

EBENEZER DIBBLEE."a

This letter is probably the only record of the organization of a congregation here, separate from that of Upper Salem and Ridgefield, prior to 1760. Mr. Dibble no doubt continued to preach among them as often as the duties of his extensive mission would allow, until 1767, when the

#### REV. EPENETUS TOWNSEND, A. M.

was appointed the Society's missionary at Salem, Ridgefield and Ridgebury. In one of his earliest communications to the Society from Salem, Mr. Townsend says :—"The fatigue which necessarily arises from a steady performance of my duty in these three places, I have hitherto, and I trust in God, I shall for the future be enabled to undergo with cheerfulness, tho' I expect it will in a little while be increased, occasioned by the building a new church in Salem, which when it is finished, I propose, with the Society's leave, to officiate in sometimes. To acquaint the Society with the propriety of building a new church in Salem, I would observe, that Salem is a township twelve miles in length, and but two in breadth, joining on the one side to Connecticut, and on the other partly to Cortlandt's manor, which extends twenty miles westward to Hudson river, and partly to another

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<sup>a</sup> Conn. MSS. from archives at Fulham, 392. (Hawks.)

patent, which extends several miles westward towards Bedford, which is the utmost limit of Mr. Avery's mission. The church, which is already built, is situated within about two miles of the north end of Salem, on the borders of Cortlandt's manor, as the Society was informed in the petition of the churchwardens and vestry. It was built by people of this part of Salem and Cortlandt's manor in conjunction, and this congregation is larger than either of those in Connecticut, there being generally in good weather in the Summer season, upwards of two hundred people assembled. The church, which I expect will soon be built in Salem, will be about five or six miles further to the northward, and about two or three miles to the westward from Ridgefield church, where I have been informed there are near thirty families of Church people, besides a considerable number in places very contiguous, for whom it is extremely difficult to attend public worship, either at Ridgefield, or at the church towards the north end of Salem, on the borders of Cortlandt's manor, where I reside. When this church is built, (if the Society approves of my officiating in it sometimes, besides my attendance at the other three churches,) I would request the favor of the Society, to give a quarto common Prayer Book and Bible to this, as they have to the other churches of Salem and Ridgebury." In his report for 1771, he informs the Society, "that the fourth church in his mission is now building." This edifice was probably completed and opened for divine service in the Fall of 1771, for the next year Mr. Townsend reported to the Society, "that his congregations were increasing." At an early period, perhaps before the erection of the church, Mr. James Brown<sup>a</sup> of Norwalk, made a liberal benefaction of one hundred acres of land in Salem for the support of a minister of the Church of England. But the intention of the donor appears to

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<sup>a</sup> The will of James Brown of Norwalk, bears date 31st of July, 1766. To his son James he devises the dwelling house he now lives in at Salem, and "all the lands that I have, which lyeth north of the road leading from Ridgefield to Bedford, which lyeth south of the pond called Long pond, &c." This will was proved on the 7th of March, 1769.—Probate office, Fairfield, Conn.

have been sadly perverted, as this gift has never been realized by the parish.

The Society's abstract for 1775, says :—" That Mr. Townsend is constant in the performance of his duty in his own parish, and preaches frequently in the parts adjacent." Mr. Townsend continued the services of the Church, within his mission, until the Summer of 1776, when the worship of God was suspended and the churches closed. Subsequently the parish church was used as an hospital, and on one or two occasions sermons were delivered therein to the American troops. This edifice stood directly opposite the cross roads leading from South Salem to Ridgefield, upon the land of the late Jeremiah Keeler, whose father sold the lot to the trustees. Mr. Keeler, who died 1853, (at the advanced age of 93) remembered its erection in 1771. He described it as a large and convenient building, constructed of the very best oak timber. Its first trustees are said to have been Gershom Sellick, James Brown and others.

Some of the most active members of the parish having joined the army at the commencement of the Revolution, it was found absolutely necessary to dispose of the church and lot to satisfy the claims of the contractor, Mr. Benjamin Chapman. This individual subsequently purchased both of the trustees, and converted the former into a tavern. For many years after the war, it was known as the "Church Tavern." The lot still goes by the name of Chapman's garden and meadow. Mr. Chapman afterwards sold the property to John L. Moorehouse, from whom it passed to the late Jeremiah Keeler,<sup>a</sup> who in 1796 dismantled the building and removed the materials.

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<sup>a</sup> In the possession of the Keeler family is the following deed for the church lot : " 14th of March, 1796, between John Lewis Moorehouse of Charlton, in the County of Saratoga, to Jeremiah Keeler, all those certain parts, pieces and parcels of land situated and lying in the town of Salem, in the County of Westchester, &c. on the north side of the road leading from Ridgefield to Bedford, opposite to the road leading from the south part of said Salem to the north part of the same, and is bounded as followeth, viz : beginning at the said Bedford road at a stake and stones, around the same, and thence runs northerly six rods to a stake with stones; thence easterly by said Bedford road so far as that a line of equal length to and parallel with stones, &c."

The first notice of this parish, subsequent to the Revolution, occurs in the minutes of the Diocesan Convention held in New York, Oct. 3d, 1810, when "on motion, it was resolved, that the delegates from the Episcopal Church of South Salem (of the incorporation of which, the Convention has no legal evidence) be admitted to honorary seats. Mr. Henry Hoyt, delegate from said Church was accordingly admitted to an honorary seat."

The earliest record of the proceedings of the vestry, is dated Monday, 15th of October, 1810. The officers then chosen, according to the provisions of the act of 1795, were the following: Augustus Mc Carroll and William Sherwood, churchwardens. Henry Hoyt, Gould Bouton, Jesse Jarvis, Samuel B. Isaacs, Samuel Ambler, Joseph Nash, Absalom Holmes and James Church, vestrymen. On the 19th of May, 1811, the Church was incorporated under the style of "The churchwardens and vestrymen of the Protestant Episcopal Church of Salem."

At this period the

#### REV. NATHAN FELCH,

was officiating minister. In 1810, he reported to the Convention:—"That a new Episcopal Church had been incorporated in South Salem. Their prospect is truly pleasing at present."

In 1815,

#### MR. GEORGE WELLER, A. M.

was licensed as a lay reader for Bedford and South Salem. The same year he makes report to the Convention:—"That in South Salem, the present number of communicants is ten, of which three were added within the past year. Baptisms, within the past year, seven, of which one was an adult. The congregation is small, say fourteen or fifteen families, and cannot be said to have increased much within the year past."

In 1816, the Rev. George Weller, missionary in Westchester and Putnam Counties, writes to the Bishop as follows:—

"Since my ordination, I have been engaged two-thirds of my time at Bedford, and one-third at North Salem, &c. I have performed divine service and preached twice in South Salem, and intend occasionally to preach lectures in that town. Being centrally situated, their communicants unite with us at Bedford and North Salem. Number of communicants, 8."

For a number of years after this date no Episcopal services were performed in the parish until 1852, when the Rev. Messrs. Harris, Partridge and Vermilye entered into an arrangement by which they were enabled, besides their regular services every Sunday at White Plains, Bedford, North Castle and New Castle, to conduct services here once a fortnight. By their efforts a good congregation was gathered, and the parish reorganized under the name and title of "St. John's Church, South Salem." At the first meeting of the congregation, held 16th of August, 1852, the following gentlemen were chosen officers: Jonathan Beers and Isaac Hayes, churchwardens. Stephen Lewis Hoyt, Amos N. Raymond, Samuel Field, Timothy Jones, William H. Robinson, Ferris Bouton, William Lockwood and John B. Whitlock, Jr. vestrymen.<sup>a</sup> Exertions were at once made to rebuild the church, a lot, six rods square, in the village of South Salem, having been given for that purpose by Mr. Stephen L. Hoyt. In 1853, a neat stone edifice, thirty feet by forty-eight, was erected, with a tower thirty-six feet high, the probable cost of which, is two thousand dollars. Prior to its erection services had been held in the open air (as no building could be obtained) with a congregation of about two hundred persons.

The Rev. Alfred H. Partridge is the present incumbent.

#### NOTITIA PAROCHIALIS.

A. D. 1759,	Communicants 39,	Baptisms —
1815,	" 10,	" 7.
In 1782,	the population of Salem was	912.
In 1840,	" " "	1,619.
In 1850,	" " "	1,609.

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<sup>a</sup> Tuesday in Easter week, was fixed for the day of annual election.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# B E D F O R D .

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Bedford, which originally constituted one of the three districts of Rye parish, was at first called "the hop ground," on account of its natural product. It was also emphatically styled by the early planters "Katonah's land," after the Indian chief and proprietor of that name; hence we deduce the origin of the present local term "Cantitoe," which yet survives in the northern part of the parish, the termination "oe" denoting the place of that sachem's residence.

Upon the 23d of December, 1680, Katonah, Sagamore and other Indians, sold to Richard Ambler and his associates, a certain parcel of uplands and meadows commonly called and known by the name of the "hop grounds." The same year the proprietors of the "hop grounds" (then residing in Stamford,) appointed a committee, "for the purpose of laying out a town spot, home lots, and a town common field or park." At this period the "hop ground" formed a part of Stamford township, within Fairfield County, and was therefore under the jurisdiction of Connecti-

cut.<sup>a</sup> In 1681 the General Court of that Colony ordered the laying out of a plantation at the "hop ground."

Upon the 11th of May, 1682, the same authority directed that the name of the plantation be henceforth called Bedford, and "did empower Abraham Ambler to join persons in marriage according to law, &c."

The proprietors of the "hop ground" appear to have made early provision for the erection of a meeting house and support of a minister, for in 1680, "it was agreed, that a meeting house should be erected on the commons." In 1681, the General Court instructed the committee, who were to lay out a plantation at the "hop ground":—"To take care that there should be a suitable lot laid out for the minister of the place, and a lot for the minister forever." Upon the 8th of December, 1681, the proprietors agreed to give Mr. Prudden a call to be their minister. In 1688, Mr. Thomas Denham must have been settled here, for on the 28th of January of that year, the town ordered £20 to be raised and collected for his salary.

September 23d, 1689, the town by vote agreed that:—"In case Mr. Abraham Ambler, Sen. will come up and live at Bedford, and carry on the Sabbath as God shall enable him, we will give unto him the sum of £20 a year, so long as he shall perform the work among us." The following month, (October 15th,) it was agreed to build Mr. Abraham Ambler a frame house, forty feet by twenty-two. Upon the 16th of December, 1692, "David Mead was chosen by the town, to keep the town drum, to keep it in repair and to beat it when necessary, and to be allowed ten shillings yearly." Prior to the use of Bells in New England, the meetings were summoned by beat of drum, or the blowing of the conch shell: to this practice the poet alludes:—

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<sup>a</sup> Although Connecticut gave up Bedford by an arrangement in 1683, it was not until 1700 that the settlement was attached to New York by order of King William.

“New England’s Sabbath day,  
 Is heaven-like, still and pure,  
 Then Israel walks the way,  
 Up to the Temple’s door;  
 The time we tell,  
 When there to come,  
 By beat of drum  
 Or sounding shell.”

By an act of the New York Provincial Assembly, passed 24th of March, 1693, (confirmed A. D. 1697,) Bedford was annexed to the parish of Rye. It appears, however, that both Rye and Bedford endeavoured for a time to avoid its provisions, by declaring themselves separate from New York, notwithstanding the agreement of 1683, by which they had been surrendered to that Province. Accordingly, in January, 1697, they applied to be admitted to Connecticut: upon which that Colony concluded to receive them. But three years later, King William the Third gave his approbation and confirmation to the settlement of 1683, whereby they were once more included in New York.

Under the act of 1693, the ministry of the Church of England was established throughout the Province and became therefore entitled to the *public* encouragement, leaving the Dissenters at liberty to maintain a minister of their own persuasion, but obliging them to support the established clergyman. In consequence all lands set aside at public town meetings, for the provision of a minister, all glebes voted for their habitation and maintainance, and all meeting houses raised by public tax or distress on the people, became vested in the ministry established by law.

Pursuant to the act of Assembly, a town meeting was held at Rye, February 28th, 1695, when Deliverance Brown and Isaac Denham were chosen vestrymen for Bedford. In 1711, this precinct paid towards the rector’s support and poor of the parish £5 5s.

On the 19th of October, 1694, the town agreed to buy a house and lot of John Ambler for a parsonage, provided his price did

not exceed £35. In 1698, the town voted that every man should pay three pence per acre for all the land he had, for the support of a minister. Upon the 9th of January, 1699, the inhabitants requested the ministers in the County to inform them where they could procure a minister; at the same time offering forty acres of land and £30 in current provision as his pay. On the 26th of December, 1699, (nearly a year after the foregoing request) the town agreed with Mr. Joseph Morgan, minister, as follows, viz: first, to give him the use of the parsonage, on condition he stays three years; secondly, to build him a two story house, twenty-seven feet by twenty, to belong to his heirs if he die in the town; if he removes, he shall pay the town the expense of building the house; third, to give him the first year £40, and plant and manure forty acres for him, and after the first year to give him £20, and to raise ten acres of winter grain for him yearly, to cut and cart his fire wood, and transport himself and family to Bedford free of expense. In a summary account of the state of the Church in the Province of New York, as it was laid before the clergy, convened at New York, October 5th, 1704, it is therein stated that:—"There is an Independent church at Bedford, where the minister designs to have them; they are well affected to the Church, and it is hoped when he is gone they will be in communion with her."

It appears however, that some of the inhabitants were still determined to free themselves from New York in the ministry, for upon the resignation of Mr. Morgan, they called a Mr. John Jones, and in direct violation of the law, voted him a parcel of land, bought by the town of Bedford, to be laid apart for a minister for the said town.

From the first report issued by the Society for the Propagation of the Gospel in 1704, we learn:—"That since their incorporation, June the 10th, 1701, they had appointed the

#### REV. ALEXANDER STUART,

missionary at Bedford, with a salary of £50 per annum, besides two sums of £20 and £15 for books."

To this appointment Mr. Pritchard (who was inducted into the rectory of Rye in 1704) thus alludes in a letter to the Secretary:—"I perceive by the account of the Society, that one Mr. Stuart is recommended to Bedford, and £50 per annum allowed him; whereas Bedford is a part of my parish, as settled by an act of Assembly, so that he can't be inducted there. Hoping therefore, that the Society will be so condescendingly pleased to allow it me, as also to send per next conveniency, the £15 worth of books, of which mention is made in the account. The Society would do very well, if in their great wisdom they think it fit, to recommend Mr. Stuart to Hempstead, upon Long Island, where they stand very much in need of a minister."

The following extracts from affidavits, (in the Secretary of State's office) show very plainly however, that every effort, stratagem and threat was made by the Dissenters, to prevent Mr. Pritchard's taking possession of this portion of his benefice:—

"BENJAMIN WRIGHT of Bedford in the County of Westchester, yeoman, aged 22 years or thereabouts, being sworn before Thomas Wenham, Esq., one of the gents of her Majesties Council for ye Province of New York, and one of ye Judges of the Supreme Court of Judicature for the said Province, saith, that since Mr. Pritchard has been appointed minister of ye towns of Rye and Bedford, in the County of Westchester, this deponent has endeavoured to prevaile with the inhabitants of Bedford to encourage the said Mr. Pritchard to preach and perform the duties of divine worship as used in the Church of England among them, whereupon the inhabitants of ye said town of Bedford, became so incensed that by their ill-treatment and threats, they have forced this deponent to remove with his family from thence, and deterred the members of ye said Church from speaking anything in its favor. And this deponent further saith, that one Zachariah Roberts of Bedford, a Justice of Peace in ye said County of Westchester, went to the inhabitants of ye said town to prevail with them to sign an instrument or writing whereby to oblige them not to pay ye said minister anything, and likewise that the said Zachariah Roberts at a town meeting, called by him for that purpose, got such an act of the town passed accordingly, which act this deponent saw, being presented to the view of the persons there present by ye said Zachariah Roberts, which town act the said Zachariah Roberts afterwards burnt, and this deponent believes that he cut it out of the records or books of ye said town. And the deponent further saith that the said Zachariah Roberts hath refused (tho' a Justice of Peace) to take any affidavits in behalf of ye Church of England, the Queen and this Government, and when persons have offered to make such affidavits he has said he would take none against his neighbours and himself, and that they might tell my Lord so, &c. The rancour and malice of said

Justice Roberts being so violent that this deponent has been told by the said Roberts' wife, that she dares not so much as mention the name of Mr. Pritchard or any other Church of England-man for fear of her husband's passion. And this deponent further saith, that he hath been told by the said Justice Roberts' wife, that her husband has razed or altered the records of ye said town, by striking out the name of one Thomas Howard in an assignment of a bill of sale, and putting his own name on in the room of it. And this deponent further saith, that he hath been informed that there was formerly a parcel of land bought by the said town of Bedford, to be laid apart for a minister for the said town, which said parcel of land was within a year last past given at a town meeting to one John Jones, a Dissenting minister in the said town for an encouragement to him, to settle and preach among them."

"JOHN THOMSON of Bedford, in ye County of Westchester, gentleman, aged 40 years and upwards, being sworn before Thomas Wenham, &c., saith, that there having been no divine service according to ye ceremonies and usages of the Church of England, in the said town of Bedford, the said deponent hath often gone to the Dissenting meeting in that town, where he hath heard one John Jones, the minister of ye Dissenting Congregation, preach, and hath heard him frequently in a very bitter and inveterate manner reflect upon the present Constitution and Government of the Church of England, and particularly this deponent heard him say, that he cared not for the said Church of England, and that in his sermon he used, to the best of this deponent's memory, these words, viz: come out of her (meaning ye Church of England) my people lest ye partake of her plagues, comparing likewise the said Church to ye Church of Rome, and saying at other times, likewise in his sermon to his congregation, ye are in a dangerous government, where they do not pray nor serve God, and that he would preach reprobation in defiance of principalities and powers, and that ye, speaking to his congregation, may tell 'em so at York, for yt he did not care for my Lord—and this deponent further saith, that being one day with the said Mr. Jones at the house of one Zachariah Roberts, at Bedford aforesaid, this deponent heard the said John Jones say, he would burn the Church of England books, &c.

The two preceding depositions were read in Council, May 8th, 1705. Messrs Roberts and Jones failing to give satisfactory explanations thereof, were bound over to answer in the Supreme Court. (Council Minutes.<sup>a</sup>)

The Rev. George Muirson in one of his earliest reports to the Venerable Society says:—"Rye is a large parish, the towns are far distant, the people were some Quakers, but chiefly Presbyterians and Independents. They were violently set against our Church, but now blessed be God, they comply heartily.

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<sup>a</sup> Doc. Hist. of New York, vol. iii. 933-5.

I find that catechising on the week days in the remote towns and frequent visiting is of great service."

The quota furnished by this division towards the rector's tax in 1725, was £16 2s. Mr. Wetmore writing to the Society in February, 1728, says :—"That there are three meeting houses in the parish, one at Bedford, built for and used by the Presbyterians, &c. They have had a Presbyterian minister, they gave him a house and farm to work upon, and £40 per annum, but finding it not sufficient to support him with a numerous family, he has left them, and they have now settled another young man to whom they give the same allowance. There are at Bedford about eight or ten families of the Church, and the rest Presbyterians or Independents."

"The Dissenting teachers" officiate without qualifying themselves according to the Act of Toleration, so that people are supposed to do and say what they please about religion, under a notion, that the laws of England relating to religion don't extend to the Plantations." In 1731, he writes :—"That the people of Bedford, who are most rigid and severe of all, came very generally to Church, when I was last among them, and many that never before were at Church." Again in 1744, he informs the Society :—"That at Bedford and North Castle there were four hundred families belonging to the cure, &c." The same year the parishioners addressed the following letter to the Society :—

#### PARISH OF RYE TO THE SECRETARY.

(EXTRACT.)

*"Province of New York, Bedford, March 6th, 1744.*

REV. SIR,

The parish of Rye includes the large town of Rye, the town of Mamaroneck, the manor of Scarsdale, and a precinct called White Plains, besides Bedford and North Castle, in which two last places are near four hundred families, and no teacher of any sort in North Castle, but a silly Quaker-woman, and at Bedford one of the most enthusiastic Methodists. Mr. Wetmore comes amongst us but once in two months, and very few of us can go

to the parish church at Rye, many living twenty miles distant, and most of us twelve or fourteen miles, so that for the most part there is very little face of religion to be seen amongst us, and our children are apt to fall in with the customs of those amongst us that have little or no religion, and spend the Lord's day in diversions and follies, which we cannot prevent tho' we much dislike. Mr. Wetmore, our minister, freely consents we should endeavour to procure another as an assistant to him, and we are willing to contribute as far as we are able.

Reverend Sir,

Your most obed't and humble servants,

LEWIS McDONALD,  
DANIEL SMITH,  
ARTHUR SMITH.<sup>a</sup>

In answer to this application, the

REV. JOSEPH LAMSON, A. M.

was appointed assistant to Mr. Wetmore in officiating to the inhabitants of Bedford, North Castle and Ridgefield. In his first report to the Society, he writes:—"That he officiates by turns at these three places to full congregations." But his income proved too small for his support, and he removed by the Society's permission to Fairfield in 1747. In Mr. Wetmore's report for 1753, he acquaints the Society, "that his congregation at Bedford is large and flourishing, and that the disposition of those that opposed the interest of the Church in that place seems changed for the better. The New Light minister is removed from Bedford, and there are some hopes of the people uniting with North Castle towards supporting a minister in the Holy Orders of our Church, to officiate alternately among them." And it clearly appears from his subsequent reports to the Society, that this precinct continued, upon the whole, in a state of gradual improvement until the time of his death, which took place in May, 1760.

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<sup>a</sup> New York, MSS. from archives at Fulham. (Hawks.)

In the Spring of 1762, the precincts of Bedford and North Castle were visited by the Rev. George Dibble and Mr. St. George Talbot. Here the former preached and baptized several children. At this time there appears to have been several families, professors of the Church of England. Mr. Talbot subsequently devised in trust the sum of £600 "for the use and benefit of the Churches of North Castle and Bedford." Out of this bequest the united parishes in 1803 recovered the amount of twenty-five hundred dollars. Mr. Punderson, who succeeded Mr. Wetmore in 1762, died A. D. 1764, and was followed by the Rev. Ephraim Avery in 1765.

From this period nothing worthy of especial importance appears in the Society's reports relative to Bedford. Mr. Avery's death took place soon after the exciting scenes of the Revolution had commenced, and during the subsequent years the whole parish of Rye suffered considerably from the confusion that attended the Revolutionary war. The parochial church was destroyed by fire, and the parishioners dispersed in every direction. Upon the 19th of April, 1789, the present parish was incorporated, under the title of "the Trustees of the Protestant Episcopal Church in the townships of Bedford and North Castle." In consequence however of the act of 1795, it was again organized under the name and title of "the Protestant Episcopal Church in the united towns of Bedford and North Castle, to continue by the regular name of St. George's Church."<sup>a</sup>

The

### REV. THEODOSIUS BARTOW

appears to have been officiating here as minister of the united parishes in 1796. At a vestry meeting held on the 3d of March, 1803, it was resolved:—"To purchase a certain house and forty acres of land in Bedford, at the price of sixteen hundred and twenty-five dollars, for a glebe and parsonage."

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<sup>a</sup> See Parish of New Castle.

