

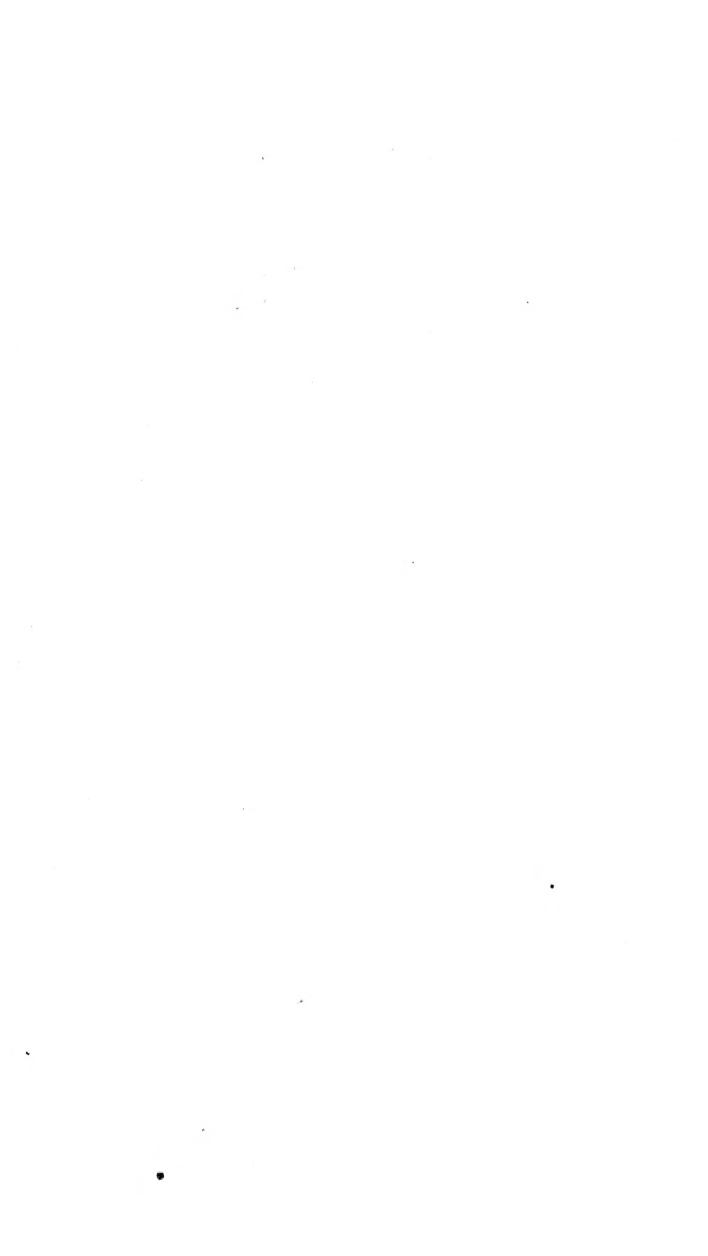
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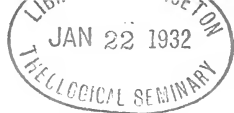
Division

Section

13







✓
JOURNALS OF GENERAL CONVENTIONS

OF THE

✓
PROTESTANT EPISCOPAL CHURCH,

IN THE UNITED STATES,

PUBLISHED BY AUTHORITY OF GENERAL CONVENTION.

EDITED BY

✓
WILLIAM STEVENS PERRY, D. D.

VOL. III.

HISTORICAL NOTES AND DOCUMENTS.

—————

CLAREMONT, N. H.
THE CLAREMONT MANUFACTURING COMPANY.
1874.

Entered according to Act of Congress, in the year 1874,
By WILLIAM STEVENS PERRY, D. D.,
In the Office of the Librarian of Congress, at Washington.

HISTORICAL NOTES AND DOCUMENTS
ILLUSTRATING
THE
ORGANIZATION
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE UNITED STATES
OF
AMERICA.

BY
WILLIAM STEVENS PERRY, D. D.,
HISTORIOGRAPHER OF THE AMERICAN CHURCH.

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PREFACE.

The present volume is mainly the reproduction in print of a collection of previously unpublished documents and letters illustrating the history of the period of the organization of the American Church. These papers, drawn largely from the correspondence and collections of the venerable Bishop White, preserved to the Church by the care of the late Francis Lister Hawks, D.D., LL. D., have been supplemented by the use of important MSS., in the possession of the families of Bps. Seabury and Parker. It will be borne in mind that these papers and letters were written with no thought of preservation, much less of publication, after an interval of nearly a hundred years. They are the more valuable from the freedom of style and allusion which gives to epistolary correspondence its special charm. As illustrating the history of the measures which brought about our ecclesiastical independence and secured the formation of our present Ecclesiastical Constitution, these letters are of peculiar interest and importance. By their aid we can trace step by step, the development of the principles underlying our present system of government. We are admitted, as it were, into the councils of those who gave us our Church in the form and perfectness it now possesses. We hear in their own words and in fullest detail the reasons for their legislation and the explanation of their course of action. The editor has been at pains to group together these interesting papers, adding only enough of his own to supply deficiencies in the narrative and to elucidate that which required explanation. It is with

peculiar pleasure that he can state in this connection that the volume as now produced was carefully read in MSS., and wholly approved, by the late Dr. Hawks, the Historiographer of the American Church, prior to his too early death. Not a letter appears on these pages without having received his examination, and it is with the sanction of his revered and honored name that these papers are given to the Church.

The press of duties incident upon the care of a large parish, together with the requirements of other official relations to the Church, must be the excuse for many imperfections in this work of which no one can be more sensible than the editor himself. He craves the indulgence of his readers for these infelicities of style, and for the occasional typographical errors which, in view of the impossibility of his supervision in person of these pages as they passed through the press, were inevitable. If the work, —the preparation of which has been wholly a labor of love, and for which the writer asks no other remuneration than the kind approbation of his brethren of the clergy and laity, shall serve to acquaint those who care to learn with the principles of our constitutional history, the labor of years will not be in vain. For the Church of God he would gladly “spend and be spent.”

Trinity Rectory, Geneva, October 5, 1874.

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THE PRELIMINARY CONVENTIONS.

It was in accordance with the following recommendations and proposals, issued by a voluntary gathering of Clergy and Laymen, that the Convention of 1785 assembled.

At a Convention of Clergymen and Lay Deputies of the Protestant EPISCOPAL CHURCH in the United States of America, held in New-York, Oct. 6th and 7th, 1784:—Present as follows;

Rev. SAMUEL PARKER, A.M., Massachusetts and Rhode-Island.
Rev. JOHN R. MARSHAL, A.M., Connecticut.

NEW-YORK

Rev. SAMUEL PROVOOST, A.M.	Rev. THOMAS MOORE,
Rev. ABRAHAM BEACH, A.M.	HON. JAMES DUANE.
Rev. BENJAMIN MOORE, A.M.	MARINUS WILLET, } Esquires.
Rev. JOSHUA BLOOMER, A.M.	JOHN ALSOP, }
Rev. LEONARD CUTTING, A.M.	

NEW-JERSEY

Rev. UZAL OGDEN.	JOHN CHETWOOD, Esquire.
JOHN DE HART, Esquire.	Mr. SAMUEL SPRAGG.

PENNSYLVANIA

Rev. WILLIAM WHITE, D.D.	RICHARD WILLING, } Esquires.
Rev. SAMUEL MAGAW, D.D.	SAMUEL POWELL, }
Rev. JOSEPH HUTCHINS, A.M.	RICHARD PETERS. }
MATTHEW CLARKSON, Esquire.	

DELAWARE STATE

Rev. SYDENHAM THORN, Rev. CHARLES WHARTON, Mr. ROBERT CLAY.

MARYLAND

Rev. WILLIAM SMITH, D.D.

N.B. The Rev. Mr. GRIFFITH from the State of Virginia, was present by permission. The Clergy of that State being restricted by Laws yet in force there, were not at liberty to send Delegates, or consent to any Alterations in the Order Government, Doctrine, or Worship of the Church.

THE Body now assembled, recommend to the Clergy and Congregations of their Communion in the States represented as above, and propose to those of the other States not represented, That as soon as they shall have organized or associated themselves in the States to which they respectively belong, agreeably to such Rules as they shall think proper, they unite in a general ecclesiastical Constitution, on the following fundamental Principles.

I. That there shall be a general Convention of the Episcopal Church in the United States of America.

II. That the Episcopal Church in each State, send Deputies to the Convention, consisting of Clergy and Laity.

III. That associated Congregations in two or more States, may send Deputies jointly.

IV. That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution and the Constitutions of the respective States.

V. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the Convention *ex Officio*.

VI. That the Clergy and Laity assembled in Convention, shall deliberate in one Body, but shall vote seperately; and the concurrence of both shall be necessary to give Validity to every Measure.

VII. That the first meeting of the Convention shall be at *Philadelphia*, the Tuesday before the Feast of St. Michael next; to which it is hoped, and earnestly desired, That the Episcopal Churches in the respective States, will send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary Business herein proposed for their Deliberation.

Signed by Order of the Convention,

WILLIAM SMITH, D.D. *President.*(1)

To this, the printed account of the meeting in New York, we add, from a paper endorsed by Bishop White, "as in ye

(1) Reprinted, VERBATIM ET LITERATIM, from Bp. White's copy of "the short printed account of the proceedings of this meeting," which the Bishop tells us in his Memoirs (p. 80) "was in very few hands at the time, and is probably at this time generally destroyed or lost."

Hand writing of Dr. Wm. Smith, who presided," the following additional particulars.

Octr. 6th, A. M.

Upon motion, the Rev. Dr. William Smith was called to the Chair as President of this Convention; and the Rev. Mr. Benjamin Moore was appointed Secretary.

The Letters of Appointment and other Documents produced by the several Members above mentioned were read; and also the following Letters from the Clergy of Massachusetts Bay and Connecticut.

It being resolved that a Committee of Clerical and Lay Deputies be appointed to essay the fundamental principles of a general Constitution, the following gentlemen were appointed, viz.,

Revd. Dr. Smith,	Mr. Clarkson,
“ Dr. White,	Mr. De Hart,
“ Mr. Parker,	Mr. Clay,
“ Mr. Provoost,	Mr. Duane.

The same Committee are desired to frame and propose to the Convention, a proper substitute for the State Prayers in the Liturgy, to be used for the sake [of] uniformity, till a further Review shall be undertaken by general Authority and Consent of the Church.

Octr. 7th. Present as above.

The Committee appointed yesterday to essay the fundamental Principles of an ecclesiastical Constitution for this Church, reported an Essay for this purpose, which being read and duly considered, and amended, was adopted as follows, viz.,

THE Body now assembled, recommend [etc., as above].

Resolved, that it be recommended to the Clergy in the respective Churches here represented, to appoint in each State a Committee of not less than two Clergymen to examine Persons who, in the present exigency, are desirous of officiating as Readers, and to direct them to such duties as they are to perform; and that it be recommended to the Congregations not to suffer any Lay Persons to officiate in their Churches, other than such as shall be certified by said Committee to be duly qualified.

WM. SMITH, President.

Earlier in the same year, on the 11th⁽¹⁾ of May, the preliminary step had been taken for effecting the union of the Churches in the various States. Several clergymen from the States of New York, New Jersey, and Pennsylvania, met by previous agreement at New Brunswick, in New Jersey, ostensibly to take measures for the revival of the Corporation for the relief of the Widows and Children of the Clergy, but primarily for the discussion of principles of ecclesiastical union. These clergymen, whose names we give below, together with several prominent laymen of New York and New Jersey, who were invited to attend the meeting of the Clergy, found themselves at the outset unable to agree upon the fundamental principles of union. Not only were the more northern clergymen apprehensive of a disposition on the part of their southern brethren to deviate materially from the ecclesiastical system of England in the matter of Episcopal polity, but the previous application of some of the New York Clergy, in connection with those of Connecticut, to the English bishops, for the consecration of Dr. Samuel Seabury, was considered as a bar to any further measures, while this petition was pending. A single result was, however, attained. Before the separation of the Clergy, the appointment of a meeting in October was determined upon, and the recognition of the Laity as a co-ordinate branch of the deliberative and executive assemblies of the Church, was secured.

The Minutes of this Meeting, so far as preserved, are herewith presented. Though they add little information to that which we have already presented,—as condensed from Bishop White's Memoirs, they serve to correct several trifling errors in the Bishop's account, and are of interest as the original records of our first preliminary Convention of the Churches in the different States.

(1) Bishop White's Memoirs, page 21, says "the 13th and 14th of May."

Meeting at New Brunswick, May 11, 1784.

(1) At a voluntary meeting of sundry members of the Corporation for the "Relief of Widows, &c.," held at New Brunswick, on Tuesday, 11th May, 1784, the following gentlemen being present,—

The Rev. Dr. White, Rev. Dr. Magaw, Rev. Mr. Beach, Rev. Mr. Bloomer, Rev. Mr. Blackwell, and James Parker, Esq.,

They were unanimously of opinion, that the next meeting of the said Corporation, agreeable to the directions of the Charter, is to be held in the City of New York, on the Tuesday after the Feast of St. Michael next ensuing.

They accordingly request the Revd. Dr. Smith, the Revd. Dr. White, Revd. Mr. Beech, and Revd. Mr. Bloomer, to notify the meeting of the said Corporation; there being, at present, no Secretary regularly to perform the same.

The same gentlemen are also requested to remind the Rev. Mr. Thompson that it will be his turn to preach on the above-mentioned occasion; and that Mr. Cutting and Dr. Magaw, who are the next in rotation, be prepared to preach in case of any failure on the part of Mr. Thompson.

At New Brunswick, Tuesday, 11th May, 1784, several members of the Episcopal Church, both of the Clergy and Laity, from the States of New York, New Jersey, and Pennsylvania, were assembled together.

Present: The Revd. Dr. White, Revd. Dr. Magaw, Revd. Mr. Beech, Revd. Mr. Bloomer, Revd. Mr. Frazer, Revd. Mr. Ogden, Revd. Mr. Blackwell, Revd. Mr. Boden, Revd. Mr. Benjamin Moore, Revd. Mr. Thomas Moore, James Parker, John Stevens, Richard Stevens, John Dennis, Esquires, Col. Hoyt, and Col. Furman.

It was agreed, that the Revd. Messrs. Beach, Bloomer, and B. Moore, be requested to wait upon the Clergy of Connecticut, who are to be convened on the Wednesday in Trinity week next ensuing, for the Purpose of soliciting their Concurrence with us in such Measures as may be deemed conducive to the Union and Prosperity of the Episcopal Churches in the States of America.

(1) Endorsed by Bishop White as follows: "The original of ye Minutes of ye Meeting in N. Brunswick, in May, 1784, in ye Hand-writing of ye revd. Benjamin (since Bp.) Moore of N. York."

Also agreed by the gentlemen present, that the undermentioned Persons be requested to correspond with each other, and with any other Persons, for the Purpose of forming a Continental Representation of the Episcopal Church, and for the better management of the concerns of the said Church.

Revd. Messrs. Bloomer, Provoost, and B. Moore, for New York; Revd. Messrs. Beach, Ogden, and Ayres, for New Jersey; Revd. Dr. White, Dr. Magaw, and Mr. Blackwell, for Pennsylvania.

Any one of which Persons of each State respectively, to correspond with the others, without consulting his colleagues of the same State, whenever it may be deemed expedient.

It is time that the Church should know to whom the idea of this preliminary meeting was due. The following letters from the Rev. Abraham Beach, of New Brunswick, printed from the original among the Bishop White MSS., contain the first suggestion of this gathering for conference. They are also valuable as furnishing information as to the state of feeling in the Church at that time, with reference to these measures for organization and union.

NEW BRUNSWICK, 26th January, 1784.

Reverend Sir:

I always expected that as soon as the Return of Peace should put it in their Power, that the Members of the Episcopal Church in this Country would interest themselves in its Behalf—would endeavour to introduce Order and Uniformity into it, and provide for a Succession in the Ministry. The Silence on this Subject which hath universally prevailed, and still prevails, is a Matter of real Concern to me, as it seems to portend an utter extinction of that Church which I so highly venerate.

As I flatter myself your Sentiments correspond with my own, I cannot deny myself the Satisfaction of writing you on the Subject.

Every Person I have conversed with is fully sensible that something should be done, and the sooner the better. For my own Part, I think the first step that should be taken, in the present unsettled State of the Church, is to get a Meeting of as many of the Clergy as can be conveniently collected. Such a Meeting appears to be peculiarly necessary in order to look into the condition of the Widows Fund, which may at present be an object worth attending to, but will unavoidably dwindle to nothing, if much longer neglected. Would it not therefore be proper to

advertise a Meeting of the Corporation in the Spring at Brunswick, or any other place that may be thought more convenient; and endeavour to get together as many as possible of the Clergy who are not members, at the same time and place.

A sincere Regard to the Interests of the Church, induces me to make these Proposals, wishing to be favoured with your sentiments upon this subject. If any Thing should occur to you as necessary to be done, in order to put us upon an equal Footing with other Denominations of Christians, and cement us together in the Bouds of Love, I should be happy in an opportunity of assisting in it.

I am, Reverend Sir,

Your affectionate Brother,

And very humble Servant,

ABRAHAM BEACH.

The Reverend Dr. WHITE,

Rector of Christ Church and St. Peter's, Philadelphia.

These proposals secured at once the approbation of Dr. White; and the communication of his approval of Mr. Beach's plan, was shortly after followed by the following reply.

NEW BRUNSWICK,

22d March, 1784.

Reverend Sir:

As soon as I was made acquainted by your Fav'r. of the 7th Feby. of your concurrence in the Proposed Meeting of the Clergy, I wrote to Mr. Provost and Mr. Moore of New York, on the subject. They both approve of the Measure, and not only APPROVE of it, but think it absolutely NECESSARY.

In a Letter I received from Mr. Blackwell, sometime ago, he proposed Tuesday, 11th May, as a proper TIME for the Meeting, and acquiesced with my proposal of Brunswick for the PLACE. I remarked this in my Letter to Mr. Provost; in answer to which he acquainted me that on consulting Mr. Duane, and other Members of the Corporation in New York, they discovered a desire that the Meeting should be held in New York on Wednesday, the 12th May.

For my own Part, I have no manner of Objection to the Alteration, any further than its depriving me of the Company of some of my Brethren at my House. Even this Pleasure, however, I am ready to forego; if our Meeting in N. York may have any tendency to promote PEACE and HARMONY in the Church there. This expectation and belief is the prin-

cipal Reason for their wishing for the Alteration with regard to TIME and PLACE.

Should this proposal of meeting in New York on Wednesday the 12th May, meet with your approbation, will you be so good as to acquaint the members of the Corporation in Pennsylvania, and desire their attendance? Would not advertising in the public papers be proper?

Some of the Lay Members, may perhaps, scarcely think it worth their while to take so much Trouble without a prospect of immediate Profit to themselves. I cannot but flatter myself, however, that there are some still, who would wish to promote the Interests of Religion in general—to save the Church of which we are Members from utter Decay—and consequently to promote the real HAPPINESS AND PROSPERITY OF THE COUNTRY. Persons of this character will not, surely, withhold their assistance at this very CRITICAL JUNCTURE.

You desire to know the State of the Fund in N. York and in N. Jersey. With regard to the former, Mr. Provost writes me, that it has very much suffered by the Fire which consumed Mr. Laroy's House, the Treasurer. This Circumstance, by the way, is an additional inducement for the proposed Meeting; for undoubtedly the property consumed was in Bonds and Mortgages. Mr. Laroy may possibly recollect from whom they were taken; and the Corporation may put Matters in such a train as to receive some Part of it at least. As to the Jersey Part, I have found a Bond of £150 or £200, which is safe and in good hands. I spoke to Mr. Cox, the late Treasurer, on the subject, just before he sailed for Europe. He informed me that had some Accts. and other Papers belongg. to the Corporn., which he promised to leave with Mrs. Cox, to be delivered to the Order of that Body—not thinking himself safe in delivering them to any particular Member.

I should be exceedingly happy to hear from you, as soon as your Convenience will permit; and am,

Revd. Sir,

Your affectionate Brothr.,

And very Huml. Servt.,

ABRAHAM BEACH.

Revd. Dr. WHITE.

A few weeks later we have the following letter, making further arrangements for the Clerical Meeting, and containing an allusion to Dr. White's celebrated pamphlet, "The Case of the Episcopal Churches in the United States Considered."

NEW BRUNSWICK,
13th April, 1784.

Reverend Sir

I have just received a letter from Mr. Provost, signifying his concurrence with the FIRST APPOINTMENT. It is at length agreed UPON ALL HANDS, that our Meeting be held at BRUNSWICK, on Tuesday, the 11th May; and as the day is near at hand, I think no Time ought to be lost in giving the proper Notice.

I wish you would be so good as to advertise it in one of your News Papers, with an invitation to all Clergymen of the Episcopal Church, and perhaps you may think it proper to invite respectable characters of the LAITY, as matters of general concern to the Church may probably be discussed. As soon as I find the Advertisement in a Philadelphia paper, I will cause it to be inserted in one in N. York, and will WRITE likewise to all concerned in Jersey.

You will undoubtedly agree with me in the propriety of having a Sermon on the occasion. Will you be so good as to preach it?

I am much obliged to you for the Pamphlet(1) you was so kind to send me. I had the Pleasure of reading it on its first Publication, and am happy to agree with you in every particular, excepting the NECESSITY of receding from ancient usages. If this necessity existed in time of WAR, I cannot think that it does at PRESENT; and as you convey the same idea in yr. letter, I flatter myself our sentiments on Church Government entirely agree.

You will please make my best Respects to Dr. Magaw and Mr. Blackwell, and believe me to be,

Reverend Sir,

Your affectionate Brother

And very Humble Servt.,

ABRAHAM BEACH.

Reverend Dr. WHITE,

Rector of Christ Church and St. Peter's, Philadelphia.

Notwithstanding the results of this primary Convention appeared at the time to be but trifling, the plan and purpose of union, so ardently desired by Mr. Beach, was not lost

(1) "The Case of the Episcopal Churches in the United States Considered. 'To make new articles of faith and doctrine, no man thinketh it lawful: new laws of government, what Commonwealth or Church is there which maketh not at one time or another.'—HOOKER. Philadelphia: Printed by David C. Claypole, 1783." Reprinted by William Staveloy Philadelphia, 1827. Reprinted in the Prot. Epis. Quarterly Review, Vol. vi. 1859, and subsequently issued in a separate form, the same year, in New York.

sight of in the interim. Although no allusion to the fact is made by Bishop White, in his account of this gathering,⁽¹⁾ it appears, both from the original Minutes, as well as from the following letter, that Committees of Correspondence were chosen to interest the Clergymen and members of the scattered Churches in the proposed meeting at New York. The report of the Committee appointed to visit the Convocation of the Connecticut Clergy, we give below. It is important from the light it throws upon the subject of Lay Representation, as viewed at that time by the Churchmen of New England.

NEW BRUNSWICK,
19th June, 1784.

Dear Sir

I am just returned from New England in company with Mr. Bloomer and Mr. Moore; and at their desire am now to acquaint you that the Clergy there appear well disposed to join the Episcopal Church in the other States, in forming Regulations for the government of it, and for preserving uniformity of worship.

They, indeed, made some Objection with respect to LAY DELEGATES. We informed them, in answer to their Objections, that it was thought necessary in some of the States, particularly in Pennsylvania, to associate some respectable Characters amongst the Laity, in order to give weight and importance to the Church; but we meant not to prescribe to OTHER STATES—provided the END was obtained, we would not differ with them as to the MEANS, if they were only fair and honest. They replied, that they thought themselves fully adequate to the Business of representing the Episcopal Church in their State, and that the Laity did not EXPECT, or WISH to be called in as delegates on such an occasion; but would, with full confidence, trust matters PURELY ECCLESIASTICAL to their Clergy. They accordingly determined unanimously, to send a Comtee. of their body to represent the Episcopal Church of Connecticut at our intended Meeting in N. York, on the Tuesday after Michaelmas; and to get a representation of the States further eastward.

Thus you find the Comtee. appointed to attend the Convention in Connecticut have executed the Purposes of their appointment; and expect the Comtte. of Correspondence in Philadelphia will endeavour to procure a representation from the more Southern States.

(1) "Memoirs of the Episcopal Church," 2d Edition, pp. 78, 79.

Previous to these informal gatherings, there had been in the past frequent, and recently quite important Conventions of the Clergy in the various Provinces and States. Dating far back to the days of the worthy Commissary of Maryland, Dr. Thomas Bray, and his equally venerable brother, Dr. James Blair of Virginia, annual or occasional Convocations of the Clergy had been held in these two ancient Provinces. In South Carolina, in Pennsylvania, and at the North, there were also annual Conventions of the Clergy; and a published Sermon, of no ordinary merit, from the pen of Rev. James Honeyman, of Narragansett, Rhode Island, delivered before a Convention of the Massachusetts and Rhode Island Clergy, in the year 1726, and another, by the Rev. William Becket, Missionary at Lewes, at Commissary Cumings' first Visitation, held in September, 1731, are still extant.(1) In Connecticut, similar traces of occasional Clerical gatherings are to be found, in the shape of dingy pamphlets, bearing the recommendation of the assembled Clergy.

(1) Vide "The Acts of Dr. Bray's Visitation held at Annapolis in Maryland, May 23, 24, 25. Anno 1700. London. Printed by W. Downing in Bartholomew-Close, near West Smithfield. 1700." A folio pamphlet, reprinted in the Appendix to Dr. Hawks's Ecclesiastical Contributions, Vol. II., Maryland. Or such pamphlets as the following, among others: "A Sermon preached at the King's Chapel in Boston, N. E., at a Convention of Episcopal Ministers in the year 1726. Printed at Boston MDCXXXIII." (By the Rev. James Honeyman, of Narragansett, Rhode Island. Vide Historical Magazine, II., 338, 366.) In Harvard College Library, Cambridge, Mass.

"An Exhortation to the Clergy of Pennsylvania, at Philadelphia, September the 24th, 1729. By the Rev. Archibald Cummings, Commissary, and Rector of Christ's Church in Philadelphia. Annapolis: Printed and Sold by W. Parks, M,DCC,XXIX."

"The Duty both of Clergy and Laity to each other. A Sermon preached before the Reverend Commissary, and the rest of the Clergy of Pennsylvania. In Christ Church, Philadelphia. On Wednesday, September 24, 1729. Being the first Visitation held there. By William Beckett, Missionary at Lewes. Annapolis: Printed and Sold by W. Parks, M,DCC,XXIX." From Dr. Hawks's Collection.

The Original Minutes of the Conventions of the Clergy of New York and New Jersey, for the years 1766 and 1767, during the agitation of the question of an American Episcopate, are in the hands of the Rev. Professor Seabury, of New York. These records are in the handwriting of the first Bishop of Connecticut.

or Sermons preached before them when in council together; while in New York these meetings formed a sort of Commissarial junto, exercising the power of deciding upon recommendations for Orders, and giving to the ecclesiastical authorities at home, authentic information with reference to Church matters in the Colonies.

We have already referred to the action of the assembled Clergy of Connecticut, with several from New York, in recommending Dr. Seabury to the Archbishop of York for consecration. But a little later there was convened in Maryland a Convention, the importance of which, from its bearing upon the subsequent action of the Church at large, requires a full and minute recital. We therefore incorporate, with additional notes, derived from various manuscript and printed sources, the following pamphlet, entitled,—

AN
ADDRESS(1)
 TO THE
 MEMBERS
 OF THE
Protestant Episcopal Church,
 OF MARYLAND,

CONTAINING
 An ACCOUNT of the *Proceedings* of some late CONVENTIONS both of CLERGY and LAITY, for the purpose of organizing the said *Church*, and providing a Succession in her *Ministry* agreeable to the Principles of the *American Revolution*.

Published by a COMMITTEE of Clerical and Lay-Members, appointed for that Purpose, by a *Convention* held at Annapolis, June 22d, 1784.

BALTIMORE:
 PRINTED FOR WILLIAM GODDARD.
 MDCCLXXXIV.

(1) To this Address is added "A Sermon preached at the Opening of the said Convention, by William Smith, D.D., President of the same," which it is unnecessary to reprint.

At a Meeting or Convention of Clergy and Lay Delegates of the Protestant Episcopal Church of Maryland, at Annapolis, June 22d—24th, 1784. Agreed—

THAT a Committee of three *Clerical* and three *Lay* Members be appointed to digest and publish the *Proceedings of this* and such Parts of the *Proceedings* of the former Convention, as they may judge necessary to lay before the Public; and to confer and treat with any *Committees* that may be appointed in the *Sister States*, for considering and drawing up a Plan of such Alterations in the *Liturgy* of the Church, as may be necessary under the *American Revolution for Uniformity of Worship, and Church Government.*"

The Committee of this Convention appointed for the above Purposes, are—

Rev. { WILLIAM SMITH, D.D., *President*.
 { WILLIAM WEST, *Secretary*; and
 { JOHN ANDREWS, A.M.
 RICHARD RIDGELY, Esq.
 JOSEPH COUDEN, A.M.; and
 Dr. THOMAS CRADOCK.

They are empowered to nominate any Members of their own Body, not less than *three*, to transact Business, if more cannot possibly attend.

A true Copy.

WM. WEST, *Secretary.*

[Page 3.]

AN

ADDRESS

TO THE

MEMBERS of the PROTESTANT EPISCOPAL CHURCH in the State of MARYLAND, &c.

THE Proceedings of the *Clergy* and *Laity* of this Church, at Sundry *Conferences, Meetings, or Conventions* (both jointly and severally) during the three last years, having no other Object than is in general set forth in the Title-Page, and *Minute of Convention*, prefixed to this Address; and our Business, as a *Committee*, being to digest and publish those Proceedings, for the information of all whom it may concern; We shall begin with the first *Petition* to the General Assembly of this State, for a Law towards the Support of the

CHRISTIAN RELIGION, agreeably to the Provision made in the Bill of Rights. It was the separate Act of a very considerable number of Vestries, wholly in their Lay Character, and was in the following Words; viz.,

*To the HONORABLE the GENERAL ASSEMBLY
of the State of MARYLAND.*

*The PETITION of the VESTRY and CHURCH-WARDENS of
the Parish of _____, _____ County,
HUMBLY SHEWETH,*

THAT it is manifest from *Reason*, as well as the clearer Light of *Revelation*, that the Worship of the ALMIGHTY CREATOR and GOVERNOR of the Universe, is the indispensable Duty of his *dependent* Creatures, and the surest Means of preserving their *temporal* as well as *eternal* Happiness; That, where RELIGION is left unsupported, neither LAWS or GOVERNMENT can be duly administered; And, as the Experience of Ages has shewn the Necessity of a Provision for supporting the Officers [Page 4.] and *Ministers of Government*, in all Civil Societies; so the like Experience shews the Necessity of providing a Support for the Ordinances and Ministers of Religion—because if either of them [viz., Religion or Government] were left wholly dependent on the Benevolence of Individuals, such is the Frailty of human Nature, and the Averseness of many to their best Interests, that the *Sordid*, and *Selfish*, the *Licentious*, and *Prophane*, would avail themselves of such Liberty to shrink from their Share of Labor and Expence, and thereby render that, which would be *easy* when borne by *All*, an intolerable Burden to the *Few*, whose Conscience and Principles of Justice would not permit them in this, or in any other Case, to swerve from their Duties, Civil or Religious.

That our pious Ancestors, the worthy and respectable Founders of this State, convinced of the foregoing Truths, and declaring that, “In every well-grounded Commonwealth, “Matters concerning *Religion* ought, in the *first place*, to be “taken into consideration, countenanced, and encouraged; “as being not only most acceptable to God, but the best “Way and Means of obtaining his Mercy and a Blessing “upon a People and Country,” (having the Promises of this Life and of the Life to come,) did frame and enact sundry Laws for erecting *Churches and Places of public Worship*,

the Maintenance of an orthodox Clergy, the Support and Advancement of Religion, and the orderly Administration of its divine and saving Ordinances.

That the Delegates of this State, at the *great Era of our Independence*, in free and full *Convention* assembled, for the Purpose of establishing a *new Constitution and Form of Government*, upon the Authority of the People, appearing in their Wisdom to have considered some Parts of the said Laws as inconsistent with that *Religious Liberty and Equality of Assessment*, which they intended as the basis of their future Government; Did, by the 33d Section of the DECLARATION OF RIGHTS, abrogate all such Laws theretofore passed, as enabled any County Courts, on the Application of Vestrymen and Church-Wardens, to make Assessments or Levies for Support of the *Religious Establishment*; but not with a View of being less attentive than their pious Ancestors had been, to the Interests of RELIGION, LEARNING, and GOOD MORALS. On the contrary, by the very same Section, an express Recommendation and Authority are given to future Legislatures, “At their *Discretion*, to lay a *general and equal Tax*, “for the support of the Christian Religion,” agreeably to the said Declaration.

That your Petitioners are sensible of the many urgent civil Concerns, in which the honorable and worthy Legislatures of this State have been engaged, since the Commencement of the [Page 5.] present great and trying Period; and how much Wisdom and Deliberation are at all times necessary in framing *equal Laws* for the Support of Religion and Learning, and more especially amidst the horrors and confusions of an expensive, cruel, and unrelenting War. But they are sensible, at the same Time (and persuaded the honorable Assembly are equally sensible), that w[h]ere RELIGION is left to mourn and droop her head, while her sacred *Ordinances* are unsupported, and Vice and Immorality gain Ground, even WAR itself will be but feebly carried on, Patriotism will lose its most animating Principle, Corruption will win its Way from the lowest to the highest Places, Distress will soon pervade every public Measure; our Churches, our Grave-Yards—the Monuments of the Piety of our Ancestors, running into Ruin, will become the Reproach of their Posterity; nay more, the great and glorious Fabric of *public Happiness* which we are striving to build up, and cement with an Immensity of *Blood and Treasure*, might be in Danger of tum-

bling into the Dust, as wanting the stronger Cement of *Virtue and Religion*, or perhaps would fall an easy Prey to some haughty Invader!

Deeply impressed with these momentous Considerations, *and conceiving ourselves fully warranted by our Constituents, in this Application to your honorable Body, having duly advertised our Design, without any Objections yet notified to us*—Your Petitioners, therefore, most earnestly and humbly pray—

That an Act may be passed, agreeably to the aforesaid Section of the *Declaration of Rights*, for the support of public Religion, by an equal *Assessment and Tax*, and also to enable the Vestry and Church-Wardens of this Parish, by Rates on the Pews, from Time to Time, or otherwise, as in your Wisdom you shall think fit, to repair and uphold the Church and Chapel, and the Church Yards and Burying Grounds of the same; all which, your Petitioners conceive, may be done, not only for this Parish, but at the same Time, if thought best, for every other Parish within this State (which, it is believed, earnestly desires the same) by a single law, in a Manner perfectly *agreeably to the Liberty and Wishes of every Denomination of Men* who would be deemed good Christians and faithful Citizens of this State. And your Petitioners, as bound, shall ever pray, &c.

In the foregoing *Petition*, no *exclusive Privilege* is PRAYED for; only, “That a Law may be passed agreeably to the Bill of Rights, and to the *Liberty and Wishes of every Denomination of Men*, who would be deemed *good Christians and faithful Citizens* of this State.” And some of the Vestries that presented the Petitions, finding the public Difficulties encreasing, soon afterwards [Page 6.] signified their Desire to the *General Assembly* that all further Consideration of the matter, might be postponed to a Time of less Distress and Danger.

But on the happy Establishment of *Peace*, his Excellency Governor PACA, in Council, with a truly paternal and pious Care for the Concerns of Religion, as inseparably connected with the Interest of the State, was pleased to revive this important Business, in an Address to the General Assembly (May 6th, 1783) as follows, viz.

“It is far from our Intentions to embarrass your Deliberations with a Variety of Objects, but we cannot pass over

“Matters of so high Concernment as RELIGION and LEARNING. The Sufferings of the *Ministers* of the Gospel of *all Denominations*, during the War, have been very considerable; and the Perseverance and Firmness of those, who discharged their sacred Functions under many discouraging Circumstances, claim our Acknowledgments and Thanks. The Bill of Rights and Form of Government recognize the principle of *public Support for the Ministers* of the Gospel, and ascertain the Mode. Anxiously solicitous for the Blessings of Government, and the Welfare and Happiness of our Citizens, and thoroughly convinced of the powerful Influence of Religion, when diffused by its respectable Teachers, we beg Leave most seriously and warmly to recommend, among the first Objects of your Attention, *on the Return of Peace*, the making such Provision, as the Constitution, in this case, authorizes and approves.”

A Copy of this Address, about a Week after it was delivered to the Assembly, came into the Hands of sundry of the Episcopal Clergy;(1) who, finding the Concerns of Religion so strongly recommended by the *Executive* to the *Legislative* Part of Government, thought it immediately necessary that there should be a *Council* or *Consultation of Clergy* held for the Purpose of considering “What Alterations might be necessary in our Liturgy and Service; and how our Church might be organized, and a Succession in the Ministry kept up, so as to be an Object of public Notice and Support, in common with other Christian Churches under the Revolution.”

It was considered that some *Legislative Interposition* or *Sanction* might probably be necessary in the Course of this Business; for as our Church derived her Liturgy from the Church of England, and was formerly dependent on the same Church [Page 7.] for a *Succession* in her Ministry, and had certain Property reserved to her by the Constitution of this State, under the Name of the *Church of England*; it became a Question whether, if any *Alterations* should be made in the *Liturgy*, or in the Mode of *Succession* in the *Ministry*, she could any longer be considered as the *Church* described in the *Constitution of this State*, or entitled to the perpetual Use of the Property aforesaid. An *incorporating*

(1) They were occasionally assembled at the FIRST COMMENCEMENT in WASHINGTON COLLEGE, May, 1783.