The purchase was subsequently made, and a new parsonage erected thereon in 1822. In 1805, the Corporation of Trinity Church, New York, liberally endowed the united Churches of Bedford and North Castle with the sum of one thousand dollars, also in 1808, the further sum of one hundred and fifty dollars.

At this period, "it being in the vestry's opinion expedient to call and settle a minister without further delay, the Episcopalians of North Salem and Stephentown joined with Bedford in endeavouring to effect it. It was agreed between them, "that the minister should perform divine service in the different towns of Bedford, New Castle, North Castle and Stephentown, so often as should be in proportion to the amount of their annual subscriptions." In all these places Churchmen manifested the sincerity of their professions by subscribing liberally to the support of a minister.

Upon the 30th of July, 1804, the vestry called the

#### REV. GEORGE STREBECK

as rector of the united Churches. He officiated in Bedford and its vicinity from August, 1804, to March, 1805, when he resigned, and accepted the rectorship of St. Stephen's Church, New York. At a vestry meeting held on the 8th of December, 1806, it was resolved, "that the residue of the bequest of St. George Talbot, be appropriated towards defraying the cost of building a church at Bedford."

In 1809, the

#### REV. NATHAN FELCH

was called as minister of the united parishes. The next year he reported to the Diocesan Convention:—"That the Episcopal Church in Bedford is in a very flourishing state; the congregation is numerous, respectable and devout; an attachment to all the rites and forms of the Church is continually increasing among them; and as this attachment increases, so veneration for, and delight in sober, rational and scriptural piety and virtue inreases."

Mr. Felch resigned his charge in 1813, and was succeeded by the

REV. GEORGE WELLER, A. M.<sup>a</sup>

in 1816. The same year he writes to the Bishop as follows :—  
 “Since my ordination, I have been engaged two-thirds of my time at Bedford, and one-third at North Salem. During this time both congregations have been enlarged. With the increase of members, I think there has also been an increase of seriousness and devout attention to the ordinances of the Gospel. In Bedford the Lord’s Supper has not been administered since my ordination. Since the last Convention however, three communicants have been added, and one died, making the present number to be twenty-six. At the next administration there will probably be several added to this number.

Since the last Convention there has been one adult and fourteen children baptized, eight of whom were baptized by myself, and the others by visiting clergymen in the course of the year.” Mr. Weller resigned in 1817, for whose successors see list of rectors and ministers.

THE CHURCH.

St. Matthew’s church is situated in the northern part of a small scattered hamlet, about half a mile north of the village of Bedford. It is a neat structure of brick, erected in 1807, and consecrated the same year by the Rt. Rev. Benjamin Moore, D. D. In 1839 it was thoroughly repaired and the pews remodelled.

The communion silver was the united gift of Mrs. Banyar and Anne Jay, (daughters of the late Hon. John Jay, Chief Justice of the United States) on the 29th of October, 1810. The service books were presented by Mrs. Ann Raymond of Bedford.

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<sup>a</sup> Mr. Weller was engaged as a lay reader from the 15th of May, 1815, until June 16th, 1816, when he was ordained Deacon.

## MINISTERS AND RECTORS OF BEDFORD.

INST. OR CALL.	INCUMBENTS.	VACAT. BY.
	1704, Rev. Alexander Stuart, A. M., Clericus, resig.	
18th June, 1745,	Rev. Joseph Lamson, A. M., Clericus, resig.	
	1796, Rev. Theodosius Bartow. Presb., resig.	
30th July, 1804,	Rev. George Strebeck, Presb. resig.	
	1809, Rev. Nathan Felch, Deacon, resig.	
16th June, 1816,	Rev. George Weller, A. M., Deacon, resig.	
	1819, Rev. Samuel Nicholls, Presb., resig.	
12th Aug., 1838,	Rev. Alfred Partridge, Presb., present incumbent.	

## NOTITIA PAROCHIALIS.

1746, Communicants,—	Baptisms, 14.
1762, “ —	“ 14.
1810, “ 10,	“ 8.
1815, “ 24,	“ 19.
1844, “ 9,	“ 88.
1853, “ 97,	“ 5.

In 1712, Bedford contained a population of 172.

In 1728, the precinct of Bedford contained 60 heads of families and young men on whom the tax was levied.

In 1782, Bedford contained 1840 white inhabitants.

In 1840, the population was 2822.

In 1850, “ “ 3208.

No. of families belonging to the parish in 1853, 50. No. of souls 200.

THE SOCIETY'S SCHOOLMASTERS AT BEDFORD  
AND NORTH CASTLE.

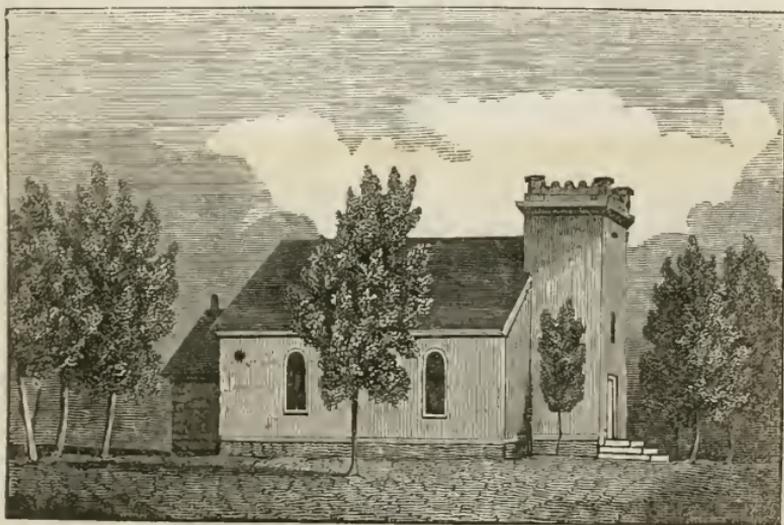
TIME OF APP'T.	SCHOOLMASTERS.	SALARY.
1728,	Flint Dwight	£15 per annum.
1745,	William Sturgeon, B. A.	“
No. of Catechists in 1853, 4, and Catechumens, 30.		

To this parish is attached St. Mary's church in the middle patent of North Castle, which was incorporated upon the 29th of December, 1851, Benjamin Smith and Samuel Brown, churchwardens. William Henry Hobby, William Downes, Samuel Lounsbury, Oliver B. Finch, Henry Hobby, Joseph H. Hobby, David M. Johnson and Henry Downes, vestrymen. The church edifice, erected in 1853 at a cost of \$1600, was consecrated to the service of Almighty God, on the 22d of September of that year, by the late Rt. Rev. Jonathan M. Wainwright, D. D. L.L. D. At present services are performed here by the rector of Bedford every Sunday afternoon.

Mr. Partridge has also organized St. Mark's church, Katonah, where there is a good congregation every other Sunday.

At Poundridge, also in this parish, a site has been given for a church, and a congregation collected.

In 1782 Poundridge contained 833 white inhabitants. In 1840, the population was 1407. In 1850, the population was 1492.



St. Matthew's Church, Bedford, erected A. D. 1807.

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
MAMARONECK.

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The etymology of the name of this parish, doubtless, refers like most other Indian words, to some object peculiar to its geographical locality. The syllable, "neck" or "uck" being the ordinary inflection for locality, and one of the striking characteristics of Mohegan names, east of the Hudson. By some the word is supposed to indicate "the place of rolling stones," (boulders) which abound in the romantic environs of Mamaroneck.

The lands belonging to this parish were originally purchased of the native Indians by the Dutch West India Company, in 1640. Their next proprietor was John Richbell, of Oyster Bay, L. I., who obtained a confirmation from Wompoqueum and other Indians in November, 1661, and the following year a "Ground Brief" for the same, from the Dutch authorities.

Prior to 1700 Caleb Heathcote became possessed of these lands, having purchased those in 1696 from Mrs. Anne Richbell, (which were those included in her husband's grant of 1661) and from the Indians other lands adjoining them.

Upon the 21st of March, 1701, the extensive purchases of Caleb Heathcote were erected into the lordship and manor of Scarsdale, to be holden of the King in free and common soccage, its Lord yielding and rendering therefor, annually, upon the Festival of the Nativity, five pounds current money of New York, &c.

The name of Heathcote stands conspicuous in the early history of this parish ; some slight notice of whose family cannot be omitted, connected as it is, with almost everything relating to the rise and progress of the Church in this County.—Caleb Heathcote, first lord of the manor of Scarsdale, was the sixth son of Gilbert Heathcote, Esq, in the county of Derbyshire, and hundred of Scarsdale, England, “ who went (says his biographer) in the reign of Charles I, into the Parliament’s army, and there behaved himself with great courage and bravery in several engagements for the rights and liberties of his country ;” and grandson of Gilbert Heathcote, Esq., whose father, “ George was the son and heir of George Heathcote of Brampton, in the County of Derby, Esq., descended of an ancient and worthy family of that County.” He was born at Chesterfield, A. D. 1663, and “ brought up a ‘ merchant adventurer,’ (as shipping merchants were then styled) whereby with God’s blessing, he obtained both influence and a good estate.” The cause of his emigration was very different from that which brought most Englishmen to America ; he was engaged to a very beautiful lady, to whom he introduced his eldest brother, Sir Gilbert Heathcote, (afterwards M. P. for London, and Lord Mayor of that city in 1711, at the very time his brother was Mayor of New York, and one of the chief founders and the first governor of the bank of England,) a circumstance most unfortunate for him, for the lady soon found she preferred the elder brother, and broke her engagement with the younger, who at once left England and came to New York, where he arrived in 1692.<sup>a</sup>

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<sup>a</sup> Doc. Hist. N. Y., vol. iv. p. 1039.

He became a leading man in the Colony, was Judge of Westchester, and Colonel of its militia all his life, first Mayor of the borough of Westchester, a Counsellor of the Province, Mayor of New York for three years, for a time Commander of the Colony's forces, and from 1715 to his death, in 1721, Receiver General of the Customs in North America.<sup>a</sup> He was also one of the founders of Trinity Church, New York, his name heads the list of its first vestrymen in 1697, and he remained in office till 1714. He was elected a member of the Venerable Society for the Propagation of the Gospel in foreign parts, A. D. 1704, and embraced every opportunity of doing service to the Church, and through the blessing of God, never slipped one fair occasion therein, when the Provincial Government would give him leave. St. George Talbot, Esq. writing to the Secretary of the Venerable Society, January 10th, 1707-8, says:—"I wish the report were true, that he (Caleb Heathcote) were appointed Governor, it would be the best news next to that of the Gospel, that ever came over."<sup>b</sup> Some time prior to 1704, he erected a stately brick manor house in the village of Mamaroneck, upon what is still called Heathcote Hill, where he continued to reside for the remainder of his life.<sup>c</sup> From this place most of the letters are dated, which he addressed to the Venerable Society. Here he was revered by the poor, esteemed by the Colonial governors and respected by all. His death, which was very sudden and unexpected took place in the Spring of 1721. He was buried near the south west corner of Trinity church, New-York. The following obituary notice appeared in the American weekly Mercury for March 9th, 1721:—"New York, March 6th—on the 28th day of Febuary last, died, the Hon. Caleb Heathcote, Esq., Surveyor General of his Majesty's Customs for the Eastern District of North America, Judge of the Court of Admiralty

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<sup>a</sup> Doc. Hist. N. Y., vol. iv. p. 1039.

<sup>b</sup> New-York, MSS. from archives at Fulham, vol. i. p. 176. (Hawks.)

<sup>c</sup> This edifice was burnt during the Revolution. The present house was erected on the site of the old one in 1791, by John P. de Lancey.

for the Provinces of New York and New Jersey, and the Colony of Connecticut, one of his Majesty's Council for the Province of New York, and brother of Sir Gilbert Heathcote of London. He was a gentleman of rare qualities, excellent temper and virtuous life and conversation, and his loss lamented by all that knew him ; who the day of his death, went about doing good in procuring a charitable subscription, in which he made a v<sup>ery</sup> great progress." He married Martha, daughter of Col. William (or Tangier) Smith of L. I. so called from having been Governor of that city in Charles the second's time. Mrs. Heathcote bore her husband six children, namely : Gilbert, William, Anne, Mary, Martha and Elizabeth. On the 29th of February, A. D. 1719, Caleb Heathcote executed his last will and testament. To his eldest son, Gilbert, he devised his dwelling house at Mamaroneck, together with a neck of land called Mamaroneck East Neck, &c., and also all his lands lying on the east side of Mamaroneck River, and all his lands within the County of Westchester, running eighteen miles in length into the woods. His sons and two of his daughters died in their minority, upon which his lands in this parish, with other possessions descended to Anne and Martha, their surviving sisters, who thus became his heiresses. Anne, the eldest, married the Hon. James de Lancey, Chief Justice and Lieutenant Governor of the Province of New York. Their children were first, James, educated at Eton and Cambridge Universities, who was a prominent member of the Assembly for many years prior, and up to the Revolution. He went to England on a visit in the Spring of 1775, and, the war commencing, he did not return. He died at Bath in the year 1800. His son, Lieut. Col. James de Lancey, of the First Dragoon Guards, is the only male member of his family now living. Stephen James, the second son, whose intellect was effected by disease in his infancy, was killed accidentally in 1795 ; he was married but left no issue. John Peter, the youngest child of the Lieut. Governor was also educated in England, at Harrow, and at the Military School at Greenwich ; he entered the army, and served till 1789, when he

threw up his commission of Capt., returned shortly after to America, and resided till his death in 1828 at his grandfather Heathcote's old seat, in this parish, of which he was the proprietor. Thomas James, the eldest son of this gentleman, died a Judge of Westchester County, at the age of 32, leaving one son, Thomas James de Lancey. William Heathcote, his youngest son, is the present Bishop of Western New York."<sup>a</sup> The Rev. William Walton, D. D. of New York, is a great grandson of Chief Justice De Lancey. Martha, the second daughter of Col. Heathcote, married Lewis Johnston, M. D. of Perth Amboy, N. J., from whom descends the Rt. Rev. Charles Petit McIlvaine, Bishop of Ohio, and Susannah, wife of the Rev. John M. Ward, rector of the parish.

Previous to the Revolution, Mamaroneck constituted one of the appropriated towns of Rye parish, having been annexed thereto by the act of Assembly passed in 1693. In 1711, Mamaroneck contributed towards the rector's tax £3 13 6, and in 1767, £19 2 6. The parochial clergy appear to have officiated here at a very early period, as Madame Knight incidentally mentions in 1704,—"that one Church of England parson, officiated in all these three towns, (viz : Rye, Mamaroneck and Horse Neck,) once every Sunday in turns throughout the year."<sup>b</sup> This clergyman was the Rev. Thomas Pritchard, first rector of the parish of Rye, who resided in Mamaroneck at that time. The name of John Disbrow as vestryman from Mamaroneck occurs in the vestry minutes of Rye for January 7th, A. D. 1710. In 1724 the Rev. Robert Jenney, rector of the parish, informs the Bishop of London:—"That he officiates eight times per annum at Mamaroneck, for that place and Scarsdale, and Foxe's Meadow, about three miles off." The Rev. James Wetmore, his successor, writing to the Secretary of the Venerable Society in February, 1727-8, says:—"As to the number of people dissenting from the Church, of all sorts throughout the parish, they are much the greater part at Mamaroneck." In March, 1748,

<sup>a</sup> Doc. Hist. of New York, vol. iv. pp. 10-56.

<sup>b</sup> Madame Knight's Journal, p. 59.

he observes ;—“ I have lately preached a lecture at Mamaroneck, the westernmost part of my parish, where many more attended than I had expectation of, upon which I have promised to visit them again, and continue to give them frequent lectures as long as their zeal will continue to attend them.” In 1788, the inhabitants of White Plains, Rye and places adjacent, employed the services of the Rev. Richard C. Moore. From this period until 1814, occasional services were only performed here by the neighboring clergy.

Upon the 12th of April, 1814, the present parish was organized and incorporated in accordance with the Act passed on the 17th of March, 1795. At the first meeting of the Congregation held on Tuesday in Easter week, in the year 1814, the following gentlemen were chosen officers for the ensuing year, viz : John Peter de Lancey and Peter Jay Munroe, churchwardens. William Gray, Benj. Hadden, Henry Gedney, Samuel Deal, Abraham Guion and Matthias G. Valentine, vestrymen.<sup>a</sup> The first entry upon the church minutes is on the 5th day of April, 1817, when at a meeting of the congregation, (held at the house of David Wood) John P. de Lancey presided, and the following gentlemen were elected wardens and vestrymen for the ensuing year : John P. de Lancey and Peter J. Munro, churchwardens. Henry Gedney, Benj. Hadden, Jacob Mott, Thomas J. de Lancey, Benj. Crooker, Guy C. Bayley, Monmouth Lyon and Edward F. de Lancey, vestrymen. At a meeting of the vestry on the 20th day of October of the same year, a resolution was passed, to present a memorial to the Diocesan Convention, and a request to be admitted. In accordance with such a resolution, Thomas J. de Lancey and Guy C. Bayley were elected delegates. On the 20th of June, 1818, a deed from Messrs. Prall and Clendenning was presented by Mr. de Lancey, conveying a lot of land, on which to erect a church, and it was resolved that the vestry execute a quit claim for the said gentlemen, for the lot belonging to the Church on Rye neck, agreeable to the

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<sup>a</sup> Religious Soc. Co. Rec. liber A. p. 145.

arrangement made with Mr. Prall. A Mr. Henderson having bequeathed a legacy to the Church, Messrs. Guy C. Bayley and Thomas J. de Lancey were appointed a committee to receive the same from his executors. At this meeting Messrs. de Lancey, Crooker and Bayley were appointed a committee to draft a plan, and estimate the expenses of building a church, and Mr. James Fennimore Cooper was appointed a committee to procure a seal.

On the 4th of June, 1821, the

#### REV. WILLIAM HEATHCOTE DE LANCEY

was called as rector, and served without salary for ten months.

In this year the Church obtained permission from the trustees of the Methodist meeting house, to use the same for public worship on Sunday afternoons, and Mr. de Lancey officiated therein. There seems at this time to have been considerable difficulty in making choice of a suitable place, upon which to build a church. After much delay however, early in the year 1822, the lots at present occupied by the Corporation were obtained. On the 25th of March, the same year, the Rev. William H. de Lancey, on being ordained priest by Bishop Hobart, resigned his charge, and went to Philadelphia. In August, 1823, the vestry contracted for a church edifice, 43 ft. by 34, which was afterwards enlarged by the addition of a circular recess for the chancel, and a gallery for the organ. In October of this year, the

#### REV. LEWIS P. BAYARD, A. M.

then rector of Trinity church, New Rochelle, was engaged to officiate in the church on Sunday afternoons, for one year, after which, in 1824, he was succeeded by the

#### REV. WILLIAM C. MEAD,

who resigned in 1825, and a new engagement was entered into with the Rev. Mr. Bayard, which lasted until 1827. For Mr. Bayard's successors, see list of rectors.

## THE CHURCH.

St. Thomas' church occupies a fine elevated position, directly north of the main street, facing the Bay of Mamaroneck. The building is a neat wooden structure, with a tower. The foundation of the present edifice was laid as we have seen in 1823, and the church consecrated to the service of Almighty God on Tuesday, the 17th of June, of that year, under the name and title of "St. Thomas' church, Mamaroneck," by Bishop Hobart.

To this church is attached a handsome parsonage and glebe. The whole real estate is valued at eight thousand dollars. The communion silver consists of a flaggon, and a double set of chalices and patens, inscribed "ST. THOMAS' CHURCH MAMARONECK, NEW-YORK, 1837," besides a smaller set, for the private administration of the Holy Eucharist. During the incumbency of the present rector, the church has undergone considerable repairs, and a new organ has been purchased at an expense of \$600. The parsonage has also been obtained, and greatly improved. The Corporation of Trinity Church, New York, have made the following liberal grants to this Church, viz: in 1835, the sum of \$300 and in 1836, the sum of \$600.

## RECTORS OF MAMARONECK.

INST. OR CALL.	INCUMBENTS.	VACAT.	PATRONS.
4 June, 1821,	Rev. Wm. H. de Lancey,	Deacon,	resig. war. & ves.
1 Oct. 1823,	Rev. Lewis P. Bayard,	Presb.	resig.
30 Mar. 1824,	Rev. William C. Mead,	Deacon,	resig.
21 Sep. 1825,	Rev. Lewis P. Bayard,	Presb.	resig.
25 Apr. 1827,	Rev. Alex. H. Crosby,	Presb.	resig.
2 Oct. 1830,	Rev. John M. Forbes,	Presb.	resig.
11 Feb. 1832,	Rev. Wm. M. Carmichael,	Presb.	resig.
17 Nov. 1834,	Rev. P. S. Chauncey,	Presb.	resig.
14 July, 1837,	Rev. Wm. A. Curtis,	Presb.	resig.
5 July, 1841,	Rev. John M. Ward,	present	incumbent.

HISTORY OF THE PARISH  
NOTITIA PAROCHIALIS.

A. D. 1847, Baptisms, 10, Communicants, 53.  
1853, Baptisms, 10, Communicants, 57.

No. of Catechists belonging to this parish, 6. No. of Catechumens, 40

In 1828, the No. of families belonging to this precinct were 20.

In 1853, " " " parish 44.

No. of souls, 200.

In 1712, the No. of inhabitants belonging to this parish were 84.

In 1840, " " " " 928.

In 1850, " " " " 1416.



St. Thomas Church, Mamaroneck.

WARDENS OF ST. THOMAS' CHURCH.

1817—1818.

John P. de Lancey, Peter J. Munro.

1819.

Peter J. Munro, John P. de Lancey.

1820—21.

John P. de Lancey, Peter J. Munro.

	1822-7.	
John P. de Lancey,		Guy C. Bayley.
	1828.	
Guy C. Bayley,		James B. Hadden.
	1829-30.	
Gabriel Purdy,		Guy C. Bayley.
	1831-34.	
Gabriel Purdy		Jas. B. Hadden.
	1835-38.	
Samuel Purdy,		Monmouth Lyon.
	1839-50.	
Samuel Purdy,		Benj. M. Brown.
	1850-3.	
Samuel Purdy,		Jesse Burger.

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
WHITE PLAINS.

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White Plains originally formed a portion of the town and parish of Rye, and derived its name from the *White Balsam*, (*Gnaphalium Polycephalum* of Linnæus) which still grows in great abundance in and around the plains.

It was called Quarroppas by the Indians, under whom these lands formed a portion of the ancient domains of Weckquas-keck, as we find Shapham or Thapham, one of the Sachems of that place, conjointly selling lands here to the inhabitants of the town of Rye in 1683.

In February, 1714-15, the "White Plains Purchase" was first laid out by Joseph Budd and others. Upon the 13th of March, 1721, King George the Second granted to Joseph Budd and his associates, royal letters patent for four thousand four hundred and thirty-five acres of land, lying in the county of Westchester, known by the name of "White Plains." The patentees yielding, rendering and paying therefor yearly, &c. on the Feast day of the Annunciation of the Blessed Virgin Mary, (commonly called Lady Day) the annual rent of two shillings and six pence for every hundred acres thereof, &c.

As one of the appropriated precincts belonging to the parish of Rye, White Plains contributed a yearly quota towards the rector's support and poor, which amounted in 1763 to £24 9s. The first record relating to the establishment of Episcopal services here, was made in 1724, when Mr. Jenney, rector of the parish, writing to the Bishop of London on the 18th of July of that year says:—"I officiate four times at the White Plains, about four miles off, the remaining Sundays here at Rye." The Rev. James Wetmore writing to the Society in February, 1728, observes:—"There are three meeting houses in the parish, &c., one at White Plains, in the township of Rye, about six miles from the church built last year by the followers of Walton, who are the old Independent party, and they are about building another, near the church. The haughty insolent behaviour of Walton drew upon him the displeasure of the Dissenting teachers, on which account he removed from this parish a few days ago, but introduced a young man to be his successor, who holds forth one Sunday at White Plains and another in the town of Rye alternately, for which they give him £50 per annum, which they raise by subscriptions. They have besides given him money to purchase a house and land, but how much I can't tell." In 1735 he writes as follows:—"I continue my method of preaching alternately at several parts of the parish, viz: three Sundays in the church at Rye, then one at North Castle, then three again at Rye, then one at White Plains. Mr. Dwight's catechumens, and several others are desirous of baptism, which I have promised to administer to them as soon as Mr. Dwight has prepared them by necessary instruction. They belong to Quaker masters, but yet got leave to come pretty often to church, where Mr. Dwight catechises them with such children as offer themselves after evening service, and keeps a school at the White Plains to the people's good satisfaction." Writing to the Secretary on the first of July, 1738, he says:—"Mr. Dwight, the schoolmaster at the White Plains, six miles from Rye, teaches twenty-seven children, whose parents profess themselves to be of

the Church of England, seventeen born of Dissenting parents, and two negro children, in all forty-six." The year following he writes:—"The two last times I preached at the White Plains, where Mr. Dwight teaches a school, it was judged the congregation consisted of at least three hundred people, where, not having any house large enough to receive the people, I am obliged to preach in the open fields, and if the congregation at Rye increases as it has done the year past, we must be forced to enlarge the parish church."

In 1765, Mr. Timothy Wetmore read prayers and sermons at Rye and White Plains, the parish having become vacant by the death of his father's successor, Mr. Punderson. The same year Mr. Avery was inducted rector of Rye and its precincts. In 1772 he writes:—"That peace and unanimity subsists between him and his people." But soon after this the Revolutionary war broke out, and his entire mission seemed utterly ruined. On Tuesday morning, the 5th of November, 1776, Mr. Avery was found dead near the parsonage at Rye, and the same night the court house and every dwelling at White Plains was burnt to the ground.

Upon the 11th of April, 1784, Mr. Andrew Fowler collected the congregation at the White Plains, and continued to officiate as a lay reader, both here and at Rye, until the Rev. R. C. Moore was appointed rector in 1787. In January, 1788 we find the inhabitants of White Plains and Rye uniting in the erection of a new church edifice at the latter place; Joshua Purdy, sen., Jesse Hunt, Esq., Mr. Thomas Lyons, William Miller, Esq. and Jonathan Horton were appointed trustees to collect the money subscribed for this purpose, and superintend the building, &c. In 1803, it was resolved by the vestry of the parish:—"That Mr. Rogers, our present minister, or whoever shall succeed him in the rectorship, shall hereafter attend service and prayers at Rye and at the White Plains alternately as usual, provided our brethren in and about the White Plains shall raise an equal proportion of the salary, and that such rector shall attend at the White Plains in proportion to the sum of money that shall be

raised by our brethren in and about the White Plains." Mr. Rogers in his parochial report for 1808, observes:—"An unhappy misunderstanding has subsisted between Rye and that part of the parish residing at White Plains. The rector is happy in having to state that a union has been restored since the last Convention, which, it is hoped, will contribute to the real interest of this church." At a vestry meeting held in Rye, on the 17th of March, 1808, it was on motion resolved:—"That two-thirds of the Sunday service of the rector be attended at Rye, the other third part at the White Plains." The connection between the two congregations continued until 1816, when it was deemed expedient by the wardens and vestrymen of Christ Church, Rye, to withdraw from the White Plains, and to have the stated services of the rector limited to the church in Rye. From 1816 to 1823 occasional services were performed here by the neighboring clergy. In 1824 the congregation was re-organized by the Rev. Lewis P. Bayard, under the most discouraging circumstances. "There was then not one male communicant, and not more than four or five females were members of our communion."<sup>a</sup> Upon the 22d of March, 1824, the church was incorporated by the title of "Grace, Protestant Episcopal, Church, White Plains," (in remembrance of Grace church, Rye, whose ministers had officiated here alternately for nearly one hundred years,) Richard Jarvis and Alan McDonald, churchwardens. William Purdy, John Horton, Gilbert Hatfield, James Dick, Alexander Fowler, Joshua Horton, William Bulkley and James Merrit, vestrymen. The same year the

#### REV. WILLIAM C. MEAD

was elected rector of the parish; and in the autumn of that year reported to the Diocesan Convention, that:—"The wardens and vestry of this church, which was organized only last spring, have, with a zeal worthy of imitation, already commenced the erection of a commodious church, which will be

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<sup>a</sup> Mrs. G. W. Tompkins, the last survivor of the five died in March, 1853.

ready for consecration the ensuing summer." Mr. Mead removed to Pennsylvania in 1826, and was succeeded by the

REV. ALEXANDER H. CROSBY, M. A.

He reports for 1828, eleven baptisms and forty communicants. Mr. Crosby officiated till December of that year, when he was chosen rector of St. John's church, Yonkers. The

REV. JOHN W. CURTIS, M. A.

was his successor. He was the eldest son of Zechariah Curtis, and was born at Troy, N. Y. on the 7th of January, 1804. His education, preparatory to college, was entrusted to the care of Dr. Stodart and Mr. McNiece. In September, 1821, he entered Union College, where he graduated with the highest honors. Not less distinguished was his course at the Theological Seminary, which he entered in the autumn of 1824. Immediately after his ordination by Bishop Hobart, he accepted a call to Canandaigua and entered upon his duties towards the end of the summer of 1827, but in consequence of sickness, was compelled to return home in the fall of the same year. In the spring of 1828 he removed to Philadelphia, and accepted a temporary call to Harrisburgh, where he labored diligently for about six months. The congregation at this place were unsettled as to their ultimate choice of a pastor, and the church in which they then worshipped was in an unfinished state. Having received in the mean time an invitation to this parish, he accepted it, and here continued for more than two years to perform the duties of his office, cheered by many a delightful evidence of success.<sup>a</sup> In the spring of 1831, being quite feeble, he applied to the Bishop for a change. In March, 1831, he was induced by the Bishop and clergy to become the editor of the Churchman, then first established. At the same time he had charge of the English and

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<sup>a</sup> He was admitted to the Holy Order of Priests by the Rt Rev. J. H. Hobart, D. D. in Grace church, White Plains, May, 30th, 1829.

Classical department of the Public School sustained by Trinity Church in the city of New York. The responsibilities which both these offices brought with them, instead of securing for him more leisure for private intellectual employments, and consequent serenity of mind, only brought him more care and anxiety. The change from country to city operated for the worse. He declined in health rapidly. A pure and living faith in the merits of a Divine Redeemer sustained him to the last. He died on Sunday morning, June 7th, 1835.

“His remains were taken to Troy, and deposited in the ground that is shaded at sunset by the mount so hallowed by him in his youth—his chosen resting place in life and death—serene and sacred Ida.”<sup>a</sup> He was the author of a small volume of poems published in 1846.

The

### REV. ROBERT W. HARRIS, D. D.

present rector, took charge of the parish in 1831, being its fourth pastor.

### THE CHURCH.

Grace church is very pleasantly situated, a little east of the Court House, in the village of White Plains, and being somewhat elevated above the road, commands a fine view of the valley and hills to the north-east. It is built of wood, with a handsome tower and vestry room in the rear. The former contains a fine bell weighing 1135 pounds. This edifice was consecrated on the 17th of June, 1826, by the Rt. Rev. J. H. Hobart, D.D. In 1841 a lot of ground, in the rear of that on which the church then stood, was purchased for the sum of \$400, in order to afford room for the enlargement of that edifice. The same year the church was greatly improved by an addition of fourteen feet, together with a

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<sup>a</sup> Poems by the late Rev. John W. Curtis, M. A. New York, Edward O. Jenkins, 114 Nassau street, N. Y., 1846.

large vestry room--by an almost entire alteration of the interior of the building, and by the erection of a very neat gallery at the east end. The ladies of the parish at the same time presented an elegant communion table, two handsome chairs for the chancel, and rich hangings for the pulpit and reading desk, &c. A fine toned organ has been since added. Adjoining the church is a parochial school-house. The church-yard contains memorials to the families of Du Bois, Thomas, and others.

In the immediate vicinity is situated a parsonage and glebe of four acres,<sup>a</sup> at present occupied by the rector of the parish; who has for twenty years past conducted a select boys school, for English, Classical and Religious education, his chief object being to serve the Church, by training a few of its youth in the old paths of filial obedience, patient industry and Christian devotion. In 1833 Trinity Church, New York, appropriated to this parish the sum of \$750. To Grace church is attached, besides a parochial school, a chapel of Ease which has been recently erected at West White Plains. The latter is capable



Grace Church, White Plains.

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<sup>a</sup> The glebe of four acres was purchased by the vestry in 1833, and the present substantial parsonage erected thereon.

of seating 200 persons. It cost \$865, and was paid for by the parish. Services have been held in it every Sunday since November, 1853.

The churchwardens of this parish have been, Richard Jarvis, Alan McDonald and Joshua Horton.

## NOTITIA PAROCHIALIS.

In 1824, Communicants, 12,	Baptisms, 4.
In 1828 " 40,	" 11.
In 1848 " 50,	" 8.
In 1853 " 80,	" 2.

No. of Catechists in 1853, 20. No. of Catechumens, 90.

The population of White Plains in 1840 was 1,087. In 1850 1,461.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# LOWER GREENBURGH.

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In the Dutch language Grein (Grain) burgh (borough) literally the Grain town. In some of the early deeds called "Lawrence's plantation," a name undoubtedly derived from one of its original proprietors. The aboriginal name of the town itself was Weckquaskeck; in pure Algonquin, Weec-quaes-guck, "the place of the bark-kettle." On the 14th of July, 1649, Petrus Stuyvesant purchased lands in this parish, in behalf of the Dutch West India Company. The next grantee under the Indians, was the Hon. Frederick Philipse of East Friesland, who had emigrated to New Amsterdam at an early period. In December, 1681, this individual purchased lands of Wessickenaeuw, Sachem of Weckquaskeck, and other Indians. The purchases of Frederick Philipse in this parish subsequently formed a portion of the manor of Philipsburgh, which remained in the Philipse family, until the attainder of Col. Frederick Philipse, A. D. 1779, when they became vested by forfeiture in the people of this State.

For nearly seventy years St. John's church, Yonkers, consti-

tuted the only benefice in the manor of Philipsburgh. In 1833 the

REV. ALEXANDER H. CROSBY,

rector of that church, officiated once a fortnight, in the afternoon, at the school-house in the village of Dobb's Ferry, where with the blessing of God, he succeeded in collecting a congregation, and in organizing the parish under the title of "the Rector, Churchwardens' and Vestrymen, of Zion Church, in the town of Greenburgh." On the 31st of August, 1833, the following officers were elected: Joseph Howland and Oscar Irving, churchwardens. Van Burgh Livingston, Anthony Constant, William Waring, Cornelius M. Odell, Andrew Storms and Everet Brown, vestrymen.<sup>a</sup> The same year a small stone church was erected, and divine service performed therein every Sunday afternoon. In July, 1836, the

REV. WILLIAM CREIGHTON, D. D.

took charge of the parish. This gentleman was succeeded by the

REV. W. G. HEYER,

who resigned his charge on the 1st of January, 1852. The present incumbent is the

REV. WILLIAM A. McVICKAR.

THE CHURCH.

Zion church stands upon the highest ground in the village of Dobbs' Ferry, near the Albany post road. The wonderfully extensive views, which this elevated spot commands on every side, are better seen than described. This edifice has been almost wholly re-

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<sup>a</sup> County Rec. R. Societies, Liber. B. p. 17. Day of election, Easter Tuesday.

built and enlarged to three times its original size, during the past year, and was consecrated on Monday the 24th of July, 1854, by the late Rt. Rev. the Provisional Bishop of the Diocese.

“The building which was an enlargement of the original structure, is of rough grey stone, but does not claim to be in any respect strictly correct. There is no distinct chancel externally; the roof is of classical flatness, and a classical cornice still remains to testify to the prevailing style when it was first erected. But the changes made have wholly altered the character of the building, and made more of it than could have been supposed possible. It had originally about twenty pews, all owned by rich men. It has now about seventy open seats, all free. The side windows are left of the original size, which is of the largest. There are no lateral buttresses, except those added to give breadth to the tower at the west end. (We use the points of the compass conventionally, the chancel being at the south instead of the east.) This tower was originally very low and narrow, but the buttresses have given it breadth below, and it has been continued above, into a belfry, which is one of the most unique and picturesque features about the exterior of the church. It has four sharp gables, two of which are of somewhat less height. The belfry openings have angular instead of arched heads, single lights and couplets alternating. This belfry is occupied by a fine toned bell. There are very pretty ventilation openings, small and traceried, of Caen stone, in the tower and at the east end over the chancel window. The iron work of the gable, crosses, finials and the large ornate vase on the top of the turret is remarkably successful, and shows what can be done in that line by a country blacksmith under good direction. This direction, we ought to add, was that of the rector himself, who has been the sole architect throughout these alterations.

In the interior the effect of the church is very pleasing, though plain. There is a gallery at the west end, with the harmonium, and occupied principally by the choir. The open seats have standards, ending in tall though plain poppy-heads. The windows are filled with plain ground glass, a portion of the quarries

being tinted. The chancel is formed by railing off a portion of the nave (about fifteen feet) in a manner somewhat peculiar, but very effective. The upright beams that mark the corners of the chancel projection, run up to the roof, their braces being arched, and the open space over the arch line being filled up with tracery, (not good in design, and very thin in its execution.) The altar rail connects these two main posts below. The sides of the chancel are formed by high open screen-work of six compartments, arched and cusped under a beam running from the main corner post to the east wall. The lower part of these side screens is solid. Between these side screens and the wall are the benches for Sunday-school children. The chancel is two steps above the nave, having a couple of stalls and book-boards on the north side, and a lectern on the south. The altar, which is of oak, with a top slab of Caen stone, stands on a broad step, having a credence shelf on the south side, and the Bishop's chair on the north. The chancel wood-work is all of varnished oak, as is also the pulpit, which stands in the nave against the south wall. The altar is beautifully vested with green cloth, frontal, and super-frontal richly fringed and embroidered. The frontal is *seme* of the passion flower, conventionally treated, and on the super-frontal the same flower, mingled with the vine, is treated more *au naturel*, the two being twined together in an original and highly effective manner. The embroidery was executed by Mrs. Ferguson, 188 Fulton street. The altar window is a triplet, and the only elaborate window in the church. It is mainly of pattern glass, with excellent *grisaille*. In a large medallion in the central light, on a blue ground, is the *Saviour* with little children, and the legend below: 'Feed my lambs.' In the side lights are four small medallions, bearing angels with scrolls inscribed with the names of the *Four Evangelists*; and in each light is also a central medallion, with ruby ground, bearing a pot with white lilies—the emblem of innocence. The window bears the memorial inscription:—IN MEMORIAM SARAH MINTURN, quæ septimo anno ætatis domum rediit. Lux perpetua luceat ei, Domine. Hanc vitream posuerunt parentes."

The archeism in the figures of the children, in the central medallion, is rather more severe than there is any need for ; but for admirable harmony of color, and generally satisfactory effect, we have never seen any glass made in this country superior to this specimen of the skill of DOREMUS & AKEROYD. There is not a particle of glass in the window that is dull or flat in effect. The *ruby* is particularly varied and rich in tint and treatment. And the tone of the whole together—the cool colors decidedly predominating—is exceedingly fine.



Zion Church, Lower Greenburgh.

“The ground which it occupies was the gift of Van Burgh Livingston, Esq. The foundation of the old edifice was laid as we have seen in 1833, and the church consecrated to the service of Almighty God on Tuesday, the 20th of May, 1834, by Bishop Onderdonk. There are two or three interments in the grave yard, surrounding the church, of members belonging to the Noble, Bowdoin and Irving families.

To this church is attached the chapel school of St. Barnabas, at Dearman’s. This building is so erected, chapel-wise, as to be used separate as a school, or united as a church. When open for worship, whether daily or weekly, the whole becomes a church ;

the eastern or chapel part becoming the chancel; the western or school, the nave, and is capable of accommodating one hundred and fifty hearers.



Zion Church, prior to enlargement.

The total inside length including the western porch,	62	feet
Width of school part	20	"
"    chapel    "	32	"
Projection beyond school, (eastward)	12	"
Height of school side wall,	10	"
"    gables, End W.	30	"

The chapel portion consists, besides the chancel proper, of a sacristy, opening out of doors, and a library room with a small organ communicating with the school. The northern and western porches are so arranged as to add equally to the convenience of the school, and to the accommodation of the church. A small southern door is added in the western porch for the entrance and exit of the school in stormy weather.

The ceiling of the school is on the collar beams, showing the main rafters, with plain gothic arch. The chancel arch is simply adorned. The eastern triplet is in rich stained glass. The school windows, which are in couplets, with stone mullions, are diamond panes of ground glass.

Over the entrance in the southern porch is cut in stone the well known and appropriate arms of St. Barnabas, an "open book and pastoral staff." On the walls of the school are to be inscribed its FOUNDERS, including all who shall contribute village lots for its support, or equivalent pieces of land, or endowment

in money to the amount of two hundred dollars ; to each of whom belong, by the terms of such endowment, a perpetual free scholarship in the school. For all minor donations, a "record book" is kept always open on the library table of the school. The walls of the school are enriched with the texts appropriate. The teacher of the school, it is intended shall be a Deacon of the Church, an assistant to the missionary of the village, under whose general superintendance the school shall be carried on, until a regular parish shall be formed within it; when the school of St. Barnabas will become the parochial school of St. Barnabas, not losing, however, its chapel character for daily school services and bearing besides upon its fame and memory the blessing of the Church, which shall have grown up on its labors and through its holy influences."a

"The total cost of the building, including chapel and school, furniture, fencing, &c. was about \$5000, of which the sum of \$2250 was the amount contributed including the grant from Trinity Church. The balance was from the private funds of the individual clergyman planning and erecting it. To complete, however, the full design of the chapel school, and to give it permanency, a small parsonage and teacher's house of stone, to be erected on the adjoining lot, are still wanting, and are now proposed to be added, and with that view, the lot has been purchased and will be conveyed in trust for that purpose, together with a perpetual lien on the production and apparently inexhaustible stone quarry in the neighborhood, from which the chapel school was built, of \$50 per annum, to be paid for ever towards the teacher's support, *provided* that within the year funds for such erection be raised or pledged amounting to not less than \$1000."

The dedication of the chapel school of St. Barnabas took place on Saturday, June 11th, 1853, the Festival of St. Barnabas. The following notice of the event is taken from the Church Journal :—

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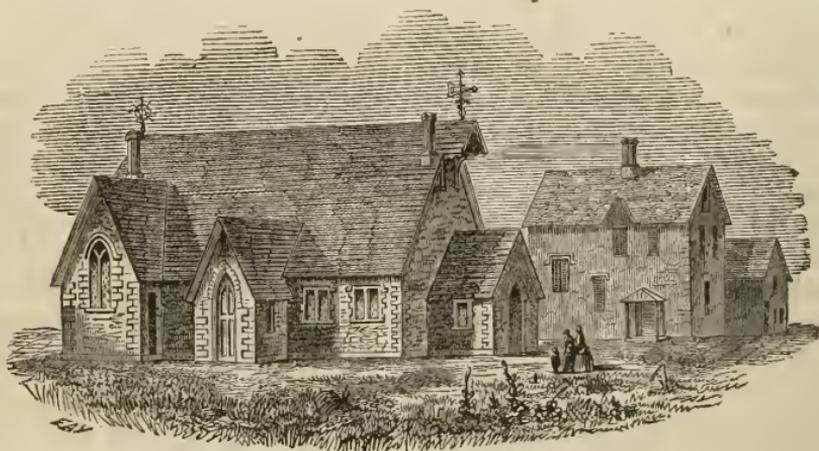
a New York, Ecclesiologist, vol. 4, No. 6, p. 163.

“At the appointed hour, the procession of clergy, consisting of thirteen, in surplices, besides the Provisional Bishop, left the sacristy, and going by the north side of the building, entered at the western door. As it moved slowly up the central alley, the 19th Psalm was said in alternate verses by the Bishop and the rest of the clergy. The Instrument of Donation and Request, executed by the Rev. Dr. McVickar, to whose means and exertions, together with those of his son, the Rev. Wm. A. McVickar, the conception and execution of this original and excellent design is almost wholly due—was read by the Rev. Wm. A. McVickar. The sentence of dedication of the building, together with a special consecration of the chancel thereof, was read by the Rev. Samuel R. Johnson, D. D. Morning Prayer was said by the Rev. Wm. F. Halsey, of Sing Sing, and the Rev. A. B. Carter, of Youkers, assisted in the lessons by the Rev. Dr. Haight, of New York, and the Rev. Mr. Moore, Sub-Warden of St. Augustine’s College, Canterbury. The Bishop said the Ante-Communion office, the Rev. Dr. McVickar reading the Epistle, and also preaching from the words ‘*Occupy till I come.*’ St. Luke, xix. 13. It was an admirable and beautiful discourse, setting forth the duty of consecrating the talent of wealth to the service of God, and showing the importance of religion as the keystone of the arch of our liberties, and the only principle which could render the general diffusion of knowledge a blessing. He enlarged upon the happy symbolism of the building, the main part of which is to serve as a school-room through the week, and as the nave of a church in time of Divine Service. This constant and ever visible connection of religion with daily life and education, would render it interwoven through their whole texture and not merely patched on, as was now too generally the case. The venerable preacher appealed to his own experience, as a teacher under whom the third generation is now receiving instruction, and asserted that there was no sure safeguard against ruin which might not fail except a thorough religious training. He alluded, with deep feeling, to the joy of hearing, in that place, for the first time since the Creation, the hills and rocks around re-echoing to the sound of ‘the church-going bell.’ He conveyed the gratifying intelligence that the chapel-school already has somewhat of an endowment in lauded estate, although not such as can yet produce any annual revenue. Its benefactors were handsomely yet delicately alluded to; on the list of whom the name of Washington Irving stands first enrolled. After a warm exhortation in favor of extending the system of chapel-schools, the preacher concluded with an earnest exhortation to his hearers to remember that *they* were all builders, who were rearing each the fabric of his own life. Every day the walls of that fabric were rising higher and higher. He exhorted them to see to it that what they builded should be silver, gold or precious stones, that might last and shine for ever: not the wood, hay and stubble of vanity and worldliness, which must all perish at last in the fire.”

The following particulars touching the origin of its free scholarship, may not be without interest in showing how a good scheme prospers under God’s blessing.