Act or Charter was also deemed necessary to enable the *Clergy* or some Representative Body of the Church, to raise and manage a *Fund* for certain charitable and pious Purposes; such *Charters* having been granted to *Christian Societies* of every Denomination in other of the neighbouring States, whenever they have been prayed for.

Such was the Foundation of the following Petition, which has nothing for its Object but *equal Privileges*; and *prays* for nothing but what the Members of our Church consider as their undoubted Right, and which cannot be called in question by any who claim and enjoy the like Rights, under the Constitution and Laws of this State.

*To the Honorable the General Assembly of the
State of MARYLAND.*

The MEMORIAL and PETITION of the Subscribers, in behalf of themselves and others the Clergy of the Episcopal Churches,

SHEWETH,

THAT the happy Termination of *War*, the Establishment of *Peace*, and the final Recognition and Acknowledgment of the *Sovereignty* and *Independence* of these United States among the Powers of the World, yield a favorable Occasion (which this State in particular hath long desired) of making some permanent Provision, agreeably to the *Constitution*, for “the Ministers of Religion,” and the Advancement of useful Knowledge and Literature, through this rising American Empire.

That, in Respect to the *Episcopal Churches* in this State (to the communion of which so large a Proportion of the good People of Maryland belongs) the following Things are absolutely necessary, viz.

[Page 8.] 1st. That some Alterations should be made in the *Liturgy* and *Service*, in order to adapt the same to the Revolution, and for other Purposes of Uniformity, Concord, and Subordination to the State.

2d. That a Method and Plan for *educating, ordaining, and keeping up* a Succession of able and fit *Ministers* or *Pastors*, for the Service of the said Churches, agreeably to ancient Practice and their proposed Principles, as well as that universal Toleration established by the Constitution, be speedily determined upon, and fixed, under the public Authority of

the State, and with the Advice and Consent of the Clergy of the said Churches, after due Consultation had thereupon.

Your Petitioners, therefore, humbly pray—

That the said *Clergy* may have leave to consult, prepare and offer to the *General Assembly*, the Draft of a Bill, for the good Purposes aforesaid—and your Petitioners, as in Duty bound, shall pray, &c.

Signed,

WILLIAM SMITH.

THOMAS GATES.

The PRAYER of the foregoing Petition was readily granted, and at a *Meeting* or *Convention* of the Clergy which, in pursuance thereof, was held at Annapolis, 13th August, 1783, one Part of the Proceedings, which according to our Appointment, we come now to lay before the Public, was to nominate a Committee (1) “To prepare the Draft of an *Act or Charter of Incorporation*, to enable the *Episcopal Church* of this State, as a Body Corporate, to hold Goods, Lands and Chattels, by Deed, Gift, Devise, &c., to the Amount of . . . per Annum, as a *Fund* for providing small Annuities to the *Widows* of Clergymen, and for the Education of *their* Children, or any poor Children in general, who may be found of promising Genius and Disposition for a Supply of Ministers in the said Church, and for other pious and charitable uses.”

These were the Purposes for which the Committee were instructed to prepare the Draft of a Bill, and they were further instructed to bring it forward to the Spring-Sessions of Assembly [Page 9.] then following. But as no Spring-Sessions have been held this Year, the proposed Bill could not yet be brought forward. And whenever it shall be offered to the *Legislative Body*, they will be the best Judges of its Propriety; or may, if they think proper, direct it to be published for consideration before it is enacted into a Law; and then it will be fully seen, whether it hath any Thing for its Object but what is of *equal* and *common Right*, as hath been already set forth.

The remaining Business of this *Convention* was to deliber-

(1) The Committee consists of three Clergymen of each Shore, viz., the same who are here-in-after named as Examiners of Candidates for holy Orders.

ate concerning the Mode of obtaining a *Succession* in the *Ministry*, the Choice of fit Persons for the *different Orders* of the same, and some *fundamental Articles* for future *Uniformity, Concord, and good Government*, for which Purpose the following were unanimously agreed upon and subscribed, viz.—

A DECLARATION of certain fundamental Rights and Liberties of the Protestant Episcopal Church of Maryland, &c.(1)

WHEREAS by the CONSTITUTION and FORM of Government of this State—“All Persons professing the *Christian Religion*, are equally entitled to Protection in their Religious Liberty, and no Person, by any Law [or otherwise] ought to be molested in his Person or Estate on Account of his religious Persuasion or Profession, or for his religious Practice; unless, under Colour of Religion, any Man shall disturb the good Order, Peace, or Safety of the State, or shall infringe the Laws of Morality, or injure others in their natural, civil, or religious Rights:” And Whereas the *ecclesiastical and spiritual Independence* of the different religious Denominations, Societies, Congregations, and Churches of Christians in this State, necessarily follows from, or is included in, their *civil Independence*.(2)

(1) The original manuscript of this important document, with the signatures of the Clergy attached, is to be found in the Collection of Dr. Smith's papers and correspondence, in the hands of the Rev. Dr. Hawks.

(2) In connection with these “Fundamental Principles,” which appear not only in this printed address, but again and again in subsequent Journals and fragments of Journals of the Maryland Conventions, it may be well to subjoin the following important letter, from the Rev. Dr. William Smith, the leading spirit in the Maryland organization, which bears strongly upon the question of diocesan independence, as held by the framers of our ecclesiastical Constitution. It forms, moreover, a fitting preface to the “Proceedings” it so clearly indicates in advance.

Dear Sir:

The Clergy of Maryland are to meet (in pursuance of the sanction obtained from the G. Assembly) on the 13th of this Month; but as Mr. Gates and myself were to call this Meeting, we found on consulting some of our nearest Brethren, that they did not think it proper, nor that we were authorized, to call any Clergy to our assistance from the neighboring States—that the Episcopal Clergy of Maryland were in some respects

WHEREFORE WE the Clergy of the *Protestant Episcopal Church of Maryland* (heretofore denominated the *Church of England*, as by Law established) with all Duty to the civil Authority of the State, and with all Love and Good-will to our Fellow-Christians of every other religious Denomination, do hereby *declare, make known, and claim*, the following, as certain of the *fundamental Rights and Liberties* inherent in and belonging to the said Episcopal Church, not only of *common Right*, but agreeably to the express Words, Spirit, and Design of the Constitution and Form of Government aforesaid, viz.

[Page 10.]

I. WE consider it as the undoubted Right of the said Protestant Episcopal Church, in common with other Christian Churches under the American Revolution, to compleat and preserve herself as an *entire* Church, agreeably to her ancient Usages and Profession, and to have the free Enjoyment and free Exercise of those purely *spiritual Powers*, which are essential to the Being of every *Church* or Congregation of the *faithful*, and which, being derived only from CHRIST and his APOSTLES, are to be maintained *in-*

peculiarly circumstanced, and ought, in the first instance, to have a preparatory Convention or Conference, to consider and frame a DECLARATION of their own Rights as one of the Churches of a separate and independent State, to agree upon some articles of Government and Unity among themselves, to fix some future Time of meeting by adjournment, to appoint a Committee to bring in a Plan of SOME FEW alterations that may be found necessary in the Liturgy and Service of the Church, and by the authority of this first Meeting to open a correspondence on the subject with the Clergy of the neighboring States, and to have some speedy future and more general meeting with the Clergy of those States, or Committees from them, to unite if possible in the alterations to be made, which many among us think cannot have a full Church Ratification, till we have on some plan or another the three Orders of Bishops, Priests and Deacons to concur in the same. What STATE or CIVIC ratification may be necessary, or whether any, is a question yet to be determined. In Maryland, I presume, a few words of a Declaratory Act, that a Clergy, ordained in such a form, and using a Liturgy with such alterations as may be agreed upon, are to be considered as entitled to the Glebes, Churches and other property declared by the Constitution to belong to the CHURCH OF ENGLAND for ever—I say such a short Act as this, or the Opinion of the Judges that such Act is not necessary—is I conceive all that will be wanted.

Chester: August 4th, 1783.

To Rev. Dr. WHITE.

—From the Bishop White MSS., in the possession of the Rev. F. L. Hawks, D.D.

dependent of every *foreign* or other Jurisdiction, so far as may be consistent with the civil Rights of Society.

- II. That ever since the *Reformation*, it hath been the received Doctrine of the Church whereof we are Members (and which by the Constitution of this State is entitled to the perpetual Enjoyment of certain Property and Rights under the Denomination of the *Church of England*) "That "there be these *three Orders of Ministers* in CHRIST'S "Church, BISHOPS, PRIESTS, and DEACONS," and that an *Episcopal Ordination and Commission* are necessary to the valid Administration of the Sacraments, and the due Exercise of the *Ministerial Functions* in the said Church.
- III. That, without calling in Question the *Rights, Modes,* and *Forms* of any other Christian Churches or Societies, or wishing the least Contest with them on that Subject, we consider and *declare* it to be an essential Right of the said Protestant Episcopal Church to have and enjoy the Continuance of the said *three Orders of Ministers* forever, so far as concerns Matters *purely spiritual*; and that no Persons, in the Character of Ministers, except such as are in the Communion of the said Church, and duly called to the Ministry by *regular Episcopal Ordination*, can or ought to be admitted into, or enjoy any of the "Churches, Chapels, Glebes, or other Property," formerly belonging to the Church of England in this State, and which by the Constitution and Form of Government is secured to the said Church forever, by whatsoever Name, she the said Church, or her superior Order of Ministers, may in future be denominated.
- IV. That as it is the Right, so it will be the Duty, of the said Church, when duly organized, constituted, and represented in a *Synod or Convention* of the different Orders of her Ministry and People, to revise her Liturgy, Forms of Prayer, and public Worship, in order to adapt the same to the late *Revolution* and other local Circumstances of America; which it is humbly conceived, may and will be done, without any other [Page 11.] or farther Departure from the venerable Order and beautiful Forms of Worship of the Church from whence we sprung, than may be found expedient in the Change of our Situation from a DAUGHTER to a SISTER-CHURCH.

SIGNED, *August 13th, 1783.*

*William Smith, President, St. Paul's & Chester Parishes,
Kent County.*

John Gordon, St. Michael's, Talbot.

John M Pherson, William and Mary Parish, Charles County.

Samuel Keene, Dorchester Parish, Dorchester County.

William West, St. Paul's Parish, Baltimore County.

William Thompson, St. Stephen's, Cecil County.

Walter Magowan, St. James's Parish, Ann-Arundel County.

John Stephen, All Faith Parish, St. Mary's County.

Tho. Jno. Claggett, St. Paul's Parish, Prince George's County.

George Goldie, King and Queen, St. Mary's County.

Joseph Messinger, St. Andrew's Parish, St. Mary's County.

John Bowie, St. Peter's Parish, Talbot County.

Walter Harrison, Durham Parish, Charles County.

William Hanna, St. Margaret's Westminster Parish, Ann-Arundel County.

Thomas Gates, St. Ann's, Annapolis.

John Andrews, St. Thomas's Parish, Baltimore County.

Hamilton Bell, Stephney Parish, Somerset Co.

Francis Walker, now of Shrewsbury Parish, Kent County.

} Signed
June
23d,
1784.

The foregoing *Declaration of Rights* being made and subscribed, a Copy of the same was presented to his Excellency the Governor, with the following Address, viz.

TO HIS EXCELLENCY WILLIAM PACA, Esq;

Governor and Commander in Chief, &c. &c. of the State of Maryland.

WE the *Protestant Episcopal Clergy* of the said State, at a *Meeting or Conventim* held at Annapolis this 13th August, 1783, (in pursuance of a Vote of the House of Delegates passed at their last Session) in order to consider, make known and *declare* those *fundamental Christian Rights*, to which we conceive [Page 12.] ourselves entitled, in common with other *Christian Churches*; Do hereby, in the first Place, return your Excellency our most sincere and hearty Thanks for your great Concern and Attention manifested for the Christian

Church in general and her *suffering Clergy of all Denominations*. We trust and pray that your Excellency will continue your powerful *Intercession* till some Law is passed for their future Support and Encouragement, *agreeably to the Constitution*.

We herewith lay before your Excellency an authentic Copy of a *Declaration of certain Rights*, to which, according to our best Knowledge of the Laws and Constitution of our Country, we think ourselves entitled, in common with other Churches. Should your Excellency, from your superior Knowledge of both, think that the *Declaration* we have made stands in need of any further Sanction, *Legislative or otherwise*, we are well persuaded that a Continuance of the same Zeal and Regard which you have formerly shown, will at Length produce the happy Effect which you so anxiously desire.

Praying for a continued Encrease of your Excellency's public Usefulness, and that you meet the reward thereof in the World to come,

We are, &c.

[Signed by all the Members, as the above *Declaration of Rights* was signed.]

To which his Excellency was pleased to return the following *Answer*, viz.

GENTLEMEN,

I HAVE attentively considered the Paper entitled "A Declaration of certain fundamental Rights and Liberties of the Protestant Episcopal Church of Maryland." And as every Denomination of Clergy are to be deemed adequate Judges of their own spiritual Rights, and of the ministerial Commission and Authority necessary to the due Administration of the Ordinances of Religion among themselves, it would be a very partial and unjust Distinction to deny that Right to the respectable and learned Body of the Episcopal Clergy in this State; and it will give me the highest Happiness and Satisfaction, if, either in my individual Capacity, or in the public Character which I now have the Honor to sustain, I can be instrumental [Page 13.] in advancing the interests of Religion in general, alleviating the Sufferings of any of her Mi-

nisters, and placing every Branch of the Christian Church in this State, upon the most equal and respectable Footing.

I am,

GENTLEMEN,

Your most obedient humble Servant,

WILLIAM PACA.

Annapolis, 20th August, 1783.

The preceding Address and Communication to the Governor seeks not to obtain any *exclusive*(1) Privileges or Advantages. It only thanks his Excellency for his "Great Care and Attention manifested for the *Christian Church* in general, and her "suffering Clergy of *all Denominations*; and *prays* the Continuance of his powerful Intercession till some Law is passed "for their future Support and Encouragement, agreeably to the Constitution." And, in the same *liberal* and *catholic Spirit*, his Excellency is pleased to answer,—“That it will “give him the highest Happiness and Satisfaction, if either in “his individual Capacity or public Character, he could be instrumental in advancing the Interests of Religion in general, alleviating the sufferings of *any* of her Ministers, and “placing every Branch of the Christian Church in this State, “upon the most equal and respectable Footing.”

Similar to the foregoing *Declaration of religious Rights*, and partly founded thereon, are the following “*fundamental Rules* or Principles agreed upon at a Meeting of Clergymen and Lay-Delegates from sundry Congregations of the EPISCOPAL CHURCH in the State of PENNSYLVANIA, May 25th,

(1) The apologetic tone of this pamphlet is doubtless due, in a great measure, to the opposition excited by the opponents of the Church throughout the State, in consequence of these attempts at organization. The violence of this opposition is apparent, not only from the numerous newspaper articles on the subject, filling the columns of the Maryland press of the time, but especially in an anonymous pamphlet, abounding in personalities of the most offensive character, and calculated to inflame the popular mind with the gravest apprehension as to the designs of the Clergy of the Episcopal Church. This pamphlet, published in small octavo, and attributed to a prominent member of the Presbyterian body, Dr. Patrick Allison, is entitled “Candid Animadversions respecting a Petition to the late General Assembly of Maryland, in behalf of the Episcopal Ministers in the same. By Vindex. ‘If any Person considers these Things, and yet thinks our Liberties in no Danger, I wonder at that Person’s security.’ Baltimore: Printed by Hayes and Killen, in Market-street. M.DCC.LXXXIII.” Pp. iv. 19.—From Dr. Hawks’s Collection of Pamphlets.

1784," and which were communicated to this Convention, viz.

- I. That the *Episcopal Church in these States* is and ought to be independent of all *foreign* Authority, ecclesiastical or civil.
- II. That it hath and ought to have, in common with all other religious Societies, full and exclusive Powers to regulate the Concerns of its own Communion.
- III. That the Doctrines of the Gospel be maintained as now professed by the Church of England; and Uniformity of Worship be continued, as near as may be, to the Liturgy of the said Church.

[Page 14.]

- IV. That the *Succession* of the Ministry be agreeably to the *Usage* which requireth the *three Orders* of BISHOPS, PRIESTS, and DEACONS; that the Rights and Powers of the same respectively be ascertained, and that they be exercised according to reasonable Laws, to be duly made.
- V. That to make Canons or Laws, there be no other Authority than that of a Representative Body of the Clergy and Laity conjointly.
- VI. That no Powers be delegated to a general ecclesiastical Government, except such as cannot conveniently be exercised by the Clergy and Vestries in their respective Congregations.

Signed,

WM. WHITE, Chairman.

We have only here to observe that the general Judgment of all our Churches at this Time, so far as it hath been yet collected, is for the invariable Maintenance of the *three distinct Orders* of our Ministry. It is a Matter that cannot concern any other religious Society, and in which, without entering into any Contest, we have certainly a Right to our own Judgment.

Of the Business transacted at the Clerical Meeting or Convention of August, 1783, there remains only to add the following Minute, viz.

“The Declaration of certain fundamental Rights, &c., having been unanimously agreed to and subscribed as above,

the *Convention* proceeded to take into Consideration the present State of the Church, and the great Distress of many Parishes and Congregations, from the Want of Clergy, or proper Instruction in the Principles of Religion; and it was agreed, that until a regular Ordination of Clergy could be obtained, there should be three Clergymen appointed on each Shore, in order to examine such young Gentlemen as may offer themselves Candidates for Holy Orders in our Church: Such Examination to respect their *moral* Character, their Knowledge in the learned Languages, and Divinity, and their Attachment to the Doctrines of the Christian Religion as professed and taught in our Church; and to recommend such Candidates as (upon such Examination may be thought worthy) to serve as *Readers* in any Parishes that may think proper to employ them; leaving such Parishes, as to the Administration of the Sacraments, and other proper Functions of the *clerical Character*, to the more immediate Direction of such neighbouring Clergymen, as may agree to visit them occasionally for that Purpose."

The Committee appointed Examiners—

Revd.	{	Dr. William Smith,	} For the Eastern Shore.
		Mr. John Gordon,	
		Mr. Samuel Keene,	
Revd.	{	Mr. William West,	} For the Western Shore.
		Mr. Tho. Jno. Claggett,	
		Mr. Thomas Gates,	

The Convention then adjourned to the second Week of the Spring-Session of the General Assembly, or until especially called by their *President*, or the *above Committee*. As there was no Spring-Session, it was afterward agreed, that the President should call a Meeting in June, and that the different Parishes or Vestries should be invited to send Delegates to the same; which produced the

Convention of June 22d, 1784.

This Convention being duly formed, their first Business was to take into Consideration the Proceedings of the Clerical Members at their Meeting in August, 1783; and the *Declaration of certain fundamental Rights, &c.* as above inserted, being laid before them, the Lay-Delegates desired Leave to retire and consult upon the same; and on their Return

reported by Mr. Joseph Couden, that they had read and discussed the same, Paragraph by Paragraph, and unanimously approved thereof.

A Committee of *Clergymen* and *Lay Delegates* was then appointed to essay a Plan of ecclesiastical Government for the Episcopal Church in this State, and to define therein the Duties of *Bishops, Priests,* and *Deacons* in *Matters spiritual*; and the Rights and Duties both of Clergy and Laity in *general Synods or Conventions* for the Government of this Church, preserving Uniformity of Worship, and the reclaiming or excluding from Church-Communion scandalous Members, whether of the *Clerical* or *Lay* Order.

The aforesaid Committee not having Time to essay a full Plan for the Purposes above mentioned, reported the following as some of the fundamental Principles thereof, which were agreed to, viz.

[Page 16.]

- I. That none of the Orders of the Clergy, whether *Bishops, Priests* or *Deacons*, who may be under the Necessity of obtaining Ordination in any foreign State with a View to officiate or settle in this State, shall, at the Time of their Ordination, or at any Time afterwards, take or subscribe any Obligation of Obedience, *civil* or *canonical* to any foreign Power or Authority whatsoever; nor be admissible into the Ministry of this Church, if such Obligations have been taken for a settlement in any foreign Country, without renouncing the same by taking the Oaths required by Law as a Test of Allegiance to this State.
- II. According to what we conceive to be of true *Apostolic Institution*, the Duty and Office of a *Bishop*, differs in nothing from that of other *Priests*, except in the power of Ordination and Confirmation; and in the Right of Precedency in ecclesiastical Meetings or Synods, and shall accordingly be so exercised in this Church; the Duty and Office of *Priests* and *Deacons* to remain as heretofore. And if any further Distinctions and Regulations in the different Orders of the Ministry should afterwards be found necessary for the good Government of the Church, the same shall be made and established by the *joint Voice and Authority of a Representative Body of the Clergy and Laity*, at future ecclesiastical Synods or Conventions.
- III. This third Section is intended to define or discriminate

some of the separate Rights and Powers of the Clergy, and was proposed and agreed to as follows, viz. That the Clergy should be deemed adequate Judges of the Ministerial Commission and Authority which is necessary to the due Administration of the Ordinances of Religion in their own Church; and of the *literary, moral and religious* Qualities and Abilities of Persons fit to be nominated and appointed to the different Orders of the Ministry; but the approving and receiving such Persons to any particular Cure, Duty or Parish, when so nominated, appointed, set apart, consecrated and ordained, is in the People who are to support them, and to receive the Benefit of their Ministry.

IV. The fourth Section provides that Ecclesiastical Conventions or Synods of this Church shall consist of the Clergy and one Lay-Delegate or Representative from each Vestry or Parish, in a Majority of the same; and shall be held annually on the 4th Tuesday in October, unless some Canon or Rule should be made at some future Convention, for altering the Time of Meeting, or for Meeting oftener than once a Year, or not so often, or with a larger or smaller Representation of the Church, as may be judged necessary. But fundamental Rules, once duly made, shall not be altered unless two Thirds of such Majority as aforesaid, duly assembled, shall agree therein.

[Page 17.]

The remaining Proceedings of the Clerical Meeting of August 1783, having been read and approved of, and it being thought reasonable that for the future every *third Meeting* should be held on the *Eastern Shore*, the Convention adjourned to meet at the Town of *Chester*, the *fourth Tuesday of October* next; when, from the Importance of the Business to be yet settled, it is hoped that there will be a full Meeting as well of the *Clergy* as of *Representatives* from the different Vestries and Parishes.

WILLIAM SMITH,
WM. WEST,
JOHN ANDREWS,

R. RIDGELY,
THOS. CRADOCK.

N.B. JOSEPH COUDEN, one of the Lay-Committee, had not Notice in Time to attend the other Members at Baltimore for digesting these Proceedings.

P. S. The following *Heads* of *additional Articles* which

could not be taken up at the last *Convention*, have been proposed as *some of the Matters* necessary to be more fully provided for in the Plan of Ecclesiastical Government, by the next *Convention*, and are here added for Consideration, viz.

- I. That the Power and Authority necessary for reclaiming or excluding *scandalous Members*, whether *Lay* or *Clerical*, and all Jurisdiction with regard to Offenders, be exercised only by a Representative Body of Clergy and Laity jointly.
- II. That the Power of suspending or dismissing Clergymen from the Exercise of their Ministry, in any particular Church, Parish or District, be by the like Authority.
- III. That all Canons or Laws for Church Government, and all Alterations, Changes or Reforms in the Church Service and Liturgy, or in Points of Doctrine to be professed and taught in the Church, shall also be by the like joint Authority. [N.B. The fourth Article of the foregoing *Declaration of Rights* seems to provide for this—But it may be further explained, if necessary.]

Inserted in some Copies as a part of the foregoing Pamphlet, and added in others as a supplemental half-sheet, with slight variations in wording and typography, are the following “Additional Constitutions or Rules,” important from their containing references to “General Conventions” and “Standing Committees,” together with definitions of the rights and powers conferred upon the same.

At a CONVENTION of the CLERGY and LAY-DELEGATES, of the PROTESTANT EPISCOPAL CHURCH in the State of MARYLAND, held at *Chester*, on the Fourth *Tuesday* of *October* 1784, in Pursuance of the *Fourth Constitution* made at a former *Convention*, at *Annapolis*, June 22, 1784.(1)

THE following additional *Constitutions* respecting the future Discipline and Government of this Church, in ANNUAL or GENERAL CONVENTIONS, were agreed upon, viz.

I. GENERAL CONVENTIONS of this Church, consisting of the different Orders of Clergy and Laity duly represented (agreeably to the *Fourth Constitution* aforesaid) shall have

(1) From the copy in Harvard College Library, Cambridge, Mass.

the general Cognizance of all Affairs, necessary to the Discipline and good Government of this Church, including particularly the following Matters, viz.—The Power and Authority necessary for receiving, or excluding from Church-Pri-
 vileges, scandalous Members, whether Lay or Clerical, and all Jurisdiction with Regard to Offenders; the Power of sus-
 pending or dismissing Clergymen from the Exercise of their Ministry in this Church; the framing, approving of, or con-
 firming all Canons, or Laws, for Church-Government: and such Alterations, or Reforms, in the Church-Service, Litur-
 gy, or Points of Doctrine, as may be afterwards found necessary or expedient, by our Church in this State, or of the United States in GENERAL CONVENTION. And in all Matters that shall come before the Convention, the Clergy and Laity shall deliberate in one Body; But if any Vote shall be found necessary, or be called for by any two Members, they shall vote separately; that is to say, the Clergy in their different Orders, according to their own Rules, shall have one Vote; and the Laity, according to their Rules, shall have another Vote; and the *Concurrence* of both shall be necessary to give Validity to any Measure.

II. Future Conventions shall frame and establish Rules, or Canons, for receiving Complaints; and shall annually appoint a Committee, consisting of an equal Number of Clergy and Laity, (including the BISHOP, when there shall be one duly consecrated, among the Number of the Clergy) which Committee shall have standing Authority, Government, and Jurisdiction, agreeably to such Rules as may be given them for that Purpose, in all Matters respecting the Discipline and Government of the Church, that may arise or be necessary to be proceeded upon, during the Recess or Adjournment of GENERAL CONVENTIONS: All which Rules shall be framed, and Jurisdiction exercised in Conformity to the Constitution and Laws of this State for the Time being.(1)

(1) In the copy of these Additional Constitutions in the Collection of Early Journals in the possession of the Rev. Dr. Hawks, which, though evidently inserted after the rest of the pamphlet was printed, is continuously paged with the preceding sheets, the words "or general" in the heading, and "the following Matters, viz.," in Paragraph I. are omitted; the parenthetical clause "(of all Orders)" is added to the assertion of "the power of suspending or dismissing Clergymen"; and the words "or Rule" appended at the close of the paragraph. There are several variations in typography, which, as they do not at all affect the sense, it is hardly important to notice.

At the Convention of August, 1783, other business had transpired, beyond that which appears in the printed record we have above transcribed. In a letter from the Rev. Thomas John Claggett to his friend William Duke, subsequently a Clergyman of the Church, but at that time a preacher among the Methodists, under date of "Upper Marlboro', September 20, 1783,"(1) the following paragraph occurs.

"I suppose you have long ago heard that the Clergy of the Protestant Episcopal Church met last month at Annapolis, and that we formed a bill of rights: chose *Dr. Smith to go to Europe to be ordained an antistes*, President of the Clergy, or Bishop (if that name does not hurt your feelings.) He will probably be back some time next Spring. In the mean time, we have appointed three of the Clergy on each Shore to license candidates for Holy Orders in our Church, to act as readers in the different parishes."

The first Bishop-Elect of Maryland was never consecrated. Opposition, at first from abroad, and subsequently from nearer home, delayed from time to time, and finally prevented the accession to the American Episcopate of the able and accomplished President of Washington College. The dissension arising from this matter served to depress the Maryland Church for a number of years; and the early Conventional history of the period immediately succeeding that embraced in the "Address" we have reprinted, is contained alone in letters, and fragments of letters, preserved among the Bishop White MSS., or in similar unpublished collections.

In close connection, as will be found by a comparison of dates, with the efforts of the Rev. Mr. Beach for a general ecclesiastical organization, the following preparatory steps

(1) Quoted in the valuable "Notices and Journals and Remains of Journals," &c., of the Church in Maryland, from 1783 to 1788 inclusive, first published from the papers of the Rev. Dr. Wm. West, as an Appendix to the Maryland Convention Journal of 1855, by the Rev. Ethau Allen, D.D.

were taken by the Vestries of the united churches of Christ Church and St. Peter's, Philadelphia.

Philadelphia, March 29, 1784.

At ye House of ye revd. Dr. White, Rector of Christ's Church & St. Peter's.

In consequence of Appointments made by ye vestry of Christ's Church and St. Peter's as followeth:—

“The Rector mentioned to ye Vestry, that he lately had a Conversation with ye revd. Dr. Magaw, on ye Subject of appointing a Committee from ye Vestries of their respective Churches, to confer with ye Clergy of ye said Churches, on ye Subject of forming a Representative Body of ye Episcopal Churches in this State, and wished to have ye Sense of this Vestry thereon. After some consideration, ye Vestry agreed to appoint Matthew Clarkson and Wm. Pollard for Christ's Church, and Dr. Clarkson and Mr. John Chaloner for St. Peter's.”

And by ye Vestry of St. Paul's Church as followeth:—

“A Copy of ye Minute of ye Vestry of ye united Churches Christ's Church and St. Peter's, of the 13th of Novr. last, was, by ye Revd. Dr. Magaw, laid before this Vestry, and is as follows. (Here followeth ye above Minute.) The above Minute being taken into consideration, and this Vestry concurring in Opinon thereon, unanimously appointed Lambert Wilmer and Plunket Fleeson, Esqres., on ye part of this Church, to carry into Execution ye good Intentions of the aforesaid recited Minute.”

The Clergy, together with ye Gentlemen named in ye said appointments, (except Matthew Clarkson, Esqre., and Dr. Clarkson, who were detained by sickness,) assembled at ye time and place above mentioned.

The Body thus assembled, having taken into consideration ye Necessity of speedily adopting Measures for ye forming of a Plan of ecclesiastical Government for ye Episcopal Church, are of Opinion, that a Subject of such Importance ought to be taken up, if possible, with ye concurrence of ye Episcopalians generally in ye States. They, therefore, resolved to ask a Conference with such Members of ye Episcopal Congregations in ye Counties of this State as are now in Town; and they authorize ye clergymen now present to converse with such Persons as they can find of ye above Description, and to request their Meeting this Body at Christ's Church, on Wednesday evening, at seven o'clock.

Adjourned to ye same Time and Place.

Christ Church, March 31.

The Clergy and ye two Committees assembled according to adjournment (all ye Members being present except M. Clarkson, Esq., detained by sickness) and ye Body thus assembled elected Dr. White their Chairman.

The Clergy reported that agreeably to ye appointment of ye last Meeting, they had spoken to several Gentlemen, who readily consented to ye proposed Conference.

The Meeting continued some time; when it was signified to them, that several Gentlemen, who had designed to attend, were detained by ye unexpected Sitting of ye honl. House of Assembly, they being Members of that House. The Honl. James Read Esqre. attended, according to Desire.

After some Conversation on ye Business of this Meeting, it was resolved that a circular letter be addressed to ye Church-wardens and Vestry men of ye respective Episcopal Congregations in ye State; and that ye same be as followeth, viz.—

Gentlemen:

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

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

Signed, in behalf of the Body now assembled,

WM. WHITE, Chairman.(1)

(1) From the original Manuscript in the handwriting of Bishop White, and preserved among his papers.

In furtherance of the proposal contained in this Circular, there was a meeting of Clergy and Laity in Christ Church, Philadelphia, on the 24th of May, 1784.

At this meeting, and at an adjourned gathering the following day, there were present,—as appears from the printed “Journal of the Meetings, which led to the institution of a Convention of the Protestant Episcopal Church in the State of Pennsylvania: together with the Journals of the first six Conventions of the said Church,”(1)—

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

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

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

Trinity Church, Oxford, Mr. Benjamin Cottman.

All Saints, Pemapecka, Mr. Benjamin Johnson.

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

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

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

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

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

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

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

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

The Rev. Dr. White was chosen chairman, and Mr. William Pollard, clerk.

The gentlemen assembled, after some conversation concerning a concurrence with their brethren in other states, on means for the preservation of their communion, agreed to appoint a committee to consider the matter more maturely, and to report at 3 o'clock, P.M.(2)

(1) Philadelphia: Printed by Hall and Sellers. M.DCC.XC. 8vo. pp. 26.

(2) Tuesday, May 25, 1784.

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

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

Adjourned.

Three o'clock, P.M.

The committee met.

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

The committee appointed in the morning reported, as follows:

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

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

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

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

Fourth. That the succession of the ministry be agreeable to the usage which requireth the three orders of bishops, priests, and deacons; that the rights and powers of the same

respectively be ascertained; and that they be exercised according to reasonable Laws, to be duly made.

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

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

This was the first ecclesiastical assembly, in any of the States, consisting partly of lay members.(1) The standing Committee appointed by its authority, and consisting of the Rev. Drs. White and Magaw, and the Rev. Messrs. Hutchins and Blackwell, together with Messrs. Clarkson, Fleeson, Willing, the Hon. Mr. Read, Drs. Clarkson and Shannon, and Messrs. Chaloner and Johnson, delegated their powers by a special vote to such of their number, together with Samuel Powel and Richard Peters, Esquires, as attended the meeting in New York; and at a subsequent meeting at the house of the Rev. Dr. White, on the 7th of February, 1785,(2)

Resolved, That there be sent to every clergyman and congregation in the state, an account of the proceedings of the committee, in concurrence with sundry clergymen and others,

(1) White's Memoirs of the Church, p. 36.

(2) In connection with these extracts from the printed proceedings of the Vestries at this meeting, it may be well to add, from the Bishop White MSS., a letter of instructions, addressed by the Rev. William Smith, D.D., to the deputies of the parish he had previously served, under the appointment of the venerable Society.

Messrs. Benjm. Cotman and Benjm. Johnson.

I know not what can be done at your meeting of vestries. This at least I wish, that a Clergyman or two, and about two Vestrymen, may be appointed a Committee to meet Committees from the neighbouring States, at some convenient place, about next October, to fix on a general plan for all our Churches, both in respect to Discipline and our Church Service. Something fundamental ought also to be agreed upon respecting Ordination, &c., similar to what was done in Maryland, a copy of which I gave to Dr. Magaw, declaring that Episcopal Ordination is an indispensable qualification for every person who may be desirous to hold any living in our Church. Certainly none else can hold any of the

at a meeting in the city of New-York, on the 6th and 7th days of October last; that it be recommended, that the clergy, and deputies from the several congregations, assemble in Christ-Church in this city, on Monday, the 23d day of May next, at eleven o'clock in the forenoon, in order to organize the Episcopal church in this state agreeably to the intentions of the body assembled in New-York, as aforesaid; and that it be recommended to the vestries to declare, at some congregational meeting, the object of the intended meeting in May, and to propose to the congregations, to enable them to send deputies, duly authorized, to the said meeting.

The results of this resolution are sufficiently indicated in the following important document, which we print from the original folio sheet, preserved in the collection of early Conventional papers made by Bishop White.

AN
ACT OF ASSOCIATION
 OF THE
 CLERGY AND CONGREGATIONS
 OF THE
 PROTESTANT EPISCOPAL CHURCH,
 IN THE
 STATE OF PENNSYLVANIA.

WHIEREAS, by the late Revolution, the Protestant Episcopal Church in the United States of *America* is become independent of the Ecclesiastical Jurisdiction in *England*; in consequence whereof it is necessary for the Clergy and Congregations of the said Church to associate themselves, for maintaining Uniformity in divine Worship, for procuring the Powers of Ordination, and for establishing and maintaining a System of Ecclesiastical Government:

churches heretofore established or built under the Society for propagating the Gospel, nor the glebes where any are. There will be Committees from several of the Southern States, especially Maryland and Virginia, but they can hardly be got together till towards the end of September. I hope they may be induced to meet as far North as conveniently may be, perhaps at Philada. or Brunswick, or Wilmington in Delaware State.

Wm. SMITH.

Dated from Chester, Maryland, May 23.

This letter, as appears from its endorsement, was read by Dr. White, before the Committee, at their meeting in Christ Church, May 26, 1784.

And whereas, at a Meeting of sundry Clergymen and of Lay Deputies from sundry Congregations of the Protestant Episcopal Church in this State, held in the City of *Philadelphia*, on the 24th Day of *May*, 1784, there was appointed a Committee to confer and correspond with Representatives from the Church in the other States, for the Purpose of constituting an Ecclesiastical Government, agreeably to certain Instructions or fundamental Principles:

And whereas the said Committee, being assembled in the City of *New-York*, on the 6th and 7th days of *October*, in the same Year, did concur with Clergymen and Lay Deputies from sundry States, in proposing a Convention from all the States, to be held in the City of *Philadelphia*, on the *Tuesday* before the Feast of *St. Michael* next ensuing, in order to unite in an Ecclesiastical Constitution agreeably to certain fundamental Principles, expressed in the said Proposal:

And whereas the Body which assembled as aforesaid in *New-York* did recommend to the Church in the several States, that previously to the said intended Meeting, they should organize or associate themselves, agreeably to such rules as they shall think proper:

It is therefore hereby determined and declared by the Clergy who do now, or who hereafter shall sign this Act, and by the Congregations who do now or who hereafter shall consent to this Act, either by its being ratified by their respective Vestries, or by its being signed by their Deputies duly authorized, that the said Clergy and Congregations shall be called and known by the Name of *The Protestant Episcopal Church in the State of Pennsylvania*.