“From a friend interested in the village of Dearman, came its first *landed* endowment, viz: the two village lots, (50 feet by

100) with two adjoining gores, on which the building stands; the gift of one bearing an honored name, the grandson and name-sake of the friend, companion and counsellor of Washington, a name and gift now perpetuated in the 'JOHN JAY SCHOLARSHIP.' A second bears in its name an equal national rank and character, viz: the 'ALEXANDER HAMILTON SCHOLARSHIP.' Through the kindness of the grandson and name-sake of that eminent leader in Washington's counsels and framer of our country's policy. A third bears also the name of the 'JOHN BARD SCHOLARSHIP,' the first contributor of funds to aid in the erection of the school. A fourth scholarship bears the well known name of its earliest country contributor, a name as world-wide in literary reputation as it is dear to his friends; the 'WASHINGTON IRVING SCHOLARSHIP.' A fifth bears the name of a most liberal and kind contributor to all good works; the 'ROBERT B. MINTURN SCHOLARSHIP.' A sixth that of the 'FRANKLIN C. FIELD SCHOLARSHIP,' in return for the gift of two village lots. And a seventh that of the 'TRINITY CHURCH SCHOLARSHIP,' in memory of its liberal grant of \$1000.



Chapel School and Parsonage of St. Barnabas.

To these *free* scholarships, the nomination under the rules of the school, is in the hands of those whose names they respectively bear, for life, or descending to heirs according to the amount of endowment.

In addition to the above *private* scholarships, *nine* further are provided, as "on the foundation," to which the nomination lies jointly in the "Visitor," the "Missionary" and the "Principal" of the school; the object of these last being to provide gratuitous instruction for such as need in the neighborhood, without the reproachful distinction of being received in *forma pauperis*.

#### NOTITIA PAROCHIALIS.

In 1834, Baptisms, 2, Communicants, 15.

In 1853, " 4, " 22.

No. of Catechists belonging to this parish in 1853, 5. Catechumens, 34. No. of Families, 18. No. of Souls, 130.

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
OSSIN-ING.

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Ossin-ing once formed a part of Mount Pleasant, and like the neighboring parishes, was originally included within the honor and fee of Philipsburgh.

Ossin-ing, the proper Indian orthography of the word, variously written, Sing Sing, Sin Sinck and Sink Sink, is derived from Ossin (a stone) and ing (a place) or "stone upon stone," a name exceedingly characteristic of this beautiful parish, whose coast is guarded by a vast munition of rocks and ancient boulders.

The first grantee under the Indians of Ossin-ing, was Frederick Philipse, to whom on the 24th of August, 1685, they released all that tract of land, called by them Sint-Sinck. This Indian purchase was confirmed to his son, Philip Philipse, by royal patent in 1686. On the death of Frederick Philipse, A. D. 1700, this portion of the manor of Philipsburgh passed by will to his second son, Adolph Philipse, who dying without issue in 1749, it became vested in his nephew, the Hon. Frederick Philipse, son of his eldest brother, Philip Philipse. The last

mesne lord was Col. Frederick Philipse, with whose attainder these lands expired in the Philipse family.

Prior to the Revolution, Episcopal services were occasionally performed for this neighborhood at Croton, by the missionaries of the Venerable Propagation Society. In 1762, the Rev. Mr. Dibble writing to the Secretary of that Society, says:—"I preached a lecture at Croton, where I found no settled teacher of any denomination: but sundry heads of families, professors of our Church, and many others well disposed towards it." So that ninety-one years have elapsed since the prayers of our venerable Church were first offered in this vicinity.

For some time previous to 1833 there had been occasional services held at some private house, when a clergyman of the Church happened to be in the village of Sing Sing or its vicinity. In 1833, there was reported to be twenty-four heads of families, with an aggregate of one hundred and thirty-six souls belonging to the Episcopal Church. "At a meeting of Episcopals, residing in the village of Sing Sing and vicinity, held at the house of Mr. Caleb Bacon, on the 3d of October, 1833, it was resolved to form themselves into a society for the purpose, under Divine favor and assistance, of forming a Church in said village; and that we will communicate with our Episcopal friends and neighbors on the subject, and urge by our best endeavors their co-operation in the good work." It was also agreed to write to the Rev. Mr. Jelliff, of North Salem, who had expressed a wish to aid them in establishing a Church. Upon the 27th of October, the Rev. Mr. Crosby officiated in the house of Mr. Bacon, and on the 3d of November following, divine service having been read by James Smith, Esq. notice was given of their intention to organize a parish according to law. At a meeting of the congregation held November 11th, 1833, present, the Rev. A. H. Crosby of Yonkers; the following gentlemen were elected the first officers of this parish, viz: Caleb Bacon and George William Cartwright, churchwardens. Robert Wiltse, Joseph Hunt, John Strang, Jacob C. Arthur, Peter R. Maison, John Barlow, William Dargue and James Smith, vestrymen. At a

vestry meeting, held Dec. 4th of that year, a committee reported that they had waited on the Rev. Mr. Harris of White Plains, who expressed a perfect willingness to officiate for the Church on that part of the Lord's day, when his service was not required in his own congregation. At the same time it was resolved to memorialize the rector, churchwardens and vestrymen of Trinity Church, New York, for aid by funds, in the erection of a church edifice. In this memorial, which was presented by James Smith, Esq., the petitioners state among other matters:— "That some years past, an old Episcopal church in this neighborhood, at New Castle, (of wood) falling to decay, its congregation was broken up, and some of the descendants of its members have become Quakers, notwithstanding portions of them have until lately adhered to the forms of the Episcopal Church; and your memorialists entertain a hope that with the blessing of Divine Providence, by the means of the establishment of a church at Sing Sing, many of the descendants of this ancient congregation may be brought back to our Church, &c." Trinity Church nobly responded to this call by an appropriation of \$2000, the remainder being raised by public subscription.

At a vestry meeting held May 12, 1834, it was resolved to erect a church 65 feet in length, by 45 feet in breadth, on property purchased for that purpose of Richard Austin. Subsequently \$500 in this County was obtained towards the building of it. Upon the 6th of August of that year, it was also unanimously resolved to invite the

#### REV. EDWARD N. MEAD, A. M.

to become rector of this parish. At the Convention of this Diocese held the first Thursday in October following, this church was admitted into union with the Convention. In November, 1839, Mr. Mead resigned the rectorship of the parish and was succeeded on the 16th of December by the

#### REV. CHARLES HENRY HALSEY, A. M.

who entered upon the duties of the rectorship May 1st, 1840.

n June, 1841, the churchwardens and vestrymen purchased a convenient house and lot of one acre, as a parsonage, for the sum of \$3150. On the 16th of October, 1846, the

#### REV. CHARLES TOMES

was called to the rectorship. This gentleman was succeeded on the 20th of December, 1847, by the

#### REV. WILLIAM F. HALSEY,

the present incumbent.

#### THE CHURCH.

St. Paul's Church, which is situated in the village of Sing Sing, is a beautiful gothic structure of native marble. The tower is built of the same durable material and supported by single buttresses. It is intended to finish the whole with a plain marble spire and pinnacles. Beneath the body of the edifice is an extensive basement, containing lecture, vestry and robing rooms. Above the tower entrance, a neat escutcheon bears the following inscription:—"St. PAUL'S CHURCH, A. D. MDCCCXXXV." The interior, which has recently undergone considerable improvement, is neat and appropriate.—The altar and font are of polished marble, richly carved, the latter presented by Miss Ludlow. The communion service consisting of a flaggon, two chalices and paten, were the gift of Mrs. Jacob C. Arthur. The tower contains a large bell manufactured by "A. Meneely, West Troy, N. Y., 1835," which weighs 1500lbs. It was purchased by the vestry at a cost of \$450. The deep tones of this powerful bell can be heard for many miles over the adjoining hills.

The corner stone of this edifice was laid by the Rt. Rev. B. T. Onderdonk, November 6th, 1834, in the presence of a large concourse of people; on which occasion an address was delivered by the Rev. E. N. Mead, rector of the parish. The Rev. Peter S. Chauncey, of Rye, was also present, and assisting. On the 3d

of April, 1835, the corner stone was finally closed up and built upon. In the cavity of the stone was deposited a Bible and Book of Common Prayer, as an evidence that the Church is spiritually founded upon "Apostles and Prophets, Jesus Christ himself being the chief corner stone," also the canons of the Protestant Episcopal Church, in the United States of America, journals of General and Diocesan Conventions, with other journals and pamphlets, together with a glass bottle closed and sealed, containing among many other things a parchment, on which was the following inscription:—

St. Paul's Church, incorporated Nov. 11th, 1833.

Rev. Edward Nathaniel Mead, A. M., rector.

George W. Cartwright and Caleb Bacon, Churchwardens.

John Strang, Peter R. Maison, William Dargue, Jacob C. Arthur, John Sing, John Barlow, Joseph Hunt and Robert Wiltse, vestrymen.

James Smith, clerk of the vestry.

Samuel C. Nichols, Superintendent of the Sunday school.

Mrs. John Strang, superintendent of the female department.

Carman Nichols, secretary; Robert Wiltse, Treasurer; John Barlow, Librarian.

Building committee, Jacob C. Arthur, Joseph Hunt, George W. Cartwright, John Strang and John Sing.

Ledyard H. Halsey, Builder.

Calvin Pollard, Architect.

Paul McCord, Superintendent.

On Wednesday, July 6th, 1836, it was consecrated and set apart to the service of Almighty God by the Bishop of the Diocese, in the presence of a large congregation. There were the following clergymen also present: the Rev. E. N. Mead, rector, the Rev. William Creighton, D. D. and the Rev. William Cooper Mead, D. D., also the Rev. Messrs. Zachariah Mead, P. S. Chauncey, Alexander H. Crosby, John F. Messenger, Samuel F. Nichols, Francis H. Cummings, William F. Walker, Lawson Carter and Robert W. Harris.

## NOTITIA PAROCHIALIS.

Since the organization of the parish in 1833 to 1853, there have been two hundred infants baptized, and fifty-three adults.

In 1840, Communicants, 58. Baptisms, —

In 1853, “ 82, “ 12.

The No. of Catechists belonging to this parish in 1853, were 8; Catechumens, 50; No. of Families, 66; No. of Souls, 268.

The population in 1840, prior to division, was 7307.

“ “ 1852, was 4200.

## WARDENS OF ST. PAUL'S CHURCH, SING SING.

From 1833 to 1853.

George W. Cartwright,

John Strang,

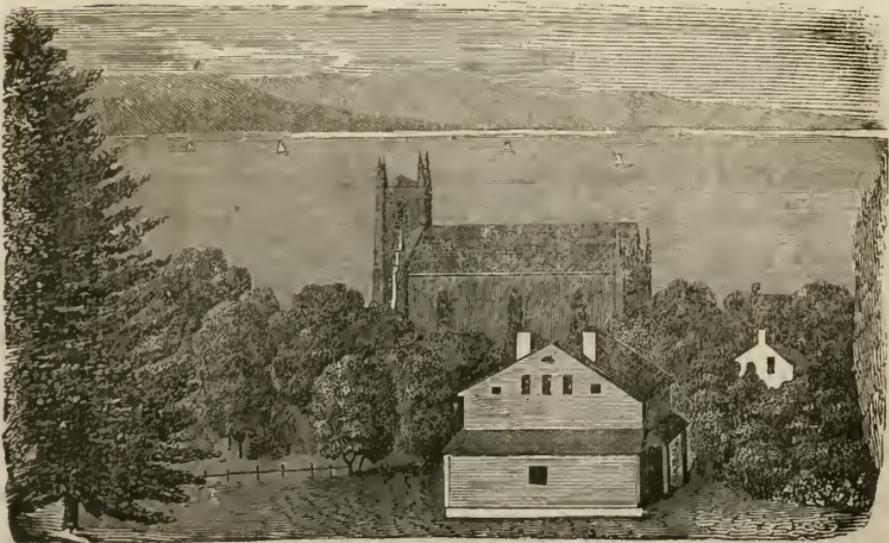
John J. Kane,

Caleb Bacon.

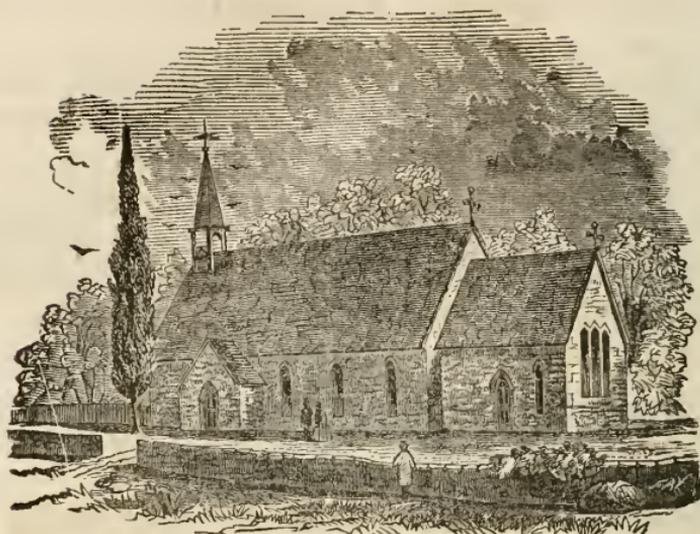
Robert Wiltse.

Samuel C. Nichols.

Marlborough Churchill.



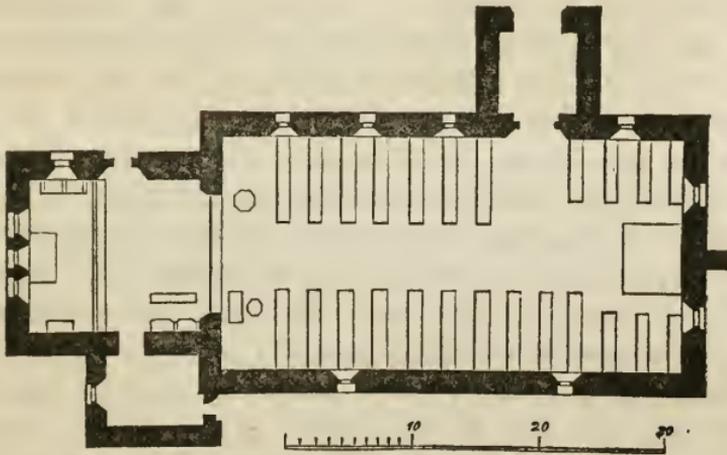
St. Paul's Church, Sing Sing.



All Saint's, Briar Cliff.

The Chapel of All Saint's, Briar Cliff, belongs to this parish. "This small, but beautiful stone sanctuary is situated at the junction of two roads, on a height behind Sing Sing, commanding one of the finest views along the whole length of the Hudson. That noble river lies in the distance, like a lake of ten miles extent, while the villages which dot its banks, and the high rocks which border its western shore, and the plains and hills that lie still beyond in the back ground are spread out like a map beneath the eye of the spectator, standing by the porch or bell gable of the building. It seems, indeed, an house of prayer and praise set where the glorious works of God are full in view to stimulate devotion, and like Balaam on Peor, it looks down on a goodly scene of valleys spread out and gardens by the river side." Struck with the beauty of this spot, the late Rev. John Ogilby, D. D. had selected it as a retreat for himself and his family. Before his own dwelling was completed, the thought entered his mind that an humble way-side sanctuary in which, when not occupied, he might officiate, would, prove a blessing to the neighborhood. By the help of generous friends in the vicinity, and elsewhere, he was enabled to carry on the good work near to its completion, when disease interrupted him, and death stayed his hand. His friends knew that the use of

the chapel, if completed, would depend upon the family by whom the place was occupied. Happily it has fallen into the hands of those whose hearts are devoted to the Church. With ready zeal they entered into this good design. So that it might not be stayed, Henry McFarlan, Esq. of New Jersey, offered to bear the whole expense of its completion. This work was accomplished under the direction of Messrs Dudley & Condit, in a manner which reflects the greatest credit upon their skill and taste, in all which they were most devotedly seconded by F. McFarlan, Esq. of Briar Cliff.



Ground Plan of All Saint's, Briar Cliff.

This edifice was first opened for divine service on Wednesday, December 13th, 1854, on which occasion a number of the clergy were in attendance. The following notice of this event is taken from the Banner of the Cross, for December 23d:—  
 “Morning Prayer was commenced by the Rev. Dr. Morton, of Philadelphia, the Rev. Dr. Higbee, of New York, and the Rev. W. H. Williams, of Ridgefield, Conn., reading the Lessons, and the Rev. W. F. Halsey, of Sing Sing, offering the Litany. The Rev. A. B. Carter, of Yonkers, read the Ante-Communion service, in which the Rev. Mr. Johnson, of New Jersey, read the Epistle.

The sermon was preached by the Rev. Frederick Ogilby, from the text, 1 Samuel, vii. 12. The Holy Communion was then administered to a large number of Communicants, by the

Rev. Dr. Creighton, of Tarrytown. There were present of the clergy also, the Rev. Harry Finch, of New Jersey, and the Rev. Messrs Geer, Spencer, Olssen and Lundy, of New York. All but two were in surplices, and filled the deep chancel, giving great effect to the services.

“The furniture of the church is most appropriate; the wood used is yellow pine, oiled and varnished. All the windows are of stained glass, by Gibson, of Philadelphia—that in the chancel being very beautiful. It is intended as a Memorial Window of Dr. Ogilby, and bears most beautifully inscribed upon it those three articles of the creed:—‘I believe in the Communion of Saints, the Resurrection of the Body, and Life everlasting.’ In the centre light of the Triplet are the Cross, the emblems of the Communion, and the letters I. H. S. At the base of the window is the inscription, ‘*In Memoriam Funditoris.*’ This window is the gift of A. Beresford Hope, Esq., a noble layman of the Church of England, and a warm friend of Dr. Ogilby, thus happily expressing ‘the Communion of Saints.’ The font, one of the most beautiful we have ever seen, was given to Dr. Ogilby by a devoted Christian lady. The communion service was presented by a family of St. James’ Church, Philadelphia, through the Rev. Dr. Morton. Well might this be called a Temple of gifts, realizing the doctrine which its name asserts.”

The Reverend Founder, who died in 1851, was buried in the grave yard of St. John’s Church, New Brunswick, N. J. In a quiet corner, of which there stands at the head of a lowly mound, a chaste and solid head stone, surmounted by a beautiful wheel-cross, and bearing in the old English character the following inscription:—

To  
The beloved mêmory  
of  
JOHN DAVID OGILBY, D. D.,  
Prof. of Eccl. History,  
Who entered into his rest  
February ii, Mdccecli,  
At the age of forty years,  
after a life of unreserved devotion to Christ and His Church.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# UPPER GREENBURGH.

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This parish was first organized by the Rev. William Creighton, D. D. in August, 1836. At a meeting of the congregation, held on the 8th of that month the following gentlemen were elected officers: Nathaniel B. Holmes and Steuben Swartout, churchwardens. Jonathan S. Odell, Joseph M. Scribner, Stephen B. Tompkins, Pierce Wildey, Jasper Odell, Henry L. Haight, Nathaniel Bayles and Charles B. White, vestrymen.<sup>a</sup> A church edifice was commenced in the autumn of that year and consecrated to the service of Almighty God, by the name and style of Christ Church, Tarrytown, by Bishop Onderdonk in September, 1837. The whole structure, a neat gothic edifice of brick, is valued at \$8000. The Rev. William Creighton, D. D. is the first and present incumbent.

On the north side of the chancel of Christ Church are two marble slabs bearing the following inscriptions:—

In memory of Catharine Kemble, born October, 1765, and departed this life the 16th day of July, A. D. 1844. Sister to Maria Philipse. "In death they were not divided."

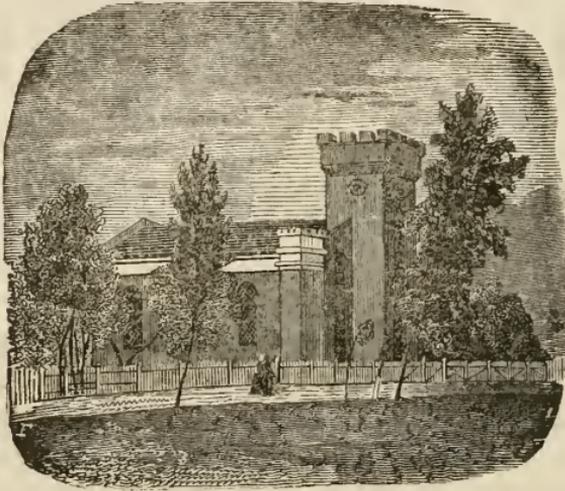
In memory of Maria Philipse, (relict of Frederick Philipse)

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<sup>a</sup> County Rec Religious Soc. Liber. B. p. 42.

of Philipstown, Putnam County, New York, who departed this life the 13th day of November, A. D. 1839, aged 68 years. Her remains rest within the walls of the tower of this church. "The memory of the just is blessed." Prov. x. 7.

The No. of baptisms for this parish in 1853, were 7. Communicants, 49. Catechists, 4. Catechumens, 40.



Christ Church, Tarrytown

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
SOMERS.

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Prior to the year 1788, this parish formed a part of the township of Hanover, within Cortlandt's manor. Upon the 7th of March, 1788, it was independently organized under the title of Stephentown, a name adopted out of compliment to Stephen Van Cortlandt, (fourth son of the Hon. Stephanus Van Cortlandt, first lord of the manor of Cortlandt) one of its principal proprietors. The present name was bestowed, A. D. 1808, in honor, it is said, of Captain Somers, one of the gallant heroes of the Tripolitan war.

Under the Mohegan Indians, Somers formed an appendage to the great territory of Amaghpogh or Ammawalk. In 1699 a deed for this tract was executed by Sachima Wicker, the chief of the Kightawonck tribe, (within whose limits Amaghpogh was comprehended) to Stephanus Van Cortlandt.

This parish may fairly be considered a daughter of St. James' Church, North Salem, as the families which formed its nucleus were for many years under the pastoral care of the rectors of St. James', and attended service at Salem.

So early as the year 1804, the Episcopalians of North Salem and Stephentown united with those of Bedford and New Castle in calling a minister. It appears too that the Episcopalians of Stephentown contributed liberally towards this object, considering their number and estates. Upon the 4th of September, 1804, the

### REV. GEORGE STREBECK

was called to, and accepted the rectorship of the united parishes. The next year, however, he resigned his charge, and accepted a call to the rectorship of St. Stephen's Church, New York. For some time after 1805, the Churchmen of this section of country were favored with the occasional ministrations of the Rev. R. C. Moore, the late pious and beloved Bishop of Virginia, and many other respectable and laborious clergymen. In 1807 the Rev. Messrs. Rogers, Moore and Wilkins were appointed, agreeably to the sixth canon of the Diocese of 1806, "to supply North Salem and the other congregations in Westchester County, on a Sunday, or some days in the same week of their appointments at Bedford." Occasional services were also performed here, by other clergymen. In his parochial report for 1808, Mr. Rogers, rector of Rye, observes:—"Agreeably to appointment I visited and performed divine service twice at Bedford, once at Stephentown, and once at New Castle. And although the congregations in those places appear to labor under discouragements, having no settled minister, yet many are friendly attached to our Church, and are highly gratified with even the occasional services which we are able to afford them." Previous to the erection of the parish church in 1842, Episcopal services were held usually in an edifice erected by the liberality of persons belonging to the various religious societies and others, possessing no denominational connection, under the name of the union meeting house. Before the 26th of January in the year of our Lord 1835, the present parish was organized under the rectorship of the

### REV. ALEXANDER FRASER.

About this time, arrangements were made for disposing of the interest which the Episcopal party held in the union meeting house and parsonage, and building a church for themselves. This was quickly effected through the active and zealous exertions of the vestry, to whose liberality, together with that of several other individuals of the neighborhood, friendly to the undertaking, the parish is indebted for its present commodious and beautiful church. Mr. Fraser was the son of Donald Fraser, a descendant of Hugh Fraser, (Lord Lovat) chief of the clan Fraser, and Anne Bowman, a daughter of the Haliburton's of Kirkleston, in Aberdeenshire. He was born at Lachilee, in Forfarshire, A. D. 1802; and at the age of fifteen removed into England, where he received the principal part of his education. "Early in life, religiously inclined, he became, when arrived at man's estate, a preacher among the Primitive Methodists, in which capacity he officiated in London and other places in England, and with much acceptance, for several years. About 1831 he came to this country, intending to pass through to Canada, where he purposed to take holy orders in the Church, and to serve as a missionary. His plans, however, were so far changed that he married in New York, and was ordained Deacon by the Rt. Rev. Benjamin T. Onderdonk, in St. Peter's Chapel, New York, on the 30th of June, 1833. He then became a missionary, first in what is now the Diocese of Western New York, and afterwards at North Salem and Somers, &c. He was admitted to the holy order of priests by Bishop Onderdonk in St. James' Church, North Salem, May 8th, 1835, and the next year transferred to New York city, as a missionary of the New York Protestant Episcopal Missionary Society, which office, he held, first as missionary in charge of the church of the Holy Evangelists, and afterwards as missionary at large for four years; in both of which capacities he laboured with great zeal and diligence. As illustrative of his deep interest in his pastoral duties, and of his mental powers, it may be mentioned, that while missionary in New York, finding that he was brought in contact with many French and German emigrants, he made

himself at once sufficiently acquainted with those languages to converse and officiate therein.

“The remaining years of his life were most usefully passed as the minister of St. Philip’s Church, New York, and one of the chaplains of the Sailor’s Snug Harbor, Staten Island.”<sup>a</sup> He died in New York city, on Friday, May 26th, 1848, in the 48th year of his age. His remains were interred in Greenwood cemetery.

Upon the removal of Mr. Fraser in 1836, occasional services were held here by the Rev. Alfred H. Partridge. In September, 1842, he reported to the Convention that :—“In addition to the usual services of the Church in Bedford, he had officiated at Somers once a month until the consecration of the church, which took place on the 19th of January last ; and since, every afternoon until Easter.” Mr. Partridge has labored in this parish (at different periods) for five years, and was under God the means of raising the Church to its present prosperous condition. Mr. Fraser was succeeded by the

#### REV. DAVID H. SHORT,

who entered upon the duties of this parish, in connection with St. James’ Church, North Salem, on the first Sunday after Easter, A. D. 1842. He reported six baptisms and thirteen communicants. Mr. Short removed to Connecticut in 1844, and was succeeded by the

#### REV. SAMUEL C. DAVIS,

who took charge of the parish about Easter of that year. He makes report to the Diocesan Convention, of twelve baptisms and twenty-two communicants, and observes :—“That a gradual advancement in the temporal and spiritual interests of the parish, calls for devout gratitude, and encourages to greater zeal and faithfulness.” Upon his removal in 1846, the

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<sup>a</sup> See New York Churchman for June 10th, 1848.

## REV. ALFRED H. PARTRIDGE

officiated here until the

## REV. JOHN WELLS MOORE,

the present incumbent was called to the rectorship in 1851.

## THE CHURCH.

The Episcopal Church of St. Luke, occupies a fine situation on the plain, which combining with the beautiful range of hills to the west and north furnishes a pleasing view. It is a very handsome edifice of wood, in the Grecian style, with a stone basement beneath. The front presents a lofty portico, supported by Ionic columns; the roof is surmounted with a low tower, which contains a fine toned bell. The interior is very handsomely fitted up, and reflects much credit on the parish. This building was consecrated to the service of Almighty God, on the 19th of January, A. D. 1842, by Bishop Onderdonk. It had been previously incorporated upon the 28th of February, 1835. Isaac Purdy and Frederick J. Coffin, churchwardens. Thaddeus Barlow, Aaron Brown, William Marshall, Gerard Crane, Edwin Finch, Charles Wright, William Turk and Ray Tompkins, vestrymen.

The organ was presented by the ladies. The communion service, which is of silver, and very handsome, was also given by them, and bears the following inscription:—"St. Luke's Church, Somers, 1843."

## NOTITIA PAROCHIALIS.

1842, Communicants, 13,	Baptisms, 6.
1844, do 22,	do 12.
1853, do 23,	do 33.

In 1782, the white population of the middle ward of Cortlandt's manor was 2146.

In 1840, the population of Somers was 2082.

In 1850, do do do 722.

No. of families belonging to this parish in 1853, 20. No. of souls, 95. Catechists, 5. Catechumens, 17.

WARDENS OF ST. LUKE'S CHURCH.

1836 to 1840.

Isaac Purdy,

Frederick J. Coffin.

1840 to 1848.

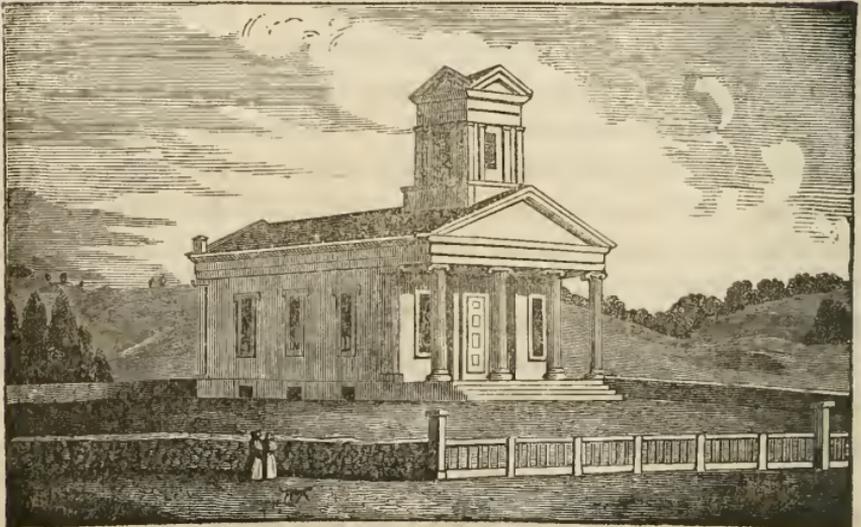
Joshua Purdy,

Charles Wright.

1849 to 1853.

Thaddeus Barlow,

William Turk.



St. Luke's Church, Somers.





Engraved by Charles Burt from a portrait by Sir Godfrey Kneller in the Possession of Mr Wm. Woodhouse

Lewis Morris



HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
MORRISANIA.

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The manor of Morrisania formerly constituted one of the six precincts of Westchester parish. Its name being derived from the Morris family, the first patentees under the Crown. At the period of the Dutch discovery, it was styled Ranachque, an aboriginal appellation, which doubtless refers to some object peculiar to its geographical locality. The first grantee under the Indians of Ranachque, was Jonas Bronck, in 1639, who subsequently obtained a "ground brief" from the Dutch authorities. His widow Antonia Slaghboom, married Arendt Van Curler, who in 1651 transported Bronck's land to Jacob Van Stoll, from whom it passed through several proprietors to Richard Morris. This individual was among the adherents of Oliver Cromwell, who, by the restoration of Charles the Second in 1660, were obliged to seek refuge in foreign lands. He had held the commission of Captain in a regiment commanded by an elder brother, Lewis, in the army of the Commonwealth, and having disguised himself under the profession of Quakerism, first took

up his residence in the Island of Barbadoes, whence he removed to New York. In 1676 he obtained a patent of Bronck's land from Gov. Andros, and subsequently a confirmation from Shahas and other Indians. He died in 1672, leaving a son, Lewis Morris,<sup>a</sup> who was born at Morrisania in 1671, and upon the death of his uncle Lewis in 1691, fell heir to his estates. On the 8th of May, 1697, Lewis Morris obtained royal letters patent from King William the Third, erecting Morrisania into a township and manor, to be holden of the King in free and common socage, its Lord yielding and rendering therefor, annually, on the Feast day of the Annunciation of the Blessed Virgin Mary, the rent of six shillings. Under this charter the Morris' were possessed of the impropriation and the patronage of all and every, the church and churches, erected or established within the manor of Morrisania.

Lewis Morris, the third proprietor of Morrisania, appears to have been a man of extraordinary talents. Chief Justice Smith informs us, "that of all the members of the New York Assembly in 1710, Col. Morris had the greatest influence in our public affairs. He was a man of letters, and, though a little whimsical in his temper, was grave in his manner, and of penetrating parts. Being excessively fond of the society of men of sense and reading, he was never wearied at a sitting till the spirits of the whole company were dissipated. From his infancy he had lived in a manner best adapted to teach him the nature of man, and to fortify his mind for the vicissitudes of life." In the year 1700, he was appointed President of the Council of New Jersey, and subsequently Governor of that Province. On the accession of William Burnet, as successor to Governor Hunter, in September, 1720, Col. Morris received the appointment of Chief Justice of the Province of New York, and became the chief confidant and adviser of the new execu-

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<sup>a</sup> Among the unprovided brethren of St. David's College, Pembroke-shire, in 1553, was Lewis Morris, one of the ministers who received a pension of £6 13. Hist. of the Cathedral of St. David's, by Brown Willis.

tive. In 1733, he was elected a representative for the County of Westchester, in opposition to the aristocratic candidate. He was chosen a member of the Venerable Propagation Society, and took a very active part in promoting its interests. As early as September 14th, 1700, at a meeting of that body, held in London, a memorial was received from him, in which he speaks of the several townships of East Jersey, "as distracted by almost every variety of dissent, but with little appearance of real religion among them." He also suggests some measures which may conduce to the bringing over to the Church the people in those countries. "*First.* That no man be sent a Governor into any of these Plantations, but a firm Churchman, &c. If possible, none but Churchmen to be in his council and in the magistracy.

"*Secondly.* That Churchmen may have some peculiar privileges above others. This (if practicable) must be done by Act of Parliament.

"*Thirdly.* That there may be some measures fallen upon, to get ministers to preach gratis in America, for some time, til there be sufficient numbers of converts to bear the charge, and I presume that may be accomplished this way: let the King, the Archbishop, the Bishops and great men, admit no man for so many years to any great benefice, but such as shall oblige themselves to preach three years gratis in America; with part of the living let him maintain a curate, and the other part let him apply to his own use. By this means we shall have the greatest and best men, and in all human probability, such men must in a short time, have made a wonderful progress in the conversion of these countries, especially when it is perceived the good of souls is the only motive to this undertaking."<sup>a</sup>

About the same time he informs the Society that:—"The want of a Bishop, and exorbitant power of the several Governors of the Plantations are great hindrances to the propagation of the Gospel."

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. i. p. 106. (Hawks.)

The following extract is taken from his next communication to the Secretary:—"I have used some endeavours to persuade the Dutch in my neighborhood into a good opinion of the Church of England, and have had that success, that they would, I believe, join a great part of them in the sacraments and worship, had they Dutch common prayer books, and a minister that understood their language. I have taken some pains with one of their ministers, one Mr. Henricus Beyse, and have prevailed on him to accept of Episcopal ordination. I think him a man of the best learning we have in this part of the world, and I believe he may be ranked among the men of letters in the other, but I must acquaint you that he has had some falling out with his parishioners——For my part I do believe he is most falsely accused, I have observed his life and have found nothing in it irregular or unbecoming his character. The Dutch of best figure have a value for him, and allow him to be the greatest master of the Dutch tongue they have among them, and those in my neighborhood esteem him very much. If the Society think fit to employ him I shall add to what they give £15 per annum for three years, and I believe he will do great service, and I doubt not you will find him worth your acquaintance and favor. If the Society would send about fifty Dutch common prayer books, I believe they would sell, and the money might be returned or paid to their missionaries as they thought proper. This would be doing a great good at a cheap rate. This sir, is what offers at present from

Sir,

Your affectionat humble servant,

LEWIS MORRIS.<sup>a</sup>

Colonel Morris was at this time one of the most influential freeholders in the parish of Westchester, and a liberal benefactor to its church. The small bell that recently hung in the turret of St. Peter's was the gift of his bounty in 1706. His manor embraced a large portion of the parish, and contributed annually

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<sup>a</sup> New York, MSS. from archives at Fulham, vol. i. pp. 159, 160. (Hawks.)

a small rate for the support of the rector and poor. The following extracts are taken from the vestry book of St. Peter's:—"At a meeting held by ye Justices, Vestrymen and Churchwardens on ye 17th of January, 1708-9, it was ordered, yt the two Churchwardens for this ensuing year shall go to Mr. Morris to know if yt he will pay his arrearedges, or otherways to know if yt he will joyne issue with ye parish to try ye title whether his manor be in ye parish or not, and make return at ye next meeting." At a meeting of the same body held the 24th day of January, A. D. 1709-10, &c.:—"it being discovered amongst ye vestrymen, &c. yt sometime since Mr. Lewis Morris, a principal freeholder of this parish made some motion and overtures of erecting or building at his own proper charge a convenient seat, place or pew, in some suitable part of ye church in this town, for ye accommodation of himself and family; which generous offer was by some (tho' a diminutive number) of the vestry rejected: yet notwithstanding did conclude them all by a tame acquiescency to ye bare negative voices of but two of them, who not well weighing ye consequences, nor seriously considering ye rationality of the offer did refuse giving ye liberty to that worthy gentleman; which ye vestry now met, having took into consideration, and seriously reflecting upon ye miscarriage of ye vestry in yt particular, (which indeed did look a little better than black ingratitude) have unanimously (*nemine contradicente*) agreed and concluded: that ye said Mr. Lewis Morris may if he sees cause at his own proper cost and charge, build, erect, make or set up any convenient pew, seat, &c., capacious enough for ye accommodation of his worthy self and family, within any convenient place (as unto him shall seem best) of ye body of said church."

Among the early benefactors to Trinity Church, New York, occurs the name of Lewis Morris, who contributed the timber for its erection. In return for this act of munificence, the vestry of that church granted the family a square pew. He was also a vestryman from 1697 to 1700. He died on Wednesday the 21st of May, 1746, aged 73.

The following notice of his death appeared in the New York Weekly Post Boy for May 26th, 1746 :—"New York, May 23d, Wednesday last departed this life, at *Trenton*, after a lingering illness, in an advanced age, his Excellency Lewis Morris, Esq., Captain General and Governor-in-Chief of the Province of New Jersey."

The following items are taken from the journal of his son, Lewis Morris. "May 26th, 1746, set out from Trenton with my father's corpse for Amboy ferry ; got there that night about nine of the clock. His corpse was attended by numbers of people, and his pall was supported by Messrs. Andrew Johnston, James Hide, Peter Kemble, Thomas Leonard, Philip French, Daniel Cox, Philip Kearney and Charles Read. The corpse was put on board of a large peri-augur, which came from Morrisania for that purpose, and arrived the next morning at Morrisania, the wind blowing at night at north-west extraordinary hard, and being cold lay that night at the ferry."

"May 29th. My father was buried at Morrisania in a vault built by directions in his will. The materials and workmanship came to £10 6 7½. His bearers were the Chief Justice, Joseph Murray, Robert Walters, James Alexander, William Smith, David Clarkson, Abraham Depeyster and Lewis Johnston. Dr. Standard the minister of the parish of Westchester attended the burial and performed the service of the Church."

By her last will and testament, Isabella Morris, wife of Governor Morris, directs that "her body be decently interred in the vault at Morrisania, near the remains of her deceased husband." This lady was the daughter of James Graham, Attorney General for the province of New York.

The subjoined notice of her decease appeared in the Pennsylvania Gazette for April 9th, 1752. "New York, April 6th, last Monday, died in the 80th year of her age, and on Thursday was decently interred in the family vault at Morrisania, Isabella Morris, widow and relict of his Excellency Lewis Morris, Esq., late Governor of the Province of New Jersey. A lady endowed with every qualification requisite to render the sex agreeable

and entertaining. Through all the various scenes of life, she was a pattern of conjugal affection, a tender parent, a sincere friend and an excellent economist.

She was

Liberal without Prodigality.	In Person venerable.
Frugal " Parsimony.	" Conversation affable.
Cheerful " Levity.	" Friendship faithful.
Exalted " Pride.	Of Envy void.

That she passed through life, endowed with every grace ;  
Her virtues, Oint Destruction can't deface,  
Or cruel Envy e'er eclipse her fame,  
Nor mouldering Time obliterate her name."

The sons of the Hon. Lewis Morris, were Lewis, who inherited the lordship and manor of Morrisania, and Robert, who had for his share the Jersey estates.

Lewis Morris, the eldest son was judge of the Court of Admiralty, and one of the judges of Oyer and Terminer. His death took place in his sixty-fourth year, July 3d, 1762. By his first wife, Catharine, he had issue three sons, Lewis, proprietor of old Morrisania, Richard and Staats. The descendants of the two former are very numerous in Westchester county. By his second wife, Sarah Gouverneur, he left one son, Gouverneur, father of the present Gouverneur Morris, of Morrisania. Another descendant in the fifth generation is Lewis G. Morris, senior warden of St. James' Church, Fordham.

Prior to the Revolution, Morrisania, as before stated, formed one of the precincts of Westchester parish, and in 1703 paid, as her quota, towards the rector's support and poor, £3 7. In 1720 her rate was £4 10. Morrisania continued to be associated with Westchester in the support of a minister until 1840, when the present parochial church of St. Ann's was founded by Gouverneur Morris, Esq., being the first building devoted to religious worship and instruction ever commenced in Morrisania.

The church with its adjoining grounds were munificently conveyed to the vestry as a donation, by its founder, Gouverneur Morris, Esq., in a deed securing the holy and beautiful house,

which God had moved him to erect, to the service of God the Father, Son and Holy Ghost, &c.

#### DEED OF GIFT.

“ This indenture made this seventeenth day of July, in the year of our Lord one thousand eight hundred and forty-one, between Gouverneur Morris, of Morrisania, in the county of Westchester, in the State of New York, Esquire, of the first part, and the Rector, Wardens and Vestrymen of St. Ann’s Church at Morrisania, of the second part: Whereas the said Gouverneur Morris with a view to the promotion of Religion and Piety, has at his own expense erected on his estate at Morrisania aforesaid, a church or edifice intended for the public worship of God according to the rites and ceremonies of the Protestant Episcopal Church in the United States of America; and whereas a religious society has lately been formed and incorporated according to law, by the name and style of the Rector, Wardens and Vestrymen of St. Ann’s church at Morrisania, which corporation are the parties hereto of the second part, and the said Gouverneur Morris has promised to give to them the said edifice with the land hereafter described to be attached thereto, with the exceptions, and on the conditions hereinafter expressed. *Now this indenture witnesseth* that the said Gouverneur Morris, in consideration of the premises and of one dollar lawful money of the United States of America, to him in hand paid by the said parties of the second part, the receipt whereof is hereby acknowledged, hath granted, bargained, sold and conveyed, and hereby doth grant, bargain, sell and convey unto the said parties of the second part, their successors and assigns, all that certain piece or parcel of land situate in Morrisania aforesaid, whereon the said church edifice hath been erected, and bounded as follows, to wit: *Beginning* at a stake situate south sixty-six degrees and forty-five minutes, east sixty-eight and a half feet from an iron bolt in the south corner of a large rock, which stake is the south-west corner of the lot herein described, and running thence north twenty-three degrees and fifteen minutes, east two hundred and eighty feet six inches, thence south sixty-four degrees and forty-five minutes, east three hundred and ninety-five feet and two inches, thence south thirty degrees and thirty minutes, west one hundred and twenty-six feet and eight inches, thence south forty-one degrees and thirty minutes, west one hundred and forty nine feet six inches, thence south forty degrees, west nine feet and two inches, thence north sixty-six degrees and forty-five minutes, west three hundred and twenty-six feet and six inches to the place of *beginning*, the last mentioned course being parallel with the front of the said church or edifice, and distant therefrom one hundred and sixty-two feet and eight inches, together with the said church or edifice and the hereditaments and appurtenances thereunto belonging, but excepting and reserving thereout the two vaults hereafter mentioned. *To have and to hold* the said premises hereby intended to be conveyed to the said parties of the second part, their successors and assigns forever, but nevertheless on the conditions and subject to the stipulations and covenants herein contained; that is to say, first, that the said church or edifice shall be devoted to the worship of God according to the rites and ceremonies of the Protestant Episcopal Church in the United States of America, and shall not be used for

any other purpose. Second, that such of the pews in the said church as are marked in the plan hereto annexed with the word Free, shall never be sold or rented, but shall remain free, so that all persons coming to the said church to worship therein may freely occupy and use the same. Third, that none of the pews within the said church or edifice shall ever be sold, but that all except those intended to be free as aforesaid, may be rented for terms not exceeding three years, and that the rents arising therefrom shall be forever applied for the support of the rector or minister for the time being who shall officiate in the said church, and for no other purpose except for necessary repairs of the said church, and for fuel and other necessary expenses for the services of the same. And whereas a vault hath been constructed which is under the said church, and in which are interred the remains of the mother of the said Gouverneur Morris, and whereas there is another vault within the boundaries above described, but not beneath the said church, in which are interred the remains of the father of the said Gouverneur Morris and of others of his family, now it is hereby declared that each of the said vaults, and the ground whereon they are built, is hereby reserved and excepted from the above grant and conveyance (and it is one of the express conditions of this conveyance) that the said Gouverneur Morris, his heirs and assigns, shall at all times have access to the said two vaults with the privilege of opening and using the same for the burial of their dead. And whereas the said Gouverneur Morris has also caused to be constructed under the said church other vaults, it is also a condition of this conveyance, that if the parties hereto of the second part shall sell or grant the right of using the same, they shall invest all money to arise from such sales or as compensation for such grants so that it may produce an annual interest or income, and shall apply such interest or income to the support of the rector or minister for the time being officiating in the said church, and for no other purpose whatever. And this conveyance is on this further condition, that the land hereby conveyed, and not covered by the said church, shall be used for the purposes following and none other: that is to say, a part not exceeding one half thereof may be used as a site for a parsonage or dwelling house for the use of the rector or minister for the time being officiating in the said church, and for a garden to be attached thereto, and for a site for sheds for the protection of horses and carriages of persons attending worship in the said church, and the residue of the said land shall be used as a cemetery or burial ground, and for no other purpose, and it is a further express condition of this conveyance, that no rector or minister shall be called or employed to officiate in the said church during the life of the said Gouverneur Morris without his previous consent in writing, and further, that neither the premises hereby conveyed or any part thereof, nor any of the said pews or vaults, or any of the rents or income to arise therefrom from any part of the said premises, shall ever on any pretence, be mortgaged, or in any way or manner be made liable for any debts or engagements of the parties of the second part, or of their successors. And the said parties of the second part, for themselves and their successors, hereby covenant with the said Gouverneur Morris, his heirs and assigns, that they the said parties of the second part and their successors, shall and will faithfully observe and perform all and every of the said conditions, and it is hereby expressly declared and agreed, that if default shall at any

time be made in the performance or observance of any of the conditions above mentioned, or of the said covenants, it shall be lawful for the said Gouverneur Morris, his heirs and assigns to re-enter into, and upon the said premises, or any part thereof, in the name of the whole, and the same to have again re-possess and enjoy as in his first and former estate, anything herein contained to the contrary thereof notwithstanding. In witness whereof, the said Gouverneur Morris hath hereunto set his hand and seal, and the parties of the second part have caused their corporate seal to be hereunto affixed the day and year first above written.