And it is hereby further determined and declared by the said Clergy and Congregations, That there shall be a Convention of the said Church; which Convention shall consist of all the Clergy of the same, and of Lay Deputies; and that all the Acts and Proceedings of said Convention shall be considered as the Acts and Proceedings of the Protestant Episcopal Church in this State; provided always, That the same shall be consistent with the fundamental Principles agreed on at the two aforesaid Meetings in *Philadelphia* and *New-York*.

And it is hereby further determined and declared by the said Clergy and Congregations, That each Congregation may send to the Convention a Deputy or Deputies; and where two or more Congregations are united they may send a De-

puty or Deputies for each Congregation; and no Congregation may send a Clergyman as their Deputy; and each Congregation represented in Convention shall have one Vote.

And it is hereby further determined and declared by the said Clergy and Congregations, That the Clergy and Lay Deputies in Convention shall deliberate in one Body, but shall vote as two distinct Orders, and that the Concurrence of both Orders shall be necessary to give Validity to every Measure; and such Clergymen and Lay Deputies as shall at any time be duly assembled in Convention shall be a Quorum; and on every question the Votes of a Majority of those present of the two Orders respectively shall decide.

And it is hereby further determined and declared by the said Clergy and Congregations, That all such Clergymen as shall hereafter be settled as the Ministers of the Congregations ratifying this Act, shall have the same Privileges, and be subject to the same Regulations as the Clergy now subscribing the same.

And it is hereby further determined and declared by the said Clergy and Congregations, That the Convention shall meet on *Monday*, the 22d Day of *May*, which will be in the year of our Lord 1786, and forever after on such annual Day, and at such other Times and at such Place, as shall be fixed by future Rules of the Convention.

And it is hereby further determined and declared by the said Clergy and Congregations, That if the Clergy and Congregations of any adjoining State or States, shall desire to unite with the Church in this State, agreeably to the fundamental Principles established at the aforesaid Meeting in *New York*, then the Convention shall have power to admit the said Clergy and Deputies from the Congregations of such adjoining State or States, to have the same Privileges, and to be subject to the same Regulations, as the Clergy and Congregations in this State.

Done in *Christ Church*, in the City of *Philadelphia*, this 24th Day of *May*, in the year of our Lord, 1785.

Witness our hands in Ratification of the Premises.(1)

WILLIAM WHITE, D.D., Rector of *Christ Church*
and *St. Peter's*, in *Philadelphia*,

SAMUEL MAGAW, D.D., Rector of *St. Paul's Church*,
Philadelphia,

(1) The signing of those Deputies who were sent to the Convention without written Powers, was deferred until such Powers can be procured.

ROBERT BLACKWELL, Assistant Minister of *Christ Church* and *St. Peter's, Philadelphia*,
 JOSEPH HUTCHINS, Rector of *St. James's, Lancaster*.
 JOHN CAMPBELL, Rector of the Episcopal Churches
 of *York* and *Huntingdon*,
 JOSEPH SWIFT, Deputy for *Christ Church*,
 SAMUEL POWEL, } Deputies for *St. Peter's*
 GERARDUS CLARKSON, } *Church*,
 PLUNKET FLEESON, }
 JOHN WOOD, } Deputies for *St. Paul's Church*,
 ANDREW DOZ, }
 EDWARD HAND, Deputy for the Congregation of *St.*
James's, Lancaster,
 NICHOLAS JONES, Deputy for *St. Gabriel's, Morlat-*
ton, Berks,
 JOHN CAMPBELL, Deputy for the Congregations of
York and *Huntingdon*,
 JOHN CROSBY, jun. } Deputies for *St. Paul's Church*,
 JOHN SHAW, } *Chester*,

At this meeting Deputies were chosen in accordance with the recommendation of the preliminary Convention at New York, for the meeting in Philadelphia, in September, 1785. The names of these gentlemen, thus delegated to represent the Church in Pennsylvania, at the first General Convention, are found in the Proceedings of the early Pennsylvania Conventions, and also in a foot note to the "Act of Association," above reprinted. They were as follows—viz., Clerical Deputies: the Rev. Drs. White and Magaw, and the Rev. Messrs. Blackwell, Hutchins, and Campbell; together with Messrs. Richard Peters, Gerardus Clarkson, Samuel Powel, William Atlee, Jasper Yeates, Stephen Chambers, Edward Hand, Thomas Hartley, John Clarke, Archibald McGrew, Plunket Fleeson, Edward Shippen, Joseph Swift, Andrew Doz, John Wood, Nicholas Jones, and Edward Duffield, as Lay Deputies.(1)

(1) A Committee, consisting of the Rev. Drs. White and Magaw, the Rev. Mr. Blackwell, with Messrs. Powel, Swift, and Doz, was also appointed, "they, or any three of them," "to carry on all necessary corres-

Measures for the incorporation of the Church in Virginia had been taken at an even earlier date; and an Act of Assembly had been obtained in 1784 for this purpose—in response to a petition of the Clergy, assembled at Richmond.

pondeuce, to superintend the printing of the Act of Association, and to transmit the same to the several congregations in this State; and in general, to transact all business relative to the concerns of the Protestant Episcopal Church in the State of Pennsylvania.” This Committee appears to have entered at once upon their duties; and we insert in this connection the following letter, received in reply to one of their communications, as attesting, perhaps more strongly than any similar document we have noticed, the idea of Diocesan independence, as held by the Maryland Clergy, in common with their brethren throughout the land.

BALTIMORE, July 5, 1784.

Reverend and dear Sir,

I am glad that I have an Opportunity of returning you my hearty Thanks for your letter, and the Proceedings of your Committee respecting Church Matters. I think with you that a Communication of Sentiments among its Clergy is necessary in the present circumstances of our Common Church; and that their most vigorous Exertions, and harmonizing Affections are equally so. . . .

I think that the Protestant Episcopal Church, in each particular State, is fully entitled to all the Rights and Authority that are essentially necessary to form and compleat an Entire Church; and that, as the several States in Confederation have essential Rights and Powers independent on each other, so the Church in each State has essential Rights and Powers independent on those in other States. But still, as each State harmonizes with its Sister-States, for the Common Good of the Confederation; so, in like manner, each Particular Chh. should harmonize with its Sister Churches in the different States, for the Common Good of its Communion or Society at large.

If I am right in this, then it seems to me that the Particular Chh. in each State has an inherent and fundamental Right to exercise the Authority you allude to; tho' it might happen that the ACTUAL Exercise of each independent Authority might not be consistent with some mere “General Plan.”

Yet notwithstanding I do not think it impracticable to answer every good Purpose of any general Plan, and reserve at the same time, to each particular State-Church, all the Rights and Authority I have mentioned. For this end it appears to me that no more is necessary than such a Convocation as you mention (or something adequate to it) for the Purpose of Establishing throughout the Confederated States, an Uniformity of Worship and of Church Government.

When this foundation is once happily laid, the unimportant local variations of the several State Chhs. from each other, according to their particular Circumstances, cannot in my apprehension, either break its Communion or injure the Prosperity of the Church in general.

And in order to form such a Convocation, or adopt such Measures as would effectually answer the end, I conceive it not only prudent but even

The only record of this primary Convention we are able to furnish, is the brief reference to its proceedings contained in the following letter:—(1)

necessary that Lay-Members be delegated by the People for the Purpose, and that they concur with the Clergy.

As to the usage of the Primitive Chh. with respect to the Election of Bishops, I need not mention to you that it is difficult to speak positively. The Approbation of the Laity, tho' desirable, was not I believe necessary. And even tho' the Clergy might nominate, and be unhappy in an injudicious Nomination; yet still the Approbation or Disapprobation of the Laity would have its due Effects, as the Encouragement and Support of a Bishop would rest almost entirely with them.

But happily for us, these Matters need occasion no Controversy. An injudicious Election may be laid aside, and a more judicious one made. Or if no Characters can be found, as yet, in these States, fit for the Purpose, an Invitation may be given to some Pious, Exemplary, and Able Bishop or Bishops, to come and help us in the present Exigencies of our dismembered Church. Under the Presidency and Influence of such a Character, I doubt not every true member of the Chh., whether Lay or Clerical, would be heartily desirous of adhering as closely to the Liturgy and Rules of the Church of England, as is consistent with the Principles of the late Revolution; and that the Laity would be as ready to approve of the Liturgy and Canons thus adapted to the Civil Governmt. of these States, as the Clergy would be unwilling to depart from the fundamental Principles of Episcopacy, and farther than necessary from the beautiful Form, and approved Standard before them.

As to the Division of these States into some few Districts, and placing a Bishop in each of them, I confess I cannot see the least necessity for it. The limits of each State appears to me the most proper, as well as the most natural District for each Bishop. In this case each Chh. will be entire and independent, as the State in which it is; and will naturally form the proper Diocese of its Bishop. And supposing the States multiplied even into 23, I cannot think 23 Bishops too many for America. If they prove worthy of the high and sacred character, the more of them the better. And if some few should unhappily disgrace the Dignity of the Office, a respectable Number of the Order, being pious and venerable, will give weight and Sanction to Spiritual (which will probably be their ONLY) Reproofs; and preserve it from Contempt.

These, Sir, are my present Sentiments on the Subject, and I shall be heartily thankful if you will endeavour to put me right where you think I am wrong.

The Proceedings of the late Convention at Annapolis are ordered to be published. At which Time I will endeavour to transmit you a Copy of them. In the interim, I cannot but inform you that a Committee is appointed for like Purposes with your Committee. But that the Letter you mention as addressed, or to be addressed to them, has not yet been received.

I am,
Reverend and dear Sir, your affectionate Servant,
WM. WEST.

Rev'd. Doctor WHITE.

(1) Bishop White MSS.

FAIRFAX GLEBE, 26th July, 1784.

Dear Sir,

Your different letters, to the Convention at Richmond and to myself, on the subject of a general meeting of the Episcopal Clergy at New York, were all received, but not time enough to be laid before Convention, which sat only three days. The Episcopal Church in Virginia is so fettered by Laws, that the Clergy could do no more than petition for a repeal of those laws—for liberty to introduce Ordination and Government and to revise and alter the Liturgy. The session is passed over without our being able to accomplish this. The few Clergymen at Richmond to whom your Letter was shewn, approved of the Plan and proceedings of the Pennsylvania Convention, and also of the general meeting at New York, but no delegates have been appointed to attend. In the Present State of Ecclesiastical affairs in this State, the Clergy could not, with propriety, and indeed without great danger to the Church, empower any Persons to agree to the least alteration whatever. I shall be able to explain to you the necessity of their acting with this caution when I shall have the pleasure of seeing you. Having some business in New York with the Executors of my Mother in Law, I shall endeavour to be there about the time of the general Convention; perhaps a few days before it: I shall, therefore, say no more on the subject of the Circular Letter, only that no notice of the intended meeting has been sent to North Carolina; none of the Clergy present, at the time of receiving your letter, having any acquaintance with the Brethren in that State.

Altho' this letter is addressed to you, yet I beg it may be considered as an answer to those signed by yourself together with our Brothers McGaw and Blackwell. To whom (tho' I have not the pleasure of being personally known to the former) I beg to be affectionately remembered.

I am, Dr. Sir,

Your affect. hmble. servt.,

DAVID GRIFFITH.

Rev. Dr. WHITE.

The Act of the General Assembly authorized a Convention, "to consist of a deputation of two persons from each parish, whereof the Minister shall always be one, if there be a Minister in the parish, and the other person or persons shall be appointed by the Vestries," "to regulate all the religious concerns of the Protestant Episcopal Church, its doctrines, discipline, and worship; and to institute such rules and regulations as they may judge necessary for the good government thereof, and the same to revoke and alter at

their pleasure." This Act of Incorporation required the appointment of forty persons to constitute the Convention, and made its first meeting "at the call of any three Ministers of the Protestant Episcopal Church." Agreeably to the terms of this Act, a Convention, consisting of thirty-six clergymen and upwards of seventy laymen, assembled at the Capitol in the City of Richmond, on Wednesday, the 18th of May, 1785.

At this Convention, the following resolutions, reported by the Committee of the whole on the State of the Church, were adopted.(1)

Resolved, That it is the opinion of this committee that deputies be appointed to represent the Protestant Episcopal Church of Virginia in the General Convention to be holden in the City of Philadelphia on the Tuesday before the feast of St. Michael next.

Resolved, That it is the opinion of this committee that the deputation to the General Convention consist of two clergymen and two laymen; any two of whom shall be considered as a representation.

Resolved, That it is the opinion of this committee that instructions be prepared for the conduct of the said deputies.

Resolved, That it is the opinion of this committee that the said instructions be so framed as to leave the Convention of this state at liberty to approve or disapprove of the proceedings of the General Convention.

On the following Monday, May 23, 1785, the following additional resolutions were reported and agreed to.

Resolved, That this Convention are willing to unite in a general ecclesiastical constitution with the members of the Protestant Episcopal Church in the other states of America.

Resolved, That this Convention do accede to the following recommendation of the late Convention at New York, as fundamental principles in the said ecclesiastical constitutions.

(1) Vide, "Journal of a Convention of the Clergy and Laity of the Protestant Episcopal Church, of Virginia, begun and holden in the City of Richmond, Wednesday, May 18, 1785. Richmond: Printed by Dixon and Holt. M DCC LXXXV." 8vo. pp. 23.

1. That there shall be a General Convention of the Protestant Episcopal Church in America.
2. That the Episcopal Church in each State send deputies to the said Convention, consisting of clergy and laity.
3. That associated congregations in two or more states may send deputies jointly.
4. That in every state where there shall be a Bishop consecrated and settled, he shall be considered a member of the said Convention *ex officio*.

Resolved, That this Convention cannot bind themselves on the subject of the fourth article, until the same shall be revised, at the next General Convention at Philadelphia, and reported to the next Convention.

Resolved, That this Convention cannot accede to the sixth article, recommended as a fundamental principle of the said ecclesiastical constitution.

Resolved, That this Convention will however accede to the mode of voting, recommended in the sixth article, with respect to the Convention to be holden at Philadelphia, reserving a right to approve or disapprove their proceedings.

In addition to these resolutions, which are of no little importance when viewed in connection with subsequent measures of the Virginia Church, the Convention gave the following instructions to their deputies, appointed to attend the General Convention at Philadelphia.

GENTLEMEN:

During your representation of the Protestant Episcopal Church in the General Convention, we recommend to your observance the following sentiments concerning doctrine and worship. We refer you at the same time, for these and other objects of your mission, to our resolutions on the proceedings of the late Convention at New York.

Uniformity in doctrine and worship will unquestionably contribute to the prosperity of the Protestant Episcopal Church. But we earnestly wish that this may be pursued with liberality and moderation. The obstacles which stand in the way of union amongst Christian societies are too often founded on matters of mere form. They are surmountable therefore by those, who breathing the spirit of Christianity, earnestly labour in this pious work.

From the holy scriptures themselves, rather than the comments of men, must we learn the terms of salvation. Creeds therefore ought to be simple: And we are not anxious to retain any other than that which is commonly called the Apostles creed.

Should a change in the liturgy be proposed, let it be made with caution; And in that case let the alterations be few, and the stile of prayer continue as agreeable as may be to the essential characteristics of our persuasion.

We will not now decide what ceremonies ought to be retained. We wish, however, that those, which exist, may be estimated according to their utility; and that such as may appear fit to be laid aside, may no longer be appendages of our church.

We need only add that we shall expect a report of your proceedings to those whom we shall vest with authority to call a Convention.

Done in Convention on this 22d day of May in the year of our Lord 1785.

The Convention having agreed upon the foregoing instructions, proceeded to ballot for the deputies to the Philadelphia General Convention. Their names are arranged in the record of proceedings, in the order of the number of ballots they respectively received, and are as follows: The Rev. David Griffith; John Page, Esq.; William Lee, Esq.; and the Rev. Samuel Smith M'Croskey. After preparing an "Address to the Members of the Protestant Episcopal Church in Virginia," and further instructing their deputies to communicate to the General Convention certain papers concerning the proposal of the King of Denmark to permit the ordination of American clergymen by the Danish Bishops, they passed a resolution, "that until the farther order of the Convention, the liturgy of the Church of England be used in the several churches throughout this Commonwealth with such alterations as the American Revolution has rendered necessary;" and proceeded to the enactment of "Rules for the Order, Government, and Discipline, of the Protestant Episcopal Church in Virginia." Some of these regulations, designed to take the place of the English Canons, which, in the opinion of the Convention, as had just been resolved, had no obligation on the Virginia Church, we have reprinted, from their bearing on the opinions then entertained with reference to our ecclesiastical order and discipline.

“9. The clergy who shall minister in this church shall be the three orders of Bishops, Priests, and Deacons.

10. Every person hereafter to officiate in this church as a Bishop, shall be nominated by the Convention, and having received Episcopal consecration, before he enters upon his office—shall take the oath of allegiance to this commonwealth, and subscribe to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church of Virginia: And no person shall be received into the church as a Bishop, until he shall have completed the 30th year of his age.

11. As we conceive the office of a Bishop, according to the true Apostolic institution, differs in nothing from that of other ministers of God's word, except in the power of ordination and confirmation and the rights of superintending the conduct of the clergy, and of precedency in ecclesiastical assemblies, that office shall accordingly be so exercised in this church: And every Bishop, after his promotion to the Episcopal order, shall continue to hold a parish and to do the duty of a parish minister, except when he is necessarily employed in the discharge of his Episcopal office.

12. No Bishop shall inflict any censure upon or exercise any power over the clergy, under his inspection, other than he is allowed to do by the laws and institutions of this church made in Convention.

13. No priest or minister shall, hereafter, be received into any parish within this Commonwealth unless he first produce to the vestry sufficient testimonials of his having been regularly ordained as a priest by some Protestant Bishop—take the oath of allegiance to this commonwealth, and subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church. Provided, that any person who hath been ordained by a Bishop of the Church of Rome may also be received as a minister, who shall produce satisfactory testimonials respecting his ordination, morals and conduct—renouncing the errors of that church—take the oath, and subscribe as aforesaid.

26. Bishops shall be amenable to the Convention, who shall be a court to try them, from which there shall be no appeal. On all such occasions a President shall be chosen by the Convention to sit as judge, and they shall also appoint a clerk to the court.

27. All accusations against a Bishop, as such, shall come from the vestries; but no accusation against a Bishop shall be received unless three vestries join in the complaint. All complaints against a Bishop shall be lodged with such persons as may be appointed to call a Convention, and a copy of the charge or charges to be brought against him shall be communicated to him in writing at least two months before the trial. Counsel may be employed on both sides; and none but legal evidence shall be admitted.

28. Disorderly, scandalous, and immoral conduct, neglect of duty, a

disregard to the rules and canons of the church, or taking a bribe to grant either ordination or a recommendation for a vacant parish, shall be considered as offences in a Bishop, for which he may be brought to trial, and on his being convicted of any of these he shall be reprov'd, suspended, or dismissed at the discretion of the court.

A Standing Committee was further chosen, whose business, as expressed in the resolution authorizing their appointment, was, "to correspond with any society or societies of the Protestant Episcopal Church in the United States, on any matters relating thereto; to call a meeting of the Convention whensoever it shall seem necessary; to receive complaints against the Clergy, and to direct courts of examination, pursuant to the rules for the government of the church; to make such representations on behalf of the church as may from time to time be expedient; to give advice on difficulties propounded to them concerning the church during the recess of the Convention; and to report their proceedings to every succeeding Convention to be confirmed or rescinded." This Committee, consisting of the Rev. Robert Andrews, the Secretary of the Convention, the Rev. John Bracken, the Hon. John Blair, and John Page, Esquire, were further "instructed to consider of the proper means of obtaining consecration for a Bishop to officiate in this Church; of sending the person who may be hereafter appointed to be consecrated; and of supporting him during his continuance in office; and to make their report to the next Convention."

After a session extending from May 18th to May 25th, inclusive, the records of which, as printed in the original Journal now before us, comprise twenty-three pages in small type, this Convention adjourned. It is hardly too much to say of it, that in the influence it had upon subsequent legislation of the Church at large—in the principles it enunciates, and in the evidence it affords us of the temper and opinions of the Virginia Churchmen of that day, it is second in importance only to that of Maryland.

Still further at the South there had been an ineffectual

gathering of the Clergy and Laity of the Church in South Carolina the same month. The reception of the Rev. Dr. Wm. Smith's letter, enclosing the recommendations of the Convention of New York, the preceding year, had been followed by the issue of Circular letters, addressed to the Vestries of the Protestant Episcopal Churches by the two Vestries of St. Philip's and St. Michael's, requesting the appointment of deputies to meet at the State House in Charleston, May 12th, 1785, to take into consideration the matters recommended by the meeting at New York. Agreeably to this Circular letter, several clergymen and laymen met at the time appointed; and in consequence of the smallness of the representation of the churches, postponed the consideration of the New York recommendations to another meeting, the 12th of the ensuing July. This meeting was attended by only three clergymen—the Reverend Messrs. Robert Smith, Henry Purcell and Edward Ellington, who had been also present at the primary meeting in May, together with lay deputies from the parishes of St. Philip's and St. Michael's, Charleston; St. James's, Goose-Creek; St. James's, Santee; St. Bartholomew's, St. George's, Dorchester, Prince George, Winyaw, and St. John's, Colleton. A striking feature of this Convention was the appointment of a layman, Hugh Rutledge, Esq., a deputy from St. Philip's, Charleston, to the Chair. Little appears from the printed Journal to have been done by this Convention, either in the way of the organization of the Church in South Carolina, or in originating or suggesting action for the deputies of the Church at large when assembled in council. Deputies were chosen—five by the Convention, “one” of whom, “at least,” was required “to be a clergyman,” and three of whom were authorized to proceed on the business proposed for deliberation in the “Recommendations;” and the nomination of the sixth deputy was left with the Chairman, should his appointment be deemed necessary. The Rev. Robert Smith, the Hon. Jacob Read, the Hon. Charles Pinckney, the Hon. John Bull, and

the Hon. John Kean, were elected deputies; the Rev. Henry Purcell being subsequently substituted by the Convention, in consequence of the Rev. Robert Smith having declined his appointment "from the peculiar situation of his family." An allowance of £80 was made to defray the expenses of the clerical delegates; and the deputies were "left to act according to their judgment," with the single request on the part of the Convention, that future meetings of the general body should be "held in the beginning of August." But while the *Journal*(1) affords us no hint of any further action on the part of these primary gatherings of the Clergy and Laity of South Carolina, Bishop White, in his *Memoirs*,(2) gives us from his personal knowledge this important additional information.

"In consequence of the recommendation and proposal of the meeting of 1784, in New York, there was a Convention of the Clergy of South Carolina, at Charleston, in the spring of 1785. This was the state in which there was the most to be apprehended, an opposition to the very principle of Episcopacy, from its being connected, in the minds of some people, with the idea of an attachment to the British government. The citizens of South Carolina were the last visited by the British armies, and had suffered more than any others by their ravages. The truth is, there was real danger of an opposition in the Convention, to a compliance with the invitation given. But the danger was warded off, by a proposal made by the Rev. Robert Smith, to accompany their compliance with the measure, by its being understood, that there was to be no bishop settled in that state. Such a proposal, from the gentleman who, it was presumed, would be the bishop, were there to be any chosen, had the effect intended. Some gentlemen, it is said, declared in conversation, that they had contemplated an opposition, but were prevented by this caution."

In New York, on the 22d of June, 1785, a Convention assembled, consisting of the following members.

(1) Reprint of the S. C. Journals, 1785-1818, inclusive, appended to Dalcho's Historical Account of the Protestant Episcopal Church in South Carolina. 8vo. Charleston, 1820.

(2) Pp. 95, 96. Vide also Hawks's Constitution and Canons, pp. 6, 7.

From Trinity Church, New-York, the Reverend Samuel Provoost, the Reverend Mr. Beach, Reverend Mr. Moore, Honorable James Duane, Marinus Willet, and John Alsop, Esquires.

From the united parishes of Jamaica, Newtown, and Flushing, on Long-Island, the Reverend Mr. Bloomer, Mr. Charles Crommeline, Mr. Daniel Kissam, Mr. Joseph Burrows, Mr. John Johnson.

From Staten Island, the Reverend Mr. Rowland, and Paul Mischeau, Esquire.

From New-Rochelle, Mr. Andrew Fowler.

From Ulster and Orange Counties, Mr. Joseph Jarvis.

From Dutchess County, Mr. John Davis.(1)

The proceedings of this primary Convention of New York, other than the preceding record of names, and the announcement of the election of the Rev. Mr. Provoost as President, and the Rev. Benjamin Moore, as Secretary, is contained in the following preamble and resolutions, which we extract from the original Journal, as quoted before.

“This state convention having associated agreably to the recommendation of the general convention held in this city on the 6th and 7th of October, 1784, proceeded to take into consideration the matters recommended by the said general convention; thereupon

Resolved, That three clerical and three lay deputies, be appointed to represent the Protestant Episcopal Church in the State of New York, in the general convention which is to be held at Philadelphia on the Tuesday before the feast of St. Michael next; and that any one or more of each order form a quorum.

Resolved, That the Reverend Mr. Provoost, Reverend Mr. Beach, and Reverend Mr. Moore, of the clergy; and the Honorable James Duane, Daniel Kissam, and John Davis, Esquires, of the laity, be appointed for the above mentioned purpose; and they are hereby authorized to proceed on the necessary

(1) Proceedings of the Convention of the Protestant Episcopal Church in the State of New-York; Held in the City of New-York, on Wednesday, June 22d, 1785. New-York: Printed by Hugh Gaîne, in Hanover-Square. M.DCC.LXXXVII.

business which may be proposed for their deliberation at the said convention, so far as they conform to the general principles which are established to regulate their conduct in this matter.

Resolved, That the president be requested to call another convention, at such time and place as he shall deem most conducive to the interest of the church."

A much more numerous Convention assembled in Christ Church, New Brunswick, in New Jersey, on the 6th day of July, 1785. There were present, as we learn from the original Journal,—(1)

From Christ's Church, New-Brunswick, the Reverend Abraham Beach, Messrs. Levinus Clarkson and James Douglass.

From Trinity Church, Newark, the Reverend Uzal Ogden and Mr. John Schuyler.

From St. John's Church, Elizabeth-Town, Mr. Patrick Dennis.

From St. Peter's Church, Perth-Amboy, the Reverend John-Hamilton Rowland, James Parker, and Matthias Halsted, Esquires.

From Christ's Church, Shrewsbury, Messrs. Thomas Morton and Thomas Lloyd.

From St. James's Church, Piscataway, Messrs. John Arnold and Henry Sutton.

From St. Mary's Church, Burlington, Abraham Hewlings, Esq., and Mr. Samuel Roe.

From St. Andrew's Church, Mount-Holly, Messrs. John Clark and Samuel Spraggs.

The proceedings of this Convention, at its first sitting, were as follows.

"The convention being assembled,

Prayers were read, and the Reverend Mr. Rowland delivered a sermon.

Adjourned to three o'clock, P.M.

(1) Proceedings of the Convention of the Protestant Episcopal Church, in the State of New Jersey: Including the three first Meetings. With an Appendix. Trenton: Printed by Isaac Collins. M.DCC.LXXXVII. 8vo. pp. 42.

The convention met.

The Reverend Mr. Beach was chosen president, and the Reverend Mr. Ogden, secretary,

Ordered, That the deputies from the several congregations produce the testimonials of their appointment; which being done, the same were read and approved.

Resolved, That the thanks of this convention be given to the Reverend Mr. Rowland for his sermon, and that he be requested to publish the same.

A general convention of the Protestant Episcopal Church in the United States of America being appointed to be held, in the city of Philadelphia, on the Tuesday before the Feast of St. Michael next;

Resolved, That this convention will send a representation to the said general convention; whereupon, the Reverend Doctor Thomas B. Chandler, the Reverend Messrs. Beach, Ogden and Rowland, the Honourable John Stevens, Esquire, Abraham Hewlings, Esquire, Messrs. John Halsted, Patrick Dennis, Joseph Throckmorton and James Douglass, were elected for that purpose, with power to accede, on the part of this convention, to the fundamental principles published by the convention of the Protestant Episcopal Church, held in New-York, the 6th and 7th days of October 1784; and to adopt such measures, as the said general convention may deem necessary for the utility of the said church, not repugnant to the aforesaid fundamental principles.

Resolved, That the next convention of the Protestant Episcopal church in this state be held at Burlington on the last Wednesday in May next, unless a previous meeting becomes necessary, in which case the president may convene it, on some Tuesday previous thereto, at Perth-Amboy; and that the members of this convention recommend it to the vestries of their respective congregations, to appoint deputies for that purpose, in order to promote the general interest of this church.

Resolved, That the Reverend Mr. Ogden be requested to preach a sermon before the next convention.

End of the first sitting."

The letter of the Chairman of the Committee of Correspondence, appointed by the primary convention of Pennsyl-

vania, as referred to above, was received in Massachusetts with interest, and evidently influenced the subsequent action of the Churches in that State and New Hampshire. The Rev. Samuel Parker, Rector of Trinity Church, in the city of Boston, addressed to Dr. White, in reply to his communion, the following interesting and important letter,(1) which furnishes a fitting preface to the record of the conventional proceedings in which the writer had so great a share.

Reverend Sir:

I had the Honour of receiving your favour of 30 ulto. enclosing several Copies of the minutes of a Meeting of the Episcopal Churches at Philadelphia, by the Honble. Mr. Lowell last week.

You judged very right that the Opportunity then presented would convey the annexed Information sooner than the Plan agreed on between you and the Gentlemen of New York and New Jersey, as no Intelligence from any of them has yet reached me. I have communicated a copy of the minutes to each of the Episcopal clergy in this Commonwealth.

We are indeed but five in Number, for when the British Troops evacuated this Town in March 1776, all the Episcopal Clergy in this Town myself excepted and many from the other Towns accompanied them and have never since returned. Indeed, but two others remained in the whole Government, these were the Revd. Mr. Bass of Newburyport who was a Missionary from the Society, but now for reasons unknown dismissed their Service, and Revd. Mr. Wheeler, who was an Assistant to the Rector of Trinity Church in Newport, Rhode Island; the latter being a native of this Province, upon the breaking out of the War retired to a small patrimony in the Vicinity of this Town and did not officiate at all till within a Twelvemonth past he was invited to the churches in Scituate and Marshfield in the County of Plymouth. Since the War two Clergymen have settled in this State, Revd. Mr. Lewis, who was Chaplain in Burgoyne's Regiment of light Dragoons, left that Service and came to this Town in 1778 and settled at Christ's Church;

The other, the Revd. Mr. Fisher, who came from Annapolis in Nova Scotia in 1780 and settled in Salem. The oldest Church in this Town, formerly known by the Name of King's Chapel is now supplied by a Lay Reader who is a Candidate for holy Orders.(2) There are five or six

(1) From the Bishop White MSS.

(2) James Freeman, refused Ordination on account of Arianism. Vide Greenwood's History of King's Chapel.

other Churches in some of which lay readers now officiate. In the State of New Hampshire, there are but two Episcopal Churches, one at Portsmouth the metropolis of the Government, where there has been no clergyman since the War, the other in a new Settlement in the western part of the State(1) where a Missionary from the Society in England is now resident. In the State of Rhode Island are three Churches only, exclusive of one at Bristol which was burnt by the British. In neither of these is there a Clergyman in holy Orders, but in two of them there are Lay Readers who are candidates. Mr. Graves Missionary from the Society still resides at Providence but has not officiated since the commencement of the War. The State of Connecticut contains the greatest Number of Episcopal Churches of any of the New England States. There are now fourteen missionaries from the Society besides seven other Clergymen not in their service. This, Sir, is a brief State of the Episcopal Church in the four Northern Governments which are contained in what is called New England. I flatter myself this account will not be disagreeable nor perhaps useless to you in your future Consultations respecting the Episcopal Church in America.

Permit me now, Sir, to make several Enquiries respecting the Plan proposed at your Meeting. Was it the intention of the Churches that met at Philadelphia to devise a Plan for the future Government of the Episcopal Churches in all the States or for Pennsylvania only? How far did your Convention mean to carry their first Instruction or fundamental Principle respecting the independence of the Episcopal Church in these States of all foreign ecclesiastical authority? Is it meant to carry the Independence so far as to exclude the obtaining a Bishop from England? If so I plainly foresee great Objections will arise in the Northern States and especially in those Churches which have been and still are under the Patronage of the Society at home. What Plan is proposed for the procuring an Episcopate and from what Source can a sufficient support be derived.

I shall esteem it a peculiar favour, Sir, if it is not imposg. too great a task, to have your Sentiments upon these Points, and that you will also oblige me with an Account of the Alterations in and Additions to the Liturgy already in use in your State. As no Alteration except that of omitting the Prayers for the King and Royal Family has taken place in the Churches in general in these States, I am desirous of knowing how the Churches at the Southward manage in this affair, that if possible a Uniformity as far as the civil government of each State will permit may be maintained.

I esteem myself very happy in having this occasion of opening a Correspondence, to the continuance of which nothing shall be wanting in my power.

(1) Claremont.

Be kind enough to present my Kind Regards to your Brethren in the Ministry, and be assured I shall take Pleasure in exerting my little Influence and Endeavours to promote a Uniformity of Government and Worship, and preserving the Communion of the Episcopal Churches in the United States.

I have the Honour to be, Revd. Sir, with great esteem,
Your Brother, and very humble Servant,
SAMUEL PARKER.

Boston, June 21, 1784.

The Revd. WILLIAM WHITE, D.D.

Evidently prior to the reception of this interesting reply to his first official communication, Dr. White forwarded the following letter,⁽¹⁾ of which, unfortunately, but a fragment remains.

Revd. Sir:

I am informed by your Townsman ye revd. Mr. Clarke, that you wish to be informed of ye Measures in contemplation with ye epl. Clergy in these parts for ye continuance of our Church & that you did me ye honor to name me as one of whom you wished him to make ye Inquiry. I embrace ye Opportunity of opening my Mind to you in some sentiments additional to those general Principles which ye Clergy in this City forwarded to you by ye honl. Mr. Lowell. From these last you will learn ye outlines of our System: & it only remains to mention in what way we wish to see a representative Body of ye Church constituted in each State and a general Representative Body for ye Continent.

I therefore, Sir, propose for your consideration, whether it will not be expedient to have in each State a certain Body composed of all ye Clergy and Lay-Delegates from ye Congregations (perhaps) according to yr respective Numbers—Whether it will not be proper to provide that where ye Church is numerous in any State or may hereafter become so in others, such States should be divided into Districts & ye State representative Body formed by Delegation therefrom—Whether ye Church of a State thought not numerous enough to have a Bishop may not be perfectly organized, except a Dependence required on some other for ye single purpose of Ordination, a President in such ease to be chosen annually; & Whether, if a State be divided into Districts there may not be a Bishop in each District, whereby each Bp. having a very moderate superintendance,

(1) From Bishop Parker's MSS. in the possession of his daughter, the wife of the Rev. Theodore Edson, D.D., of Lowell, Mass.

might be also a Parish Minister & would not require a separate Revenue for his Support, ye getting such a Revenue being perhaps impracticable?

In respect to a continental Representative,—or a Convocation of ye ep. Ch. in ye U S, I submit to you, whether (were they even to meet but once in 3, 4, or 5 years) such a Body be not essential to our keeping together one Church as ye R. Catholics, Presbyterians & Quakers do respectively—& whether such a Body might not be formed, without any great Burthen, by a Delegation from each State?

I know, revd. Sir, that ye introducing the Laity into our Scheme is thought exceptionable by some of our Brethren. In answer, I will not pretend any apprehensions of ye Clergy acquiring extravagant Powers; altho' could I foresee such an event, it would confirm me in my principle. But under present Circumstances, I rather expect, that without ye Laity, there will be no Govt. at all;(1) and that there will be no persons capable of exercising that Authority which ye 20th & 34th Articles of ye Church of England consider essentially inherent to every Church; In short, whatever ye Clergy alone shall do will be treated as what a Congn. may either receive or reject & as not even binding on ye dissenting Members of their own Body; & ye Consequence will at last be, that ye several Congregations being independent of one another, will gradually widen in Doctrine, and Worship, agreeing perhaps in ye single circumstance of their requiring episcopal Ordination.

On ye Subject of procuring ye succession I shall only observe, that if any private Measures said to have been undertaken for this End shd prove successful, I think ye whole Church shd gladly avail itself of ye Acquisition. If not, an Application to our Mother Church from Representatives of ye epl. Church generally will be surely too respectable to be slighted; & such an Application might be easily framed by correspondence among ourselves.

Should you, revd. Sir, think any Part of our Plan exceptionable or have any thing in Addition to offer, I shall be as friendly in attending to your Sentiments as I am free in offering my own.

I have ye pleasure to inform you, that last Tuesday there must have been a Meeting of ye Clergy of Maryld. & Delegates from ye Vestries; but their Proceedings are not yet known here.

By a Letter from ye revd. Mr. Beach of Brunswick, I am informed that at a late Meeting of ye Clergy of Connecticut, they appointed a Committee of their Body to meet us in N. York, on ye 1st Tuesday after Michaelmas & have

(1) Bishop White repeatedly told the writer of this note, that such was the feeling on the subject of introducing the laity, that had they been excluded, no union or constitution would ever have been formed.

Following this, we extract from the same source Dr. White's reply to Mr. Parker's first letter. Taken in connection with the important queries to which it is intended as an answer, it furnishes us with an authoritative, and at the same time unstudied and free explanation of the action of the Pennsylvania Churches.

Revd. Sir,

My delay in answering your kind Letter of ye 21 of June has been owing to my Desire of sending to you some Acct. of the Proceedings of ye Clergy & Lay-Delegates in Maryld. But being disappointed in my Expectation of receiving it, owing as I suppose to the Delay in printing it, as it contains both a Sermon & a projected Constitution, I can no longer postpone acknowledging your favour & giving an Answer to your Enquiries.