GOUVERNEUR MORRIS, of Morrisania.\*

*Sealed and delivered }  
in the presence of }*

H. M. MORRIS.

### THE CHURCH.

The church of St. Ann's is situated in a picturesque position, near Old Morrisania, on rising ground, overlooking a clear and rapid little stream, hastening to join the more expanded waters of the East River. It is a pleasing gothic structure of marble, and comprises a nave with two aisles, small recess chancel, and a spire over the southern end. "It was erected by the present Gouverneur Morris, Esq. in a field on his own estate, which had for some time been hallowed, as containing the sepulchre of his parents. In a vault constructed to receive his remains, as appears by a tablet in the chancel, the relics of the Honorable Gouverneur Morris, a name illustrious in his country's annals, were laid by his faithful widow. In the year of our Lord 1837 she joined him with the dead, and over her remains has arisen this beautiful sanctuary, which, in remembrance of her, and with respectful regard to two other valued relations of the name, was called St. Ann's, from the blessed St. Anna of the Gospel, and consecrated by that name on the 28th of June, 1841, by Bishop Onderdonk." The following notice of the consecration occurs in the address of the Bishop to the 57th Annual Convention of the Diocese:—"Monday, 28, consecrated St. Ann's Church, Morrisania, Westchester county, of which the

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\* Copied from the original in the possession of Gouverneur Morris, Esq., Secretary and Treasurer of the vestry of St. Ann's Church, Morrisania."

laying of the corner stone, but little more than eight months previously was mentioned above. In that short period, this substantial marble edifice was erected, finished and furnished, in a beautiful, neat and commodious manner, at the sole cost of Gouverneur Morris, Esq. on his own estate. This is the fourth instance of such pious munificence in the history of our Diocese, and one which every true friend to his country will delight to regard as eminently worthy of a name already illustrious in that country's annals. God grant that it may not be the last addition to the list which hands down to the grateful remembrance and veneration of the Church, the names of Duane, Van Zandt and Pierrepont. It were much to be desired that our wealthy and benevolent men would duly consider the perpetual and inestimable good that may be done by the erection—and let me add, moderate endowment—of churches. Before proceeding to the consecration of St. Ann's Church, Mr. Morris had cheerfully given every security that the church should be permanently devoted to the worship of our communion, and with that view transferred to a parochial corporation, when one should be there formed."

The act of incorporation of this Church bears date 20th of July, 1841; Robert Morris and Lewis Morris, wardens. Jacob Buckhout, Daniel Devoe, Benjamin Rogers, Benjamin M. Brown, Edward Legget, Lewis G. Morris and Henry W. Morris, vestrymen.

The interior of the church contains a well arranged chancel and the tablet before mentioned, inscribed as follows:

Conjugal affection  
 Consecrated this spot where  
 THE BEST OF MEN  
 was laid until a vault could be erected  
 to receive  
 his precious remains.

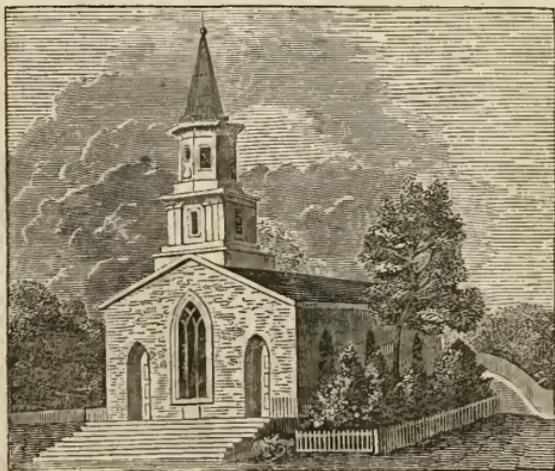
A beautiful purple altar cloth adorned with the sacred monogram, surmounted with the glory, together with a silver communion service, consisting of a flagon, two chalices and paten,

have been recently presented to the church by the ladies of the congregation. There is also an additional paten which bears the following inscription, "Stæ. Annæ Altari Voverunt Tres, J. H. C. Fest Pentecost, 1742." The bell is inscribed, "Presented to St. Ann's Church by Gouverneur Morris. J. P. Allaire, New York, 1841."

The chancel screen and organ were also furnished by the ladies. In a vault near the church, repose the remains of the Hon. Gouverneur Morris, who died at Morrisania, November 5th 1816, aged 64. On the west side of the church is a neat parsonage.

### RECTORS OF ST. ANN'S CHURCH, MORRISANIA.

INST. OR CALL.	INCUMBENTS.	VACAT. BY.
————	1841, Rev. Arthur C. Cox, Deacon,	resig.
————	1842, Rev. Charles Jones, Presb.	resig.
————	1843, Rev. Charles Aldis, Presb.	resig.
1 Sept.	1847, Rev. Abraham B. Carter, Presb.	resig.
20 Mar.	1852, Rev. J. Pinckney Hammond, Presb.	present rector.



St. Ann's Church, Morrisania.

## NOTITIA PAROCHIALIS.

1847, Communicants, 60. Baptisms, 17.

1853, since division, " 50. " 19.

In 1712 the population of Morrisania was 62.

In 1840, Westchester, West Farms, Morrisania and Fordham contained 4,154.

In 1850, West Farms, Morrisania and Fordham contained 4,268.

## WARDENS OF ST. ANN'S CHURCH.

1841.

Robert Morris,

Lewis Morris.

1842-9.

Robert Morris,

William H. Morris.

1850-3.

William H. Morris,

Edward G. Faile.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# NORTH CASTLE.

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North Castle was at first styled the White Fields, a name derived from the White Balsam, and subsequently upon its division into several patents, the Liberty of North Castle.

Upon the 19th of October, 1696, Caleb Heathcote obtained a release from the Indian Sachems, Wampus, Patthunck, and others, of all that tract of land:—"Bounded north by Croton River, easterly with Byram River and Bedford line, northerly by the land of John Harrison and his associates, and the line stretching to Byram River aforesaid, and westerly by the land of Frederick Philipse." The above sale included the *west patent* of North Castle. In 1702 the eastern portion of what is still known as the *Middle Patent*, was granted by royal charter to Col. Caleb Heathcote and his associates. The western portion of the same was confirmed by Queen Anne, on the 25th day of September, 1708, to Anne Bridges and her associates. In 1766 a partition of the *middle* and *west patents* took place.

The settlement of North Castle was commenced about 1752,

principally by descendants of the Long Island Quakers, and a few Churchmen, who gave it the name it now bears. At this time it was united with Rye, and enjoyed with her, for nearly sixty-two years, the services of a succession of devoted and faithful missionaries.

Sometime prior to 1753, a site was selected for a church edifice, on the undivided land of the Middle Patent, not half a mile from the spot now occupied for this purpose, and was designated by the letter C, inscribed on a rock. This letter is still legible. The present proprietor of the farm has the ancient deed for the lot of ground in his possession. For some reasons, now unknown, it was determined to erect the church on another site (then in the same town, now in New Castle,) five miles distant from the former.<sup>a</sup> This was done, and that building, being since taken down, was called "St. George's Church, North Castle."

The Rev. Robert Jenney, rector of Rye, (who first began to take pains with the people of North Castle, and preach among them) thus writes to the Venerable Propagation Society, in 1722 :—" I have lately been to a *settlement in the woods*, where I had good success, having baptized a whole family, parents and children." This evidently refers to the present parish, for

<sup>a</sup> On the 10th of October, 1755, John Hallock of North Castle for the sum of £10 conveyed to Joseph Fowler and Caleb Fowler of the same place, " a certain piece of land lying in North Castle, bounded as followeth : beginning on the east side of the highway that leads from the said John Hallock's house to Aaron Forman's, sen. at a certain *neck*, which lyes at the south-west corner of the said Aaron Forman's home lot, *with the letter C cut thereon*, and from thence extending south 65 degrees, easterly or thereabouts along by the land of the said Aaron Forman's as the fence now stands 3 chains and 50 links (of Mr. Gunter's chain) to a stake stuck in the ground, with stones about it ; from thence running south-easterly about 47 degrees 2 chains to a marked chesnut tree, standing on the edge of the brook, a little to north-end of the said John Hallock's new grist mill, from thence running west 2 chains and 80 links to the aforesaid road, and from thence running something to the east of the north 3 chains and 10 links to the first bound, containing  $\frac{3}{4}$  of an acre, &c." Copied from the original deed in the possession of Mr. Job Sands, of North Castle.

in 1728, the Rev. James Wetmore, his successor, informs the same:—"That at North Castle, a *new settlement in the woods*, there are more than forty families, most of which are unbaptized, and that he preaches there every fifth Sunday." At this period North Castle, as one of the precincts of the parish of Rye, contributed towards the rector's support and poor £3 7 0.<sup>a</sup>

For a number of years North Castle was destitute of religious privileges, until it pleased God, through the faithful labors of the Rev. Robert Harris to revive His cause in this insulated portion of the country. The following account of the organization of this parish is taken from the printed parochial reports of 1843:—"Episcopal services were commenced in a school-house, in the town of North Castle, in November, 1810, and were held here once a fortnight, until the Summer of 1842, when it was deemed expedient to occupy the log cabin in the village of Mile Square, in said town, as a place of public worship. In this building (eight miles distant from the church of White Plains) a good congregation was gathered, consisting of persons, who, although strangers to our services, were, notwithstanding, favorable to the Church, attentive to its ministrations and disposed to aid in its establishment. Immediately after the Convention of 1842, a Church was organized with the title of 'ST. STEPHEN'S CHURCH, NORTH CASTLE;' and it was determined at once to erect, with strict regard to economy, a neat and substantial church edifice. The Lord in an especial manner blessed our undertaking. Several providential circumstances, which might be mentioned, if space would allow, occurred to encourage and aid us. The work was accomplished without delay, and in a manner exceeding our most sanguine expectations. A beautiful church of wood, (42 by 36) with a handsome tower and vestry-room (12 by 18) in the rear, and gallery across has been thoroughly finished by day's work, of the most sub-

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<sup>a</sup> For a further account of this precinct, prior to the Revolution, see the parish of New Castle. New Castle was set off from North Castle in 1791.

stantial materials and workmanship, and completely painted with several coats of paint for the moderate cost of \$2000.

“It must be observed, however, that a small lot of ground eligibly situated was given for a site, together with the timber for the frame, and the drawing of the materials. The builder also, (Mr. L. Eggleston) very generously gave off his usual profits.

“The interior of the church has been handsomely furnished by money raised by the Ladies’ Sewing Society, of the parish, which, aided by a similar association in my other parish, has furnished blinds for the windows, and paid for the painting of the church. (Two gentlemen in New York presented the church, the one with a chandelier, the other with a pair of lamps for the pulpit, very acceptable gifts, both costly and ornamental.)

“Without assistance from other parishes this church could not have been built. About \$675 were given by them, and we have returned them our sincere thanks.

Indeed the undertaking from the first, has been one of a missionary character; ministerial services are rendered gratuitously, and were extended in the hope that a region destitute of religious privileges, might, through the influence of our excellent institutions, be reclaimed from immorality and unbelief, to the fear and obedience of our Lord and Saviour Jesus Christ. This hope is daily confirmed.”

St. Stephen’s Church, North Castle, was first incorporated on the 23d of August, 1844:—“Israel Townsend and Samuel B. Ferris, churchwardens. John Merritt, Reuben M. Green, Lemon B. Tripp, Joseph Close, Ziel J. Eggleston, Elisha Sutton, Jonathan H. Green and Isaiah Townsend, vestrymen.”

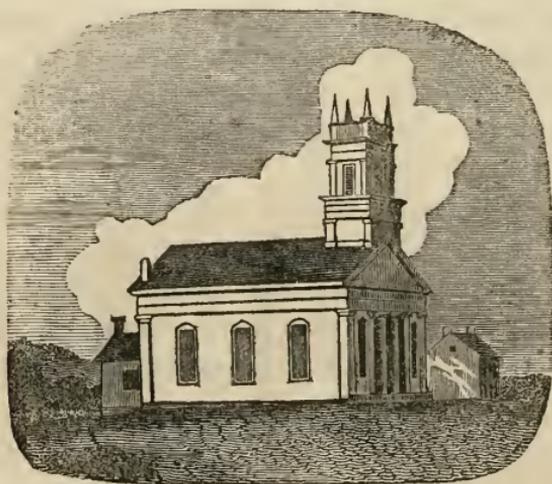
### THE CHURCH.

The parochial church of St. Stephen’s is situated at Armonck, on the road leading from White Plains to Bedford, and was Consecrated September 13th, 1843, by the Rt. Rev. B. T. Onderdonk, D. D., twelve of the clergy being in attendance.

From 1842 to 1853, the Rev. R. W. Harris, D. D. connected the rectorship of this church with that of his parish of White Plains. To St. Stephen's church is attached a glebe of several acres, on which stands the "Chester Female Institute."

The clergyman now in charge of this school, is the Rev. Isaac Dyckman Vermilye, rector of the parish, who, as well as his wife, has had valuable experience in teaching, and are both admirably adapted to the situations they respectively occupy.

"The Rev. Mr. Vermilye is now engaged with every prospect of successful labor. The congregation increases, and under his care will flourish. The present is with them an important period; a few individuals have made great efforts to plant our Church firmly, and if they can be sustained in carrying out their judicious plans, the parish will not only soon be beyond the need of aid, but be enabled to assist others. The school is their reliance, under God, for sustaining the church, and for extending its influence widely in the surrounding region, to be reached in no other way."



St. Stephen's Church, North Castle

## NOTITIA PAROCHIALIS.

1844, Communicants, 11.      Baptisms, 11.

1853,            "            42.            "            8.

In 1782, North Castle contained a population of 558 white inhabitants.

In 1840, the population was 2058.

In 1850,            "            "            2191.

The No. of families belonging to this parish in 1853, 33. No. of Souls, 133. No. of Catechists, 4. No. of Catechumens, 13.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# PELHAM.

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Prior to 1788, Pelham formed a district of the parish of Westchester and a portion of the old manor of that name, which originally embraced nine thousand one hundred and sixty-six acres. The name itself is of Saxon origin, and compounded of the two words *Pel* (remote) and *Ham* (mansion.) The former being the ancient surname of the manorial proprietors, affords us a very good reason for its adoption in connection with the last.

In the year 1642, Ann Hutchinson, widow of William Hutchinson<sup>a</sup> of Newport, R. I., fled here for protection and commenced a plantation on Pelham Neck, which up to a very late period was distinguished as the "Manor of Ann Hook's Neck." Here in 1643 the Siwanoy Indians murdered her and her whole family, consisting of sixteen persons.<sup>b</sup>

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<sup>a</sup> William Hutchinson came from England in 1634, and settled at Boston, which he represented in 1635. He died at Newport, R. I. in 1642.

<sup>b</sup> Neale's History of N. E. vol. i. p. 178. Weld's Rise, Reign and Ruin of the Antinomians.

In 1654, Thomas Pell, Esq. of Fairfield, Conn. purchased from Wampage and other Indians, nearly the whole of the south eastern portion of Westchester county, a part of which was erected by Governor Nicolls, A. D. 1666, into the manor of Pelham. The proprietor rendering therefor, yearly, one lamb upon the first of May, (the Festival of St. Philip and St. James) if the same should be demanded.

“The Pells boast a very remote antiquity, tracing their descent from the ancient family of that name in Lincolnshire, England, a branch of which afterwards removed into the county of Norfolk. Of this family was John Pell, Esq., lord of the manor of Shouldam Priory and Brookhall, in that county, who, by his will, dated September 26th, 1554, required to be buried in the church of Dersingham.<sup>a</sup> John, his son and heir, was ‘Steward or Master of the King’s cup,’ and died in 1607, leaving by his wife, Margaret Overend, six sons and three daughters. One of his sons was John Pell, A. M. in holy orders, rector of Southwyck, Sussex, who died A. D. 1616.<sup>b</sup> This individual was the father of two sons, the Rev. John Pell, D. D. rector of Fobbing in Essex, and Thomas Pell, Esq. first proprietor of the manor of Pelham. The latter was born at Southwyck in 1608, he was ‘Gentleman of the Bedchamber’ to King Charles the First, and emigrated to New England about 1642, in which year he appears by the records to have been a resident of New Haven. Warmly attached to the Royal cause he refused to take the oath of allegiance to the New Haven authorities<sup>c</sup> and removed to Fairfield, where he purchased from the Indians, as before stated, in 1654. Dying without issue in 1669, he bequeathed his lands in Pelham, to his nephew, John, the only son of the Rev. John Pell, D. D. who was employed by Oliver Cromwell as Diplomatic agent to the Protestant Cantons of Switzerland, and was afterwards appointed chaplain to the then Archbishop

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<sup>a</sup> Hist. of Norfolk Co. vol. v. pp. 127, 128, 129.

<sup>b</sup> Biographia Brittanica, vol. v.

<sup>c</sup> O’Callaghan’ Hist. of N. H., vol. i. 283.

of Canterbury. John Pell, Esq. was born at London on the 3d of February, 1643, where he received his early education. Soon after the Restoration he was appointed 'Sewer in Ordinary' to King Charles the Second. Upon the death of his uncle, he removed to this country and took possession of the manor of Pelham in 1670. He was a noble benefactor to the French church at New Rochelle, one of the first vestrymen of Westchester parish, a representative for the county of Westchester in the Provincial Assembly, and for many years a Judge of the Court of Common Pleas. He died intestate in 1702, leaving issue by his wife, Rachel Pinckney, two sons and several daughters. His descendants are still very numerous in the State of New York. Upon the 20th of October, 1687, the lands bequeathed to him by his uncle were by Royal letters patent erected into the lordship and manor of Pelham, to be holden of the King in free and common soccage, its lord yielding and paying therefor, yearly, on the Feast day of the Annunciation of the Blessed Virgin Mary, the sum of twenty shillings good and lawful money of this Province. Under this charter, the Pells were possessed of the impropriation and the patronage of the church or churches erected or to be erected in the said manor. In 1689, John Pell and Rachel his wife sold to Jacob Leisler for the French refugees, 'all that tract of land lying within the manor, containing six thousand acres,' which they subsequently settled and called New Rochelle. In this grant to the Huguenots, John Pell did also give 'the further quantity of one hundred acres of land for the use of the French church erected or to be erected by the inhabitants;' whereupon the French refugees took immediate possession of those glebe lands, and erected a church at New Rochelle, which constituted the only benefice within the manor until 1843.

On the 24th of March, 1693, an Act of Assembly was passed by which the manor of Pelham was made one of the four precincts of Westchester parish. The first vestryman elected under this Act, for the precinct in 1702, was John Pell, Sen. Esq., and the quota contributed towards the rector's support and poor

of the parish was £1 13. "At a meeting of ye churchwardens, vestrymen, freeholders and parishioners of ye Borrhough of Westchester, &c. in Westchester, the 10th day of January, A. D. 1709-10, &c., Mr. Thomas Pell was chosen and appointed ye vestryman for ye manor of Pelham." The quota for the precinct the same year was £3 0 0. In 1720, the quota furnished by Pelham had increased to £4 4 1½.

As early as 1695 a clergyman of the Church of England was settled in the manor of Pelham, but as the freeholders were obliged to pay towards the rector's support at Westchester appointed to him by Act of Assembly, they were rendered incapable of doing any thing for their own pastor, so that the principal support which the three French ministers of New Rochelle received prior to the Revolution, was derived from the Venerable Society for the Propagation of the Gospel in Foreign Parts.

In 1788, New Rochelle was seperated from the manor of Pelham, but the latter still remained united for all ecclesiastical purposes with the former until 1840, when the Rev. Robert Bolton, rector of the parish of Eastchester, first extended his ministerial labors to this town, which was as yet, destitute of the services of the Church. At this time Mr. Bolton, besides his stated duties at Eastchester, held a Sunday service at his residence in Pelham, accommodating in the ample hall a neighborhood peculiarly destitute of spiritual culture. Through his instrumentality a parish was finally organized, and the corner stone of a church laid on his own estate, Friday, the 28th of April, 1843, being the first building devoted to religious worship and instruction ever commenced in the town of Pelham. The edifice thus happily begun was finished the same year, and on Friday, the 15th of September, consecrated to the service of Almighty God, by the name of "Christ Church, Pelham."

Prior to this event, the Reverend Founder prepared a deed transferring the church, and the quarter of an acre of land on which it is situated, to a parochial corporation, when one should be there formed, reserving however six free seats, the south-eastern transept and two vaults beneath the floor of the church.

## INSTRUMENT OF DONATION OF CHRIST CHURCH, PELHAM.

"I, Robert Bolton, of the town of Pelham, county of Westchester and State of New York, having by the good providence of Almighty God erected in said town a house of public worship, do hereby appropriate and devote the same to the worship and service of Almighty God, the Father, the Son and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites and usages, by a congregation in communion with the said Church, and in union with the Convention thereof in the Diocese of New York.

"And I do also hereby request the Rt. Rev. Tredwell Underdonk, D., D. the Bishop of the said Diocese, to take the said building under his spiritual jurisdiction, as Bishop aforesaid, and that of his successors in office, and to consecrate the same by the name of Christ Church, and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

"And I do moreover hereby relinquish all claim to any right of disposing of the said building, excepting those rights reserved in a certain deed conveying the said Church to the rector, wardens and vestrymen of the same, or allowing of the use of it in any way inconsistent with the terms and true meaning of this instrument of donation, and with the consecration hereby requested of the Bishop of this Diocese.

✠ "In testimony whereof, I, the said Robert Bolton, have hereunto attached my seal and signature at Pelham, this fifteenth day of September, in the year of our Lord, one thousand eight hundred and forty-three.

ROBERT BOLTON."\*

This instrument, at the order of the Bishop, was publicly read in the time of divine service, immediately before the consecration, by the late Rev. John Milnor, D. D. rector of St. George's Church, New York.

The act of incorporation bears date 25th of September, 1843, Richard Morris and Henry Grenzebach, churchwardens. Isaac Roosevelt, George F. Mills, John J. Bolton, William J. Bolton, Peter V. King, Jacob Le Roy, Cornelius Winter Bolton and Robert Bolton, Jun., vestrymen.<sup>b</sup>

Upon the organization of the parish the

REV. ROBERT BOLTON

\* Copied from the original document in the possession of the Rt. Rev. B. T. Onderdonk, D. D.