The fundamental Principles which you have seen were merely meant as Instructions to a Committee in their Consultations with our Brethren in ye other States for ye forming a general Constitution for ye Continent, which we think shd be attempted before we venture to form a Constitution for this State in particular. The Independence asserted is intended in ye most unlimited Sense; but we do not think this precludes us from procuring a Bishop from England, he becoming on his Arrival a Citizen of ye U. S. Proper Measures for procuring an Episcopate we wish to see taken at ye ensuing Meeting in N. York: but, as to his support, I know no source for it but a parochial Living. The only Addition we have made to ye Prayers is to alter that for ye Parliamt. so as to suit for ye Delegates of these States in Congress & all others vested with civil Authority; we are sensible of the Imperfection of our Plan & that ye Litany and other Prayers ought to be accommodated to ye political Change; but, lest Uniformity should be precluded, we chose to leave this to a general Communication of Sentiment.

I thank you, Sir, for ye Information contained in your Letter. Our Numbers are as follows. Those of us who were settled in this State before ye War are Mr. Currie of Chester County whose Age & Infirmities prevent his officiating, Mr. Elling of Caernavon, & myself. During ye War, ye revd. Dr. Magaw (formerly Missionary in Delaware) settled as Rector of St. Paul's in this City, & Mr. Blackwell (formerly Missionary in Jersey) settled as Asst. to me in ye United Churches. Since ye Peace we have ye accession of Mr. Hutchins at Lancaster & Mr. Campbell at Yorktown; ye former a Native & late Resident of Barbadoes but educated in this City & ye latter a Native of this State who went for Orders in 1772, where he has resided untill his late Return.

Once more, revd. Sir, I take ye Liberty of expressing my Hopes of seeing you at N. York on ye 5th of Octr. & am

Your Brother & humble Servt.,

Philada. Aug. 10, 1784.

W. WHITE.

Revd. Mr. PARKER.

P.S. Our Brethren in ye Ministry here desire their kind remembrances.

Through the exertions of Mr. Parker, the few Clergy of Massachusetts and Rhode Island gathered together in Boston the month preceding that appointed for the Convention in New York. The following correspondence, now first printed from the original Manuscript, preserved among the Bishop White papers, fully explains their action, and marks the zealous Rector of Trinity Church, Boston, as the leading spirit of them all.

Revd. Sir:

I have the honour to enclose you an Extract of the Proceedings of a Convention of the Episcopal Clergy of the States of Massachusetts & Rhode Island held at Boston the 8th Instant & also a Letter from said Convention to the Comtte. of the Churches in your State, both which I hope you will safely receive. The Perusal of these will fully inform you of the Sentiments of the Clergy in these States, & will preclude the Necessity of my enlarging on these points. You will perceive they have adopted your plan with a small addition to your first Article, without which, as I mentioned to you in my Letter by Mr. Morris I supposed the Article would be objected to. In my private Opinion I do not see that the Limitation was at all necessary, because I do not apprehend the Independency there intended would in the least be affected by an application to a foreign Power for the Succession of Episcopal Authority. The churches here being most of them without a Minister, a representative body chosen by the several Churches would consist almost entirely of Laymen & if they are vested with the Power of making Laws, it will be in their power to subject the Clergy to what Laws they please, & for that reason the Convention thought best to add a clause to your fifth Article to put the Clergy & Laity more upon a par, & they have accordingly proposed & adopted this mode of Representation, that each Church chuse one lay Delegate in conjunction with their Minister & that those Churches that are destitute of a Clergyman shd chuse one of the neighbouring Ministers to represent them with one of their own Laymen, & in this mode they think there is no great danger of their having too much Power.

I have yet heard nothing more of the Meeting of the Churches by their Committees at New York than what you mention in yours by the Revd. Mr. Clark, & therefore shall not proceed thither agreeable to the Request of our Convention unless I can learn that such a meeting will certainly be held.

I have flattered myself that you would before this have favoured me with further Information upon that as well as some other matters. The Plan of Correspondence agreed on between your Brethren in New York & New Jersey mentioned in yours of May 30 has not taken Effect as we have in these parts had not the least Intelligence from that Quarter. Should any general Meeting of the Churches be proposed, we shall be obliged to you for Notice thereof as we are perfectly disposed to adopt any measures calculated to promote the Welfare of our Church.

I am requested by the Comtee. of our Convention to ask the favour of you to transmit an Account of our proceedings to the more southern Churches & also would acquaint you & them that we shall be happy to receive any Communications you or they shall be pleased to favour us with. We wish also for your Opinion whether it is probable Congress will interfere in any matter of an Ecclesiastical Nature & whether they would countenance a Request made to England for a Bishop.

Wishing you all possible happiness I remain Revd. Sir, with the utmost Respect & Esteem

Your Brother & very humble Servt.

SAM'L PARKER.

Boston, Sept. 10, 1784.

Revd. Dr. WHITE.

At a Meeting of the Episcopal Clergy of the States of Massachusetts and Rhode Island, held at Boston, Sept. 8, 1784,

Voted. That the Episcopal Church in the united States of America is & ought to be independent of all foreign Authority ecclesiastical & civil. But it is the Opinion of the Convention that this Independence be not construed or taken in so rigorous a Sense as to exclude the Churches of America separately or collectively from applying for & obtaining from some regular Episcopal foreign Power an American Episcopate.

Secondly. That the Episcopal Church in these States hath & ought to have in common with all other religious Societies full & exclusive Powers to regulate the concerns of its own Communion.

Thirdly. That the Doctrines of the Gospel be maintained as now professed by the Church of England & Uniformity of Worship be continued as near as may be to the Liturgy of said Church.

Fourthly. That the Succession of the Ministry be agreeable to the Usage which requireth the three Orders of Bishops, Priests, & Deacons, that the rights & Powers of the same be respectively ascertained & that they be exercised according to reasonable Laws to be duly made.

Fifthly. That the Power of making Canons & Laws be vested solely in a representative Body of the Clergy & Laity conjointly; in which Body the Laity ought not to exceed or their Votes to be more in Number than those of the Clergy.

Sixthly. That no Powers be delegated to a general ecclesiastical Government except such as cannot conveniently be exercised by the Clergy & Vestries in their respective Congregations.

Voted. That the Revd. Mr. Parker, Revd. Mr. Bass & Revd. Mr. Fisher be a Comtee. on behalf of the Churches in these States to correspond & consult with the Clergy of the other Episcopal Churches in America in Convention, Committees or otherways.

Voted. That a circular Letter be written in the Name of this Convention to the Episcopal Clergy in the States of Connecticut, New York & Pennsylvania urging the Necessity of their uniting with us in adopting some speedy Measures to procure an American Episcopate. As it is the unanimous Opinion of this Convention that this is the primary Object they ought to have in view, because the very Existence of the Church requires some speedy Mode of obtaining regular Ordination.

Voted. That in Case a general Meeting of the Episcopal Churches in the united States by their Representatives is now or shall at any future time before the next Meeting of this Convention be proposed by any number of Churches to be held for the purpose of promoting the Welfare of said Church, the Revd. Mr. Parker be desired to meet & act with said representative body on behalf of this Convention.

Voted. That the Convention or Committee of Churches in the States of Connecticut, New York & Pennsylvania be informed of the Proceedings of this Convention & that they

or some of them be requested to transmit the same to our more southern Brethren.

A true Extract from the Minutes.

Attest.

Reverend & Honoured Brethren.

Having been favoured with the Minutes of the Meeting of the Clergy & Lay Delegates from sundry Congregations of the Episcopal Church in the State of Pennsylvania held at Philadelphia the 25th of May last, communicated to us by your Chairman, We the Clergy of the Episcopal Churches in the Commonwealth of Massachusetts & State of Rhode Island met in Convention at Boston Septemr. 8th, 1784, have duly considered the same and have unanimously adopted the fundamental Principles or Instructions to which you are bound, and think the same not only unexceptionable but such as the Episcopal Churches in the united States ought to adopt. We have indeed thought proper to add a Restriction or an explanatory clause to the first and fifth Article, more for the Sake of avoiding any Mistakes hereafter than because we suppose we differ from you in Sentiment.

But it is our unanimous Opinion that it is beginning at the wrong end to attempt to organize our Church before we have obtained a head. Our Churches at present resemble the scattered Limbs of the body without any common Centre of Union, or Principle to animate the whole. We cannot conceive it probable or even possible to carry the Plan you have pointed out into Execution before an Episcopate is obtained to direct our Motions, & by a delegated Authority to claim our Assent. It is needless to represent to you the absolute Necessity of adopting & uniting in some speedy measures to procure some reputable Person who is regularly invested with the powers of Ordination, &c. to reside among us, without which scarce the Shadow of an Episcopal Church will soon remain in these States. Many are the Congregations here destitute of a Clergyman, & we must be left to the disagreeable Alternative of having no Church in many of our Settlements where there would probably be a respectable one, or of having clerical Powers conveyed in an irregular manner.

As to the mode of obtaining what we stand in such need of, we wish above all things to procure it in the most regular manner & particularly from our mother church in England. Whether any of the Bishops in England or Ireland would

consecrate a Person chosen among ourselves & sent there for that Purpose without a mandate from the King of England or the authority of his Parliament, we are at a loss to determine; but we have no doubt that a regular Application made by a representative Body of the Episcopal Churches in America would easily obtain a consecrated head, & in order to this we earnestly wish a mode of applying in some such way may be immediately adopted by the American Churches.

We are of Opinion that we ought to leave no means untried to procure a regular Succession of the Episcopacy before we think of obtaining it in an irregular Manner. To accomplish this we have chosen a Committee of our Body to correspond with you upon this Subject & adopt such Measures for the same as may be expedient or necessary. And in case a Meeting of a representative Body shall be agreed upon, we have delegated a Power to one of our Number to represent us & our Churches in such a Meeting. We are extremely anxious for the Preservation of our Communion & the Continuance of an Uniformity of Doctrine & Worship, but we see not how this can be maintained without a common head, & are therefore desirous of uniting with you in such Measures as shall be found expedient & proper for the common good.

We are Gentlemen your affectionate Brethren
& Friends,

Signed in behalf of said Convention,

J GRAVES,
Modr.

Boston, Commonwealth of Massachusetts,
Septemr. 8th, 1784.

The Committee of the Episcopal Churches in the
State of Pennsylvania.(1)

In Connecticut, the Clergy, though assembling from time to time in Convocation, adhered to the principle of their primary action, which was, that the Episcopal Succession should be first secured, and that measures for re-organizing and perfecting the system of Ecclesiastical government should then be taken. With this feeling, the Clergy of Massachusetts

(1) From Bishop White's MSS. Collections, compared with the original draft among the Bishop Parker Correspondence in the possession of the Editor.

and elsewhere throughout the New England States sympathised: and the contrary opinion, held, and prosecuted with so much determination by the Southern Conventions, served for a time to delay the union of the Churches. As we have already seen, the admission of the laity to the councils of the Church was another subject of disagreement; and the controversy with respect to this point ceased only at the ratification of the Ecclesiastical Constitution in October, 1789, by the Bishop of Connecticut and the deputies from that State, and Massachusetts and Rhode Island. To these matters the following pages will again revert. In the mean time, with a brief glance at an abortive attempt at organization, still further to the North, we will pass to the consideration of the first Convention of the associated Churches.

In addition to these Conventions, there had been assembled in that portion of the present States of New Hampshire and Vermont, then known as "the Hampshire Grants," a meeting of Episcopalians from a number of neighboring towns, at which a delegate to the Convention in Philadelphia, in 1785, was duly appointed;(1) and the same gentleman, General Roger Enos, deputed to attend the State Convention of Massachusetts, with which body the more northern Churches seemed to feel most closely allied. General Enos failed to present himself either at Philadelphia or Boston, and we hear little more of the Episcopalians of the Hampshire Grants. Those of Vermont subsequently met in Convention, and under the guidance of a zealous but erratic Clergyman, the Rev. John Cousens Ogden, chose the Rev. Samuel Peters, LL.D., formerly Missionary in Hebron, Conn., as their Bishop, and applied in vain, as we shall subsequently see, both to the English and American Bishops, for his consecration. Those living in the valley of the Connecticut River, who were, upon the settlement of the disputed boundary line between New Hampshire and Vermont, declared to belong

(1) Vide unpublished records in the keeping of the Registrar of the Diocese of New Hampshire.

to the former State, united with a portion of their brethren in Vermont, and obtained for a time the consent of the General Convention to a conventional organization independent of the Clergy in the Eastern part of the State. These matters, however, will receive attention at a subsequent stage of our progress.

To this extended view of the Preliminary Conventions in various sections of the Church, we need add merely the remark, in recapitulation, that these proceedings, to quote the language of Bishop White, showed "an accommodation to the civil system" of our government, and asserted, perhaps for the first time since apostolic days, the right of the Laity to a vote and a voice in the general and particular councils of the Church.

THE CONVENTION OF 1785.

THE meeting of the first General Convention of the Church was awaited with great interest. Since the gathering in New York the preceding October, the Rt. Rev. Dr. Samuel Seabury had returned to Connecticut, having succeeded in his application for consecration at the hands of the Bishops of the Church in Scotland. Thus provided with a head, the clergy of Connecticut addressed an invitation to their Southern brethren to meet them in Convention at Middletown,¹) with a

¹ Bp. White, in his Memoirs, says, at New Haven, (p. 100;) but the following letter, which we transcribe from his MSS., seems to sustain the statement we have made in the text:—

STRATFORD, July 14, 1785.

DEAR SIR:—

I am desired to acquaint you, that the Clergy of this State are to meet at Middletown in this State, on the third of August next, at which time and place, they would be much pleased to see you, and the rest of the Clergy of your State.

We must all wish for a Christian Union of all the Churches in the thirteen States, for which good purpose we must allow *private Convenience to give way to public Utility.*

We have no Views of usurping any Authority over our Brothers and Neighbours, but wish them to unite with us, in the same friendly manner, that we are ready and willing to do, with them. I must earnestly entreat you to come upon this occasion, for the sake of the peace of the Church,—for your own satisfaction, in what friendly manner the Clergy here would treat you,—not to mention what happiness the sight of you would give to your sincere friend and brother,

JEREMIAH LEAMING.

In further confirmation of the above, we transcribe from the original, a letter issued by two of the members of a Clerical Committee of the first Convention of Massachusetts and Rhode Island, who were invested, as it appears from the Records of that meeting,

view to adopting measures for union and permanent organization. The reply of the Philadelphia clergy, as we are informed by Bp. White, was an invitation to those of Connecticut to come to the approaching General Convention in September—the appointment of which meeting was made the excuse for their non-acceptance of the Connecticut proposal.

This interchange of congratulatory and apologetic letters gave occasion for the following interesting correspondence, addressed by the newly consecrated Bishop and the venerable Dr. Thomas Bradbury Chandler, of New Jersey, to Drs. White and Smith. These letters, which we transcribe from the originals, and two of which are now for the first time made public, are of the greatest value, as illustrating the obstacles to union resulting from the radical movements of the Southern clergy, and, on the other hand, the sound conservatism of their brethren at the North:—

MY DEAR SIR:

A day or two ago I received from Bp. Seabury, and was by him desired to forward, the enclosed letters, addressed to you and Dr. Smith. That to Dr. Smith was

“with power to summon this Convention to meet at such time and place as they shall judge most convenient, when the exigences of the Church make it necessary,” apparently appointing the other member of their body to attend the Connecticut Convention as a Representative of the Churches of the two States.

SALEM, July 28th, 1785.

REV'D SIR:—

We request you to attend the approaching Convention of the Episcopal Clergy, to be holden at the Town of Middletown, in Connecticut; then and there to learn what measures they mean to adopt; in order to the maintaining uniformity of divine worship in the Episcopal Church, &c. &c. &c.

We are

Rev'd Sir,

Your very H'ble Ser't.

EDWARD BASS,

Minister of St. Paul's Church, Newbury Port.

NATH'EL FISHER,

Minister of St. Peter's Church, Salem.

REV'D MR. PARKER.

sent open for my inspection; and, instead of sealing it, I have taken the liberty to send it open to you, wishing that you also may have a sight of it. You will, therefore, after reading it, be so good as to seal and send it forward.

As the time of your *continental* Convention now approaches, I doubt not but you and the other friends of the Church in general, throughout the country, are beginning to grow very anxious about the event. For the fate of the Episcopal Church in America will, in a great measure, depend upon the deliberations and decisions of that general meeting. On this account I could wish to be present at a consultation of such capital importance; and, indeed, upon my late arrival from England, I found that I had been chosen as one of the Representatives of the Church in this State on the grand occasion; but such is my situation, with regard to a scorbutic, corrosive disorder, with which I have been long troubled, that I fear it will be impossible for me to accept the Commission by a personal attendance. Will you then permit me, in this way, to give you a sketch of my *hopes* and *apprehensions*, as well as my opinion on some matters relative to the case? From what I know of your character, I cannot doubt but you will; and not the less readily, on account of the freedom which I think it my duty to use, whenever I pretend to offer my opinion on the subject.

My *hopes* arise from the anxiety and concern, which have been so generally shown by the Episcopalians in the several States, for setting the Church upon a proper bottom—from the attachment they have discovered to the Episcopal mode of government—and from the veneration they have expressed for the *Liturgy* of the Church of England, as the proper *Basis* of a Liturgy to be prepared for the general use of the churches in America. Now as such a disposition seems fortunately to prevail, I cannot but hope that, under the direction and blessing of Divine Providence, it will produce the happiest effects.

My *apprehensions* are owing to some measures that have been adopted by most of the *particular* Conventions, and some expedients that have been proposed, which are contrary to the established maxims of ecclesiastical polity, and the practice of the Church in all ages, a few modern instances excepted. In this I have reference to the ad

mission of the *Laity* to vote in *ecclesiastical Councils*; the divesting Bishops of their proper and essential authority, and making them subject to their own Presbyters, &c. &c. The Church is a Society founded by *Christ*; all ecclesiastical authority and jurisdiction must be derived from *him*, and not from any natural rights, &c.;—this authority he was pleased to lodge in the hands of certain *officers* of his appointment, to be communicated to their successors;—those, therefore, who are *not officers* in the Church, i. e. *the Laity*, can have no share of ecclesiastical authority. And as to the other point: If the Bishops are not allowed to govern the Church, the Church is not under *Episcopal* government, and cannot be Episcopal; but is under the government of those who govern the Bishops.

The concessions of this kind which have been made by any of the Clergy, I suppose have been made through a desire to gratify and encrease the number of the Church's friends; but we are not at liberty, even for so good an end, to alter the original constitution of the Church, and to sacrifice the essential rights of Episcopacy. Besides: although in this way we might, perhaps, gain some *new* friends, yet I am sure that we should lose many more *old* ones; and many thousands of the best-informed Episcopalians on this continent would renounce all communion with us—as would also the Church of England, to say nothing of the other Episcopal Churches in Europe. The consequence of this would be, that we should lose our respectability in the eyes of the world, be involved in eternal disputes with other Episcopalians, and wretchedly defeat our own purpose.

As to the *Laity*—I am clearly of opinion that they ought to be consulted on this occasion, and that it is proper that a representation of them should meet at the same time and place (I mean Town or City) with a representation of the Clergy. It depends upon *them*, whether—how far—and in what manner, our Church shall be supported. But had I been in this country at the time of the first meetings, I should certainly have proposed, and if necessary have urged, that the two Conventions of the Clergy and *Laity* should be kept separate;—that a friendly communication between them should be kept up, in the way of conference;—that the Clergy,

after mature deliberation, defining the nature and principles of that Church, to which they thought it their duty, under all circumstances, to adhere, should recommend it to the other Convention, and beg their support of it;—that they should, from day to day, inform them of their proceedings, and be ready to hear their objections, and to consider their proposed alterations and amendments;—but that they should by no means admit the Laity to *vote* with them on any ecclesiastical questions. Nor would the gentlemen of the Laity think such an exclusion, when candidly explained to them, any mark of our want of affection or respect for them; for they can have no wish, but to see the just rights and dignity of their own Church duly ascertained and supported. They would as soon complain that they are not allowed to administer Baptism or the H. Eucharist.

Had I time, and would it not be tedious to you, I would make some remarks upon the several late Conventions, so far as they have come to my knowledge. But, for the present, I shall confine myself to a few hasty observations on the printed account of the transactions of the Convention in Virginia held in May last.

In the first place in addition to the general objection against the voting of Laymen in an ecclesiastical Council, it may be observed that, 1st, on some days the Laymembers of that Convention, who were twice as numerous as the Clerical ones, seem to have taken the lead; for we find *Mr. Braxton in the chair*. This is so contrary to every idea of propriety and decorum, that I cannot but wonder that any one of the Laity should ever have proposed, or the Clergy have consented to, so unprecedented a mode of conduct.

Secondly. The Convention seem to have mistaken their *proper* business, which was, and could be, no other, than to agree upon the best expedients for supporting the interests and honour and rights of the Church in its present imperfect State, and to concert measures for compleating its constitution, by the introduction of an Episcopate as soon as possible. Here, in my humble opinion, they ought to have stopt; and not, to have proceeded to *organize the government of the Church*, and to establish Canons, or *rules* for its future order, government and discipline. I believe it was never heard of before, that the Presbyters only, or

the Presbyters and Laity, of an *Episcopal* Church, undertook to make ecclesiastical *Canons*; which is the peculiar office of the Bishop or Bishops, with the advice of their Clergy. [See on this subject, Hooker, Potter, Bingham, and the *Original Draft*, in answer to Sir P. King, &c. &c.]

Thirdly. The Bishop, when introduced into Virginia, must not only be governed by Canons, in the forming of which no Bishop was ever consulted, but he must consent to give up a principal part of his office, which has always been considered as *inalienable*, and consent to be little more than a *Parish Minister*. Although a Bishop *may* take particular charge of a Parish, yet this, I believe, is the first time that a Bishop was ever *obliged* to do so, and, however well he may otherwise be provided for, *to do the duty of a Parish Minister*. In consequence of this degradation, the Clergy are to meet together in *Presbyteries*, without the call of the Bishop, and are to enforce the Canons of the Church, without his authority; which regulations are contrary to all the maxims of ecclesiastical polity, and to the very *essence* of an *Episcopal* Church. Instead of dividing the Clergy into *Presbyteries*, acting independently of the Bishop, why may not the several ends proposed by it be as well, or better, answered, by dividing them into *Archdeacons* or *Rural Deanies*, acting under the authority of the Bishop, according to the practice of all other *Episcopal* Churches? In short, the whole system of discipline is so destructive to the authority of Bishops, that it must necessarily be reprobated by every real *Episcopalian* in Christendom, who duly considers it.

In saying this, I mean not to reflect upon those worthy persons, who constituted the above-mentioned Convention in Virginia. On the contrary, I applaud and honour the well-meant zeal which they discovered for supporting the interests of the Church, and I believe they acted, though wrongly, from worthy motives; but their *accommodating* disposition evidently carried them much too far. And I cannot but hope that, upon a careful reconsideration of the proceedings they have published, they will be willing to rescind some of their decisions. I trust that the above points will be thoroughly discussed at the ensuing general Convention, in the spirit of peace, unity and concord. May the great founder and head of the Church, who has promised to be always with it to the end of the world,

prosper your consultations, and bring them to a happy issue!

It will be of the utmost consequence to the Episcopal Church in America that it should preserve an uniformity, at least a similarity, *qualis decet esse Sororum*, through the different States. In Connecticut the constitution of the Church is now completed, as far as I can judge, upon right principles. I wish that in the other States the example may be followed; for I do not believe that the Christian world affords one more conformable to the primitive pattern, all things considered, than the Church in Connecticut.

As I am hourly expecting the bearer to call upon me, I must now conclude. Possibly I may hereafter find myself disposed to resume this subject. In this Letter I have not had time to speak to the several points I intended, nor to study propriety of expression. However, if you think any thing here said or suggested may be useful, it is submitted to your disposal.

With my best compliments to your good Lady, I have the honour to subscribe myself, with much esteem,

Your affectionate Brother,
and humble Servant,
T. B. CHANDLER.⁽¹⁾

ELIZABETH-TOWN,
Sept. 2d, 1785.

To this important document, emanating from perhaps the foremost man in ability and reputation among the American clergy, we add the letter from Bp. Seabury to Dr. Smith, referred to as enclosed for Dr. White's perusal. It is printed in the appendix to Bp. White's Memoirs of the Church; but, for the correction of several trifling errors which appear in the Bishop's copy, we have transcribed it anew from the original, which is still preserved among the manuscripts of the General Convention.

¹ From the original letter among the Bp. White MSS.

(¹) NEW LONDON, Augt. 15th, 1785.

REV'D AND DEAR SIR,

It has not been in my power till this day, to pay that attention to your letter of July 19th, which the importance of its several subjects demanded.

The grand difficulty that defeated my application for Consecration in England appeared to me to be the want of an application from the State of Connecticut. Other objections were made, viz: that there was no precise diocese marked out by the civil authority, nor a stated revenue appointed for the Bp's support: But those were removed. The other remained—for the civil authority in Connecticut is Presbyterian, and therefore could not be supposed would petition for a Bp. And had this been removed, I am not sure another would not have started up: For this happened to me several times. I waited, and procured a copy of an Act of the Legislature of Connecticut, which puts all denominations of Christians on a footing of equality, (except the Roman Catholics, and to them it gives a free toleration) certified by the Secretary of State: For to Connecticut all my negociations were confined. The Abp. of Cant. wished it had been fuller, but thought it afforded ground on which to proceed. Yet he afterwards said it would not do; and that the minister, without a formal requisition from the State would not suffer the Bill, enabling the Bp. of London to ordain foreign Candidates without their taking the Oaths, to pass the Commons, if it contained a clause for Consecrating American Bps. And as his Grace did not choose to proceed without parliamentary authority—though if I understood him right, a majority of the Judges and Crown Lawyers were of opinion he might safely do it—I turned my attention to the remains of the old Scots Episcopal Church, whose Consecrations I knew were derived from England, and their authority in an ecclesiastical sense, fully equal to the English Bps.—No objection was ever made to me on account of the legacies left for American Bps. Some people had surmises of this kind, but I know not whence they arose.

¹ From the original manuscript preserved among Bp. White's papers. The printed copy in the Appendix to the Bishop's Memoirs (pages 286-292 inclusive) is incorrect in several particulars.

I can see no good ground of apprehension concerning the titles of estates or emoluments belonging to the Ch'ch in your State. Your Ch'ch is still the Ch'ch of England subsisting under a different civil government. We have in America the Ch'ch of Holland, of Scotland, of Sweden, of Moravia, and why not of England. Our being of the Ch'ch of England, no more implies dependence on, or subjection to England, than being of the Ch'ch of Holland implies subjection to Holland.

The plea of the Methodists is something like impudence. Mr. Wesley is only a Presbyter, and all his Ordinations Presbyterian, and in direct opposition to the Ch'ch of England: And they can have no pretence for calling themselves Ch'chmen till they return to the unity of the Ch'ch, which they have unreasonably, unnecessarily and wickedly broken, by their separation and schism.

Your two cautions respecting recommendations and titles are certainly just. Till you are so happy as to have a Bp of your own, it will be a pleasure to me to do every thing I can, for the supply of your Ch'ches: And I am confident the Clergy of Maryland, and the other States, will be very particular with regard to the qualifications and titles of persons to be admitted into their own Order. Should they think proper to send any Candidates hither, I could wish that it might be at the stated times of Ordination; because the Clergy here living so scattered, it is not easy on every emergency to get three of them together; and never without some expence which they cannot well afford.—I cannot omit to mention again, the particular satisfaction Mr. Ferguson gave, not only to me, but to all our Clergy. I hope he will prove a worthy and useful Clergyman. I flatter myself he got home without any disagreeable accident.

I thank you for your communications respecting Washington College, and the various Conventions you have had in your State, and neighbourhood. The Clergy and Laity have particular merit in making so great exertions to get our Ch'ch into a settled and respectful state. But on objects of such magnitude and variety it is to be expected that sentiments will differ. All men do not always see the same object in the same light: And persons at a distance are not always masters of the precise reasons and circumstances which have occasioned particular modes of acting. Of

some things therefore in your proceedings I cannot be a competent judge, without minute information; and I am very sorry that my present circumstances, and duty here, will not permit me to make so long a journey at this time; because by personal interview and conversation only can such information be had.

But, my dear Sir, there are some things which, if I do not much misapprehend, are really wrong. In giving my opinion of them, I must claim the same privilege of judging for myself which others claim; and also that right of fair and candid interpretation of my sentiments which is due to all men.

1. I think you have done wrong in establishing so many, and so precise, fundamental rules. You seem thereby to have precluded yourselves from the benefit of after consideration. And by having the power of altering fundamental rules diffused through so large a body, it appears to me next to impossible to have them altered, even in some reasonable cases; because cases really reasonable may not always appear so to two-thirds of a large assembly. It should also be remembered that while human nature is, as it is, something of party, passion, or partiality, will ever be apt, in some degree, to influence the views and debates of a numerous and mixed assembly.

2. I think you have too much circumscribed the power of your Bp. That *the Duty and Office of a Bishop, differs in nothing from that of other Priests, except in the power of Ordination and Confirmation*, (Pamph. p. 16) and *the right of Precedency, &c.* is a position that carries Jerom's opinion to the highest pitch.—*Quid facit Episcopus, quod Presbyter non faciat, excepta ordinatione?* But it does not appear that Jerom had the support of the Ch'ch, in this opinion, but rather the contrary. Government as essentially pertains to Bps as ordination; nay ordination is but the particular exercise of government. Whatever share of government Presbyters have in the Ch'ch, they have from the Bp, and must exercise it in conjunction with, or in subordination to him. And though a Congregation may have a right—and I am willing to allow it—to choose their minister, as they are to support him and live under his ministry, yet the Bps concurrence or license is necessary, because they are part of his charge; he has the care of their souls, and is accountable for them; and therefore the ministers

authority to take charge of that congregation must come through the Bp.

The choice of the Bp. is in the Presbyters, but the neighbouring Bps who are to consecrate him must have the right of judging whether he be a proper person or not. The Presbyters are the Bps council, without whom he ought to do nothing but matters of course. The Presbyters have always a check upon their Bp. because they can, neither Bp nor Presbyters, do any thing beyond the common course of duty without each other. I mean with regard to a particular diocese; for it does not appear that Presbyters had any seat in general councils, but by particular indulgence.

The people being the patrons of the Ch'ches in this country, and having the means of the Bps and ministers support in their hands, have a sufficient restraint upon them. In cases that require it, they can apply to their Bp, who, with the assistance of his Presbyters, will proceed, as the case may require, to censure, suspension or deposition of the offending Clergyman. If a Bp behaves amiss the neighbouring Bps are his judges.—Men that are not to be trusted with these powers are not fit to be Bps or Presbyters at all.

This, I take it, is the constitution of the Christian Ch'ch, in its pure and simple State. And it is a constitution which, if adhered to, will carry itself into full effect. This constitution we have adopted in Connecticut; and we do hope and trust that we shall, by God's grace, exhibit to the world, in our government, discipline and order, a pure and perfect model of primitive simplicity.

Presbyters cannot be too careful in choosing their Bp; nor the People in choosing their Minister. Improper men may, however, sometimes succeed: And so they will, make as exact rules, and circumscribe their power, as you can. And an improper man in the Ch'ch, is an improper man, however he came there, and however his power be limited. The more you circumscribe him, the greater temptation he is under to form a party to support him; and when his party is formed, all the power of your convention will not be able to displace him. In short if you get a bad man, your laws and regulations will not be effectual—if a good man the general laws of the Ch'ch are sufficient.

When civil States have made provision for ministers, it seems reasonable that they should define the qualifications, and regulate the conduct of those who are to enjoy the emolument. But voluntary associations for the exercise of such powers as your Convention is to have, are always apt—such is the infirmity of human nature—to fall into parties; and when party enters, animosity and discord soon follow.—From what has been said you will suppose I shall object

3. To the admission of Lay members into Synods &c. : I must confess I do, especially in the degree your fundamental rules allow. I have as great a regard for the laity as any man can have. It is for their sake that Ministers are appointed in the Ch'ch. I have no idea of aggrandizing the Clergy at the expense of the laity: nor indeed of aggrandizing them at all. Decent means of living is all they have a right to expect. But I cannot conceive that the Laity can with any propriety be admitted to sit in judgment on Bps and Presbyters, especially when deposition may be the event; because they cannot take away a character which they cannot confer. It is incongruous to every idea of Episcopal government. That authority which confers power, can, for proper reasons, take it away: But where there is no authority to confer power, there can be none to disannul it. Wherever, therefore, the power of Ordination is lodged, the power of deprivation is lodged also.

Should it be thought necessary that the laity should have a share in the choice of their Bp—if it can be put on a proper footing, so as to avoid party and confusion,—I see not but that it might be admitted. But I do not apprehend that this was the practice of the primitive Ch'ch. In short, the rights of the Christian Ch'ch arise not from nature or compact, but from the institution of Christ; and we ought not to alter them, but to receive and maintain them, as the holy Apostles left them. The government, sacraments, faith and doctrines of the Ch'ch are fixed and settled. We have a right to examine *what they are*, but we must take them *as they are*. If we new model the government, why not the sacraments, creeds and doctrines of the Ch'ch; But then it would not be Christs Ch'ch, but *our* Ch'ch; and would remain so call it by what name we please.

I do therefore beseech the Clergy and Laity, who shall meet at Philadelphia, to reconsider the matter before a final step be taken: and to endeavour to bring their Ch'ch government as near to the primitive pattern as may be. They will find it the simplest, and most easy to carry into effect; and if it be adhered to will be in no danger of sinking or failing.

I do not think it necessary that the Ch'ch in every State should be just as the Ch'ch in Connecticut is; though I think that the best model. Particular circumstances, I know, will call for particular considerations. But in so essential a matter as Ch'ch government is, no alterations should be made that affect its foundation. If a man be called a Bp who has not the Episcopal powers of government, he is called by a wrong name, even though he should have the power of Ordination and Confirmation.

Let me therefore again entreat that such material alterations, and forgive me if I say, unjustifiable ones, may not be made in the government of the Ch'ch. I have written freely as becomes an honest man; and in a case which I think calls for freedom of sentiment and expression. I wish not to give offence, and I hope none will be taken. Whatever I can do consistently to assist in procuring Bps in America, I shall do cheerfully, but beyond that I cannot go; and I am sure neither you, nor any of the friends of the Ch'ch, would wish I should.

If any expression in the letter should seem too warm, I will be ready to correct the mode, but the sentiments I must retain till I find them wrong, and then I will freely give them up. In this matter I am not interested. My ground is taken, and I wish not to extend my authority beyond its present limits. But I do most earnestly wish to have our Ch'ch in all the States so settled that it may be one Ch'ch, united in government, doctrine, and discipline—that there may be no divisions among us—no opposition of interests—no clashing of opinions. And permit me to hope that you will at your approaching Convention so far exceed on the points I have mentioned, as to make this practicable. Your Convention will be large and very much to be respected. Its determinations will influence many of the American States, and posterity will be materially affected by them. These considerations are so many arguments for calm and cool deliberation.

Human passions and prejudices, and, if possible, infirmities, should be laid aside. A wrong step will be attended with dreadful consequences. Patience and prudence must be exercised: And should there be some circumstances that press hard for a remedy, hasty decisions will not mend them. In doubtful cases they will probably have a bad effect.

May the Spirit of God be with you at Philadelphia; and as I persuade myself, the sole good of his Ch'ch is the sole aim of you all, I hope for the best effects from your meeting.

I send you the alterations which it has been here thought proper to make in the Liturgy, to accomodate it to the civil constitution of this State. You will observe that there is no collect for the Congress. We have no backwardness in that respect, but thought it our duty to know whether the civil authority in this State has any directions to give in this matter; and that cannot be known till their next meeting in October.

Some other alterations were proposed, of which Mr. Ferguson took a copy; and I would send you a copy had I time to transcribe it. The matter will be resumed at New Haven the 14th of September. Should we come to any determination, the Brethren to the southward shall be informed of it.

With my best regards to the Convention and to you, I remain your affect. hum'l Serv't.

SAMUEL, BP. EP'L CH'CH, CONNECT.

I have taken the liberty to enclose a copy of my letters of Consecration, which you will please to communicate to the Convention. You will also perceive it to be my wish that this letter should be communicated to them; to which, I presume, there can be no objection.

Resuming the same subject a few days later, Bp. Seabury addressed the following letter directly to Dr. White:—

(¹)NEW LONDON, Augt. 19, 1785.

REVEREND AND DEAR SIR,

I thank you for your several letters since my arrival in America, and particularly for the Pamphlets you sent

¹ From the Bp. White MSS.

me. I had heard of them, and wanted much to see them. I have not yet had time to do more than look at them, but should be glad to cultivate an acquaintance with a gentleman of so much learning and merit as the author of the ⁽¹⁾Letter and Reply evidently is.

It is a grief to me that I cannot be with you at your ensuing Convention. Neither my circumstances, nor duty will permit it. I am utterly unprovided for so long a journey, not being, at present, master even of a horse. I have written particularly to Dr. Smith, from whom I had a long letter, and have explained to him my sentiments on one or two points in your fundamental rules, which I fear are not right. I suppose, and expect, that Dr. Smith will read my letter to him to the Convention; it is my wish he should. You, and the Brethren, and Gentlemen who shall assemble, will, my good Sir, excuse my apprehensions, and the freedom I have taken, to express myself, as an honest man should do, in plain language. And I hope you will be induced to reconsider the matters pointed out in my letter. The two points which I am most concerned about, are, your circumscribing the Episcopal power within such narrow bounds, depriving the Bp. of all government in the Ch'ch except as a Presbyter; and your subjecting him and yourselves to be tried before a Convention of Presbyters and laymen.