<sup>b</sup> County Rec. Rel. Soc. Lib. B. p. 85. Day of annual election, Easter Monday

became its rector. He was born at Savannah, Georgia, 10th of September, 1788. His father was Robert Bolton, a merchant of that city, the only son of Robert Bolton, the first Post Master of Savannah, and a grandson of Robert Bolton, senior warden of Christ Church, Philadelphia, Penn. in 1727. The branch of this family to which Mr. Bolton belongs, removed more than one hundred and eleven years since into Georgia, in which State his father was born, A. D. 1757. He was ordained Deacon by Bishop Onderdonk in St. Paul's Church, Eastchester, Monday, 25th of July, 1837, and Priest by the same Prelate on Sunday, 12th of November following. In 1844, he reports to the Bishop fifteen communicants and adds :—"The rector is happy to report that the object of forming Pelham into a parish, is so far accomplished, that a congregation regularly attends, and gives hopes that permanent good will be done among them." His fourth son, the Rev. Cornelius Winter Bolton, was chosen assistant minister in 1847, but resigned in 1850. Mr. Bolton continued rector of the parish until 1852, when he resigned his office. After a short interval (wherein the services of the Church were supplied by the Rev. R. H. Bourne, as assistant minister) the

#### REV. ALEXANDER SHIRAS

was called as rector.

#### THE CHURCH.

The parish church, which occupies a beautiful situation near the East River, at no great distance from the Priory, comprises a nave sixty-five feet by twenty-two, with two small transeptal buildings, east porch, and a bell turret over the eastern gable. It is constructed of common granite, in a very solid manner.

The style is gothic, and may be called the transitional second pointed. The chancel window, of three lights, is filled with stained glass of exquisite coloring, representing the adoration of the Magi, as described by the Evangelist St. Matthew :—

“When they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh.” Matthew ii. 11. Over this is a circular light bearing the Agnus Dei, with the appropriate legend:—“Behold the Lamb of God, which taketh away the sins of the world.” These windows were executed and presented to the church by the Rev. William Jay Bolton, of Cambridge, England. The northern window of the transept bears the arms of Pell:—Ermine, on a canton azure a pelican or, vulned gules. While the southern is charged with those of the Reverend Founder:—sable, a falcon argent beaked, jessed, membered and belled or, charged on the breast with a trefoil, slipped ppr. The open rafters of the church rest on half length figures of angels projecting from the wall. The interior contains the following monumental inscriptions:—

Sacred to the memory of  
SARAH WILMINGTON NORTON,  
of Savannah, Georgia,  
who died in Pelham on the 15th of July, 1854, aged 17 years,  
“Remember now thy Creator in the days of thy youth.”  
Eccles xii. chap. 1 verse.  
This tablet is erected by her affectionate young friends.

Sacred  
to the memory of  
ABBY BOLTON,  
who slept in peace  
June 16th, 1849.  
She was the fifth daughter of the  
Rev. Robert Bolton,  
Founder and first Rector  
of this Church.  
Loving purity from principle  
she courted the shade.  
Her religion dwelt upon the spirit,  
and was sweetly exhibited  
in the every-day duties of life.

This is pure and undefiled religion.  
 "Her God sustained her in her final hour,  
 Her final hour brought glory to her God."  
 This tablet is erected by her friends.

In memory of  
 our beloved nurse,  
 ANN GRIFFIN,  
 who after twenty-four years of devoted service, fell asleep in Pelham,  
 August 25th, 1854, aged 54.  
 "Well done thou good and faithful servant, enter into the joy of thy Lord."  
 Matt. xxv. 21.

erected  
 to the memory of  
 MRS. MARY ANNE THOMAS,  
 who fell asleep in Jesus,  
 March 24th, 1849, aged 36 years.  
 Her dying words were:—  
 "There is a Reality in Religion."



Christ Church, Pelham,

In a vault beneath the chancel repose the mortal remains of William Matthew Evans, Esq., son of William Evans and Sarah, (second daughter of Robert Bolton, Esq. of Savannah, Geo. and Susannah Mauve) who departed this life in Eastchester, on the 18th of November, 1837, aged sixty-three.

Also, Abby Bolton, fifth daughter of the Rev. Robert Bolton and Anne Jay, his wife, who was born at Henley upon Thames, Oxfordshire, England, February 3d, 1827, and died in Pelham, June the 16th, 1849. Also, her sister-in-law, Elizabeth Rebecca, wife of Robert Bolton, Jun. and second daughter of James Brenton, Esq., of Newport, R. I., who was born at Pittstown, in this State, on the 2d of August, 1814, and died in New Rochelle on the 12th of March, 1852.

In the Roosevelt family vault are the following: Elizabeth Curtenius, daughter of Peter T. Curtenius, (Commissary during the Revolution) who died May, 1837, aged 80 years. Jane Roosevelt, wife of Elbert Roosevelt, and sister of the above, who died in Pelham, January 31st, 1846, aged 75. Elizabeth Roosevelt, daughter of Cornelius Roosevelt, who died April 25th, 1850, aged 84. Mary Eliza Roosevelt, daughter of the Rev. Washington Roosevelt, and granddaughter of Elbert Roosevelt, who died August 13th, 1851, aged 7 years.

The bell weighing 184 lbs. was presented to the church by Lydig Suydam, Esq. The communion plate which was the gift of Mrs. C. L. Spencer, bears the following inscription:—"Christ Church, Pelham, May 11th, 1844." A chalice was also presented by the late Miss Georgiana C. Pell, inscribed with the appropriate motto:—"This do in remembrance of me." This lovely young lady, who died the 15th of November, 1851, aged only 16 years, was a lineal descendant of John Pell, Esq. second lord of the manor of Pelham. The marble font was presented by Miss Clark, the chandeliers by Miss. Emma Guerard, and the service books by Gerardus Clark, Esq., and a set of beautiful illuminated tablets by John Bolton, Esq. The church is also furnished with an organ built by Henry Erben, of New-York. In a small cemetery, at no great distance from the church, repose the remains of the Pell family. The monumental inscriptions, which the hand of Time has nearly obliterated, are as follows:—

Her lyes Isec Pell, D. Dec. 14, No. 1748.

Body of Joseph Pell, aged 87, D. 1752.

Here lies the body of Salome Pell, born Jan. 13th, 1759, and departed this life Oct. ye 10th, 1760, aged 1 year 8 months and 27 days.

In memory of Phœbe Pell, the widow of Joseph Pell, she departed this life on the 22d day of March, 1790 in the 70th year of her age.

To Christ Church, Pelham, is attached a parochial school. This building, which was erected by public subscription in 1843, is constructed of common granite, 56 ft. by 29, in the Norman style, and serves the double purpose of a dwelling-house and school. The ceiling of the school is on the beams, showing the main rafters; the windows, which are faced with brick, are in diamond panes of plain glass. The eastern triplet contains some stained glass. Average number of scholars, 35.

## NOTITIA PAROCHIALIS.

1844, Communicants, 15.      Baptisms, 9.

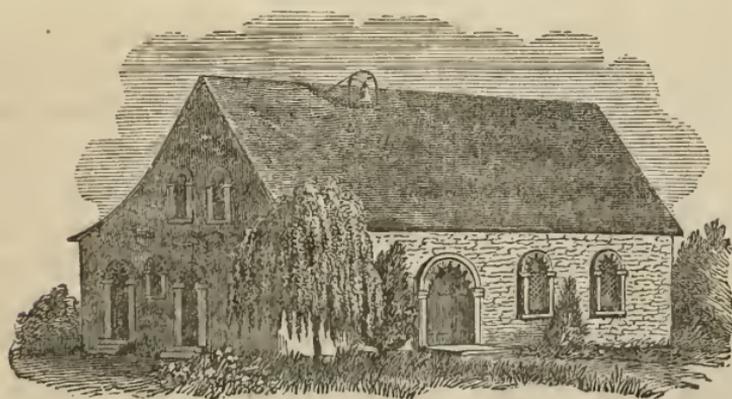
1853,           "           47.           "           9.

In 1712, the population of Pelham was 62.

In 1840,           "           "           "           789.

In 1850,           "           "           "           578.

No of families belonging to the parish in 1853, 20. No. of Souls, 130. No. of Catechists, 10. No. of Catechumens, 71.



Parochial School of Christ Church, Pelham.

## WARDENS OF CHRIST CHURCH.

	1843-5.	
Richard R. Morris,		Henry Grenzebach.
	1846.	
Richard R. Morris,		William J. Bolton.
	1847.	
Richard R. Morris,		John Bolton.
	1848-50.	
Richard R. Morris,		Philip Schuyler.
	1851-3.	
Gerardus Clark,		Robert Bolton, Jr.

HISTORY

OF THE

PARISH AND CHURCH

OF

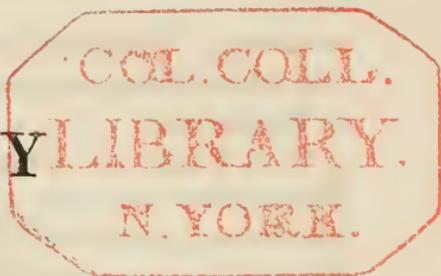
WEST FARMS.

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West Farms originally constituted a portion of the district of Westchester, one of the four precincts of the extensive parish of that name, and obtained the appellation by which it is still distinguished, prior to 1680.

In 1663 Edward Jessup and John Richardson, both of Westchester, purchased from the Sachem Shawnarockett and other Indians, "a certain tract of land, bounded on the east by the river Aquehung or Bronx, and on the west by a little brook called Sackwrahung, &c." Upon the 25th of April, 1666, Edward Jessup and John Richardson procured a patent for the same from Governor Nicolls.

Edward Jessup, like most of the original settlers of Westchester, emigrated from Fairfield, Conn., for as early as 1653 his name occurs in the records of that town as a proprietor of lands on Sascoe neck. He died in 1666, and left issue by his wife, Elizabeth Bridges, a son Edward, and two daughters. Elizabeth, the eldest, married Thomas Hunt, patentee of the Grove Farm, Westchester, from whom the Hunts of Hunt's Point descend. John Richardson died in 1679, leaving three daughters as co-



heiresses. Elizabeth, the youngest, married Gabriel L and left a numerous posterity, some of whom are still residing in the parish.

West Farms was separated from the ancient borough town of Westchester, and incorporated on the 13th of May, 1846, by an act of the Legislature, but it still remained associated for all ecclesiastical purposes, with the parish of Westchester until 1844. In 1842, the Rev. William Powell, rector of the parish, reports to the Diocesan Convention:—"That divine service is held regularly at West Farms every Sunday afternoon in a school-house. About \$1900 have been already collected towards building a chapel there in connection with St. Peter's Church."

The credit of first attempting the establishment of an Episcopal church in West Farms, is due, under God, to Miss Margaret Hunt, (daughter of Thomas Hunt, fourth in descent from Edward Jessup, one of the first patentees) a lady whose intelligent zeal, kindly sympathy and untiring benevolence, deserve especial mention. The work was undertaken by this lady about 1836, and although the number of Episcopalians in the immediate neighborhood was then comparatively small, still a considerable interest was awakened by her endeavors. The amount of \$2061 was collected, to which the sum of \$1000 was added by the munificent donation of Mrs. C. L. Spencer, to whose christian liberality, the congregation is further indebted for the gift of an organ, a Sunday-school library, and numerous other contributions to the church. Additional aid was given by the following gentlemen, viz: Messrs. Peter Lorillard, Jr., Philip M. Lydig, Gouverneur M. Wilkins, J. D. Wolf, William A. Spencer and others, making in all the sum of \$4,153 95, the cost of the church. The congregation are also deeply indebted to Francis Barretto, Esq., of the building committee, for his generous sympathy with the first projectors of the church, as well as for his attentive supervision of the building while in process of erection.

Grace Church, West Farms, was incorporated upon the 13th of Dec. 1844. "William A. Spencer and Phillip M. Lydig,

churchwardens. Peter Lorillard, Richard Crowther, William Bayard, Charles S. Valentine, Benjamin Lee, Jacob M. Van Winkle and William B. Hoffman, vestrymen."

On the 3d of June, 1847, the

### REV. WASHINGTON RODMAN

was unanimously called to be rector of the parish.

### THE CHURCH.

The parish church, situated near the centre of the village of West Farms, is a beautiful gothic structure of wood, with a bell tower attached to the north-eastern corner. Over the principal entrance is a neat porch. The corner stone of this edifice was laid on Tuesday, November 10th, 1846, by the Rev. Hugh Smith, D. D., rector of St. Peter's Church, New York, on which occasion an address was delivered by the Rev. J. T. Cushing, minister in charge of the parish. In the corner stone were deposited a copy of the New Testament, and of the Book of Common Prayer, the Journal of the last General Convention in 1844, the Journal of the last Diocesan Convention of New York for 1845, together with the debates in the same, copies of the General and Diocesan Canons, Sword's Pocket Almanac for 1846, Protestant Churchman of the date of Nov. 9th, 1846, and sundry parish documents, &c. Besides the officiating clergy, there were present, the Rev. William Powell, rector of St. Peter's Church, Westchester, and the Rev. Robert Bolton, rector of Christ's Church, Pelham.

On the 23th of June, 1847, it was consecrated and set apart to the worship and service of Almighty God, under the title of Grace Church, by the Rt. Rev. William Heathcote de Lancey, D. D., Bishop of the Diocese of Western New York. The consecration sermon being preached by the Rev. Kingston Goddard, rector of St. John's Church, Clifton, Staten Island.

The bell, cast by Andrew Meneely, of West Troy, was pur-

chased by subscriptions received principally from the members of the church, and weighs five hundred and thirty-five pounds.

The communion plate, which is of silver, and of elegant workmanship, was presented by Mrs. C. L. Spencer. It consists of a flagon, chalice and paten. This gift is in every way worthy of the person, who has from the first organization of the parish, nobly and liberally contributed to promote the present and future usefulness of the Church.

It is believed that the contributions made to Grace Church by this liberal and cheerful giver, are not exceeded by the offerings of an individual to any parish in either the Diocese or the State. The usefulness of both the church and the rector, are singularly promoted by aid from this source, extended not only to the support of the church itself, but also to the fund for the relief of the numerous poor of the neighborhood. The unobtrusiveness which marks these acts of Christian liberality indicate always a sincere desire that the giver should remain unknown. The merit of faithful history, however, is to give the world the benefit of each good example and to preserve in grateful remembrance the names of the benefactors of the Church.

It is not inappropriate to add that the memory of the late William A. Spencer, formerly a captain in the navy of the United States, and an early friend of the parish, is deservedly cherished by those whose connection with him as a warden of the church, made them acquainted with both his active exertions, and his heart-felt desires for its prosperity.

The names of other benefactors of the parish and neighborhood, in the past and at the present, are P. M. Lydig, J. D. Wolfe and A. P. Woodruff.

The service books were presented by Mrs. David Lydig.

To Grace church, West Farms, is attached a parochial school, consisting of two stories, 25 ft. by 50. A portion of the building is used as a library.

## NOTITIA PAROCHIALIS.

In 1853, Communicants, 33. Baptisms, 6.

No. of families belonging to the parish in 1853, 26. No. of souls, 200. No. of Catechists, 14. No. of Catechumens, 90.



Grace Church, West Farms.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# SCARSDALE.

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Under the Provincial Government, Scarsdale constituted a portion of the extensive manor of that name, and was one of the seven districts of Rye parish. The name is derived from the Heathcote family, who originally came from Scarsdale, Derbyshire, England. "More inward," says Camden, (describing that part of Derbyshire) "we see Chesterfield in Scarsdale, that is, in a dale enclosed with rocks; for rocks or crags were called scarrs by the Saxons."

In 1763, Scarsdale contributed to the rector's tax and poor of the parish of Rye, the sum of £25 4 6. The parochial clergy appear to have officiated here at a very early period, as the Rev. Robert Jenney, writing to the Bishop of London in 1724, says:—"I officiate eight times per annum at Mamaroneck, for that place and Scarsdale and Fox's Meadows." In 1727 there were thirty persons in Scarsdale, upon whom the parochial tax was levied. Mr. Wetmore in writing to the Society in 1744 observes:—"I have a considerable congregation at the White Plains and Scarsdale, about seven miles west of the parish church, which I also attend once in two months."

Religious services for this district were for a long time confined to White Plains. In 1848 a Sunday-school was first opened in a private family, and subsequently in the district school-house. In August, 1849, the Rev. Henry J. Morton, D. D., rector of St. James' Church, Philadelphia, first held services in the farm house, (formerly the residence of Chief Justice Morris,) after which the late Rev. H. L. Storrs, of Yonkers, officiated with other clergy for nearly six months prior to the call of a permanent rector.

Through the zealous efforts of William S. Popham, Esq., a parish was finally organized, and the corner stone of a church laid on Saturday the 29th of June, 1850, by the Rt. Rev. W. R. Whittingham, D. D. being the first structure devoted to religious worship ever erected in the town of Scarsdale. The church was incorporated on the 3d of September, 1849, by the name and style "of the Rector, Churchwardens and Vestrymen of the Church of St. James the Less in the township of Scarsdale." William S. Popham and Mark Spencer, churchwardens. Charles W. Carmer, William H. Popham, Francis Mc Farlan, Joshua Underhill, Edmund Ludlow, Samuel E. Lyon, Augustus Bleecker and Orrin Weed, vestrymen. Upon the 31st of January, 1850, the

#### REV. JAMES F. LE BARON

was called as rector, and resigned the next year. On the 1st of April, 1851, the

#### REV. WILLIAM W. OLSSSEN

was called, and formally instituted rector of the parish on the 10th of May, 1853.

In June, 1850, the grounds adjoining the church were conveyed to the vestry in the form of a lease, by William H. Popham.

#### LEASE FOR CHURCH LOT.

"This Indenture, made the 28th day of June, eighteen hundred and fifty-one, be-

tween William H. Popham in the town of Scarsdale, county of Westchester, State of New York, party of the first part, and the rector, churchwardens and vestrymen of the Church of St. James the Less, in the town of Scarsdale, in the county of Westchester, State of New York, of the second part, witnesseth: that the said party of the first part, for and in consideration of the rents, covenants, agreements and conditions hereinafter mentioned, reserved and contained on the part and behalf of the said parties of the second part and their successors, to be paid, kept and performed as granted, demised, and to farm-let, and by these presents doth grant, devise, and to farm-let unto the said parties of the second part and their successors, all that certain lot, piece or parcel of land, on which the church edifice of St. James the Less is now erected, in the town aforesaid, bounded and containing as follows:—commencing at a bound mark on the south fence of the old Scarsdale farm road, being the northerly corner of a lot of land designed for a cemetery and marked A on the annexed diagram, running thence south fifteen degrees, west six chains two links, along a line of pegs, and east of the church edifice as shown by a dotted line in diagram to a ground mark in the opposite fence at B, thence along the south fence north seventy-five degrees, thirty minutes, west five chains and sixty links to a point in diagram marked C, thence north seventeen degrees, thirteen minutes, east six chains and eighty links, fifty links east of and parallel to the western fence of said lot as shown by a dotted line to a point marked D in diagram, thence south sixty-seven degrees, forty minutes, east forty chains and ninety-two links along the south fence of the old Scarsdale farm road aforesaid, to the place of commencing at A. The lot is bounded on all sides by lands of the said William H. Popham, and contains three acres one rood and twenty-six perches, as designated in a diagram hereunto annexed, surveyed by R. Henwood, October, eighteen hundred and fifty one. To have and to hold the above mentioned and described premises with the appurtenances, unto the said parties of the second part and their successors in office, from the day of the date hereof, for and during the full end and time of one thousand years next ensuing, and fully to be completed and ended, yielding and paying therefor unto the said party of the first part, and his heirs yearly and every year during the said term hereby granted the yearly rent or sum of one silver dime, lawful money of the United States of America, on the Festival of St. Philip and St. James in each and every year; and also, the parties of the second part or their successors in office, shall not at any time during the continuance of the term hereby granted let, underlet, assign, sell or convey the whole or any part of said premises to any person or persons, sole or corporate whatever, except the right or privilege of burial in said ground and upon the further condition that religious services in said church during said term shall be performed according to the form prescribed by the book of Common Prayer or the administration of the Sacraments and other rites and ceremonies as prescribed in said book for the use of the Protestant Episcopal Church of the United States of America, and of the doctrine and discipline therein set forth, and of the canons of said Church by a duly and regularly ordained minister of said Protestant Episcopal Church, or by one allowed by the canons of said Church so to officiate, or by a duly

ordained minister of the Church of England, as now by law established, and none other, provided always, nevertheless, that if the rent above reserved shall not be demanded by, or paid to the said party of the first part or his heirs on or before the Feast of St. Andrew in every year, after the same shall have been due, that then the said parties of the second part shall forever thereafter be discharged from the payment of the same. And provided further, that in case any form or mode of worship shall be used or celebrated in said church, or in any other building that may hereafter be erected thereon, or upon any portion of said grounds in the open air, other than as above mentioned, or if said church or any portion of said land shall be used or converted to secular use, then and thence forward it shall and may be lawful for said party of the first part, his heirs and assigns into and upon the said described premises, and every part thereof, wholly to re-enter and remove therefrom all persons found violating the aforesaid conditions, and the same shall remain vacant until a new incumbent be appointed by the Bishop of the said Church then administering the Diocese; anything herein before contained to the contrary thereof notwithstanding. And the said parties of the second part and their successors in office, do covenant and agree to and with the said party of the first part and his heirs, by these presents, that they the said parties of the second part and their successors in office shall, and will yearly and every year during the said term hereby granted, well and truly pay the said rent in manner aforesaid, reserved, if demanded, within the time aforesaid; and that they will not celebrate nor allow to be celebrated in said church, or other buildings that may be hereafter erected on said land, or upon any open space thereof in the open air, any other form or mode of worship than that of the Protestant Episcopal Church in the United States of America aforesaid, or by any other person not duly ordained according to the forms prescribed in the said book of Common Prayer or allowed by the Canons of the said Church, or by a duly ordained minister of the Church of England, as now by law established in England, and in good standing therein. And the said parties of the second part further covenant and agree to and with the said party of the first part and his heirs, that they will not during said term hereby granted, let, underlet, assign, sell, convey or in any way or manner dispose of the whole or any part or portion of said premises above mentioned, except the right or privilege of burying therein as aforesaid, and that they will faithfully keep and perform all the covenants herein, on their part and behalf to be kept and performed. And the said party of the first part for himself, his heirs, executors, administrators and assigns, doth covenant and agree to and with the said parties of the second part and their successors in office, by these presents, that the said parties of the second part keeping and performing the conditions, covenants and agreements aforesaid on their part and behalf, the said parties of the second part and their successors in office shall and may at all times hereafter, during the said term hereby granted, peacefully and quietly have, hold and enjoy the said described premises, without any manner of let, suit, trouble or hindrance of or from the said party of the first part, his heirs or assigns or any other person or persons whomsoever. In wit-

ness whereof the parties hereto have interchangeably set their hands and seals, the day and year first above written.

WILLIAM H. POPHAM. [L. S.]

By order of the Corporation of the Church of St. James the Less, Scarsdale.

WILLIAM W. OLSSEN, *Rector*,  
AUGUSTUS BLEECKER, *Clerk.*"<sup>a</sup> [L. S.]