There are some other things which I think exceptionable; But if these two points are adhered to, it matters

¹ "A Letter to the Roman Catholics of the City of Worcester, from the late Chaplain of that Society, stating the Motives which induced him to relinquish their Communion, and become a Member of the Protestant Church." * * * * Philadelphia: Printed by Robert Aitken, &c. M.DCC.LXXXIV. Sm. 8vo, pp. 40. In the Editor's collection of Pamphlets.

This letter, which was republished at New York by David Longworth in 1817, and still again in the second volume of "The Remains" of Dr. Wharton, edited by Bp. Doane, in Philadelphia, in 1834, was replied to by Archbishop Carroll, of the Roman Catholic Church, in an "Address to the Roman Catholics of America." This Address elicited the "Reply" by Dr. Wharton, to which allusion is made in the letter from Bp. Seabury, printed above. Two other small publications on the subject followed from Dr. Wharton's pen, all of which were republished in New York in 1817, and are reprinted in the volume of "Remains" already referred to as issued by Bp. Doane.

little how exceptionable your constitution may be in other respects; because I conceive it impossible it should long subsist in its present form—It will either fall into parties, and dissolve, or sink into real Presbyterianism.

The enclosed are such alterations as have here been thought necessary, to accomodate our Liturgy to the civil constitution of this State. Should more be done, it must be a work of time and great deliberation.

I am much obliged to you for your attention to the letters directed to your care from England. Please to make my regards to Dr. Magaw, Dr. Andrews, and Mr. Blackwell. I wish you a happy meeting—may the Holy Spirit be with you at your meeting, and direct your consultations to the good of his Church. I shall always be glad to hear from you. Messrs. Spragg, and Row, are now with me. Their business cannot be completed till the Ordination in September.

Believe me to be, Rev'd Sir, with esteem and regard,
your affect'te Bro'r and Serv't,

SAMUEL, BP. EP. CH'CH. CONNECT.

The replies to these earnest appeals have not been preserved. The views of Dr. White in this matter may, however, be readily surmised from the following letter, addressed to him by Dr. Chandler a week before the time appointed for the meeting of the Convention:—

MY DEAR SIR,

* * * * *

I am greatly obliged to you for your polite invitation to put up at your house, and were I to come to Philadelphia, I would accept of it with pleasure; but my situation is such with regard to my disorder and the process I am pursuing in hope of removing it, that I find it will be impracticable. Whether my presence at the ensuing Convention would be of any use is a matter of uncertainty; yet were I able to attend I should think it my duty—and besides, I should have an opportunity of seeing some persons, with whom I wish to be better acquainted.

Were you and I to talk over, at leisure, the business of this Convention, I flatter myself that, afterwards, we should not differ widely in our opinions, upon most of

the points in question. There is however, *one* point, on which at present we seem to think very differently; I mean *the right of the Laity* to some share of *ecclesiastical authority*. In my former Letter I briefly suggested some reasons why I thought they should be *excluded*, and took the liberty to refer to some authors proper to be consulted on the subject. In yours of the 8th you offer several reasons why you think they ought to be *admitted*.

Your first reason is taken from what appears to you to have been the practice of the Prim. Church; but I think I have seen it unanswerably proved, over and over, by different authors, that there is nothing in ecclesiastical antiquity, or very little indeed, to countenance this claim of the Laity. You seem to wonder that I referred to *Hooker* on the subject, as you think his Sentiments are directly opposite to mine. It was indeed a long time since I had looked into *Hooker*, but I recollected the general drift of his *Book VII*, and more particularly some passages which, formerly, I had occasion to produce: such as, for instance: "a Bishop is a Minister of God, unto whom with permanent continuance, is committed—a power of chiefly in government over Presbyters as well as Laymen, a power to be by way of Jurisdiction, a Pastor even to Pastors themselves." Again: "We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your discipline (i. e. a discipline much like that which was settled last May in Virginia) or hath not been ordered by ours, that is to say, by *Episcopal regiment*, since the time that the B. Apostles were here conversant. Many things out of antiquity ye bring, as if the purest times of the Church had observed the self-same orders which you require; and as though your desire were, that the Churches of old should be patterns for us to follow, and even glasses wherein we might see the practice of that, which by you is gathered out of Scripture. But the truth is, ye *mean* nothing less." From these and similar passages, I concluded that *Hooker* excluded the Laity from every part of purely ecclesiastical authority, and consequently from the highest act of it, viz: that of making *Canons*. I have since tumbled over some leaves of his *Book*, and I think it would be an easy task to prove that I was not mistaken with regard to *his* opinion.

Had I time, I could point out much in *Bingham*, that clearly supports my side of the question. You allow that *Potter* is with me; and I will only observe, that what he wrote on the subject was never answered, or disputed with him. With regard to Slater's *Original Draft*, as you have never seen it, as he has handled the point before us in a masterly manner, as he wrote against a very erroneous and popular Book, and as I happen to have two copies of his work, I now send you one of them, and beg your *acceptance* of it. I wish you had time also to read *Maurice* on Diocesan Episcopacy, in answer to *Baxter—Sage's* Principles of the Cyprianic Age, and his Defence of it—and Bp. *Hoadly* on Episcopal Ordination, who candidly and effectually confutes all these claims of the Laity. In short, this is a *radical* point, and I entreat you not to give your consent to robbing Episcopacy of its essential rights. I am the more urgent with *you* on this head, as I hope the time is not far distant when I am to see you vested with the Episcopal character. I have often talked the matter over with Bp. Seabury in London; and we both agreed that you were the properest person for the State of Pennsylvania, and, unless we should find ourselves mistaken with regard to your character, which I believe we were not, that we would do all that we consistently could to befriend you in this way.

Your *second* reason is; that *in the Church of England, nothing can be done without the Laity, &c.* In answer to which I will only observe, that in that Church none are allowed the right of making Canons, but the two Houses of Convocation, who indeed must be called together by the King's Writ. Those Canons I confess cannot be *legally* binding upon the Laity without an Act of the State; but were it not for the *alliance* it has with the State, they would still be binding upon *the consciences of the faithful*. Where a government means to establish any particular Church, it has a right to make laws relative to that establishment, and to expect concessions from the Church, so far as they can be made consistently with its own principles, on that account. The Royal supremacy in England, founded on the *Act of Submission*, is a matter with which, at present, we have nothing to do, and is I conceive, peculiar to an establishment. That the Laity should have their check upon the Clergy, I allow to be

reasonable; but where they are patrons of all the Church Livings, have the means of supporting the Clergy in their own hands, and have an unquestionable right to prefer complaints or well founded accusations against them, I think they have *check* enough in all conscience.

This last observation meets your *third* reason. Under this head you go on to say, that all *reasonable measures* (I suppose you mean of restraining the Clergy) *will, on the plan in question, be easier carried into effect, and sooner vindicated against misrepresentation.* This to me, is at present inconceivable; but my reasons must be omitted. Since I began this letter I have had an unlucky *fall*, which has almost blinded me, and so wounded my right hand, that I hold my pen with difficulty. However, before I conclude, I must not omit to inform you, that the explanation of some points given in your last Letter, has afforded me much satisfaction as it shews that we are not so different in our opinions, as I at first imagined. I wish that the Convention may be, in reality, as favourable to Episcopacy as your explanation is—but I have my fears.

I thank you for the pamphlets you sent, which have afforded me considerable amusement. Mr. Wharton appears to advantage in his publication, and his antagonist is a man of ingenuity and dexterity. They treat each other with personal respect, which I am pleased to see in all controversies. * *

Very sincerely and affectionately yours,
T. B. CHANDLER.

ELIZ: TOWN, Sept. 20th, 1785.

At the North, the arrival of Bp. Seabury had produced marked changes in the disposition of the more prominent clergy, with regard to liturgical revision and measures for union. Early in the year 1785, the news of the success of Dr. Seabury's application to the Scottish Bishops, had been received in New York, and intelligence of the fact was immediately communicated by the Rev. Benjamin Moore, to the clergy of Massachusetts, in the following letter to Mr. Parker.

NEW YORK, Feb'y 14, 1785.

DEAR SIR,

* * * * *

I received a Letter, by the last Packet, from Dr. Inglis, in which he informs me, that after every Application in England had proved ineffectual, Dr. Seabury went to Scotland, and was consecrated by some of the Nonjuring Bishops near Aberdeen, on the 14th Nov'r. last. He was on his Way to England, when Dr. Inglis wrote, and intends to embark for America, by the first convenient Opportunity. There can be no Doubt of the Validity of this Ordination. I am sure you will rejoice at it, and if he is so fortunate as to arrive safe in America, will join Heart and Hand with your Staunch, Orthodox Brethren, in supporting our venerable Church upon true Episcopal Principles. I hope Dr. I. has been very accurate in ascertaining the Succession among the Nonjurors, since the Time of the Revolution. As he is the first American Bishop, it may, in future years, be a Matter of some Consequence to be able to trace the Current up to the Fountain Head.

Your Friend and Brother,
BENJ'N MOORE.

REV'D MR. PARKER.

Soon after the meeting in Philadelphia, Dr. White had enclosed the Act of Association of the Pennsylvania Churches in a letter to Mr. Parker, which, as it illustrates the apprehensions entertained at the North with reference to the proceedings of the coming Convention, we subjoin, together with its reply. To this letter of Dr. White's there is no date appended; but the original, still preserved among the Bp. Parker correspondence,⁽¹⁾ is endorsed as having been received in June, 1785.

DEAR SIR,

I should have answered your last Favor sooner, but for my Desire of furnishing you at ye same Time with an Acc't of our Proceedings in Consequence of ye

¹ In the possession of the Editor.

Measures taken in N. York. I am sorry to find that those Measures have been so construed by some of our Friends in England, as if we had refused to ye Ep'l Order ye Right of Precedency in our Conventions. Probably you will recollect, that in ye original Draft it was provided that ye senior Bp: present sh'd preside; and that this was erased, not from ye Idea that any other than a Bp ought to be Presid't, but from an Observation of Dr. S. that to restrain it to ye senior Bp. might be sometimes inconvenient; I wish that ye Clause had stood.

We have no information of Bishop Seabury's Arrival at N. London or in any Part of ye U. States; I hope we may expect him at ye Meeting in Sep'r. The Papers mention ye Consecration of a Dr. M. Moffat for Rhode-Island, but they are ye only Channel by which we have even heard ye Name of that Gentleman.

I suppose you have had nothing further from ye Block-head who wrote under ye Signature of "A Presbyterian." In ye present State of Affairs, ye Appearance of such an intolerant Spirit will rather have a Tendency to assist us.

The intended Academy of which I informed you has been opened about two months. The Schools contain 125 Boys and are continually increasing. We have elected for Principal Mr. Andrews of Maryl'd, a worthy Clergyman of our Church, whom we daily expect to take ye Charge of it. * * * *

Perhaps you will think we have appointed too many Lay Gent'n to ye Convention. This was owing to an Opinion advanced by ye Clergy from ye Country, that it would expedite ye removing of any Prejudices that may be remaining. As it is preparatory to ye framing a Const'n, it will not be a Precedent under it.

I am, dear Sir,

Your Friend and Brother,

W. WHITE.

The following, from the Bp. White MSS., was Mr. Parker's reply:—

BOSTON, Septem'r 14, 1785.

REV'RD AND DEAR SIR,

I have to acknowledge the Receipt of a Letter re-

ceived from you about 6 weeks since inclosing the Act of Association of the Churches in the State of Pennsylvania, but the letter being without Date I cannot say how long it was on its Journey. I am with you equally sensible that the fifth of the fundamental Principles in the paper printed at N. York has operated much to the Disadvantage of that Convention. Had it stood as I proposed that a Bishop (if one in any State) sh'd be President of the Convention, I make no doubt there would have been one present. You will be at no loss to conclude that I mean Doct'r Seabury, who you must 'ere this have heard is arrived and entered upon the exercise of his Offices in Connecticutt. Being present in Convocation at Middletown the 4th of Aug'st last, I much urged his attending the Convention at Philadelphia this month, but that very Article discouraged him so much that no arguments I could use were sufficient to prevail with him. Had that Article stood as proposed, the Gentleman who moved the Amendment would not have suffered by it, nor [would] the Convention [have been] stigmatized as Anti-Episcopalian. It was at my Request that the Bishop with his clergy agreed to make some Alterations in the Liturgy and Offices of the Church, and a Com'tee from the body of the Clergy was chosen to attend him for that purpose, a report of which I was desired to lay before a Convention of Clergymen and Deputies from the churches in this State together with Rhode Island and New Hampshire, which was to meet the first Wednesday in this month. This Convention accordingly met, and have agreed to adopt the Alterations proposed at Middletown, (excepting two) and have agreed to a few others, which are to be proposed to the Churches in the other States. I am therefore directed by said Convention to forward to you, or to the President of the gen'l Convention to be held at Philadelphia the 27 of this month a copy of the Alterations proposed by our Convention, and to request a copy of the proceedings of that Body in order to compare notes and to see how near our Ideas agree. I accordingly enclose you now a copy of said proposed Alterations and if you are not President of said Convention yourself [beg you] to deliver them to him with a request of our Convention that they may be communicated to your Convention, and that we may be furnished

with a copy of the proceedings of that Body before the time to which our Convention stands adjourned which is Octo'r 26th next.

As the Expencc of sending one or more Delegates to the gen'l Convention would be very considerable and must fall upon one or two churches, our Convention concluded not to send, as you will find by the vote following the proposed alterations.

Whether you will find time to revise the Canons, Articles, &c., of the Church, and the Liturgy also, or which you will enter upon first, is uncertain. I rather think that Canons and Articles, or an Ecclesiastical Constitution should be left to your Bishop (when you have one) with his Clergy; the Laity seem to be more concerned with the Liturgy, and the revision of that will take more time than they will be willing to spend at convention. I find that the fourth Article in the proposals printed at New York is disgusting to many of our Communion who neither like the Doctrines held by the Church of England nor the Liturgy as it now stands, and if those are fundamental Principles how will you get rid of them? Some of the Doctrines held up in the 39 Articles I think are not founded in Scripture, and I could wish if they are taken into Consideration by the Convention, they may be amended.

The Doct'r McMoffat whom you say the Papers mention as having been consecrated was formerly a Custom house Officer at Newport, very unpopular and hated by the People. The article in the paper was intended only as Hum or a Reflection upon the Church.

I shall esteem it a favour if you will be so kind as to inform me what measures are adopted at your Convention and whether you make any alterations in the Liturgy as we are perfectly disposed here to preserve a Uniformity in divine Worship and to adopt any measures that will tend to that end.

I am Dear Sir with respect and Esteem,
Your most affect'ed Friend and Brother
SAMUEL PARKER.

These alterations referred to in the above letter as enclosed, and which we reprint in full from the Journal

of the Convention in Boston, will also serve to put us in possession of the measures for revision entertained by the Connecticut Convocation at this time,—measures which their subsequent legislation failed to confirm, mainly from the reaction of feeling consequent upon the more radical changes introduced into the Liturgy at the South.

At a Convention of Clergymen and Lay Deputies of the Episcopal Church of the States of Massachusetts, Rhode Island, and New Hampshire, held at Boston, Sept. 7 and 8, 1785.

Present.

Rev. Edward Bass, Rector of St. Paul's Church, Newburyport.

Rev. Wm. Willard Wheeler, Rector of the united Churches at Scituate, Marshfield, Braintree, and Bridgewater.

Rev. Nathaniel Fisher, Rector of St. Peter's Church, Salem.

Rev. Samuel Parker, Rector of Trinity Church, Boston.

Hon. Tristram Dalton, Esq., Deputy of St. Paul's Church, Newburyport.

Stephen Greenleaf, Esq., and Mr. Benjamin Greene, Deputies of Trinity Church, Boston.

Thomas Ivers, Esq., and Mr. James Sherman, Deputies of Christ Church, Boston.

Dr. Charles Stockbridge, Deputy of Scituate, Marshfield, and Bridgewater.

Rev. Wm. Willard Wheeler, Deputy of Braintree.

Mr. Woodward Abraham, Deputy of Marblehead.

Mr. Joshua Kingsbury, Deputy of Dedham.

Mr. Joseph Aspinwall, Deputy of Stoughton.

Mr. John Bours, Deputy of Trinity Church, Newport, Rhode Island.

Mr. John Usher, Deputy of Bristol, R. I.

Dr. Francis Borland, Deputy of Queen's Chapel, Portsmouth, N. H.

Voted, Rev. Edward Bass, President of this Convention.

Voted, Rev. Nathaniel Fisher, Secretary.

Voted, That the Clergy and Laity now assembled shall

deliberate in one body, but shall vote separately, and the concurrence of both orders shall be necessary to give validity to every measure.

Voted, That the Convention take into consideration the revisal of the Liturgy and offices of the Church, as contained in the Book of Common Prayer, and make such alterations as may be necessary; and that the omissions and alterations, agreed upon by a Committee of Convocation, held at Middletown, in Connecticut, August 3, 1785, as contained in paper No. 1, serve as a basis for our present proceedings.

The Convention then proceeded to a revisal of the State Prayers, in the Book of Common Prayer, and came to the following resolutions, as a substitute for the State Prayers.

That in the Suffrage after the Creed, in morning and evening prayer, instead of, "O Lord save the King," it be read, O Lord save the Church, to which the congregation are to make the accustomed response, "and mercifully hear us," &c.

That the prayer for the King, in morning and evening service, be left out; and the prayer for the Royal Family be thus altered,—Almighty God, the fountain of all goodness, we humbly beseech thee to bless the Governor and Council of this Commonwealth, endue them with thy Holy Spirit, and so on, as it now stands.

That in the Litany, the 15th, 16th, 17th, and 18th petitions be omitted, and the petition for Bishops, Priests, and Deacons, immediately follow that for the universal Church; the 20th and 21st petition be thus read,—that it may please thee to endue the Governor and Council of this Commonwealth with grace, wisdom, and understanding; that it may please thee to bless and keep the Judges and subordinate Magistrates, giving them grace to execute justice, and to maintain truth;—to both which, the usual response, "we beseech thee to hear us, good Lord," is to be made by the congregation.

That in the prayer for the whole state of Christ's Church Militant, the part relating to Rulers and Ministers, be thus altered:—We beseech thee also to save and defend, all Christian Kings, Princes, and Governors, and grant that they, and all that are in authority, may truly and impartially minister justice to the punishment of wickedness and vice, and to the maintenance of thy

true religion and virtue; give grace, O Heavenly Father, to all Bishops, Priests, and Deacons, that they may,—and so on, as it now stands.

That the prayers for the King, that stand before the Nicene Creed, in the Communion Service, be omitted.

That in the Answer in the Catechism, to the question, “What is thy duty towards thy neighbor,” for, “to honor and obey the King”, be substituted, to honor and obey my civil rulers, to submit myself, &c.

That during every session of the General Court, the following Collect be used in its proper place:—Most Gracious God, we humbly beseech thee, as for this Commonwealth in general, so especially for the General Court at this time assembled, that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honor, and welfare of thy people; that all things may be so ordered and settled, by their endeavors, upon the best and surest foundation, that peace and happiness, truth and justice, religion and piety, may be established among us, for all generations;—these, and all other necessaries, for them, for us, and thy whole Church, we humbly beg, in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

That the observation of 5th November, 30th January, 29th May, and 25th October, be discontinued.

In the other parts of the Liturgy and offices of the Church, they came to the following resolutions:

That in the Te Deum, the sentence following this, “when thou tookedst upon thee to deliver man,” be thus altered, thou didst humble thyself to be born of a pure virgin.

That the Article in the Apostles’ Creed, “He descended into Hell,” be omitted.

That the Creed commonly called the Creed of St. Athanasius, be wholly disused.

That it be left discretionary with the Minister, Wardens, and Vestry, of each particular Church, or congregation, to omit or use the Nicene Creed, as they shall severally choose.

That the response after the suffrage, “give peace in our time, O Lord,” be thus altered, and make all nations to rejoice in thy loving kindness, O God.

That the Lord's Prayer, after the Apostles' Creed, and also what is usually called the shorter Litany, or the petitions, "Lord have mercy upon us, Christ have mercy," &c. be omitted, or left out. That the petitions in the Litany, from, "O Christ hear us," inclusive, to the prayer beginning, "O God, merciful Father," and from the end of that prayer, including the response, "O Lord arise, help us, and deliver us, for thy name's sake," as far as the suffrage, "From our enemies defend us, O Christ," exclusive, be also omitted.

That the Lord's Prayer, at the beginning of the Communion Service, be omitted; and that the Gloria Patri be repeated only at the last of the Psalms, read at morning and evening service, when more than one, or that it be repeated but once in reading the Psalms.

The Prayer for the Clergy and people, in morning and evening service, to be thus read, Almighty and everlasting God, from whom alone every good and perfect gift doth come, send down upon all Bishops and Pastors, and the congregations committed to their charge, the healthful Spirit of thy grace, &c.

That in the first warning, for the Celebration of the Holy Communion, the word "damnation," following these words, "increase your," be read, condemnation; and the two paragraphs after these words, "or else come not to that holy table," be omitted, and the following one be read, And if there be any of you, who by these means cannot quiet their own conscience, &c. The words "learned and discreet," epithets given to ministers, &c. be also omitted.

That in the Exhortation at the Communion, the paragraph concerning the danger of receiving the same unworthily, be thus altered:—So is the danger great, if we receive the same unworthily, not considering the Lord's Body, for then we are guilty of the Body and Blood of Christ our Saviour, we eat and drink judgment to ourselves, kindling God's wrath against us, and provoking him to afflict us with divers diseases, and sundry kinds of death.

That it be left discretionary with the Minister, whether the words, "The body of our Lord Jesus Christ," &c., be repeated to each communicant separately, when the bread is given, or whether it shall be repeated but once, for all

then present at the Altar—and the same also at giving the cup; and if the latter is adopted, that the plural be then used, instead of the singular.

That at the Baptism of Infants, parents may be admitted Sponsors, with one or other person, if a suitable one can be procured,—if not, the parents alone, in their own persons, or by their proxies.

In the first address to the people in the Baptismal Office, the words, “All men are conceived and born in sin,” be omitted, and the words, “our Saviour Christ,” follow “for as much as.”

That the words, “release him of his sins,” in the address to the Sponsors, be omitted; that when the child or person is baptized in church, instead of repeating the Creed, the priest may say, Dost thou believe all the articles of the Christian faith, as contained in the Apostles’ Creed? to which the answer shall be, I do, and, by God’s help, I will instruct this child in that faith; the following question to be thus altered, Wilt thou have this child to be baptized in that faith? The usual response to follow; the last demand and response to be omitted.

That the Sign of the Cross may be omitted, if particularly desired by the Sponsors.

In the last prayer, the following alterations to be made: “That it hath pleased thee, by thy holy baptism, to regenerate this infant or person,” the words “Vulgar tongue,” in the Exhortation and Charge to the Sponsors, be omitted; and the words, “if opportunity presents,” be added at the end of the Charge.

At the Burial of the Dead, the Commitment of the Body to the ground, to be thus altered: For as much as it hath pleased Almighty God, to take out of this mortal life, the soul of our brother (or sister), here departed, we therefore commit his (or her) body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the resurrection of the body, and the life of the world to come, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious Body, according to the mighty working, whereby he is able to subdue all things unto himself.

The prayer following the Lord’s Prayer, to be omitted; and after the words, “beginning of the world,” in the

last prayer, be added this paragraph: So that we, with all those that are departed in the true faith of thy holy name, may then have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord, grant this. &c.

That the office of Churching of Women, be omitted, excepting the introduction, the latter part of which shall be read: You shall therefore join in giving hearty thanks to God: and the Collect, which shall be thus altered: O Almighty God, we give thee humble thanks, for thy great mercy vouchsafed to this woman, thy servant, who now desires to offer up her praises and thanksgivings to thee; and grant, &c.

The second paragraph in the Introduction to the Communion Service, to be thus read: instead whereof, it is thought good at this time, in the presence of you all, should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth chapter of Deuteronomy and other places of Scripture:—the remainder of this paragraph, with the Rubrick, that “the people shall answer and say, Amen,” to the Curses, to be omitted.

That the Absolution, in the office of the Visitation of the Sick, be expunged, and the Absolution used in the Communion Service, be substituted in its stead, if necessary.

That the Introduction to the Marriage Service, containing the reasons why matrimony was ordained, be omitted, from the words, “holy matrimony,” to “therefore, if any man can shew any just cause,” &c.

That the words, “plight and give thee my troth,” be altered to pledge thee my truth; that the words, “with my body I thee worship, and with all my worldly goods I thee endow,” in giving the ring, be omitted.

That it be left discretionary with the Minister, whether the Collect for the day be read more than once in the morning service, and also whether the Communion Service shall be read in the Reading Desk or in the Altar.

Voted, That it be recommended to the several Churches in these States, immediately to make the omissions, and adopt the alterations contained in the printed paper No. 1, and agreed upon by this Convention, as a substitute for the State Prayers, in the Book of Common Prayer, and

that the using the other alterations be postponed till after the time to which this Convention shall be adjourned, in order that it may be seen, how far the other States will conform to said alterations.

Voted, That it is the opinion of this Convention, that it is not necessary nor convenient to send a Delegate or Delegates to the General Convention, to be holden at Philadelphia on the Tuesday preceding the Feast of St. Michael, but that a copy of the proceedings of this Convention be communicated, by a Committee to be hereafter chosen, to the President or some member of said Convention, to be communicated to said Body, and also to the Bishop or Clergy of Connecticut, previous to the Convention to be held at New Haven, to be communicated to them, requesting a speedy communication of each of their proceedings to said Committee.

Voted, That said Committee furnish all the Churches in the three States not represented here, and those whose members are absent, with a copy of the alterations in the Liturgy, agreed upon by this Convention, and request of them a return of their actings thereon, to this Convention, at their adjournment.

Voted, Rev. Mr. Parker, Thomas Ivers, Esq., and Mr. Benjamin Greene, be said Committee, with a power to employ a Clerk to assist them.

Voted, That the Rev. Mr. Bass and Mr. Fisher be a Committee to form a Collect, to be inserted among the occasional prayers for the case of persons who have lost their friends, for persons sick, and for persons bound to sea, and report at the adjournment.

Voted, That this Convention be adjourned to October 26th, and in case the Committee shall not then have received the returns from the Conventions at New Haven and Philadelphia, that they be authorized to adjourn said Convention, to such future day as they shall judge best, and notify the members of the same.

In consequence of the preceding votes of Convention, attested copies of the proposed alterations in the Liturgy and Offices of the Church, were transmitted to the Churches and Clergymen.

One to the Right Rev. Bishop Seabury, New London, Con.

“ Rev. Bela Hubbard, New Haven, Con.

- One to the Rev. Benjamin Moore, New York.
 “ Rev. William White, D. D., Philadelphia.
 “ St. Paul’s Church, Newburyport, Mass.
 “ Trinity Church, Boston, Mass.
 “ Christ Church, “
 “ St. Peter’s Church, Salem, Mass.
 “ United Churches at Scituate and Marshfield.
 “ Christ Church, Braintree, Mass.
 “ Church, Marblehead, Mass.
 “ Church, Falmouth, Mass.
 “ Trinity Church, Newport, R. I.
 “ St. Michael’s Church, Bristol, R. I.
 “ Church, Providence, R. I.
 “ Church, Narraganset, R. I.
 “ Queen’s Chapel, Portsmouth, N. H.
 “ Church, Claremont, N. H.
 “ Church, Holderness, N. H.

With these apprehensions on the part of the New England Clergy, and the hindrances to union they of necessity occasioned, the Convention of the Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina assembled in Christ Church, Philadelphia, on Tuesday, the 27th of September, A.D. 1785. Their session lasted until the evening of Friday, the 7th of October; and from the variety of measures recorded as having received consideration or approbation during that time, we have selected the following subjects, arranged in the order in which they respectively appear in the Journal, as chiefly needing illustration, from the manuscript and printed sources in the hands of the Editor. These subjects are as follow, viz.:

- I. Alterations in the Book of Common Prayer.
- II. The General Ecclesiastical Constitution.
- III. Measures taken for obtaining the Episcopacy in the English line of Succession.

I.—ALTERATIONS IN THE BOOK OF COMMON PRAYER.

At the outset of the contest of the Revolution, changes in what were technically known as the "State Prayers" were inevitable. The Clergy who refused to acknowledge the asserted independence of the revolted Colonies were mobbed, fined, imprisoned, and silenced. Many were either driven within the lines of the enemy, or compelled to seek safety for their lives by removal to the Northern Provinces, which still owned allegiance to the British Crown. Partisan ignorance and intolerance sometimes found an implied reproof in the lessons of Scripture as read in the appointed services of the Church; and the Missionary of the venerable Society for the Propagation of the Gospel, on the frontiers of Maine, was subjected to arrest and annoyance in consequence of the personal application made by the patriots of his neighborhood, of the story of Korah and his punishment, assigned as one of the lessons for the Sunday after Easter.(1)

(1) The following letter, which we print from the original, preserved among the Bp. Parker correspondence, will not be out of place as vividly illustrating the trials of the loyal Clergy of our communion during the war of Independence:—

DEAR SIR,

Our court is now sitting, and I am this moment informed that I am presented before the Grand Jury for charging my congregation not to have any concern with the rebels, but to separate from them, least they should be involved in their punishment. The witnesses have sworn that the crime was committed on the last Sunday in April. My Sermons had nothing in them which could furnish any pretence for this accusation, but in the lesson of the day, Numbers 16:26, I find these words "And he spake unto the congregation "saying, depart I pray you from the tents of these wicked men, and "touch no thing of theirs, lest ye be consumed in all their sins—these I find are almost the words of their depositions—what they will make of this presentment I can not tell.

I found this piece of paper, and thought this extraordinary intelligence might serve to divert you a little and to elucidate the characters of my persecutors.

J. BAILEY.

Oct'r 1, 1778.

In Boston, immediately after the arrival of the news of the Declaration of Independence, the services of the Church were so much interrupted that the assistant Minister of Trinity Church, the Rev. Samuel Parker, who was the only Clergyman remaining in the city after the evacuation by the British troops, convened the proprietors of his Church and submitted to them the question of his future course. The minutes of this meeting come properly before us as among the first alterations of the Liturgy designed to make it "consistent with the American Revolution." We transcribe them from the original manuscript in Mr. Parker's handwriting, still preserved in the hands of his family.

At a Meeting of the Minister, Wardens and Vestry of Trinity Church on Thursday the 18 Day of July 1776—

The Rev'd Mr. Parker informed the Wardens and Vestry that he could not with Safety perform the Service of the Church for the future as the Continental Congress had declared the American Provinces free and independent States, had absolved them from all Allegiance to the British Crown and had dissolved all Political Connection between them and the Realm of England. That he was publicly interrupted the Lord's Day preceding when reading the Prayers in the Liturgy of the church for the King and had received many Threats and Menaces that he would be interrupted and insulted in future if the Prayers for the King should be read again in the church: and that he was apprehensive some Damage would accrue to the Proprietors of the Church if the Service was in future carried on as had been usual. And

Vide also pp. 105-126 of "The Frontier Missionary: A Memoir of the Rev. Jacob Bailey, A.M.," by the Rev. Wm. S. Bartlet, A.M., published as the 2d volume of the "Collection of the Protestant Episcopal Historical Society," New York, 1853.

The sufferings of the other Northern missionaries, who seem to have been more uniformly loyal than their brethren at the South, are narrated at length in the abstracts and correspondence of the Ven. Propagation Society, and particularly in Hawkins' "Historical Notices of the Missions of the Church of England in the Colonies." (8vo, London, 1845,) pp. 301-322, and 328-344.

therefore he desired their Counsel and Advice—Wherefore the said Wardens and Vestry taking the Matter into Consideration, after maturely debating thereon, it appeared evident that the Temper and Spirit of the People in this Town was such that they would not suffer any Prayers for the King to be publicly used in divine Service, and that there was no other Alternative but either to shut up the church and have no public Worship, or to omit that Part of the Liturgy wherein the King is prayed for; And as there are many Persons of the Episcopal Persuasion who cannot conscientiously attend the Worship of Dissenters and to whom it would be a great Detriment and Grief of Mind to have no Place where they can attend the Worship of God according to their Consciences; the Wardens and Vestry conclude that it would be more for the Interest and Cause of Episcopacy and the least Evil of the two to Omit Part of the Liturgy than to shut up the church—And hoping that in this sad Alternative it will not be imputed to them as a Fault or construed as a Want of Affection for the Liturgy of the Church, if under these circumstances they omit that Part of it in which the King is mentioned. Therefore *Voted* That Mr. Parker the present Minister be desired to continue officiating in said church and that he be requested to omit that Part of the Liturgy of the Church which relates to the King and that the Omissions be as follows.

In the Petitions and Responses after the Lord's Prayer in the Morning and Evening Service, the following to be omitted, *O Lord save the King, And mercifully hear us when we call upon Thee.* The two Prayers for the King's Majesty and the Royal Family in the Morning and Evening Service to be omitted and that the Prayer for the whole Estate of Christ's Church militant be used at Evening Prayer instead of the three Prayers for the King, Royal Family and Clergy, omitting these Words of it, *And especially thy Servant George our King that under him we may be godly and quietly governed, unto his whole Council and to all that are put in Authority under him.* That the 15th, 16th, 17th, 18th, and 20th Petitions of the Liturgy and the Collects in the Communion Service for the King be omitted, and that no other Alterations be made nor any Additions be substituted. *Voted* That the Proprietors of

Trinity Church be warned to meet the next Sunday morning before the usual Time of Service and these Votes be laid before them for their Concurrence and Assent.

At a Meeting of the Proprietors of Trinity Church the 21st Day of July 1766—

The foregoing Votes of the Wardens and Vestry of said Church containing the Method proposed for carrying on the Service of the Church in future and the Reasons therein alledged for omitting Part of the Liturgy were read and considered, and it appearing absolutely necessary that some Alterations be made in order that the Proprietors may worship in Safety and without Interruption—Voted unanimously That we concur with the Wardens and Vestry in the proposed Omissions and Alterations, and that Mr. Parker the present Minister be requested to make the necessary Omissions and perform the Service as is therein proposed—

A True Copy from the Minutes
Attest.

Where this course was not taken, the churches were shut up and the services interrupted, save in those portions of the country occupied by the British forces. Among those of the Clergy who sympathized with the popular side, a compliance with these variations in the services was general; and as in Pennsylvania and at the southward the number of patriot Clergymen was large, and their concurrence in the popular measures were known, the Church was left in their sections of the country less reduced in number and less an object of suspicion than was the case in New England and New York. In some of the States these matters were a subject of legislative enactment. In Virginia, the day following the Declaration of Independence, the Convention of the State "altered the Book of Common Prayer, to accommodate it to the change in affairs."⁽¹⁾ This document,⁽²⁾ still to

¹ Hawks's Ecclesiastical Contributions, Vol. I. Virginia, page 238.

² Vide the Introduction to "A Treatise on the Law of the Protestant Episcopal Church in the United States." By Murray Hoffman, Esq. 8vo. New York, 1850, page 31.

be found in the Library of the State of New York, in Albany, contains the alterations proposed, which relate almost exclusively to the prayers for rulers. They close with the following injunction:—

“Let every other sentence of the Litany be retained, without any other alteration, except the above sentences recited.”

But these changes, slight though they were, and justified, as Bp. White aptly asserts,⁽¹⁾ from the conduct of the most eminent English divines during the usurpation of Cromwell, were unpalatable to many of the Clergy; and, in consequence, “the doors of the far greater number of the Episcopal churches were closed for several years.”⁽²⁾

At the return of peace, and on the consequent acknowledgment of the independence of the United States by Great Britain, there were wide differences in the manner of performing the services of the Church obtaining in different sections of the land. Some Churches had merely adopted the necessary changes in the State prayers, while others had gone much further; and the necessity of consultation among the Clergy of the scattered Churches for the purpose of securing a return to uniformity of worship was apparent.

Prior to the Convention of 1785, Bp. White assures us, with respect to those concerned in this gathering, that “very few, or rather, it is believed, none of them entertained thoughts of altering the liturgy, any further than to accommodate it to the revolution.”⁽³⁾ We think the action of the New England Clergy which we have already printed, together with the extracts from unpublished correspondence which we subjoin, will tend to confute this view, and indicate, in advance, the marked changes introduced by the first Convention.

The following letters⁽⁴⁾ addressed to the Rev. Mr.

¹ Memoirs, p. 77.

² Ibid. p. 20.

³ Ibid. p. 102.

⁴ From the originals in the possession of the Editor.

Parker, of Boston, by the Rev. Edward Bass, of Newburyport, subsequently chosen first Bishop of Massachusetts, preceded the definite action of the Massachusetts Convention, which we have previously recorded. Independently of their connection with this department of our subject, they are full of interest and information as to the state of the Church at the East:—

NEWBURY PORT, June 21st, 1784.

DEAR SIR,

I have received yrs. of 15th Inst. enclosing the Minutes of the Philadelphia Convention and their design appears to me to be very good, not to say very important, viz, the continuance and preservation of uniformity among the Episcopal Churches, at least from their State to the Northern extremity of the United States. I fully agree with them that the Authority to make Canons or laws should be placed in a representative Body of Clergy and Laity conjointly, and hope that in due time a suitable place for their Meeting will be appointed. That the Service and Discipline of our Church are capable of improvement will, I apprehend, be deny'd by few of her intelligent Members; and such improvement or amendment may without doubt be more easily effected now than heretofore when we were connected with Great Britain. But still reformation of almost any kind is a nice and delicate affair and not to be touch'd or attempted by rough hands. I also look upon it to be highly expedient that proper Collects be made for the Government we live under. You propose a Meeting of the Episcopal Clergy of this State,—*Jubes renovare dolorem!* Alas! to what are we reduced! I know of but four, two in Boston, one in Salem, and yr. humb. serv't. If then we should meet, Salem I should think, would be the proper place and why should not a respectable Layman of each Church meet with us? After all I cannot help thinking it would be proper to wait for the arrival of our Bishop before we proceed to any ecclesiastical consultations of importance, that we may have his concurring voice in such matters. According to the account I have had from you we might have expected the arrival of such a person before this time. Pray, what is become

of him? (Mr. Seabury, I think you told me was the man who went to England last year for Consecration.) What hath been his success? Is any thing like to be done towards the regular continuance of our Succession, for I hope Messrs. White and Brethren have it not in contemplation to constitute their three orders de novo. Have you seen and conversed with Mr. Badger? If so, what is his plan? Where does he mean to fix, &c. I hear he was some time ago at Haverhill, but he did not call upon me. I should be glad of your Answer as soon as may be convenient to you, as also of any thing else you may have to communicate to

Yr. affectionate Brothr. and humble Serv't,
EDWARD BASS.

REV'D SAM'L PARKER.

Nearly a year after this characteristic letter, Mr. Bass resumes the subject under consideration in the following communication:—

NEWBURY Pt. July 7th, 1785.

REV'D AND DEAR SIR,

I was hindered by certain untoward accidents from paying you a short visit in my way to and from Providence, which I intended to do, as for other reasons, so particularly to talk with you upon the approaching Convention. Is it like to be universal? Are we this way like to have any hand in it? If so in what manner? Is a Delegate, or more, to be sent from hence to represent our scatter'd Congregations? Are all the vacant Churches among us to be sent to? Do you learn by any means what is like to be done with the Liturgy either in the way of addition or diminution? I should like your answer to these questions, or any others which you may think I ought to have asked. As to the Liturgy, I have thought we might part with the Athanas'n Creed, one or two Lord's prayers, and leave the use of Sponsors to the option of those who have children to christen; which, in my opinion, would be much better than to let it remain a Law of the Ch'h and at the same time unobserved by the greater part of her Members, as I am told, is, and has been the case in the Southern Colonies

and in Connecticut. Proper prayers must be substituted for the American Governm't in the room of those for the King and Royal Family. We ought to have a code of Ch'h-laws or Canons, plain and simple. Some power should be given to the Bishop or Bishops, but our Dernier resort must be in a general Council which should be supream and have the Power of censuring or depriving Bishops as there may be occasion. Such are some of the thoughts that have occur'd to me upon this Subject. But tho' we have a happy opportunity of making our Liturgy appear in some points to greater advantage, yet for my part I had much rather remain as we are than break into Parties, or run into a thousand little schisms to the destruction of all harmony and uniformity, as I cannot help fearing, is too likely to be the case if once we begin to alter, or to make innovations. The Communication of your Sentim'ts upon the Subject would be very agreeable to

Yr affectionate Bror. and very hum'le Serv't,
EDWARD BASS.

REV'D MR. PARKER.

The dread of innovations so sensibly felt by the worthy missionary at Newburyport was not experienced by his brethren at the South. A little later—under date of August 16th, 1785—the Rev. Charles Henry Wharton, of New Castle, Delaware, to whom reference has already been made, addressed a letter⁽¹⁾ upon the same subject to Mr. Parker, from which we make the following extract:—

“I think the simplyfying of the Liturgy should be among the first objects of the Convention. Whatever was left with a view of reconciling parties at the period of the Reformation, or retained as suitable to Cathedral Service may safely be omitted by the American Church. Perhaps such an opportunity never occurred since the days of the Apostles of settling a rational, unexceptionable mode of worship. God grant we may improve it with unanimity and wisdom.”

¹ From the collection of the Editor.

A few days prior to the date of this communication, this gentleman had written to the Rev. Dr. White to the same effect, and very much in the same words:—

“I have been thinking of drawing up a few remarks upon the Liturgy but as this will probably be done by much abler hands, believe I shall drop it. It is clear that every one ought to reflect thoroughly on the object of the Convention, which I am convinced will have the best opportunity of perfecting a Christian scheme of worship that has ever presented itself since the days of the Apostles.”

Resuming the same subject in a subsequent communication early the following month, he adds:—

“If no alterations in the Liturgy are to be made, but such as the revolution requires, there is little need to think much upon the Subject, unless perhaps omissions be not deemed alterations. My decided opinion is that our prayers are too numerous, as well as the repetitions. I shall draw up a motion on this head, which I mean to make at the Convention, if you should approve of it.”

Taking these extracts, which might be almost indefinitely increased, in connection with the action of the Virginia Convention, which had openly advocated a review of the Liturgy, subject, however, to the subsequent confirmation of their own body, and the measures of the Maryland Convention, determining by special enactment the proper authority for “framing, approving of, or confirming—such Alterations or Reforms in the *Church Service, Liturgy, or Points of Doctrine*, as may be afterwards found necessary or expedient by the Church, or of the United States in General Conventions,”¹—we are led to conclude that there was a general disposition prior to the time of the meeting of the Convention in

¹ Vide the “Additional Constitutions” appended to the “Address” printed above.

Philadelphia, in 1785, to proceed to a thorough review of the Liturgy and Offices of the Church.

But little appears on the pages of the Journal from which we may learn either the reasons for the changes proposed by the Committee, or the reception they met with from the members of the Convention. A more guarded and less communicative record could hardly be found. Even the Alterations agreed upon after debate and revision were reserved until they should appear in the Prayer Book itself, as proposed; and, owing to delays which are noticed in the correspondence we subjoin, they were not made public until the following Spring. For the purpose of throwing additional light upon this critical epoch of our ecclesiastical history, we give below the Alterations which were agreed upon by the Convention, as they appear in the Appendix to Bp. White's Memoirs, and subjoin from the original manuscripts in the possession of the General Convention the whole correspondence of the Committee of Revision—so far as it has been preserved. Nothing we could offer in the way of elucidation or illustration could exceed these familiar and often carelessly written communications, prepared with no idea of preservation even, and much less with a view to publication. It was only as the result of an after thought on the part of Dr. Smith that they were preserved in their original state; and having passed subsequently into the hands of Bp. White, they are here printed for the first time, as affording historical and liturgical information, the most interesting and important. An examination of the original letters would fully warrant all the playful recriminations with reference to haste and illegibility which we find in the postscripts of these communications; and it is but just to add that in a number of cases portions have been wholly defaced by time or accident. As they are—with no attempt at correction or improvement—they are offered, with the confident assurance that their perusal will

amply repay the student for the time and trouble their contractions and involutions may cost him :—

Alterations agreed on and confirmed in Convention, for rendering the Liturgy conformable to the principles of the American Revolution, and the constitutions of the several states.

1st. That in the suffrages after the Creed, instead of *O Lord, save the king*, be said *O Lord, bless and preserve these United States*.

2nd. That the prayer for the Royal family, in the morning and evening service, be omitted.

3rd. That in the Litany the 15th, 16th, 17th, and 18th. petitions be omitted, and that instead of the 20th and 21st petitions, be substituted the following—*That it may please Thee to endue the Congress of these United States, and all others in authority, legislative, executive, and judicial, with grace, wisdom and understanding, to execute justice and to maintain truth.*

4th. That when the Litany is not said, the *prayer for the high court of Parliament* be thus altered—“*Most gracious God, we humbly beseech thee, as for these United States in general, so especially for their delegates in Congress, that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of thy people, that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations,*” &c. to the end: and the prayer for the king’s majesty, altered as follows: viz.—*O Lord, Our heavenly Father, the high and mighty Ruler of the universe, who dost from thy Throne, behold all the Dwellers upon Earth; we most heartily beseech thee, with thy Favour to behold all in Authority, legislative, executive and judicial in these United States; and so replenish them with the Grace of thy holy Spirit, that they may alway incline to thy will and walk in thy way. Endue them plenteously with heavenly Gifts, grant them in Health and Wealth long to live and, that after this Life, they may attain everlasting Joy and Felicity, through Jesus Christ our Lord. Amen.*

5th. That the 1st. Collect for the King in the Com-

munion Service be omitted; and that the second be altered as follows—instead of “*the hearts of Kings are in thy rule and governance,*” be said—“*That the hearts of all Rulers are in thy governance, &c;* and instead of the words—“*heart of George thy servant,* insert,—*so to direct the Rulers of these states, that in all their thoughts, &c.*” changing the singular pronouns to the plural. (1)

7th. That in the answer in the Catechism to the question—“*What is thy duty towards thy neighbour?*” for “*to honour and obey the king,*” be substituted—“*to honour and obey my civil rulers, to submit myself, &c.*”

8th. That instead of the observation of the 5th of November, the 30th of January, the 29th of May, and the 25th of October, the following service be used on the 4th of July, being the Anniversary of Independence.

9th. That in the Forms of Prayer to be used at Sea, in the Prayer “*O eternal God, &c.*” instead of these Words—“*unto our most gracious Sovereign Lord King George and his Kingdoms,*” be inserted the Words—“*to the United States of America,*” and that instead of the Word “*Island*” be inserted the Word “*Country;*” and in the collect “*O Almighty God, the Sovereign Commander,*” be omitted the Words—“*the Honour of our Sovereign,*” and the Words “*the honour of our Country*” inserted.

Service for the 4th of July.

With the sentences before Morning and Evening Prayer.

The Lord hath been mindful of us, and he shall bless us, he shall bless them that fear him, both small and great. O that men would therefore praise the Lord, for his goodness, and declare the wonders that he doeth for the children of men.

Hymn, instead of the Venite.

My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be showing forth his truth from one generation to another. *Psal.* 89. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.* 111. 4.

(1) No sixth paragraph appears in the MS. nor in Bp. White's printed copy of these Alterations appended to his "Memoirs," pp. 362-377.

Who can express the noble acts of the Lord : or show forth all his praise. *Psal.* 106. 2.

The works of the Lord are great : sought out of all them that have pleasure therein. *Psal.* 111. 2.

For he will not always be chiding : neither keepeth he his anger for ever. *Psal.* 103. 9.

He hath not dealt with us after our sins : nor rewarded us according to our wickedness. *Verse* 10.

For look how high the heaven is in comparison of the earth : so great is his mercy toward them that fear him. *Verse* 11.

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him. *Verse* 11.

Thou, O God, hast proved us : thou also hast tried us, like as silver is tried. *Psal.* 66. 9.

Thou didst remember us in our low estate, and redeem us from our enemies : for thy mercy endureth for ever. *Psal.* 136. 23, 24.

Proper Psalms, 118, except. v. 10, 11, 12, 13, 22, 23, to conclude with v. 24.

1. Lesson Deut. 8. 2. Lesson Thess. 5. v. 12,—23 both inclusive.

Collect for the day.

Almighty God, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee ; we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence which we commemorate this day ; wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the day, to be said after the General Thanksgiving.

O God, whose Name is excellent in all the earth, and thy glory above the heavens ; who as on this day didst inspire and direct the hearts of our delegates in Congress, to lay the perpetual foundations of peace, liberty, and

safety; we bless and adore thy glorious Majesty, for this thy loving kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science throughout this land, till the wilderness and solitary place be made glad through us, and the desert rejoice and blossom as the rose. This we beg through the merits of Jesus Christ our Saviour. *Amen.*⁽¹⁾

Alterations in the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America.

The Order for Morning and Evening service, Daily throughout the Year.

1st. The following Sentences of Scripture, are ordered to be prefixed to the usual Sentences, viz.—

The Lord is in his Holy Temple; let all the Earth keep Silence before Him. *Hab.* ii. 20.

From the Rising of the Sun even unto the going down of the Same, my Name shall be great among the Gentiles; and in every Place Incense shall be offered unto my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts. *Mal.* i. 11.

[Let the words of my Mouth, and the meditation of my Heart, be always acceptable in thy sight, O Lord, my Strength and my Redeemer. *Psal.* xix. 14.]

2d. That the Rubric preceding the Absolution, be altered thus—“*A declaration to be made by the Minister alone, standing, concerning the forgiveness of sins.*”

3d. That in the Lord's prayer, the word “*who*” be sub-

1 The Epistle (Philip. iv. 4-8.) and the Gospel (S. John viii., 51-36), were added by the committee, agreeably to an authority which they conceived to be vested in them. They also added three introductory sentences (Dent. xxxiii. 27, 28, 29,) and amplified the title of this service to the following:—A Form of Prayer and Thanksgiving to Almighty God, for the inestimable Blessing of Religious and Civil Liberty; to be used yearly on the Fourth Day of July, unless it happens to be on *Sunday*, and then on the day following.

(2) This sentence, though included in the “Alterations” appended to Bp. White's Memoirs, does not appear in the Ms., nor is it found in the “Proposed Book.”

stituted in lieu of "*which*;" and that "*those who trespass*" stand instead of "*them that trespass*."

4. That the "*Gloria Patri*" be omitted after the "*O come let us sing, &c.*" and in every other place, where, by the present Rubric it is ordered to be inserted, to "the end of the" reading psalms; when, shall be said or sung "*Gloria Patri, &c.*" or, "*Glory be to God on high, and in earth peace and good will towards men, &c.*" at the discretion of the Minister.

5th. That in the "*Te Deum*" instead of "*honourable*" it be "*adorable, true, and only son*;" and instead of "*didst not abhor the Virgin's womb,*" "*didst humble thyself to be born of a pure Virgin.*"

6th. That until a proper selection of Psalms be made, each Minister be allowed to use such as he may chuse.

7th. That the same liberty be allowed, respecting the lessons.

8th. That the article in "the Apostles creed" "*He descended into hell*" be omitted.

9th. That the *Athanasian* and the *Nicene* creeds be entirely omitted.

10th. That after the response "*and with thy spirit,*" all be omitted to the words "*O Lord show thy mercy upon us*;" which the Minister shall pronounce, still kneeling.

11th. That in the suffrage "*make thy chosen people joyful,*" the word "*chosen*" be omitted; and also the following suffrages, to "*O God, make clean our hearts within us.*"

12th. That the Rubric after these words "*and take not thy Holy Spirit from us,*" be omitted. Then the two collects to be said: in the collect for grace, the words "*be ordered,*" to be omitted; and the word "*be*" inserted, instead of "*to do alway that is.*"

13th. In the collect "*for the Clergy and People,*" read—"*Almighty and everlasting God, send down upon all Bishops and other Pastors, and the Congregations committed, &c.*" to the end.

14th.⁽¹⁾

15. That the Lord's prayer after the Litany, and the subsequent Rubric be omitted.

16th. That the short Litany be read as follows—"Son of

¹ Here is an erasure from the manuscript: the article being found a repetition of part of the 4th. Vide White's Memoirs, p. 367, where "13th" is a misprint for "4th."

God, we beseech thee to hear us. Son of God, we beseech thee to hear us. O Lamb of God, that takest away the sins of the world, Grant us thy peace. O Christ, hear us. Lord, have mercy upon us and deal not with us according to our sins, neither reward us according to our iniquities." After which, omit the words—"Let us pray."

17th. That the *Gloria Patri*, after *O Lord arise, &c.* be omitted; as also "Let us pray," after "we put our trust in thee."

18th. That in the following prayer, instead of "righteously have deserved," it be "justly have deserved."

19th. That in the 1st. warning for the Communion, the word "damnation," following these words "increase your, &c." be read "condemnation;" and the two paragraphs after these words "or else come not to that holy table, be omitted; and the following one be read, and if there be any of you, who by these means, cannot quiet their conscience, &c. The words "learned and discreet," epithets given to the ministers, to be also omitted.

20th. In the exhortation to the communion, let it run thus—"For as the benefit is great, &c. to drink his blood, so is the danger great, if we receive the same unworthily. Judge therefore yourselves, &c."

21st. That in the rubric preceding the absolution, instead of "pronounce this absolution," it be—"Then shall the minister stand up, and turning to the people, say, &c."

22d. That in the baptism of infants, parents may be admitted as sponsors.

23d. That the minister, in speaking to the Sponsors, after these words "vouchsafe to release him," say—"release him from sin." In the second prayer, instead of "remission of his sins," read—"remission of sin."

24th. That in the questions addressed to the sponsors, and the answers, instead of the present Form, it be as follows—"the sinful desires of the flesh."

25th. "Dost thou believe the articles of the christian faith, as contained in the Apostles' creed, and wilt thou endeavour to have this child instructed accordingly?" Answer: *I do believe them, and, by God's help, will endeavour so to do.*"

Wilt thou endeavour to have him brought up in the fear of God, and to obey God's holy will and commandments? Answer: *"I will, by God's assistance."*

26th. That the sign of the cross may be omitted, if

particularly desired by the Sponsors or Parents, and the prayer to be thus altered (by the direction of a short rubric) "*We receive this child into the congregation of Christ's flock; and pray that hereafter he may never be ashamed, &c.*" to the end.

27th. That the address—"seeing now dearly beloved, &c." be omitted.

28th. That the prayer after the Lord's prayer, be thus changed—"We yield thee hearty thanks, &c." to "*receive this Infant as thine own child by baptism, and to incorporate him, &c.*"

29th. That in the following exhortation, the words "*to renounce the devil and all his works,*" and in the charge to the Sponsors, the words "*vulgar tongue*" be omitted.

30th. That the forms of private baptism and of confirmation, be made conformable to these alterations.

31st. That in the exhortation before matrimony, all between these words "*holy matrimony,*" and "*therefore if any man, &c.*" be omitted.

32d. That the words "*I plight thee my troth*" be omitted in both places; and also the words—"with my body I thee worship;" and also—"pledged their troth either to other."

33d. That all after the blessing be omitted.

34th. In the burial service, instead of the two Psalms, take the following verses of both—viz. Ps. 39, Verses 6, 7, 8, 9, 12, 13, and Psalm 90, to v. 13. In the rubric, the words "*unbaptized or*" to be omitted.

For the Declaration and form of interment, beginning—"Forasmuch as, &c." insert the following—viz. "*Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother (sister) lying now before us; We therefore commit his (her) body to the ground, earth to earth, ashes to ashes, dust to dust; (thus at sea—to the deep to be turned into corruption) looking for the general resurrection in the last day, and the life of the world to come, thro' our Lord Jesus Christ; at whose second coming in glorious Majesty, to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working, whereby he is able to subdue all things unto Himself.*"

In the sentence "*I heard a voice, &c.*" insert "*who*" for "*which.*"

The prayer following the Lord's prayer to be omitted. In the next collect, leave out the words "*as our hope is, this our brother doth.*" For "*them that,*" insert "*those who.*"

35th. In the visitation of the sick, instead of the absolution as it now stands, insert the declaration of forgiveness which is appointed for the communion service; or, either of the collects, which are taken from the Commination office, and appropriated to Ash Wednesday, may be used.

In the Psalm, omit the 3d, 6th, 8th, 9th, and 11th verses. In the Commendatory prayer, for "*miserable and naughty,*" say "*vain and miserable.*" Strike out the word "*purged.*"

In the prayer "*for persons troubled in mind,*" omit all that stands between the words "*afflicted servant,*" and "*his soul is full,*" &c. and instead thereof say "*afflicted servant, whose soul is full of trouble,*" and strike out the particle "*but,*" and proceed, "*O merciful God,*" &c.

36th. A form of Prayer and visitation of Prisoners for notorious crimes, and especially persons under sentence of death, being much wanted, the form entitled "Prayers for persons under sentence of death, agreed upon in a Synod of the archbishops and bishops, and the rest of the clergy of Ireland, at Dublin, in the year 1711," as it now stands in the book of Common Prayer of the church of Ireland, is agreed upon, and ordered to be adopted, with the following alterations, viz:

For the absolution, take the same declaration of forgiveness, or either of the collects above directed for the visitation of the sick. The short collect "*O Saviour of the world,*" &c. to be left out; and for the word "*frailness,*" say "*frailty.*"

37th. In the Catechism, besides the alteration respecting the civil Powers, alter as follows: viz. "What is your name? N. M. When did you receive this name? I received it in Baptism, whereby I became a member of the christian church. What was promised for you in Baptism? That I should be instructed to believe the christian faith, as contained in the Apostle's Creed, and to obey God's holy will, and keep his commandments.

Dost thou think thou art bound to believe all the articles of the christian faith, as contained in this creed, and to obey God's holy will and keep his commandments?" "Yes verily," &c.

Instead of the words "*verily, and indeed taken,*" say—"*spiritually taken.*"

Answer to Question "*How many sacraments?*" "*Two, Baptism and the Lord's Supper.*"

38th. Instead of a particular Service for the churching of women, and psalms, the following *special prayer* is to be introduced, after the General Thanksgiving; viz. This to be said, when any woman desires to return thanks, &c. "O Almighty God, we give thee most humble and hearty thanks, for that thou hast been graciously pleased to preserve this woman, thy servant, through the great pains and perils of childbirth. Incline her, we beseech thee, to show forth her thankfulness, for this thy great mercy, not only with her lips, but by a holy and virtuous life. Be pleased, O God, so to establish her health, that she may lead the remainder of her days to thy honour and glory, through Jesus Christ, our Lord. Amen."

39. The *Communion office* for Ash Wednesday to be discontinued, and therefore the three collects, the first beginning—"O Lord, we beseech thee,"—2d, "O most mighty God,"—3d, "Turn us, O Good Lord," shall be continued among the occasional prayers; and used after the collect on Ash Wednesday, and on such other occasions as the minister shall think fit.

Articles of Religion.

1. *Of Faith in the Holy Trinity.*

There is but one living, true, and eternal God, the Father Almighty; without body, parts or passions; of infinite power, wisdom and goodness; the maker and preserver of all things both visible and invisible: and one Lord Jesus Christ, Son of God, begotten of the Father before all worlds, very and true God; who came down from heaven, took man's nature in the womb of the Blessed Virgin of her substance, and was God and man in one person, whereof is one Christ; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for the sins of all men; He rose again from death, ascended into heaven, and there sitteth until he shall return to judge the world at the last day: and one Holy Spirit, the Lord and giver of life, of the same divine nature with the Father and the Son.

2. *Of the sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein : nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand the canonical books of the Old and New Testament.

Of the names and numbers of the canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The 1st Book of Samuel, The 2d Book of Samuel, The 1st Book of Kings, The 2d book of Kings, The 1st Book of Chronicles, The 2d Book of Chronicles, The 1st Book of Esdras, The 2d Book of Esdras, The Book of Hester, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other books the Church doth read for example of life, and instruction of manners ; but yet doth it not apply them to establish any doctrine ; such are these following :

The 3d Book of Esdras, The 4th Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Hester, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the three Children, The Story of Susanna, Of Bell and the Dragon, The Prayer of Manasses, The 1st Book of Maccabees, The 2d Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive and account them canonical

3. *Of the Old and New Testament.*

There is a perfect harmony and agreement between the Old Testament and the New ; for in both, everlasting life is offered to mankind by Christ, who is the only mediator between God and man ; being both God and man : and altho' the law given by Moses, as to ceremonies and the civil precepts of it, doth not bind Christians : yet all such are obliged to observe the moral commandments which he delivered.

4. *Of Creeds.*

The creed, commonly called the *Apostles' creed*, ought to be received and believed: because it may be proved by the Holy Scripture.

5. *Of Original Sin.*

By the fall of Adam, the nature of man is become so corrupt, as to be greatly depraved, having departed from its primitive innocence, and that original righteousness in which it was at first created by God. For we are now so naturally inclined to do evil that the flesh is continually striving to act contrary to the Spirit of God, which corrupt inclination still remains even in the regenerate. But tho' there is no man living who sinneth not; yet we must use our sincere endeavors to keep the whole law of God, so far as we possibly can.

6. *Of Free-Will.*

The Condition of man after the fall of Adam, is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ giving us a good will, and working with us, when we have that good will.

7. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

8. *Of Good Works.*

Albeit that good works, which are the fruits of Faith and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that

by them a lively faith may be as evidently known, as a Tree discerned by the Fruit.

9. *Of Christ alone without Sin.*

Christ, by taking human nature on him, was made like unto us in all things, sin only excepted. He was a lamb without spot, and by the sacrifice of himself once offered, made atonement and propitiation for the sins of the world; and sin was not in him. But all mankind besides, tho' baptized and born again in Christ, do offend in many things. For if we say we have no sin, we deceive ourselves, and the truth is not in us.

10. *Of Sin after Baptism.*

They who fall into sin after baptism may be renewed by repentance: for tho' after we have received God's grace, we may depart from it by falling into sin; yet, thro' the assistance of his holy spirit, we may by repentance and the amendment of our lives, be restored again to his favour. God will not deny repentance of sins to those who truly repent, and do that which is lawful and right; but all such thro' his mercy in Christ Jesus, shall save their souls alive.

11. *Of Predestination.*

Predestination to Life, with respect to every man's salvation, is the everlasting purpose of God, secret to us: and the right knowledge of what is revealed concerning it, is full of comfort to such truly religious Christians, as feel in themselves the Spirit of Christ, mortifying the works of their flesh and their earthly affections, and raising their minds to heavenly things. But we must receive God's promises as they be generally declared in Holy Scripture, and do his will, as therein is expressly directed; for without Holiness of Life no man shall be saved.

12. *Of Obtaining Eternal Salvation only by the Name of Christ.*

They are to be accounted presumptuous, who say, that every man shall be saved by the Law or Sect which he

professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

13. *Of the Church and its Authority.*

The visible Church of Christ is a congregation of faithful men, wherein the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinance in all things necessary and requisite: And every Church hath power to ordain, change and abolish rites and ceremonies, for the more decent order and good government thereof, so that all things be done to edifying. But it is not lawful for the Church to ordain any thing contrary to God's word; nor so to expound the Scripture, as to make one part seem repugnant to another; nor to decree or enforce any thing to be believed as necessary to salvation, that is contrary to God's holy word. General Councils and Churches, are liable to err, and have erred, even in matters of Faith and Doctrine, as well as in their ceremonies.

14. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, who are chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard.

15. *Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession: but rather they be certain sure witnesses, and effectual signs of Grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are Two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

16. *Of Baptism.*

Baptism is not only a Sign of profession and mark of difference, whereby Christian men are discerned from others that be not Christened; but it is also a sign of regeneration or new Birth, whereby as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly sign'd and sealed; Faith is confirm'd, and Grace increas'd by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

17. *Of the Lord's Supper.*

The Supper of the Lord is not only a Sign of the Love that Christians ought to have among themselves one to another; but rather is a Sacrament of our redemption by Christ's death: Insomuch that to such as rightly, worthily and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken and eaten in the Supper of the Lord only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

18. *Of the one Oblation of Christ upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.

19. *Of Bishops and Ministers.*

The Book of Consecration of Bishops and Ordering of Priests and Deacons; excepting such part as requires any

oaths or subscriptions inconsistent with the American Revolution, is to be adopted as containing all things necessary to such consecration and ordering.

20. *Of a Christian Man's Oath.*

The Christian Religion doth not prohibit any man from taking an oath, when required by the Magistrate in testimony of Truth; But all vain and rash swearing is forbidden by the Holy Scriptures.⁽¹⁾

The original manuscripts of the preceding "Alterations, &c." are still preserved among the manuscripts in the possession of the General Convention. Immediately following these, and apparently omitted from Bp. White's printed copy by inadvertence, is another sheet, containing—

The Table of Holy Days.

The following Days are to be kept Holy by this Ch'h. Viz.

All the Sundays in the year in the Order enumerated in the Table of Proper Lessons with their respective Services.

Christmas

Circumcision

Epiphany

Easter Day, Monday and Tuesday

¹ We have corrected the "Alterations," as given in the Appendix to Bp. White's Memoirs, from the original MSS. among the Conventional documents. In the Articles, however, we have purposely laid aside the printed copy as found in the "Memoirs," and also as published in the "Proposed Book," by which the "Articles" in the "Memoirs" seem to have been corrected, to furnish from the manuscript itself the original changes of the Committee of the Convention, ere they were pruned and polished by the Committee of Revision who were appointed to prepare them for the press. The comparison of the Articles as they are printed above, with those that appear in the "Proposed Book" and in Bp. White's Memoirs, will of itself alone prove the great liberties taken by Drs. Smith and White by virtue of their appointment "to make verbal and grammatical corrections." It is hardly a question whether, in view of the restriction of the Convention, "that nothing in form or substance be altered," (vide Jour. 1785,) they did not greatly exceed their powers.

Ascension Day

Whitsunday, Monday and Tuesday

The following Days are to be observed as Days of Fasting Viz

Good Friday and Ashwednesday

The following Days are to be observed as Days of Thanksgiving Viz, The 4th of July in Commemoration of American independence, and the first Thursday in November as a Day of Gen'l Thanksgiving.

With this presentation of the Alterations (1) which were comprised in the "Proposed Book," as it has always been called, the various allusions to the same in the following correspondence, to which we have already referred, can readily be understood. Few persons have ever seen this remarkable liturgical production, either in its American form or as reprinted in England; and, without any discussion of the principles involved in its publication, the bibliographical fact may be stated, that a rarer book connected with American Church history can hardly be named.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

The first Proof Sheet will accompany this and I expect to send you another by Saturday's Post to Baltimore. I think we have fallen into an error, which Mr. Hall says we can easily correct, and our Brethren here join with me in wishing it corrected. It is ye making ye Litany a necessary Part of ye Morning Service. The Way I would propose to correct it is thus. In ye Rubric let it be "*The Litany, &c., to be used on Sundays and other Holidays, appointed to be observed by this Church.*" After the Prayer "We humbly beseech thee O Father &c", let there be this Rubric, "*But when ye Litany is not used, the three following Prayers shall be said instead thereof,*" then insert ye Prayers for ye Congress, for other civil Rulers, and for all Conditions: then let there follow ye Gen: Thanksgiving,

(1) A critical comparison of these "Alterations" with the original MSS., in the Archives of the General Convention will be found in the Author's Introductory Chapter to "Proctor's History of the Book of Common Prayer," New York, 1868, pp. x-xxxix.

St Chrys'm's P. and ye Benediction. To prevent Repetition in ye Evening Service, insert after ye Prayer against ye Dangers of ye Night, ye following Rubric, "*Then shall be said the Prayer for the Congress and ye other Prayers which follow it in the Morning Service to ye End thereof.*"

There will be occasion for a Rubrick at ye Head of ye Collects, Gospels and Epistles, directing ye Use of ye Collects for each Sunday and Holiday until ye next Sunday or Holiday; after ye Suffrages, at Morning P. when ye Communion Service is not said; and always at Evening P.

Quere. Will it not be best to place ye two Invitations to ye Communion, at ye End of that Service? At present they make an awkward Break.

Please to mention these matters to Dr. Wharton, to whom I desire my affectionate Remembrances.

* * * * *

I am, your aff'te humble Serv't

WM. WHITE.

Philad'a, Oct'r 19, 85.

REV. DR. SMITH TO REV. DR. WHITE.

October, 1785.

DEAR SIR,

I am favored with yours of the 19th. enclosing the first Sheet of the Prayer Book and shall expect a second sheet at Baltimore on Tuesday with one printed Copy of Dr. Wharton's Sermon and mine by post; and that 200 Copies more of both will be forwarded pr Stage to the Care of Mr. *Goddard*, as I directed in my memorandum, left for you in the Hands of Dr. Andrews.

On Wednesday last Dr. Wharton came to my House in Chester. *Thursday* being a *storm*, we sat down in the morning, and devoted the whole Day to those Parts of the Prayer Book, yet left to be prepared for the Press.

Ist. As to the Office of Thanksgiving for the *Fruits of the Earth*, we wish to change one of the Lessons, and also to make some additions to the Thanksgiving Prayer, which will give it a little more Animation; by taking something from Prayers on the same Subject, which Dr Wharton thinks are to be found as well in the *Roman Missal*, as in the Works of Bp. Wilson of Sodor and

Man—both which he will consult on his Return to Newcastle, in sufficient Time for the Press.

But our great Business on Thursday was to read over the Psalms, taking, as we went along, your very judicious Selection or rather *Rejection* of particular Psalms and Parts of *Psalms*. We propose *rejecting* some Parts more, which may have escaped your Notice, and retaining some few Passages which you have proposed to reject; for by taking the *Bible-Translation* some of these Passages are truly *beautiful*; and therefore in going over the Work, we constantly compared the Bible-Translation with that of the Prayer Book, and find that out of *both*, sometimes using the one and sometimes the other, sometimes in whole Psalms, and sometimes in particular Verses, we shall greatly improve the Reading Psalms in general; but by our *Plan* there will not so many be retained upon the whole, as you have left standing. On my Return from Baltimore, I shall *send* you, or more probably *bring* to Philadelphia this Part of the Work; and then by counting up the whole Number of Verses retained and dividing them by 30, we can *average* the Number of *Verses* (a few over or under as the *Sense* may require) which we shall have for daily Service. Out of the Reading *Psalms* to be retained in our Book, it will be easy to make a Selection of the *best* Metre Translations, of the *best* Psalms, to which there may be an addition of some of *Watts's* best Psalms, and Hymns for the Festivals and other Occasions, which may be got from sundry Authors—I hope some may be offered by Members of our own Church in America, who are distinguished for their Poetical Talents, and not ashamed to exert them on the Lofty Themes of Religion.—But I am wandering and have no Time to write what I wish on this particular Topic.

Dr. Wharton left me on Friday, crossed over to Annapolis, and by the good offices of Gov'r Paca and Mr. Chase, settled all his private Concerns with the *Intendant*, and returned Time enough to *preach* for me in Chester this afternoon. He leaves me to morrow, but I expect a Day from Him on his Return from Talbot, when we shall take up the Calendar, in which I believe you have not left us much to do.

I now proceed to answer your Letter, respecting the first Proof Sheet.

I do not think it an *Error*, that the *Litany* is made a Part of the *Morning Service*. I think that Service would be very incompleat in the essential Parts of Prayer, and would lose much of its Beauty if left without the Litany. Altho' it is directed to be used every *Morning*, yet the *Use* of it is not made *so necessary*, but that, where a Clergyman is *weak* in Body, the *weather severe*, or for any other good Reason, it may not be omitted.

But I submit to your Consideration, whether as you propose to alter the Rubric, viz, "The Litany to be used on Sundays and other Holidays" — *Wednesdays* and *Fridays*, will be considered as Holidays. And surely in large Towns and Cities (of which America will have many in a Hundred Years more) the good old Custom of Week-Day Prayers will not be laid aside. But, without the Litany, Wednesday and Friday Prayers, (there being no Sermon) would not draw many to Church. Let not our Abridgments be too great, at least till we see how what hath been done will be received. I think, then, there will be no Harm in leaving the Rubric before the Litany, as it now is; only striking out the word "*every*"—and after the Prayer "We humbly beseech thee &c." you may add the *Rubric* which you propose, viz. "But when the Litany is not used, the three following Prayers shall be said instead thereof"—which (as the latter Rubric may be supposed to explain the former,) will at least imply a *discretionary* Power in the Minister to omit the Litany even in Morning Service, when in his Discretion he thinks it necessary.

If the Place of the two Exhortations to the Communion is to be altered, Dr. Wharton and myself are of opinion that they should not be placed at the *End* of the Communion Service (for it would appear very awkward to have an Exhortation to an *Act* of Worship, standing after the *Act* itself) but at the Beginning, viz. before the Prayer "Almighty God unto whom all Hearts be open" &c., with a Rubric separating them from the Communion Service, and directing that they be read when the Notice is given, viz., on the Sunday or some Holiday before the Communion.

The Proof Sheet is returned. You will see the Corrections proposed by Dr. W. and myself on the Margin; and the Reasons will be obvious. Thus in the Litany—

“In all Time of our Tribulation:” a Semi-colon—yet it is connected with “Good Lord deliver us”—but at the End of the Sentence, after the Words “Day of Judgment” there is only a *Comma*, and so in all the preceding Sentences, each of which should have a Semi-colon at the End of the Sentence, as well as in the previous Division of the different Members of the Sentence.

After a Proof Sheet or two more, I would not wish to give you the Trouble of sending the Remainder to me, unless you have any Alteration to propose; in which we must be very delicate, in Consideration of the great *Trust* committed to us. Dr. Wharton’s best compl’ts. He sits by me while I subscribe myself,

Yours, &c.,

WM. SMITH.

P.S. As your Letter is a good deal Scrawled and hard to make out in some Places, you will excuse the Trouble this may cost in Perusing.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I expect to send you by this Opportunity ye 2 first Proof Sheets.

Lest you may have left Chester before ye Return of Wednesday Post, I must repeat ye Substance of my former Letter.

We are all here of Opinion that ye Litany ought not to be a necessary Part of ye Morning Prayer. The Alteration, if you approve of it, may be made as follows. Let ye Rubric before ye Litany say “to be used on Sundays and other Holidays appointed by this Church”—After ye Litany with its attendant Prayers, insert this Rubrick—“And when ye Litany is not said ye three following Prayers shall be used instead thereof,” setting down ye Prayers for ye Cong’ss; for ye other Rulers; and for all Conditions. Then set down ye gen’l Thanksgiving &c. In ye Evening Service, after ye Prayer for Protection during ye Night, let there be a Reference to ye Morning P. for ye Residue.

There is wanting a Rubrick at ye Head of ye Collects, Ep: and Gs., enjoining ye Use of ye proper Collect in ye

Morn'g Prayer when used separate from ye Comm'n Service, and always in ye Evening Prayer.

Quere. Will not ye two Exhortations in ye Communion Service stand better either in ye Beginning or the End? At present they make an awkward Break.

Quere, ye Propriety of introducing a Rubric before ye Prayer for our Rulers in ye Communion Service, specifying that ye same is to be said, when that Service is not used with ye Morning Prayer. The Clergy here wish for it; and many of our Hearers wish that we had been as tender of Repetition here, as in ye Case of ye Lord's Prayers.