## THE CHURCH.

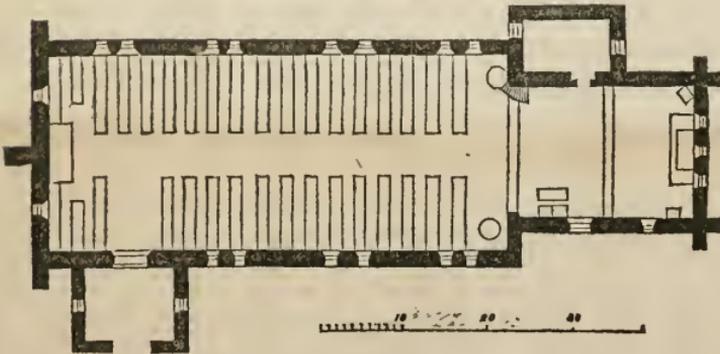
The parish church is well situated on an eminence commanding a fine view of the Greenburgh hills, under which flows the river Bronx, adding greatly to the beauty of the picture. It was built, as before stated, by William S. Popham, Esq., in conjunction with several members of his family and personal friends. The style of the building is early English or first pointed, according to Rickman's nomenclature. It is constructed of native stone, with dressings of the white dolomitic marble, and consists of a nave, chancel, with sacristy attached, and porch. The nave, which is 56 ft. by 24 ft. in the clear, with sittings for about 211, is divided into four bays, the flank walls of which are pierced with couplets, excepting the first bay from the west end on south side, which contains a door leading to the porch. The roof is open, with rafters diagonally braced. The pulpit is in the north-east corner of the nave. A font of the largest size (2ft. 6in. across the bowl) stands in the south east corner of the nave. It is circular, supported on a central octagonal stem, surrounded by four detached pillars of white marble, and was presented by the sisters of the first rector of the parish. The seats are open, and entirely free of any charge for rent or use, the church being supported by voluntary contributors at the offertory. The organ, presented by a member of the vestry, is situated at the west end of the nave. The chancel, 20 ft. by 16 ft. in the clear, is separated from the nave by the chancel arch. The choir is raised two steps above the nave,

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<sup>a</sup> County Rec. liber 180 of Deeds, p. 400.



St. James' Church, Scarsdale—Erected A. D. 1851.



Ground plan of St. James' Church.

[ To face page 712



and has two stalls on the south side. On the north it opens by a door into the sacristy. The sanctuary, elevated above the choir by two steps, is about 8 feet in depth, containing an altar 6 ft. by 3 ft. on a foot pace, a credence shelf on the south side, and Bishop's seat on the north. The chancel is lighted by a triplet of richly stained glass, the middle lancet of which contains a cross within the *vesica piscis*, the south, a dove and font, and the north, a paten and chalice. The rest of the glass, excepting the west end of the nave, which is richly grisailed, and the southern windows of the chancel, which have colored borders, is plain enameled. The whole of the stained glass was manufactured by Mr. John Bolton, of Pelham. Over the central lancet in the chancel, and in the middle of the west gable are triangular trifoliated lights, with colored glass.

The west end of nave, supporting bell gable, has flank window couplets. Taken as a whole, we think that this simple church, in proportion and general arrangement, might well serve as a model for a country parish. The entire cost, including the glass and furnace chamber, was \$5000. It was designed and carried out by Frank Wills, Esq., of New York.

This church was consecrated on the 28th of June, 1851, by the Rt. Rev. Bishop De Lancey, who preached the sermon and administered the Holy Communion, assisted in the services by the Rt. Rev. Bishop Whittingham, of Maryland.

The communion service, presented on the day of consecration, consists of the following articles: a flagon inscribed:—"The blood of Jesus Christ cleanseth us from all sin." Two silver chalices, each bearing the following inscription:—"I will receive the cup of salvation." A paten with the legend:—"I will offer unto Thee the sacrifice of thanksgiving," and a silver alms basin, which was presented by an aged female friend on the day of consecration. The altar cloth is of rich crimson velvet, presented by the rector's father, having the sacred monogram I. H. S. worked in gold and blue by a lady of the parish. The church linen is also richly embroidered, and bears numer-

ous inscriptions, likewise the work of various ladies of the parish. The service books were presented by individuals interested in the Church, and the Bishop's chair by the builder, Mr. Henry Cornell.

To St. James' church is attached a parochial school, the average number of scholars attending which, are fourteen.

### NOTITIA PAROCHIALIS.

In 1853, No. of families, 20. No. of souls, 115. Baptisms, 4. Communicants, 50. Catechists, 6. Catechumens, 23.

The population of Scarsdale in 1712, was 12.

“ “ “ 1740, “ 255.

“ “ “ 1850, “ 844.

### WARDENS OF ST. JAMES'S CHURCH.

1849 to 1850.

William S. Popham,

Mark Spencer.

1851-3.

William S. Popham,

Charles W. Carmer.



Col. Caleb Heathcote.

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
MT. PLEASANT.

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The name of this parish justly denotes its pleasant location upon high hills. Mount Pleasant was formerly included within the manor of Philipsburgh, one of the four precincts of the parish of Westchester, but acquired its present title by an act of the Legislature in 1788.

From the MSS. of the Venerable Society, it appears that as early as 1759 there were people enough in Philips' manor for a large congregation, without any minister at all. In 1761, the Rev. Mr. Dibble, who visited this part of the country, says:—"I found a great want of a regular clergyman to officiate in these parts, to prevent confusions in religion, which hath too much obtained, and there seems a general good disposition to the Church if they could be favored with a settled teacher. This deficiency was in some measure supplied by the appointment of the Rev. Harry Munro to the mission of Philipsburgh in 1765, but for nearly seventy years afterwards St. John's church, Yonkers, served the purposes of divine worship to a district which now contains seven churches.

In this parish is situated St. Mary's church, Beechwood. This interesting edifice is beautifully located on high ground above the Hudson River, about two miles south of the village of Sing Sing, and was erected in 1850, principally at the cost of the Rev. Wm. Creighton, D. D., and of his son-in-law, the Rev. Edward N. Mead. To the latter gentleman credit is to be given, not only for a large pecuniary contribution, but for the plan and drawings, and the supervision of the work from its foundation to completion. It consists of a nave 32 ft. by 20, chancel 14 ft. by 20 wide, north and south transepts 10 ft. by 20 wide; a gabled north vestry, south porch, and bell turret over the west gable. The roof is equilateral, and ridge pole 30 feet from the ground. It is constructed of common granite, in a very solid manner, which has an excellent effect. The roof is covered with blue slate. The style is first pointed. The east window is a triplet filled with richly stained glass. In the compartments of the centre light are represented the Spiritus Dei, the Last Supper, a Cross Patonce and Sacred Monogram, all within the Visica Piscis. The south light contains the emblems of St. Mark and St. John, a Pelican in her piety, and the Greek Omega. The north light, the emblems of St. Matthew and St. Luke, the Agnus Dei, and the Greek Alpha. This beautiful window, which cost \$250, was presented by Mrs. Edwin Bartlett. The east window is of five lights, filled with stained glass, richly diapered. It was presented by Mrs. Gideon Lee, widow of the late Hon. Gideon Lee, of Geneva. In both windows the lights are unequal, and inclosed in a surrounding arch, formed by an offset in the wall. The south chancel window is a single light of colored glass, and was presented by Miss Julia Hoffman, at a cost of \$25. The five nave windows are also of stained glass, filled with the various implements of the crucifixion, and surrounded with foliated borders. Four of these, which cost \$130, were presented by James Watson Webb, Esq., and the fifth by Master Burrill Hoffman. One of the transeptal windows was the gift of Charles D. Mead, Esq. Most of the windows are

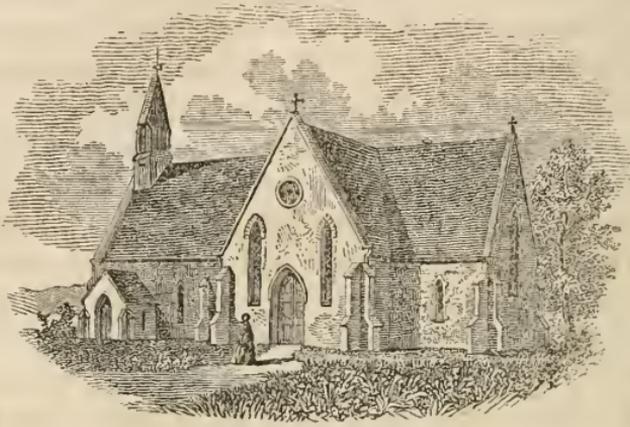
narrow, single lights, except the two circles or Catharine wheels in the gables of the transepts, which are also of stained glass, containing emblems of the Trinity. These windows were presented to the Church by the Masters Wm. Creighton and Edward Schermerhorn Mead. The whole of the stained glass was manufactured by Mr. John Bolton, of Pelham.

The open roof is of the simplest construction, depending entirely for its support upon the strength of the walls and buttresses. There is no western entrance, but a door in the south transept. The floors of the nave and transepts are laid in hydraulic cement, and the chancel in blocks of black and white marble, with steps of brown sand-stone. The altar, which is of Italian marble, and cost \$100, was presented to the church by Mrs. Lindley Murray Hoffman, and the marble font by Miss Catharine S. Creighton, at a cost of \$100. The bell, of Spanish metal, was the gift of Commodore M. C. Perry, and bears the following inscription:—"Captured at Tobaseo, Mexico, 1847. Recast and presented by Commodore M. C. Perry." The church has a fine toned organ, the cost of which was \$520, the gift of Mrs. Auguste Belmont, and other members of Commodore Perry's family. The service books were presented by Mrs. John Fraser Mathewes, of Charleston, S. C. Captain N. Cobb, of Tarrytown, generously gave \$330 towards finishing the braces and carving of the roof. The whole structure cost about \$7500. Besides the lot of one acre, on which the church stands, the Rev. Founder has purchased two and a half acres adjoining, for a glebe and parsonage. The chancel arrangements are not yet completed. Towards these George H. Swords, Esq. has made the very liberal donation of 300 dollars.

The rector reports 18 baptisms within the past year.

Besides the church at Beechwood, Sunday services are now regularly performed at Pleasantville, in this parish, where a good congregation has been gathered and incorporated under the title of "St. John's Church in the town of Mount Pleasant." A lot has been purchased and a church edifice of stone is now

being erected upon it. The rector of White Plains has been engaged on stated Sundays in performing divine services here.



St. Mary's Church, Beechwood.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# UPPER MORRISANIA.

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St. Paul's church, which was formerly included in the parochial limits of St. Ann's, Morrisania, was on the 30th of May, 1853, erected into a separate parish. It was first organized by the fourth rector, in the new village of Morrisania, on the 8th of July, 1847. Services from that date were regularly held every Sunday afternoon, in a room engaged for that purpose, until Easter Monday, March, 31st, 1850, when the new and beautiful church building (the corner stone of which was laid by the Rt. Rev. William Rollinson Whittingham, D. D., Bishop of the Diocese of Maryland, on the 15th of September, 1849) was opened for the first service; the rector reading prayers, preaching and administering the Holy Communion to a large number of communicants. On the 22d day of June it was solemnly consecrated to the worship and service of God the Father, the Son and the Holy Ghost, by the same Rt. Rev. Prelate, who in the preceding September had laid its corner stone.

Iterumque aut Christi Majorum Gloriam Individuæque Trinitatis. Amen.

The following notice of its consecration appeared in the Episcopal Recorder for June, 1850 :—“ Saturday, June 22d A. M., the Bishop consecrated St. Paul’s chapel, in St. Ann’s parish, Morrisania village. The Instrument of Donation was read by the Rev. Benjamin I. Haight, D. D., Morning Prayer was said by the Rev. Messrs. Rodman and Storrs, the Rev. C. W. Bolton reading the Lessons. The Ante-Communion service was said by the Bishop, the Rev. C. D. Jackson reading the Epistle, the sermon was preached by the Rev. Dr. Hawks. In the administration of the Holy Communion the Bishop was assisted by the rector, Rev. Dr. Haight and Rev. Mr. Jackson.

This beautiful church, which reflects great credit on the architect, Mr. Jackson, owes its existence, under God, to the zealous and persevering efforts of the rector, the Rev. Mr. Carter. In the new village which sprung up in his parish, and which was rapidly increasing in population, he determined that the Church should be permanently planted. He found some warm hearts and liberal hands to sympathize with and to aid him, and the result has been the erection of the edifice, which was this day solemnly dedicated to the worship and service of the Triune God.”

St. Paul’s church is erected upon an acre of ground which the vestry of St. Ann’s had purchased from Charles Bathgate, Esq., as will appear from the records of the vestry. It was built from plans furnished by and under the direction of Thomas R. Jackson, Esq., an architect of New-York. Its full dimensions, including the tower and chancel, are 30 by 80 feet, and is intended to seat between three and four hundred persons. It is constructed of wood in the gothic style. The chancel window is a triplet filled with richly stained glass. In the compartments of the central light are represented the Spiritus Dei, the Cross and the Agnus Dei; the southern and northern lights contain the All Seeing Eye, the paten, emblem of the Trinity, and chalice, connected by scrolls bearing the following legend :—“ We preach Jesus Christ, and Him cruci-

fied." The roof is of the simplest construction, displaying the open rafters and braces to great advantage. The font and cover are of black walnut. The bell, manufactured by Andrew Meneely, of West Troy, was purchased by subscription, and weighs 700lbs. The organ was built by Mr. Erben, of New-York, and cost \$600.

Upon the 1st of September, 1853, the

REV. BENJAMIN AKERLY, A. M.

was called to the rectorship.

The number of Communicants belonging to this parish are 44



St. Paul's Church, Upper Morrisania.

HISTORY  
OF THE  
PARISH AND CHURCH  
OF  
PORT CHESTER.

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This church (after existing for nearly eighteen years as a chapelry of Christ Church, Rye) was organized agreeable to law in 1853. Services were first established here by the Rev. Peter S. Chauncey, in December, 1836.

The present rector is the

REV. ISAAC PECK.

The church edifice is a small and very unpretending structure of wood, not distinguished either externally or internally by architectural elegance; and consists of a nave and chancel only, and has a bell in its wooden tower, which crowns the northern end.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# TUCKAHOE.

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This parish (after existing for more than half a century, as a chapel of St. John's, Yonkers; having had its connection with the above mentioned parish severed by an act of the vestry thereof) was organized according to law on the 18th of July, 1853, and the

REV. CHARLES JONES, A. M.

chosen rector.

The church edifice was erected A. D. 1798, during the rectorship of the Rev. Elias Cooper, upon land, the gift of the late John Bowne, Esq. It has lately undergone considerable repairs, a chancel and commodious vestry room having been added, and the pews remodelled. Upon the 29th of June, 1847, it was consecrated to the service of Almighty God, under the name of St. John's Chapel, Tuckahoe, by the Rt. Rev. William Heath-

cote de Lancey, D. D. L.L. D. The consecration sermon being preached by the Rev. Thomas W. Coit, D. D. late rector of New Rochelle.

Half an acre of land has recently been presented to the Corporation by John and Elias Cooper, sons of the late John Bowne, Esq., upon which the vestry have erected a neat parsonage. The number of Baptisms for the year 1835, were three. Communicants, sixteen.



St. John's Church, Yonkers, erected by Col. Frederick Philipse, A. D. 1753.

# HISTORY

OF THE

# PARISH AND CHURCH

OF

# FORDHAM.

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The manor of Fordham, which now forms one of the three divisions of West Farms, was originally included within the parish limits of Westchester. The name itself is of Saxon origin, and compounded of the two words *Ford* (ford) *Ham* (mansion.)

In 1646, we find the whole of Fordham as well as the Yonkers land in the possession of Adriaen Vander Donck, whose widow, Mary, conveyed them to her brother, Elias Doughty. The latter, in 1666, sold them to Mr. John Archer, of Westchester, who, in 1669, obtained a confirmation thereof from the Indian sachem Sachareth. In 1671, Francis Lord Lovelace, Governor of the Province, erected the same into the manor of Fordham. From the Archers, the manor passed through the Steenwycks in 1684, "to the Nether Dutch Reformed Congregation, within the city of New York, for the support and maintenance of their ministers, ordained according to the Church orders of the Netherlands, &c." Through the liberality, however, of Mrs. Margaret Steenwyck, three hundred acres were

exempted from the conveyance to the Dutch Church, upon which was situated the old manorial residence, where a descendant of the original proprietor now resides.

The family of Archer is of English origin, and held, for many centuries, large possessions in the county of Warwick. Fulbert L'Archer, the first of whom anything is known, came into England with William the Conqueror. The representative of the senior branch A. D. 1600, appears to have been John Archer, of Warwickshire. At what period they emigrated to this country is uncertain, but as early as 1630, occurs the name of Samuel Archer, a freeman of Salem, Mass. John Archer, the first proprietor, accompanied the early settlers from Fairfield to Westchester in 1654. He died in 1685. His eldest son, John Archer, was elected a vestryman for the precinct of Yonkers in 1703, an office which he held for nearly seven years.

Little is known concerning the early history of religion here except, that as early as 1671, the inhabitants residing between the two kills of Harlem and the Bronx, were obliged to contribute towards the support of a minister. In 1696, a society was organized here by the Collegiate Dutch Reformed congregation of New York, the Rev. John Montaigne, being minister.

Col. Lewis Morris, writing to the Society in 1709, says:—  
 "I have used some endeavours to persuade the Dutch in my neighborhood into a good opinion of the Church of England, and have had that success, that they would, I believe, join a great part of them in the sacraments and worship, had they Dutch Common Prayer Books and a minister that understood their language. I have taken some pains with one of their ministers, one Mr. Henricus Beyse, and have prevailed on him to accept of Episcopal ordination."

\* The old Dutch meeting house, erected in 1706, which has long since been destroyed, stood on the farm of Mr. James Valentine.<sup>a</sup> Its last minister, prior to the Revolution, was the Rev. John Peter Tetard.

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<sup>a</sup> The following inscription is taken from the foundation stone of this edifice:—  
 "I. V. S. 1706."

Numerous residents of the manor of Fordham experiencing much inconvenience in attending Episcopal services, on account of having no place of worship, and considering moreover, in the great increase of the population, that the cause of the Church might suffer by having no spiritual provision made for her members where the wants of other Denominations are so amply considered, called a meeting which assembled at the house of William Alexander Smith, Esq., on the 5th of July, 1853, for the purpose of organizing a parish, and adopting such measures as would most effectually conduce to the same. Oswald Cammann, Esq. in the chair, William Watson Waldron, acting as Secretary. It was then and there resolved:—"That the persons present do proceed to incorporate themselves as a religious society in communion with the Protestant Episcopal Church in the United States of America, and that the said Church and congregation be known in law, by the name and title of 'the Rector, Wardens and Vestrymen of St. James' Church in the manor of Fordham, town of West Farms, county of Westchester.' The meeting proceeded to choose two churchwardens and eight vestrymen for the said Church, when the following persons were elected: Lewis G. Morris and William Alexander Smith, churchwardens. Oswald Cammann, Francis McFarlan, William Watson Waldron, George Bement Butler, Samuel R. Trowbridge, Gulian Ludlow Dashwood, William Ogden Giles, and Nathaniel Platt Bailey, vestrymen."

The vestry have recently purchased two acres of ground, on which it is intended to erect a church edifice in place of the present building they now occupy, which was originally the old manor school-house.

In November, 1854, the vestry called the

REV. JOSHUA WEAVER, A. M.

to the rectorship.

There is a very handsome communion service of silver, con-

sisting of two chalices, a flagon and paten, on which is inscribed the following :—"Presented by the ladies of the parish, A. D. 1854."

A baptismal font and a lectern were presented by the rector.

William W. Waldron, by the donation of two hundred volumes, has founded a parochial library for the benefit of all young persons resident in the parish.



St. James' Church, Fordham, from a sketch in the possession of Wm. W. Waldron, A. B.



## APPENDIX A.

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MR. WETMORE TO THE SECRETARY.

(EXTRACT.)

*"New-York, June 24th, 1726.*

REV. SIR,

I wrote by the last ship to acquaint you, that the people of Rye had given me a call, and my acceptance of it on condition the Honorable Society will give leave for my removal from New-York, which the churchwardens and vestry of that parish having petitioned for, I concur with them, and request that I may know the Honorable Society's pleasure therein before the winter. Upon the urgent desire of the churchwardens and vestrymen, with Mr. Jenney, I have promised to officiate there every third Sunday, 'till the Society's further pleasure be known; and for securing the glebe, and to prevent any difficulties that might herat arise by the different factions in the parish, I have received induction as Mr. Jenney did at Hempstead, immediately upon his call there, which is thought necessary to prevent the destruction of the glebe, and to preserve the peace of the parish, or resisting any attempts that the enemies of the Church might make, for the Dissenters in that parish are numerous, and would do what lies in their power to raise difficulties; and though the chief of that party seem now well pleased, and gave their vote in my call, yet we may expect Dissenting ministers in the neighboring towns will be very busy among the people, while destitute of a minister, and I am told they have already concluded to fix and ordain within the parish, one who is a very troublesome man."\*

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\* New York, MSS. from archives at Fulham, vol. i. p. 27-36. (Hawks.)

## APPENDIX B.

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The consecration of the new church at Rye took place March 15th, 1855. The following notice of the event is taken from the Churchman for March 22nd :—

“NEW-YORK.—On Thursday, March 15th, the new and beautiful building of Christ Church, Rye, was consecrated by the Provisional Bishop, attended by twelve of his clergy, all in surplices.

The procession, headed by the Bishop, entered the church from the sacristy, moved down the south aisle to the west door, and thence up the central alley to the chancel. The instrument of donation and request was read by the rector, the Rev. E. C. Bull. Morning prayer was said by the Rev. Mr. Chauncey, formerly rector of the parish, and the Rev. Mr. Purdy, a scion of one of the oldest families in the place. The sermon was preached by the Bishop, from the words of the Psalmist, ‘*O how amiable are thy dwellings : thou Lord of Hosts.*’ (Psalm 84, 1.) It set forth the duty and the delight of thus setting apart, for ever, one little spot of clay which should thenceforth be sacred to the service and honor of God, and whence should flow forth sources of comfort and spiritual joy in the Church, to innumerable souls in future ages.

The weather was unfavorable, but the attendance was large, and all present took evidently a deep interest in this evidence of the prosperity of an ancient parish. The presence of the choir of Christ Church, New-York city, added not a little to the services of the day.

The new building is after the design of Mr. Dudley, and is a remarkably fine specimen of his tastefulness and skill. The material is brown stone, hammered, with sills and dressings nicely cut. It consists of chancel and sacristy, nave, aisles and porch, with bell turret and spire, all of stone. Orientation is observed. There is no clere-story proper, but the triple division is given in the interior by posts and arches supporting the steep roof, and giving an excellent effect. The inside is finished plain, with simple color. The chancel is deep, having a three light window over the altar, and a similar one at the west end of the

nave, over the organ loft. The windows are all filled with pattern glass, that over the altar bearing in a medallion the monogram. The nave is of three bays, the aisles having a two light window in each bay. The chancel arrangements are not altogether satisfactory, there being a reading-pew on the north side and a pulpit on the south. This pew, the pulpit and the Bishop's chair, on the right of the altar, are all butternut. The chancel is properly divided into choir and sanctuary by a light rail. The tower is at the south-west corner of the nave, and projects diagonally from the western wall. In the upper stage it is broken into an open octagon, and finished with a stone spire, the treatment of the whole being the boldest, most original and most successful feature of the design. The church will seat about 350 persons. It has cost about \$13,000, which is nearly all paid, and the small balance is sufficiently provided for."



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