I hope to hear from you by Return of ye Post and am
Yours &c.

WM. WHITE.

PHILAD'A, Oct'r 21, 85.

P.S. I have just now rec'd a Letter from Dr. Murray; in which he still hinges on ye Want of ye Concurrence of ye Laity as ye Cause of Dr. Seabury's Failure.

I observe that ye 2d Proof Sheet has a Rubrick expressing that ye Prayer for Congress &c., shall be said in ye Evening and at other Times when ye Litany is not said; this removes my Objection in Part, but ye 2 Rubrics are contradictory. I think you will prefer ye Arrangement I have proposed.

I hope you have attended to ye Psalms and Lessons. I recollect in ye case of ye Venite, we agreed to strike out ye Latin; accordingly I have done it in ye Proof Sheet to ye other latin Introductions. For ye same Reason (i.e. it's being agreed on in ye case of ye Venite) I have erased ye unnecessary Provisions against Repetition.

Mr Hall keeps ye 2d Proof Sheet so long on it's 2d coming from ye Press, that I have no Time to review it; and indeed I have reviewed ye other but imperfectly. I hope your Accuracy will render another Reading unnecessary.

REV. DR. WHITE TO REV. DR. SMITH.

D'R SIR,

Similar Proof Sheets to ye enclosed were to have been sent by Saturday's Post; but owing to ye Press, they

were a few Minutes too late, and are now in ye Office with my Letter. I determined to take ye Chance of ye Stage, but knowing ye Uncertainty as to ye Delivery of Letters, shall let mine remain with ye Sheets in ye Post Office.

Yours &c.

WM. WHITE.

PHILAD'A, Oct'r 23, '85.

P.S. I have altered the Arrangement in *this* Proof Sheet according to ye Plan proposed in my Letter—merely for your Inspection.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

Owing to ye Press, I was a few Minutes too late for ye last Post. I sent Proof Sheets by ye Waggon, which I consider as an uncertain Mode of Conveyance.

In ye Letter which encloses ye Proof Sheets by this Opp'y, instead of **3** Prayers read **4**; I wrote from Memory and forgot that for ye Clergy.

I enclose you Extracts from ye Constitution; to prevent Errors of ye Transcriber you will compare it with ye Originals; I would do it now, but am in great Haste.

Please to express at ye Head of ye Letter to ye Bps. that ye Original goes by ye Harmony, Cap'n Willet, from Philad'a.

* * * * *

I wish my aff'te Respects to such of our Brethren at ye Convention as I have ye Pleasure of being acquainted with.

I am

Yours &c.

PHILADA, Oct'r 25, '85.

W. WHITE.

REV. DR. SMITH.

REV. DR. SMITH TO REV. DR. WHITE.

October 28, 1785.

DEAR SIR,

I gave you my Thoughts so fully in my Letter from Chester last Post concerning the alteration of Rubric before the Litany, that I need not add any Thing further

on that Head. As the Number of Country Congregations in America exceed those in Towns I may say *fifty to one*, and cannot have the *Litany* but as part of the *Morning Service*, (and which with the Abridgments now proposed, would appear very short and incompleat without the *Litany*) and as for these Reasons, the Convention agreed that the *Litany* should be printed *in*, and as a Part *of*, the *Morning Service*, it would not be proper for us to make so material an Alteration as to put *four Prayers* just after the *Litany*, as a *Substitute* for the same, and which will be *considered* as an Invitation to *indolent* or *Lukewarm* Readers of Prayers to cut the People generally out of *their* general Supplication. Of these Sentiments are the *Convention* here, whom I consulted on this Point, but without intimating to them that any such Change was proposed by us of the Committee, but that it had been mentioned by some as a Matter worthy of Consideration at some future General Convention.

The four Prayers stand very *properly* where they now stand as an *essential Part* of the *Evening Service* at all Times, and would not stand so properly in the *Morning Service*, where they are only proposed as a *Conditional Part*; that is when the *Litany* is not used, and when that *Condition* takes Place it is very easy to turn forward *one Leaf* to read them. Besides this the *Evening Service* would appear quite Naked without them. But I need not have written half so much *to you* on this Subject, only from a Desire that we should by a candid Exchange of Sentiments go through the great work committed to us, with the same perfect *agreement* with which it hath hitherto been conducted; and I know you will make no Change from what was done in Convention; unless in the *Exercise* of the Discretionary Power given us, we can *all*, as a Committee, agree upon the *Expediency* of such Change.

As I said in my former Letter, then, Let the Word "*Every*" be struck out of the Rubrick before the *Litany*, and let the Rest of the Rubric stand as it is printed in the enclosed Proof; and let the *four Prayers* and indeed the whole *Evening Service* stand also just as they are in the same enclosed Proof; with their several *Rubrics* as they are, and there will be sufficient Latitude for any Minister when necessary to omit the *Litany*, and supply its Place from the *Evening Service*; which last Service will look

much better in this form. You will be pleased to attend to such Corrections as I have made and particularly in the Prayer for "all Sorts and Conditions of Men." The words "*Good Estate* of the Catholic Church" have been objected to by our Convention here 1st. *because* "*good Estate*" may be considered in a worldly Sense, and if taken in any other is but an awkward or *antiquated* Expression—and 2dly—the Word "*Catholic*" although *intelligible enough* to many, yet it is not approved of by many others, on account of the *vulgar* Application of it to one particular *Church*. Now as *this Prayer* for "all Sorts and Conditions" is a general Prayer, never to be used when the Litany is used, why may not the *Church* be prayed for in the same words *here* as in the Litany viz. "*thy holy Church* universal"? And then the Prayer will be "more especially we pray for thy holy Church Universal, that it may be guided" &c. Or if you think it will run better—"more especially we pray that thy holy Church Universal may be so guided" &c.

One or the other of these Corrections is desired by our Convention, and I have given you their Reasons, and if you will agree to the Alteration, I heartily concur with you and think it will be approved by all our Body.

I expect to hear from you by next weeks Post. Direct to me at Chester by the Eastern Shore Post. I have a great many People talking round me, and write in haste.

Yours,

BALTIMORE, 28th Oct'r, 1785.

WM. SMITH.

REV. DR. WHITE.

P.S. Your two Packets by Post have just come to my Hand. What you propose as a Rubric for the Use of the Collects is proper. The other Parts of your Letters are either answered in this and my former Letter, or shall be on my Return to Chester, for which Place I am just setting off *viâ* Annapolis. I say no more about the Litany. Dr. West, &c., and some more Clergy, Mr. Cutting in particular, who have come here since our Convention adjourned, and who are now with me, all concur in this Letter, and that no Alterations be made respecting the Use of the Litany, which they all say must continue a

necessary Part of the Morning Service, unless dispensed with by any Minister in his Discretion, for want of Health, Shortness of Time, such as riding 10 or 12 Miles to read Prayers and preach twice in the same Day. A future Convention may consider further upon the whole, in the mean time we do our Duty in letting it remain as agreed upon by the Body from which we derive our Power as a Comm'ee.

N.B. Dr. West and a few more are about raising the Money from this State for the Book, but wish to have at least 1000 Copies for Maryland alone, so that Mr. Hall, if not too late should be told that 4000 Copies will be too few. He may venture on 5 or 6000, if he has paper enough ready.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I expected to have sent you ye 3d Half Sheet by this Post, but it will be not quite ready. Mr. Hall intends to proceed quicker hereafter.

We expect ye Paper this Evening; on receiving ye Proof Sheets from you, (w'ch I suppose will be on Monday) we shall have one Sheet ready for ye last Impression.

I say ye less as I consider it uncertain whether this will reach you in Baltimore.

Yours &c.

PHILA'DA, Oct 29, 85.

W. WHITE.

REV'D DR. SMITH.

DR. SMITH TO DR. WHITE.

CHESTER 30th Oct'r 1785.

I have just got back to Chester from Baltimore by the way of Annapolis, which last Place I left yesterday afternoon. By the Date you will perceive that I write on *Sunday*, a rainy Morning, Service put off till the afternoon. As soon as service is over, I must go to Dorset, to attend the Baptism of my Grandson, and bring Mrs. Smith Home, who has been waiting for me more than a Week past. My present Letter will therefore be short; nor is there Occasion for a long one. Mr. Bryson writes me that he deliver'd to you my Letter from Chester by last

Week's Post. To both your Letters which I received at Baltimore, I left an Answer to go by yesterday's Post, which I hope you will receive to morrow, containing the general Sentiments of the Clergy of our late Convention, agreeing with what I wrote you from Chester and have repeated from Baltimore, concerning the Litany, &c.

By your last Letter you seem to have attended to the Rubric before the *Prayer* for Congress, which in my first Letter (not received by you at the Time of writing) I wished you to notice, as it would remove your Objections, &c. You say it has *removed them in Part*, but leaves a Contradiction between the 2 *Rubrics*. This too you will find removed by striking out the word "every" before the word "Morning" in the Rubric prefixed to the Litany, so that comparing the two Rubrics together, sufficient *Latitude* will be left, without either disbanding the Litany, or putting a Rubric and Substitution of Prayers after it, which would stand as an Invitation to the Lukewarm or Lazy, always to pass over the Litany, which in the Idea of all the Clergy I have seen was considered by the Convention as a Part of the Morning Service, indispensable except for some good Reasons, and it hurts their Feelings to think the Use of the Litany should be thought a Burden, or that our Service could be compleat without this Excellent Part. Of all this I have wrote fully candidly and more than enough, and only repeat lest my Baltimore Packet miscarry. All Things will stand well, at least in this 1st Edition of our Book, and till next Convention, in the Order in which we fixed them at Philadelphia, and as they are in the Proof Sheets you have sent me, only striking out the single word "*every*" in the Rubrick before the Litany.

I have no Time to read critically the Proofs, farther than I did in a few minutes at Baltimore. They will be very safe in your Hands, with one or two Readings. Let them be work'd off as fast as possible, and a thousand Copies or two more than we thought of at 1st (w'ch I think was 4000) if Paper can be got. The Book will be in great⁽¹⁾ Baltimore alone a Subscription is on foot, and Dr. West will speedily remit a large Part of the 100 Dollars, if not more than the whole,

¹ MS. imperfect.

to which I shall add considerably from this Shore, as soon as I return from Dorset, which I hope, will be in 3 or 4 Days at farthest.

If my Letter from Baltimore is not come to your Hand, you will attend to the following Corrections which I made in the Proofs of the 2d Sheet enclosed therein.

At the End of Morning and Evening Prayer, viz. "Here endeth the Order of Morning [Evening] Prayer"—Dele Words "Order of"—lest it should be implied that something might yet be prayed which is *disorderly*—Prayer for Clergy, instead of "ALL *Bishops* and other Ministers, and *all* Congregations" insert "*the* Congregations," to avoid a Repetition of the Word *all* so near the first *all*—But I think the whole Sentence might be better altered thus—"send down upon the *Bishops* and *Ministers* of thy Church and *all* Congregations," &c.

In the End of the Rubric entitled "Prayers and Thanksgivings upon several Occasions"—to avoid the words "Prayers" and "Prayer," occurring in the Space of one Line, let the word "Service" be put for the word "*Prayer*" and read "two final Prayers of Morning and Evening *Service*."

In the Prayer for "All Sorts and Conditions" please to make the Correction proposed by the Baltimore Convention, as in my said Letter from thence, and read thus "More especially we pray for thy holy Church Universal, that it may be so guided," &c. Or, "We pray *that* thy holy Church universal may be so guided." This will agree with the Prayer for the Church as in the Litany, instead of which this is to be used, and rids us of the exceptionable word to many, viz. "*Catholic*," and also the awkward Words "*Good Estate* of the Church," by which some will say we mean good *Glebes* and Salaries or *Estate* merely temporal. These little Alterations are in our Power, and not improper when desired by any respectable Number of our Brethren.

Our Convention read over with general approbation the proposed Improvements and Alterations; but stormy Weather and that *Bay* which often renders Business precarious, made our Meeting Thin, and we adjourned to meet at Annapolis in April, or sooner if called by *me* as Presid't.

* * * * *

Next Week my Copy of the Address to the Archbishops, &c., will go by a Ship from Baltimore or Annapolis. I wish the Sentence—"That these States should become *free*, sovereign," &c., had been express'd "*separate* Empires, States or Governments." It seems to *insult*, or at least to *renew* old Complaints that we were not *free* before. Can an Alteration be made in the other Copies? I could yet have it made in mine by a Letter to London p'r Packet N. York. I beg another Copy of said Address, for I was obliged to send mine, on an Hour's Notice, without taking a Copy. Governor Paca and our other Friends in Annapolis, except as above, approve the Address, and it will be easy to get a Certificate from the Executive of the State that Granting the Prayer of it can give no Offence, but is perfectly consonant to the Constitution. I shall be at Philad'a Time enough for the Psalms, Lessons, Kalendar, Preface, &c., to save this voluminous writing, for I find I can not make my Letters Short. In 2 or 3 Weeks, perhaps sooner if the Bank will assist us, I shall see you.

Yours,

W. SMITH.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I have rec'd yours of ye 28th which I have sent to ye Press in ye Manner you approve of, having first reviewed and compared ye pointing of it with an Oxford Edition of ye Prayer Book printed in 1775, and adjusted it accordingly. This I think you cannot but approve of, as ye said Edition appears to have been made on great Deliberation in that Seat of Letters. I observed that wherever you had altered ye pointing in ye Proof Sheet, you had done it conformably to ye same Book. I intend to bestow ye same Pains on all I shall send to ye Press.

I expect to send by this Opportunity a Proof Sheet, containing ye greater Part of ye Communion Service, which will come to me ye 2d Time from ye Press; another is also in hand. I mentioned to you in a Letter which I sent with ye Sermons by Thursday's Stage, (and which do not appear to have come to hand when you were setting

out for Annapolis) that some of our Brethren, supported by Remarks of ye People, thought ye Prayer for ye civil Rulers an unnecessary Repetition in ye Communion Service; and that ye Evil might be avoided by a Rubric dispensing with it, provided ye Morning Service had been used immediately before. I told them I doubted of our Right to alter it, and therefore merely mention it to you as Information.

Mr. Provost has enclosed to me a Copy of a Letter from ye Pres't of Congress to ye Minister at ye Court of Gr: Britain. After stating our late Proceedings and ye political Hindrances on a former Occasion, he says, that if our Application to ye Bps sh'd come before ye King and Ministry, it is ye Wish of "ye Church of England Members of Congress," that Mr. Adams may assure them of our Right to take ye said Step and that ye granting our Petition would not be an intermeddling in ye Affairs of these States.

You give me leave to go on with ye Press alone, after ye first Sheet or two. But it is a Liberty I shall never use, unless ye Press sh'd be like to stop without it; which is not a probable Case. At any rate, I shall not venture on any Alterations without Consent.

I am,

Yours &c.

W. WHITE.

PHILAD'A, Nov'r 1, 85.

REV'D DR. SMITH.

I shall direct 3000 Copies.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I have rec'd yours from Chester, and indeed all which you mention to have written hitherto.

I shall attend to ye Alterations you propose; all which I approve, except ye word Ministers for Pastors in ye Prayer for ye Clergy, which you only seem to throw out for Consideration.

The latter Word is used in all ye other Places and was that approved of by ye Convention.

I am sorry I made it necessary for you to write so much about ye Litany; it is fixed to your Mind and I am satisfied.

I shall do all you desire in respect to advertising, &c., except that it cannot be in this Day's Paper, which came to my House before your Letter.

What you propose respecting ye Letter to ye Bps is too late; or I sh'd not object to ye Alteration. The Original is gone by Willet, and I suppose ye other Copy goes to day from N York by ye Packet and will probably (as ye Packets sail fast) be delivered before any subsequent Letter can reach England. I will send you another Copy, but cannot transcribe it for this Day's Post.

* * * * *

I am, in Haste,
Yours &c.

PHILAD'A, NOV. 2, 85.

W. WHITE.

Communion Service.

Quere, ye insertion in ye Rubric before ye Exhortation, ye Words "or so much thereof as he may think convenient." I have taken the Liberty but can easily expunge.

Quere, ye leaving out these Words in ye Rubric before ye Collect "so that ye Ordinary &c." Probably it will be thought ye Ordinary need have nothing to do, without complaint from ye Person forbidden.

In ye Sentences, Quere ye Propriety of inserting those which relate to ye Support of ye Ministers of ye Gospel, It is expressly said ye Money shall be given to ye poor.

REV. DR. WHARTON TO REV. DR. WHITE.

Nov'r 7, 85.

MY DEAR SIR,

After near 3 weeks Excursion to Annapolis and Talbot County, I returned home on Saturday evening. I saw at New Town some proof sheets of the prayer book and think it will be very well executed. Dr. Smith and myself laboured hard at the Psalms during a whole day, and I trust the Selection we made will be satisfactory. I hope no trifling difficulties will retard the publication which is earnestly looked for. Should the work be a twelvemonth in hand, some refinements would be for ever occurring.

* * * * *

What have you done with the Lessons? My wish is to see them short, but edifying. If not too late I will send you some hints upon this head, this day week.

* * * * *

Yr sincere Friend and Br.

C. H. WHARTON.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

After you left me, I thought it best to continue ye Consideration of ye Subject which had been before us. Accordingly I corrected in ye Way of private Memorandum, to ye end of ye Psalms. Afterwards, finding that ye Psalms contained 2498 Verses and that they would be reduced about $\frac{1}{3}$ by our Review, I made my Division; in which I have taken Care to make ye Portions as equal as ye Analogy of ye Subjects and sometimes ye extraordinary Length of single Psalms permitted. In some Places I have omitted a few Verses of what we had retained, as not suiting ye preceding and following. I send you ye Fruit of my Labor, hoping you will review it and send me such Alterations as may occur to you; which you may easily do (as I have with me a Copy) by merely alluding to my Subdivisions. I will then fairly fix ye Book, pasting from an old Bible such Verses as we prefer of that Translation.

The Press began on Monday and Mr. Hall assures me it shall work constantly; and that when ye Assembly shall rise, he will set 2 Presses agoing.

I am, yours &c.

W. WHITE.

PHILADA. Nov'r 16, 85.

DR. SMITH.

I suppose it will be best in ye Ash Wednesday S. to omit ye Commination Psalm, which may be read on that Occasion in ye proper Place; and to introduce ye Prayer immediately after ye Collect, with a Rubric, directing ye reading of them after ye Litany and immediately before ye Gen. Thanksgiving.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

No Letter came to Hand from you to-day, which I suppose is owing to your Visit to Annapolis; and that on your Return you will carefully Revise ye Psalms and examine ye Division I have proposed.

On looking over the Offices as they stand prepared in ye Prayer Book, I determined to propose ye following Matters to your Consideration.

1. In ye Baptismal Service will it not be best to omit ye Command to kneel at ye latter Part of it, this being often inconvenient, especially in private Houses. As we have shortened *ye printing* of ye private B. by referring to ye public for all that follows ye Declaration, "We receive this Child &c." may it not be further shortened by Reference as follows? viz; after ye Address, "I certify you," &c. insert this Rubric—*Then shall follow the Gospel from S Mark 10, 13 with ye Exhortation and Prayer following ye same, as in ye Form of P. B.*

2. In ye Beginning of ye Marriage Service, we have changed ye word Congregation into ye Word Company. Quere, is not either word improper, as there used, if it be in a private Room, and will it not be better to speak only of our being in ye sight of God?

3dly. In ye Burial Service this Verse was struck out "Lord, let me know my end, &c." But as it stands in ye B. S, is it not unexceptionable and will it not be ye best Introduction of ye Psalm?

4thly. In ye Forms at Sea, there are two Thanksgiving Psalms. I think one (viz, ye last) will be sufficient.

I was in Hopes of having for you ye fifth Form from ye Press, but am disappointed. The two enclosed Forms will be finally struck off this Week.

I am, yours &c.

W. WHITE.

PHILADA, Nov'r 23, 85.

REV'D DR. SMITH.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I suppose you have not returned from ye Western Shore, from my not hearing by this Day's Post.

You will receive by this Opp'y 100 of ye Journal and will order by next Post what further Number you may want. We have struck 1000 and it is kept in Press for as many more as may be wanted. I thought at first it was too small an Article for sale; but found so many Expectants here that ye Distributing of a small Number would have been a very invidious Employ'm't; on ye other Hand, had many been given and ye same Attention paid (as in Reason ought to be) to ye other Parts of ye Continent, an unreasonable Number must be struck off. I asked ye Advice of such Members of ye Convention as could be consulted and they unanimously advised to have them sold for ye Benefit of ye Fund; and Mr. Hall thought they would bear being put at a Shilling, which is accordingly done. I have ordered to be packed up 100 for each of your Shores, 200 for Virginia, 100 for S. Carolina, 100 for New Jersey, 100 for Delaware and 100 for N. York. They are ordered to different Members of ye Convention, who will of course consider themselves as accountable to ye Funds for those sent and such as they may hereafter order. I have sent one to each Member of ye Convention among us, and a Parcel to England by Mr. Peters, who set off an Hour ago. I suppose it will be proper to send a few to some principal Gent'n in ye States where ye Churches have not joined us; which may be an Invitation. Gen: Wayne has undertaken to manage the Matter for Georgia.

I yesterday rec'd a Letter from Mr. Cutting with ye enclosed which he says he had no other Way of sending to you than by this Resort. He complains dismally of his solitary Situation and calls aloud for News as an Act of Charity.

The fifth Form was sent me on Saturday and is now working. The sixth is not ready. I regret however your not seeing them in Proof; ye less however as it is plain sailing and there can be no errors, unless typographical which I shall endeavour to prevent.

Our Council have given a Certif'te under their Seal. I saw it in ye Draft and observing ye same Proviso in it as in Gov'r Paca's, I gave Gen: W⁽¹⁾ a Memorandum to this effect. "That if ye Council chose to make such a

¹ Wayne? The MS. is illegible.

Proviso, it w'd not interfere with our Plan; but that it was worth their Consideration, whether it might not be disagreeable to other religious Societies who profess a foreign spiritual Jurisdiction, and might think we took this Opp'y to draw down a Censure on them." However they passed it as in ye Draft.

I am, yours &c.

WM. WHITE.

PHILAD'A, Nov'r 30, 85.

REV'D DR. SMITH.

REV. DR. WHARTON TO REV. DR. WHITE.

NEW CASTLE Nov'r 29, 1785.

—at night.

DEAR SIR,

* * * * *

I have looked over the lessons which you have retained or adopted. Can see no objection to any of them unless you should deem it more proper to adopt some of the exhortations to repentance from the Prophets instead of the lessons from Genesis for the Lent Sundays. Perhaps the prophecy of Daniel would be no improper lesson or lessons as preparatory to the completion of the Christian Sacrifice. Your idea of suiting the lessons to the several seasons of the Ecclesiastical year agrees perfectly with mine. The selection w'h you have made I think meets this idea. I observe but 1 lesson from Daniel, 19 S. after Trin. cap. 3. Now I conceive the 7. 8. 9 chap'rs containing the prophetic history of the 4 great Empires and of the coming of Xt to be very interesting. As I observed before, they would suit well the season of Lent, at least the 9th chapter. As to the general Kalendar, I apprehend the Committee has power to alter it, as the convention judged proper to omit the saints-days. I would be for retaining however the Names of a few such as *Lady-day, Michaelmas, All Saints*, with the *Apostles' days*—*St. Stephen* and *Innocents*. These 3 last being *Scripture* festivals, should not be omitted. I mean a commemoration of Scriptural Persons and Martyrs. All Saints days of more modern date should be expunged. No mention, I suppose will be made of fast or abstinence days.

* * * * *

Yrs entirely,

C. H. WHARTON.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

My 3 last Letters lately written to you and which you had not seen when we parted, contain so much Matter for your Consid'n that I ought not perhaps to burden you w'th more until those Points are settled. But thinking you may possibly wish to have ye Table of Lessons before you at ye same Time, I herewith send it, together with a proposed Rubrick for ye Psalms. I wish you to attend particularly to ye Note written lengthwise of ye Paper on ye Table of Lessons and containing a new Arrange't which I have proposed in Consequence of an Observation of Dr. Wharton's after examining ye said Table here inclosed; which he says he approves of after an attentive Consid'n.

I am, yours &c.

WM. WHITE.

PHILAD'A, Dec'r 6, 85.
REV'D DR. SMITH.

P.S. Since writing ye above, it came into my Head to draw up a few Hints towards a Preface. If you think they will be not useful towards that Purpose, throw them into ye Fire.

Hints towards a Preface.

This Church, following ye Example of the Church of Engl'd in Times past, as is set forth in ye Preface to ye Book of Common Prayer, hath upon weighty Considerations made such Alterations in ye Form of divine Worship, as seem at this Time either necessary or expedient.

The Alterations to which her Attention was in ye first place drawn, were such as had become necessary in ye Prayers for our civil Rulers. These have been accommodated to ye Revolution, which, in ye Course of divine Providence, has taken Place in the U. States; and ye principal Care herein has been to make them conformable to ye proper end of all such Addresses, "That we may lead quiet and peaceable Lives in all Godliness and Honesty." And whereas it has been ye Practice of ye Ch'ch of England, to set apart certain Days for ye rendering of Thanks to ye Supreme Ruler of ye Universe for signal Mercies vouchsafed to that Church and Kingdom; it has in like Manner been now thought to tend to God-

liness, that there sh'd be two annual solemn Days of Prayer and Thanksgiving to Almighty God for ye distinguished Blessings of ye Land in which we live; in order that we may be thus moved to Gratitude for these Mercies of his good Providence, which might otherwise be ye Occasions of Licentiousness.

The Alterations of ye M. and E. Prayer are chiefly, either for ye avoiding of Repetition, or for ye Disuse of such Words as have varied from their former Meaning, or for ye arranging of ye Prayers in a Method more easy for ye Worshipper. In ye Apostles Creed, one Clause of uncertain Meaning which was introduced into ye Church by ye Council of Aquileia about 400 Years after Christ, is omitted. As ye Psalms are a considerable Part of ye M. and E. Prayer, it may be proper to mention in this Place ye Reason of their being so considerably shortened. "All Scripture is given for Doctrine and Instruction in Righteousness;" Yet it is supposed that all Parts thereof were not indited for Christian Worship; and that ye Church hath a Latitude to select such Parts as she shall judge best suited thereto. Therefore such Portions only of ye Psalms are retained, as were thought ye most beautiful and affecting. In order to add to ye Propriety and Sublimity of ye Psalter, ye Translation in ye Bible has been preferred, where it was thought to have a stronger Tendency than ye other to raise Devotion. A new Division became necessary in Consequence of ye preceding Changes; And it was supposed that ye Excellence of this Part of ye Service would be still more encreased, by ye Permission to combine it with that ancient Doxology somewhat shortened—ye Gloria in Excelsis. In Regard to ye reading of ye holy Scripture at M. and E. Prayer, ye same Reasons which occasioned a select Table of first Lessons for Sundays and other Holy-days seemed to extend in favor of ye making a Table of 2d Lessons also; which is accordingly done. Those for ye Morn'g are intended to suit ye several Seasons; and yet without a Repetition of ye Portions of ye Gospel included in ye Communion Service; and those for ye Evening are selected in ye Order of ye sacred Books—Besides this, ye Table of first Lessons has been reviewed; a few new Chapters are introduced from ye Supposition of their being more edifying than ye old; and

Transpositions have been made where they seemed to suit ye Lessons more to ye Season of ye Year. It has been thought that a Kalendar is unnecessary; and that ye managing ye Lessons for ye ordinary Days agreeably to ye Civil Year is not so expedient as ye making them correspond, like ye others, with ye Ecclesiastical Year. Accordingly ye Minister is left to his Discretion in ye Choice of Lessons for ye intermediate Days, with ye Expectation that such will be taken as ye most nearly suit those selected for ye Sundays and other Holy-days.

The Offices for Baptism have undergone some Change. The requiring other Godfathers and Godmothers than ye Parents is dispensed with, if ye same be desired; and thus Regard is still maintained for an ancient and useful Institution; and yet ye Complaint avoided, that in some Cases, especially among ye poor, it is difficult to provide Sponsors, unless such as will most probably neglect ye Duties of that Relation, to ye great Hazard of their own Souls. The Sponsors, instead of answering in ye Name and Person of ye Infant, now answer for their own Discharge of ye Obligation they have come under. The Sign of ye Cross is retained, from a Conviction of its having been used in ye earliest Ages of ye Church as expressive of ye being devoted to ye Service of Christ, who for our Sake, "endured ye Cross, despising ye Shame"; Nevertheless in Tenderness to those who may entertain conscientious Scruples concerning the Use of this venerable Rite, ye Minister is to dispense with it, when desired by ye Sponsors.

The Alterations made in ye Catechism and ye Service for Confirmation are such as became necessary to make those Offices correspond with ye Forms for Baptism; except ye Change of a few Words of ye Service w^{ch} was thought to be not sufficiently clear, in that Part of ye Catechism which relates to ye holy Communion.

It was thought, that ye Office for Matrimony could bear considerable shortening; which is accordingly done.

The Visitation of ye Sick is nearly as in ye Old Service. But a few Verses in ye Psalm have been omitted, as not appearing altogether applicable to ye Occasion; and ye Absolution has given Way to what was conceived to be ye more scriptural Form used in ye Comm'n Service.

In ye Burial Service it was thought proper to omit some inapplicable Verses in ye Psalms; such Expressions as seem to pronounce too positively concerning ye State of ye Deceased; and ye thanking of God for an Event in which Resignation only is required.

None of ye Form for “the Churching of Women” is retained except ye Thanksgiving Prayer, which is placed among ye other occasional Thanksgivings: it being supposed, that many Parts of ye daily Service are equally applicable to that Occasion with what is omitted.

Such Parts of ye Communion Service as were thought calculated to produce Christian Penitence are inserted after ye Collect for Ash-wednesday: except ye Psalm, which is appointed to be read for ye Day.

The Forms to be used at Sea have undergone very little Change, other than what arose from adapting it to ye Revolution.

The Case of such unhappy Persons as have forfeited their Lives to ye Laws of their Country claimed ye Consider'n of this Church: which has therefore adopted into her Liturgy ye Form for Visitation of Prisoners under sentence of Death—passed by ye Convocation and Parl't of Ireland.

The Articles of Religion have been reduced in Number. Yet it is humbly conceived, that ye Doctrines of ye Ch: of Eng'd are preserved in their full Extent; as being thought agreeable to ye Gospel. It is therefore foreign to ye Intention of this Church, to alter any thing which appeared to be essential to ye true Sense and Meaning of ye 39 Articles—Nevertheless, some Variation has been made in ye Expression; and such parts omitted as were evidently adapted either to ye Time when ye Articles were composed or to ye political Constitution of England.

From ye Psalms translated in Metre by N. Brady and N. Tate, there have been selected only such a Number as were thought to make a sufficient Variety for divine Worship, and ye Parts selected are arranged under Heads agreeing with ye Subjects of them respectively: which it was thought would tend to ye judicious Use of them both in public and in private.

This Church therefore having gone through ye important Work of accommodating her Service to her new

Situation ; it is hoped that ye divine Blessing will attend ye same to ye promoting of Piety in her Children, and to ye influencing them to live in Peace and Love with all Mankind.

The above "Hints" are endorsed in the handwriting of the Rev. Dr. Smith, as follows:—

"Proposed by Dr. White.

N. B. The Preface has been composed upon another Plan by W. S. who has made Use of some of the within Hints.

See Dr. W.'s approbation of the new Preface and the Correspondence on this Head in the Letters dated latter End of Feb'y and beginning of March 1786."

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I send you ye Sheets as far as finished and have corrected ye Proofs as far as to ye Beginning of ye Burial Service.

I have just now delivered to Mr. Hall ye Offices of 4 of July and for Nov: as they will be gone on Tomorrow. I kept them to ye last with ye Hope of hearing from you, but there was no Post this Week.

In preparing said Offices for ye Press, it occurred to me, that their wanting Gospels and Ep: made them not harmonize with ye rest of our Service. Our Brethren here were unanimous in advising me to add them: and I was ye more encouraged by Dr Magaw's saying that it was not thought of in ye Committee. The Passages chosen are Philipp: 4. 4 to 8, with S. John 8, 31 to 37—and St. James 1. 16 with St. Matth: 5. 43.

The Lessons taken by ye same Advice for ye 1 Th. in Nov'r are Deut'y 28 to V. 15, and S Matth. 7. 7.

I am sorry that I have been obliged to do these Things without waiting for your Approbation; but I hope they will still merit it.

The Post is just going—so that I can only write myself
Yours &c.

PHILAD'A, Jan'y 4, 86.
DR. SMITH.

W. WHITE.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I have lost no Time in making Provision for inserting a few Tunes in ye P. Book. We have selected some w'ch I send you ye names of on an enclosed Paper. Mr. Hopkinson is beginning to copy them for ye Engraver and I expect they will be done with sufficient speed.

It was natural for me, when on this Subject with a Gen'n of Mr. Hopkinson's Taste, to communicate to him our Arrangement respecting ye Psalms. He objected, as indeed has almost every one to whom I have mentioned it, to ye running the Psalms into one another. The Issue of ye Conference with Mr H. was his suggesting a Plan of which I give you a Sketch on an enclosed Paper and which I think on ye whole will be ye simplest and most elegant. Unless you disapprove, I will execute it on this Plan, altho' I shall have lost some labour of transcribing: in doing of which however, I became more and more dissatisfied with ye running of Psalms into one another; and indeed in this Way, I find that many fine Passages must be lost, or else such a Repe-
tition made as in ye same Psalm would be improper and disgusting.

I expect your Draft of a Preface by next Post and am
Yours &c

WM: WHITE.

PHILAD'A, Jan'y 17, 86.

REV'D DR. SMITH.

P.S. On Mr. H's Plan, ye Insertion of ye Term Chapter will be unnecessary—

REV. DR. SMITH TO REV. DR. WHITE.

I received your last letter of 17th Jan'y and observe what you say concerning the Objections which have occur'd as to running our Collection or Selection of Singing Psalms into one another. You know this arrangement was proposed for the Convenience of Clerks and of the People for finding any proposed Sum. We could not then think of any better mode. I have no attachment to any particular Arrangement that appears best.

But I could see no Impropriety, nor can yet see any in making one Chapter or Psalm of all those different Parts of different Psalms which are selected on the same Subject and in the Psalm metre; for except in metre 1st. and in Psalms of Praise &c none of them would be very long in this way; and I know not how you can make your Breaks in the same Metre, so as to close the Service without running many of them into one another. For of some Psalms only a Verse or two are taken, and surely so small a Portion cannot stand by itself. All the Reading Psalms for a Morning or Evening Service, altho not arranged under different Heads as the Singing Psalms, are nevertheless run into one another, without Inconvenience. On the Contrary it appears a Beauty. The same has been done in chusing Psalms for particular Services even by our Mother Church.

But I have no Objection to the Method now proposed. As far as I can understand it from your short Scrip, it was what we first proposed altho some Difficulties then occur'd. Mr Hopkinson's Judgment will always have great Weight with me especially on a Subject of Elegance and Taste. I am happy that he has agreed to devote a few Hours to the Psalmody. Under his Hand, it will become a most acceptable Addition to the Prayer Book, and with the Hymns to be annexed will recommend the Purchase of it to many, and I hope greatly encrease their Love both of Public and Private Devotion.

With the assistance of our Organist Mr Limburner, our Clerk and some other Gentlemen of this Town I have examined the Tunes which are to be engraved and we generally approve of them; except Canterbury which is too flat and inanimate. St. Anne's tho good is too difficult for Singers in General. These two might be exchanged for some more popular Tunes which you have omitted, such as Brunswick and Stroud Tune. We also wish to have in the Collection, the Tune and St. Peters is adapted to that noble Hymn
 . . . publish'd among the Collection of Hymns—

When all thy mercies, O my God, &c.

In addition, to the Tunes which are proposed in your list, we would offer the Six which are enclosed, or such of them as you think may vary most from those of the

same metre which you retain. I should wish to see the first Proof Sheet of the Singing Psalms before it is work'd off. I hope Mr Hall is now upon it, and I wish not to delay him.

I enclose you a Collection of Hymns to follow the Psalms, and which I have every Reason to believe will be a great Recommendation of our Prayer Book to multitudes of our most serious and religious members. The Methodists captivate many by their attention to Church Music, and by their Hymns and Doxologies, which when rationally and devoutly introduced are sublime Parts of public and private worship. I have arranged the Hymns under proper Heads, have chosen the best I could possibly find, and have spent several whole Nights this last week in copying them for the Press, abridging them, where it could be done and correcting some of them in a few Places. I shall be happy if they meet with your Approbation and save you some Trouble in this Part, as you have had far more than your Share in other Parts, which it was not in my Power to ease you from, on account of my many late Calls from Home.

The Number of Hymns is more than I expected when I sat down to collect them; but I see none that I could wish to leave out. On the great Festivals of the Church, there should be some Variety, at least three or four, and of different metres, to compleat the Psalmody of the Day.

There are about eight Hymns yet wanting, which I hope to send you next Post; viz Hymns or Psalms for a public Fast, Meditational Hymns on Death, Funeral Hymns, a Hymn on the last Judgment, and a Hymn on Immortality exhibiting a Glimpse of the Kingdom of Glory. But on these two last awful and exalted Subjects I know not where to chuse. They far transcend the Power of our common Class of Poets, and those of the Greatest Genius have left them *unsung*, at least in that kind of Verse which is proper for Psalmody.
 singing Psalms, that those Portions of them
 of Hymns, are adapted to particular Occasions of Service, Thanksgiving &c as July 4th.—1st Th. of Nov'r, &c. are not to be printed in their Place with the other Psalms, which are selected for common Use. Should any of them be chosen on any other Occasion than those

to which they are adapted among the Hymns, the Clerk and Congregation can turn to them where they stand. The Hymns and Psalmody both together will not be near so long as the former Psalmody by this Plan, unless your new arrangement should lengthen them somewhat. The Hymns will not require two Half Sheets, but were it more they will pay for themselves in the sale of the Book and in the Satisfaction which Christians in General will derive. Few will grudge a Dollar if, with the addition of Hymns and Tunes &c, we think that should be the Price. You will not forget to take Addisons 23d Ps. from Spectator No 441—his 19th from No. 465, to be inserted among the Psalms under their proper Metres. You will also take his *Hymn*, on Gratitude, from No. 453 to be inserted among the Hymns where I have left a Blank in Copying, for want of Time.

As I do not know in what order you have arranged the Metres in publishing the singing Psalms, I must beg you to fill up the Blanks I have left for the Metres of the Gloria Patri, so as to answer to our Select Psalms, for it will not do to say as formerly—such a Metre as Ps. 25, Ps 123, Ps. 148 &c, as our Psalms and Metres will not now answer to those Numbers, but to Metre 1st, 2d, 3d, &c. as you may place. I believe I said before (but have not Time to look back) that I beg to see the first Proof Sheet of the Singing Psalms before it goes to the Press, I hope by next Post—I will try by that Time to send you the Preface or Address nearly upon the Plan you have sketched. You speak in some former Letter of collecting for the Feasts and Fasts some Passages of Psalms to supply the Place of the *Venite* on different Festivals. Will not this take too much from the Reading Psalms of those Days? Might of Scripture in the Old and New Testament Easter Day the Substitute for the *Venite* is wholly so . . . such a Choice as this may interfere with the Lessons, and the Epistles and Gospels of the Day. There are Difficulties both ways, I leave to your own Judgment. And where any Thing we had before (as the old *Venite* a little altered) will do, I would not introduce for the present at least any very great alterations. All the Hymns, &c. except a few from Watts and Addison, have long been in Use in the Church in the Supplement to Tate and Brady's

Psalms and other Collections printed with different Prayer Books, by religious Societies, &c. The Hymns therefore are only a more copious Collection, arrang'd more properly, of such as have been long in Use, for even some of Watts's are not new in *our* Church, and you know Dr. Johnson gives them a high name in his Lives of the Poets. I wish I could have found more than about six or eight of Watts's to introduce, or that I could glean from Him what is yet wanted on the *last Judgment*, and the *Kingdom of Glory*. I know not where else to look. If you know of any on those Subjects I wish you to point them out. I have got 2 or 3 funeral Hymns to be copied out in my next, and also Hymns proper for the Service of the Church at Sea and after Storms, &c., &c.

It is now 4 o'Clock in the morning. I am drowsy and half blind—cannot stay to read what I have written—believe I have forgot nothing material. I shall be ruined if the Packet does not come safe to your Hand. I have no Copy, nor even a List or Table of the Hymns which I intend should be added at the End, after we know the Pages to which we must refer. This may be done by the Printer. You will therefore not fail to acknowledge the Receipt of them by the Return of Post. If I have no Letter, I shall conclude you have not received them and be very unhappy till I hear that you have.

Yours with great Regard

WM. SMITH.

Sunday night or Monday morning
23d Jan'y 1786.

The Hymns must be printed in a smaller Letter, as many of the Metres are long. Attend well to the Note at Bottom of p. 38.

This Letter must stand for a great many for which I stood indebted before.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I have rec'd your Letter with ye enclosed Hymns; of which ye Time admits my saying no more at present, but that I make no doubt of their being unexceptionable. If I have any Remarks to make you shall have them in my next.

As you have no Objection to ye Method last proposed respecting ye Psalms, I shall do whatever on a Re-examination appears to our Friends here ye best.

I am afraid your Proposals concerning ye Tunes is too late to be accomplished without either spoiling what has been done or making an Addition in this Article; which by ye bye, will be much more expensive than you imagined. However I shall accommodate it to your Ideas, as much as I should think you would yourself, were you on ye spot.

I expect we shall finish ye reading Psalms this Week and that we shall have ye 1st Sheet of ye singing P's: ready for next Post. The waiting for it can be no Injury in regard to ye composing part, but for the Press work (which Mr. Hall considers as ye principal) it may put us back a little.

In regard to ye Selections, instead of ye Venite, I believe they had better stand as they are. You know ye Design is to introduce such Portions respecting ye Messiah, as could not be agreeably retained in their old places; now ye including some Scriptural Sentences must either supersede some of said Portions or make this part of ye Service too long; at least this would be ye case on Good Friday and Xtnas Day. With regard to ye reading Psalms of those Days, I mentioned to you, and requested you to look at them, that I had in a Rubric at ye End referred to one portion of ye Psalter to be read on all these Festivals at Morn'g P.—another at Ev'g P—another for ye Morn'g of ye Fast Days and another for ye Evening of ye same.

I have been considering ye daily Calendar; and do not find that we have any power given us on this head. Nevertheless ye reading ye Apocrypha has been so old an Objection to our Church, that I believe it would be taken well if we were to substitute others. My Plan for this is to divide so many of ye longer Chapters as will make up for the Number to be expunged; which I find on Examination may easily be done. Perhaps too it might be well to divide as many Chap's of ye Gospels and Acts as may be suited to ye reading them over twice instead of thrice in ye year. Those from ye Epistles may very well stand as they are. I must request your Opinion on this Head.

On another Review of my Plan of proper lessons, I am fully satisfied with it.

I know of no suitable Hymns on the Subjects you have named.

I do not think it will be necessary to print the Hymns in a smaller type than ye rest, and if not necessary, you will agree with me that it will not look so well.

I am,

yours respectfully and affectionately

WM: WHITE.

PHILAD'A: Jan: 25, '86.

REV'D DR. W. SMITH.

P. S. I hope to send you pr next Post ye Psalter complete.

REV. DR. SMITH TO REV. DR. WHITE.

I enclose the remaining Hymns. The Psalms of David, unless where tortur'd by Versifiers, have but few *evangelical* Subjects and stood much in need of a Supplement, which our Church has allowed from Time to Time and we have full Power to offer, as neither the Psalms which we have selected, nor this Supplement of Hymns are more than an Exercise of our best Discretion in the Work committed to us, and not an essential Part of our reformed Liturgy.

You will find the Hymns all upon Evangelical Subjects and practical Christianity, viz On the Nativity, on the Passion, Resurrection, Ascension, Gift of the Holy Ghost, The Holy Communion, Time, Life, Death, Hymns at Sea and various Occasions of Life, in Sickness, in Time of public Calamity, Thanksgivings for Mercies received, On State Days as July 4th, Nov'r 1st. Th.—&c., concluding with Christ's Commission to preach the Gospel, two Hymns which when we have *Ordination* of Ministers at Home may be properly sung in Time of public Worship. The Subjects you see are numerous, and not more than 2 or 3 Hymns at most on any Subject. The Hymns are generally short too. Should you think that any of them might be left out, I could wish to know which of them. There is the greatest Number for the Nativity and for Funerals, but here we ought not to be too sparing. In the enclosed Collection Hymns 36, 39, 40—43 are particu-

larly and beautifully applicable to their Subjects. In short I have taken great Pains to collect and adapt them, giving nothing of my own, and I think the Number as they are generally short (altho amounting to 50) is not too great, as the Psalms of David are greatly abridged, and many of them taken out of the Places where they stood promiscuously with other Psalms, and placed as Hymns under the Heads to which they belong so that you will take Care not to print these particular Passages of the Psalms with the Singing Psalms. Let me hear particularly from you next Post,—on this whole Subject. I am more and more pleased with the arrangement of the Singing Psalms under the different Heads to which they will apply which are but *four* or *five*, and finding Hymns founded on other Scriptures, as we Worship. Clergy and Laity here are greatly to purchase Books.

You will please to put the proper Numbers to the Pages of the enclosed Hymns, as I have forgot at what my last weeks Copy closed and therefore have mark'd or pag'd them A. B. C. &c. which you will expunge when you put the Numbers. Please to put Hymn XXV. on *Recovery from Sickness*, in the former Copy next after Hymn XL of this enclosed Copy being on the same Subject; and alter the Numbers of the Hymns accordingly from No. 25 to No. 40 inclusive.

Next Post shall answer all the unanswer'd Parts of your former Letters, send you the Preface and conclude this Business, with great Thankfulness to God who hath enabled us to carry it forward, with so great Harmony and Satisfaction to ourselves, and I trust it will be to the full Satisfaction of our Constituents and the Public. Write me fully this Week, as I am to cross the Bay next Sunday Evening.

Yours

WM SMITH.

30th Jan'y, 1786.

REV. DR. WHITE to REV. DR. SMITH.

DEAR SIR,

I have rec'd yours by this Day's Post; and agreeably to your desire, sit down to write to you particularly on ye Subjects of it.

I send you (with ye Psalter) ye first proof Sheet of ye Psalms. You will see that I have divided them. You objected to this in your former Letter, that it will become necessary to leave out Parts of Psalms for want of enough to make one Division. I answer, that it will not happen, if we allow that to be enough, which may suffice for one Time of ye Clerk's singing. You also took notice, that ye other plan was adopted in respect to ye reading Psalms: I answer, that ye same Reason does not hold in ye sing'g Ps: viz, their being used together. Our Brethren here are clear for dividing them and authorize me to say so, and Mr Hopkinson thinks ye other Plan very exceptionable. I beg you to weigh ye matter once more; and if after all you sh'd continue in your present Mind, I will execute it accordingly, provided you will take your Pen and set down precisely what Psalms shall follow one another, so as to be a guide to ye Printer. In doing this you will probably (like myself) be tired of ye Idea of running them into one another: if not, I will perform my Promise. You will observe that I have put ye Rubric mark: I thought this proper to make it harmonize with ye other Parts of ye Liturgy and to show with what View ye Ps's are introduced. In ye old Book, they were no Part of ye common Prayer, but were only used by ye Royal Permission; with us, as I conceive they are to be part of ye Liturgy.

In Regard to ye *Form* of ye Hymns I have to Remark that I think they sh'd be introduced like ye Ps's, with ye R. mark before them, with a similar direction in Regard to ye discretion of ye Minister, leaving out ye word Supplement, because they will be nearly, if not quite, as large as the Collection of Psalms. I would change the latin Gloria Patri to English and call it Hymn 1.

In ye Collection sent up last Week (I do not think ye other admits ye same Criticism) there are some Lines which I wish for your Consent to alter, under the Condition of Mr Hopkinson's joint Approbation.

“ Well may ye Sun as Hell be black,”

I wish for a Substitute for this.

“ See streaming from th' accursed Tree,”

may be thus altered,

“ Behold fast streaming from ye Tree,” &c. &c.

Mr. Hopkinson thinks with me, that it is altogether improper to transfer Psalms to ye Head of Hymns, merely to change their Names; and we think that they may very well stand in their proper Places to be applied discretionately; except where some considerable Changes in ye Composition to accommodate it to ye Occasion may apologize for ye Transposition. Or else a Collection be made from diff't. Psalms.

The Psalms applied to ye Ascension must be taken in so strained a sense as not to consist with ye Liberty allowable in composing an Hymn. The two Hymns which conclude your 2d Collection and which refer to Christ's Command to preach the Gospel, would suit admirably well for this Festival.

I enclose you a little Essay of Mr H— for ye 4th of July and ye 1 Th'y in Nov'r. He desires me to mention that he is conscious of having left out in ye latter some fine portions of ye 2 Ps's: from w'ch it is taken; but it was to make it a reasonable Portion for singing at one time. He thinks 1 for each Occasion sufficient, and that for ye other Time of singing, a Portion might be taken at Discretion from ye Psalms. But if you chuse two for each Occasion, you have got one for Nov'r against which there can be no Objection, unless that ye Sentiments are ye same with those of Ps. 65. As to ye very fine parts of Ps. 68., I foresee many Objections to ye making it a stated part of our Service for ye Day. Besides ye Delicacy of our Situation, as well as on acc't of ye Prejudice of our Brethren at our present Appn: to Eng'd, it may well be questioned whether ye Use of such Expressions be not inconsistent with ye Sent'ts which sh'd take place with Peace, however proper "flagranti Bello." Even the Line "their proud Oppressors righteous Doom" in (perhaps) ye best Verse of ye Psalm is rather too strong. I would prefer something from Ps. 89 and 18, of which I shall send you a Sketch on a piece of paper.

I forgot to mention when writing of ye Psalms, ye Order in which I had arranged them. You know ye 4 General Heads we fixed on were Ps. of Praise, &c—Ps. of Prayer &c—Ps. of Thanksgiving &c—and Ps. of Instruction, &c. I found all w'd range under these Heads except a few, w'ch I have thought best to put at ye End under these 2 Heads—Prophetical Psalms, applied in ye

N. T. to ye Character of ye Messiah—and Ps: composed during ye Want of an Opp'y of ye public Worship of God. If you propose any Alteration of this Order, you will be pleased to set down minutely, ye Ps: that suit any new Heads you may propose. Notwithstanding ye Impatience of ye Public (and I may add my own Desire of having this Business out of hand) I very willingly stop ye Press this Week, to comply with your Desire of seeing the 1st S. of ye Psalms, before it be worked off. Mr Hall says it will be to no purpose to go on composing, as ye preparing a Sheet will not take him half ye Time of working it off. The Week however will not be wholly lost; as to prevent it, I have given him ye Tables for finding ye Holy days; which take up just a Form. The Table for Easter I have adjusted to 2 Cycles of ye Moon, adding ye Epacts, Golden Nos. and Dom: Letters; ye present Year begins a Cycle and ye 2d Ends at 1823. This Space makes a convenient Page with our Letter. I have omitted in this Table all ye Holy days besides Easter; because that being known, ye next Table shews ye others. In all other Respects I shall print ye said Tables, agreeably to Dr Franklin's Book⁽¹⁾ which has

¹ DR. FRANKLIN'S PRAYER-BOOK.—A copy of this very rare volume, allusion to which is made above, is in the Collection of Liturgies gathered by the Rt. Rev. Bishop Stevens, D.D., of Philadelphia. The following extracts from the Memoir of Granville Sharp, Esq., by Prince Hoare, will furnish Franklin's own account of its preparation. From the circumstance in his letter alluded to, this volume is one of the rarest of modern liturgies.

The title of the book is as follows. "Abridgement of the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England together with the Psalter or Psalms of David. Pointed as they are to be sung or said in Churches. London, Printed in the Year MDCCLXXIII."

In connection with the efforts of the celebrated Granville Sharp, Esq., of London, to effect the introduction of the English succession into America, a correspondence took place with Franklin, extracts from which, as furnished in the Memoirs of Sharp, pp. 216-218, we give below:—

TO HIS EXCELLENCY BENJAMIN FRANKLIN, ESQ.

17th June, 1785.

"DEAR SIR,

* * * * *

"I have been informed, that, several years ago, you revised the Liturgy of the Church of England, with a view, by some few altera-

them in ye neatest Way of any I have seen. This Form will be our Weeks work.

I have ye Table of proper Lessons ready; and have

tions, to promote the more general use of it. But I have never yet been able to see a copy of the form you proposed. Our present public service is certainly, upon the whole, much too long, as it is commonly used: so that a prudent revision of it, by the common consent of the members of the Episcopal Church in America, might be very advantageous; though, for my own part, I conceive that the addition of one single rubric from the Gospel, would be amply sufficient to direct the revisers to the only corrections that seem to be necessary at present—I mean, a general rule, illustrated by proper examples, references, and marks, to warn the officiating ministers how they may avoid all useless repetitions and tautology in reading the service. As, for instance, after the Lord's Prayer has been read in one of the offices, the minister should be directed to omit it in all the others; though, perhaps, the solemn repetition of it by the communicants, after returning from the Lord's table, may be deemed a proper exception to the general rule;—that the Collect of the day should not be read in the first office, but rather in the second service, or *vice versa*, at the minister's discretion, but by no means in both, as it occasions too plainly a *vain repetition*. In like manner, every other prayer, that contains nearly the same petition in substance as any of those that have already been read in the first office, ought to be omitted in the subsequent offices. And it will require a very careful and attentive revision of the whole Liturgy, to discover all the *repetitions*, and to point them out with marginal notes of reference, that the officiating clergyman may be more easily enabled to avoid tautology. Such a prudent abridgment of the service, if it were done by common consent, to preserve order and uniformity, would afford great relief to the clergy, as well as to their congregations; and both would be better enabled to fix their attention to their duty during the service; because the human mind is not easily restrained for any long time together from wandering, or absence of thought: so that nothing can be more pernicious to devotion than *long prayers* and *needless repetitions*. This opinion is sufficiently justified by an injunction of our Lord himself respecting prayer; which, therefore, I propose as the *one additional rubric* necessary to direct us in the use of our Liturgy—viz. 'when ye pray, use not vain repetitions, as the heathens do; for they think that they shall be heard for their much speaking: be not ye therefore, like unto them.'

"The repetitions, and consequent unnecessary length, of our Church Service, are faults, however, which 'have crept in unawares,' and without design, by an inconsiderate use of several offices in immediate succession which seem to have been originally intended for separate times of assembling. But in every other respect, the Liturgy of the Church of England is an excellent form, both for expression of the most exalted piety, and for general edification in point of doctrine; for, after the most careful examination, I am thoroughly convinced that it is strictly conformable to 'the faith once delivered to the saints,' which we ought to 'hold fast.'

"I remain, with great esteem and respect, dear Sir," &c. &c.

"G. S."

taken more pains with this than with any Part of ye Book.

As to ye Calendar with ye Table of common Lessons, I believe all we can do with it is so to divide ye long

DR. FRANKLIN TO MR. GRANVILLE SHARP.

PASSY, July 5, 1785.

“DEAR SIR,

* * * * *

“The Liturgy you mention, was an abridgment of the Prayers, made by a Noble Lord of my acquaintance, who requested me to assist him by taking the rest of the book—viz. the Catechism, and the reading and singing Psalms. Those I abridged, by retaining of the Catechism only the two questions, *What is your duty to God? What is your duty to your neighbour?* with their answers. The Psalms were much contracted, by leaving out the repetitions (of which I found more than I could have imagined), and the imprecations, which appeared not to suit well the Christian doctrine of forgiveness of injuries, and doing good to enemies. The book was printed for Wilkie, in Paul’s Churchyard, but never much noticed. Some were given away, very few sold, and I suppose the bulk became waste paper. In the prayers so much was retrenched, that approbation could hardly be expected; but I think with you, a moderate abridgment might not only be useful, but generally acceptable.

“I am, dear Sir,” &c. &c.

“B. FRANKLIN.”

To these extracts we append the following additional statements derived from a letter from Bishop Stevens:—

“This abridgement, together with the preface was drawn up by Sir Francis Dashwood, Bart., Baron le Dispenser, and given by him to Lord Mountstuart, 1775. The book was printed in a private press of his own at West-Wycombe Bucks.”

Note written probably by Lord Mountstuart on the title-page of my copy.

In the copy which belonged to Bishop White there is this autograph note by the Bishop:—

“This book was presented to me in the year 1785 while ye Liturgy was under review by Mrs. Sarah Bache, by direction of her father Dr. Benj. Franklin, who with Lord Le Dispenser, she said, were the framers of it.

W. W.’

I know of but two other copies:

The one formerly Ep. White’s (just referred to), now in the possession of Mrs. Henry Reed (widow of Prof. Henry Reed, of the University of Pennsylvania), the grand-daughter of Ep. White, and the other in the library of Dr. T. Hewson Bache, the great-grandson of Dr. Franklin.

This Liturgy seems to have been used in a Society in England.

Very truly yours,

W. B. STEVENS.”

Lessons as to afford ye expunging of ye Apocrypha. I have minuted ye Lessons which may be so divided; omitting in my way a very few Lessons, ye public Reading of which appears indecent: and more than a few we cannot dispense with, without spoiling ye Design of having ye Bible read through in ye Course of ye year.

I rejoyce with you on our having so nearly finished ye Business with so much Harmony and am

Yours aff'y

WM. WHITE.

PHILAD'A, Feb 1, '86.

Pray do not cross ye Bay without writing to me particularly. I have written you a very disorderly and I suppose incorrect Letter; but I write in Haste and yet wish to be full.

Respecting ye Tunes,

I have contrived to substitute Brunsw'ck for St. Ann's.

The Hymn Tune and those you sent up w'd take up very considerable Room and therefore I mention what follows.

Mr H. had so fitted his Tunes as to occupy an Half Sheet on both sides; besides w'ch,—he is desirous of inserting a page of Chants; and if I comply with this, it will be to gratify him, as he has taken so much trouble in ye matter. Now ye Half Sheet only will be a very expensive Matter. The Ruling Press alone (if Mr Leacoks Proposals are reasonable and he says he has made them lower than he w'd for any but a charitable Purpose—however I shall consult Judges) will be a Demand on us for £62. 10—When ye Book comes out it will be some Time before Remittances of Cash are made from ye other States, and in ye mean Time I shall have to settle with ye Printer, Bank, &c. Matters being thus circumstanced, I wish to add no more to ye Musick. You know Tunes may be sung besides those printed. For my Part, I am convinced, that no one Circumstance impedes singing in our Churches so much as great Diversity of Tunes.

N.B. Mr. H. thinks ye tunes sent up very bad and destitute of melody.

REV. DR. SMITH TO REV. DR. WHITE.

I hope, as you have ordered matters, there will be no great Delay at the Press. I received by your sending me these Proofs, the Psalmody. It was only that I might have a specimen with me across the Bay as far as the Book is printed. If you have attended fully to what I wrote in my former Letter, I think I left you at Liberty to follow the arrangement you have made of the Psalms, provided enough could be had from every one Psalm, for a short Portion to sing, which from memory I did not apprehend would be the Case, as from some of the Reading Psalms but one or two Verses were retained; and these I thought must either be rejected in the singing Psalms or joined with some other Ps. After all I see no Difference in this mode, for all that comes under the first metre, on Praise and Adoration, stands exactly in the same Order it would have done in the other mode, and would have made but 35 Verses as one Chapter or Psalm. But I am very well satisfied as it is: only as in the Rubrick prefix'd, all of them are said to be "selected from the Psalms of David"—the name of David need stand at the Head of each particular new Psalm or Selection. Might it not be "Psalm 1 [from 8th,] and yet it seems as well as you have it—so I have no more to say on this Head.

I think the Substitutes for "O come let us sing," &c. on Christmas, Ashwednesday, &c, Good Friday, &c, as well as the old one for Easter, in all future Editions, had better be inserted with their proper Titles in the Place where they are to be read, that is just after the daily "Venite" or "O Come" &c. to save the Trouble of turning the Book and to be consistent with the Rest of our Arrangments. There is a Precedent for this in the Communion Service, where all the *Prefaces* for these particular Days are collected into the Place where they are to be said or sung. If you approve this, it is easy to alter the Rubrick prefixed to these new *Venite's* accordingly. That for Ascension Day might have concluded with the 8th Verse. The following Verses, especially from Ps. 2 might have better been for Whitsunday with some other Verses which are now set apart for it. But I do not now wish to alter the Press, except in the Rubrick aforesaid, if you approve the

Transposition of all the Substitutes into one place with the daily Venite in future Edit.

The Line "See streaming from th' *accursed* tree"—is by taking it from the original Author, Watts. 'Tis altered thus in the Magdalen Collection from which you recommended in your Note—

See, streaming from the *fatal* Tree—

And the other Line—

Thou Sun as *deepest* night be black.

I can see no more Impropriety in transferring the singing Psalms into Hymns under the Heads to which they apply, than in the method we have taken to transfer them under the three proper Heads of Praise, &c. as now to be published. The few Passages that relate to the Crucifixion, to the Ascension, &c. can stand no where so well as among the Hymns under those Heads. They would Psalms, or under any of the few Heads which the taken by Tate and Brady in versifying the Psalms and the Composition of some other Parts of Scripture. I pay great Regard to the Judgment of Mr Hopkinson and my other respected Friends, the Clergy of your City; but we have Clergy of some Judgment here whom I consult also, and in this arrangement and Collection of Hymns, something of which kind has been long wish'd, I have some Dependence on my own Judgment also, and should be happy if you and the other Gentlemen could agree to have the Specimen of Hymns offered to the public with as few Deviations as possible from the Plan which upon great Deliberation I have submitted to you, and Dr Wharton, if he can be consulted.

I cannot conceive for what Reason you say the Psalms applied as Hymns for the Ascension must be taken in strained Sense to apply to that Occasion. Are they not the 24th and 47th, the very same which you have applied instead of the Venite for that Day? The two Hymns in the Conclusion do not apply better to the Ascension than to Whitsunday, or some other Days. Christ's Commission was delivered to his Apostles while on Earth, and the Gifts which he sent from on high to enable them to go forth in his Name were not on the Day of Ascension. They seem to stand very well where they are either to

be used on the Occasion as suggested, or any other to which they will apply. I think less than *two* Hymns for any one Festival or Occasion, would not do. You have forgot to enclose Mr. Hopkinson's Psalm or Hymn for July 4th. What you propose may, if you will, be added to July 4th, but the few verses I have taken of Ps. 68, I think might stand. The words *proud oppressor* you may alter, and the five Lines which I hinted at in my note and which are in the following Part of the Psalm, you know I never intended to be made part of our stated Service for the present at least.

Please to finish the Calendar as you propose. You have taken so much Pains with it that unless I could find Time to take equal Pains in the Examination it would be wrong to interfere. I think your Plan good, only do not make any of the Lessons unreasonably long, and contrive the Introductions and Breaks suitably.

Enclosed you have my Essay of a Preface; the Post is just setting off. The Preface or Address which was a matter particularly entrusted to the committee I have ever considered as a matter of great Importance as the first Impressions on the Introduction of the Book may be of serious Concern. Of this the Church was sensible in Cha's 2d's Time, on the last Review, when they wrote their several Prefaces, giving a full account of the Reasons of all the alterations, the abolition of Ceremonies, &c. I have therefore interwoven much of that Preface, and rather than to set forth what we have done ourselves, which indeed is but little, have given an account of what the wisest and best members of the Church of Eng'd have long wish'd to have done, in order to shew that we are not pretending to be Leaders in Reformation, but follow them and remain connected with them. This will state our Work quite in a Light, wherein few consider it, and give a Historical Information with which the People in general of our Communion will be pleased, and be made able to give an answer to Gainsayers.

I have also interwoven the chief Part of your Preface; but found it unnecessary to give the Reason of every particular Alteration, but rather following the Example of the old Preface, to pay the necessary mark of Complaisance to the Reader by observing that a Comparison of the old Book with the New would sufficiently [show] both

the alterations and the Reason of them. The Preface should be set in a small and handsome Letter. It will not altogether be so long as the old Preface to our Common Prayer, the Treatise and Ceremonies and other Notifications which were found necessary to preface to that Book; and our Reasons for being particular are at least as strong as ye Ch. of Eng'd in 1662. Many will strive to make the People believe we are wholly departing from the Church of England—nay treating her as a corrupt and erroneous Church, by setting up a Reformation of our own. But I hope this Preface will obviate and confute these and all such like misrepresentations, especially, when it has undergone your judicious and sober Revisal. You must not, i.e. I hope you will not, regard a few Pages or Sentences more or less in the Length of this important Part, nor the little additional Expence of the Psalms. The Book will sell as readily at 7s. 6. as at 5s.

* * * * *

You apprehended some Haste and Incoherence in your last to me. You have all that in this letter, the last Part of which has been written in the Office while the mail was closing, having been very late this morning before I got the Preface concluded. I hope now we have nearly done and so without more *Prefaces* or *Conclusions*.

I remain, &c.

Yours affect'y

WM. SMITH.

CHESTER, Feb'y 6th, 1786.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR

I rec'd yours of ye 6th with ye Preface. As you seem not fully satisfied as to the propriety of leaving out ye Words "of David" I have let them stand. Your criticism respecting part of ye 2d Ps: was so evidently just, that I have given Mr Hall ye trouble of transposing ye verses from ye End of Ascension Day to ye beginning of Whits'y. The transposing of ye Substitutes for ye Venite to the Morning Prayer seems to me not quite so proper, as ye placing them as we have done in ye Case of ye 4th of July &c. and ye Collects for Ashwednesday, to Services appropriate to ye respective Days; besides which,

it w'd make a Break in ye Morn'g Prayer, which at present stands just as it is to be read. The Prefaces in ye Comm'n being continuations and part of ye sentence of what precedes them, could not have been otherwise placed without confusing ye officiating Minister. You do not lay stress on this, and it stands as before.

I give up my Sentiment respecting ye hymnifying ye Psalms; and shall only observe, that in mentioning ye Opinion of our Brethren of this City, my Intention was not to undervalue yours, or that of our Brethren whom you have an Opp'y of consulting; but only to be a Counterpoise to that Deference I entertain for your Judg't which might otherwise have made me sacrifice my Sense of ye matter rather more easily than my Duty in ye present Business would warrant.

I enclose you Mr Hopkinson's Hymns of which I request your Opinion. I intend executing this Matter agreeably to your Desires. You seem to have left a little Liberty with regard to verbal Alterations: If I am wrong you will correct me. I wish you could get rid of "ye Spoil of Armies once their Dread", as applied to Ascension Day.

I shall be attentive to ye Kalendar. It is not within our Appointment; and yet I believe we shall be thanked for so dividing ye Lessons as to serve ye triple Purpose of shortening ye Service, expunging ye Apocryphal Chapters, and getting rid of some ye public Reading of which may seem immodest. I fear we must let ye New Test't Lessons stand as at present: and yet ye Gospels and Acts might be very well worded so as to be read twice instead of thrice in ye year. As to ye Table of proper Lessons, I have taken great Pains with it and hope it will meet your Approbation.

I like your Preface both in Plan and in Execution. The particularities in mine are rendered unnecessary by ye Articles you have inserted as proposed at ye Revolution. A few Observations that occurred to me in the Reading I have noted in a separate Paper and will enclose.

You seem to have applied what I said on ye Art'e of Expencc to ye Printer's Business instead of ye Psalmody. I approved highly of your Proposal in this Respect; but sh'd begrudge ye Money, if much were to be inserted.

You seem to have been as little versed as myself in ye Costs of this Business.

You speak of a Dollar for ye Book. I thought of ye same; but find some are of Opinion, that it will be considered as *forcing* Money for our Funds. It is an Objection that sh'd have no Weight, but for our Reading Psalms, which will make ye purchasing of new Books indispensably necessary to ye joining in our Service: and we might have some Regard to those of middling Condition who w'd wish a Prayer Book to be in ye hands of every Member of their Families.

On ye other Hand, it is natural for us to wish to see our Labors in this Business productive of some Fruit to ye Widows and ye Orphans.

I only throw out ye above for your Consid'n and am
Your aff'te h'le Serv't

W. WHITE.

PHILAD'A, Feb. 10, 86.

P.S. I request you to consider whether it will not be best to bring in Addison's Translations "The Lord my Pasture shall prepare," and "The spacious Firmament, &c." among ye Hymns. They are not strict Translations. The latter at least can come in no other way as it is in ye same Metre with Tate and Brady's Translations of ye 19 Ps. It will not be too late to decipher this by Return of Post.

P.S. The Dec'r Packet informs of Willet's Arrival: by whom went ye Original letter to ye Bps.

Some Queries on the Preface to the Common Prayer. (Dr. White.)

Page 2d. Quere ye Propriety of saying any Thing about ye Church of Rome.

Page 10. *Prot. Ep. Churches.* Would it not be better in ye singular Number—at least it sh'd be so when we speak of ye Acts of ye late Convention, in order to harmonize with ye Phraseology of ye Constitution.

Page 12. The Apology for not reviewing ye Collects, &c, appears to me exceptionable. 1st because ye pleading ye want of Time seems an improper Excuse in Business

of this Magnitude and holds out ye Expediency of another Review; 2dly because we do not know that ye Conv'tn w'd not have given ye necessary Powers to ye Comm'ee as is insinuated, and 3dly because there are other Alterations alluded to which we have not adopted. I wish ye Expression to be more general; thus—"it will appear that almost every Amendment &c." Ibid. It is said, that ye Service is so arranged as that we need not turn backwards and forwards. This being not exactly true, I wish ye Exp'n modified.

Page 13. "For ye greater Ease of ye Clerks, &c." This Rubrick says they are to be sung at ye Discretion of ye Minister. It may be corrected by putting ye Words "of chusing" instead of "of ye Clerks."

Page 14, in ye Note. I have here two Remarks to make. 1. It seems hardly worth while to quote Bp: Burnet for what is to be found in so many Writers. 2dly The Explanation will militate against ye whimsical Ideas of some Persons grounded as they conceive on holy Writ. We sh'd avoid touching of principle as much as possible; and ye footing on which (I think) we sh'd rest ye Omission of ye Clause with ye Persons alluded to, is that even supposing their opinion true, yet, being grounded on a few controverted Passages, it ought not to be made part of so very concise and general a Confession of our Faith.

Page 15. *Son* of ye Church—say *Member* lest we may seem to deny ye Right of female Judgement.

Quere. Ought not some Reason to be given for omitting ye Creeds? The Reason might be that we did not judge ye Athanasian to tend to Edification, and that ye Nicene was a Repetition.

And ought not a Reason to be briefly given for "ye Visitation of Prisoners" if it were only to make an honest Acknowledgement of our Debt to ye Ch: of Ireland.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

I had written you a long Letter, to send by ye Western Shore Post: but missed ye Opp'y from not knowing that ye Office had changed their Days. Another Post goes to-

morrow Morning, but as you may have left Annapolis, I have thought it best to reserve it for ye Eastern Shore on Wednesday. If however, I sh'd have a Line from you at Ann's informing of your Stay there this Week, I will repeat ye Substance of what I have written, altho' there is nothing requiring an immediate Answer.

So I shall say no more at present, except to acknowledge ye Rec't of ye Preface, and to express my Approbation of it and that

I am, Yours aff'y,

PHILAD'A, Feb 12, 86.

W. WHITE.

REV'D DR SMITH.

REV. DR. SMITH TO REV. DR. WHITE.

BALTIMORE, Feb'y 25th, 1786.

DEAR SIR,

As Mr. Green, by his News Paper, knew the different Places where I was to be every Day during my late Tour for holding the Election of Vis'rs and Gov'rs of St. Johns College, he forwarded your short Letter of Feb'y 12th to Upper Marlboro' where it met me the 22d Ins't on my way to this Town; and gave me the great Satisfaction of hearing that you had received the Preface, and that it hath met with your Approbation. By our Appointment, among other Things, we were directed to "accompany the Prayer Book with a proper *Preface* or *Address*, setting forth the Reason and Expediency of the Alterations, &c." This therefore was a very important Part of the great Trust committed to us, and I was exceedingly anxious that it should be discharged in the fullest and yet least ostentatious manner possible, holding forth this leading Idea thro' the whole, that we were not attempting any *Novel* Reforms or the least Departure from what has been the general Sense of the greatest and best men in our Church for a Century past. If our Address has the effect intended, it will procure a ready Acceptance of the Book, and that not upon the mere authority of the Convention, but upon Principles carrying Conviction to every rational mind, and enabling them as I hinted in my last to give a *Reason*, &c. to all who may call in Question any Part of the Alterations or Improvements, which are offered. In this View, the Preface is a necessary and

essential Part of our Work, and I hope will not be thought too *long* as I cannot see in what Part it could well be abridged without Injury. I speak this from my own Wish to have had it shorter: for you do not seem to make any Objection to its Length, or to any Thing else in it, which as I said before gives me great Satisfaction. I think I mentioned in my last Letter that if printed in a smaller Letter it will not take more Room than the different Prefaces before the old Prayer Book, which are three or four, (exclusive of the Act of Uniformity) viz—1st. The General Preface; 2d. Concerning the Service of the Church; 3d. of Ceremonies, &c, 4th. How the Psalter and Scripture are to be read. I beg your attention to the Punctuation, both of the *Hymns* and *Preface* as I never read them over, with a View to Punctuation, and you have only such Stops or Points as fell from my Pen in a hasty Transcription.

Please to direct the Book binder to prepare half a Dozen Copies of the *best* and *first* Binding in his Power for my Use, as I have engaged them to some Persons of Distinction, Friends and Patrons of our great Undertaking.

Our *Convention* meets the 4th of April. I hope we shall not be disappointed in our 500 Books: some of which ought to be distributed in the different Parishes before that Time. You will give all Dispatch possible. Dr. *West* gives you his best Compl'ts. He is just elected by Baltimore Town, a Visitor and Gov'r of St. John's College. We meet for the 1st Time, as a Body Corporate at Annapolis on Tuesday next; and on Wednesday March 1st. I hope to cross the Bay to Chester and to receive your several Letters which may wait for me there— *

* * Have you yet heard any Thing from England?

Yours, &c.

WM. SMITH.

REV. DR. SMITH TO REV. DR. WHITE.

Mar. 86.

DEAR SIR,

Yours of the 15th does not require a long answer. I have hastily, since my last, run over the *Metre* Psalms; but except some Corrections in the *Punctuation*, which I think might be made to advantage in sundry Passages, I

see little that needs alteration; and even these are too insignificant, to require a Table of *Errata*. A candid Reader will easily see they are but little Oversights, and I have seen no Impression of the Psalms or indeed of the Prayer Book in general, more *free* from Typographical Errors, for which we are indebted to your indefatigable attention to the Sheets, joined I am persuaded to some considerable Care and Attention in Mess'rs Hall and Sellers.

In the Hymns enclosed to me in your last are a few lines I could have wish'd to amend, but hope they are now printed off, and so they must stand as they are at present. You objected in your Letter of Feb'y 1st upon receiving the Copies of the Hymns, to a Line in the 4th Hymn (viz for Good Friday) "*Well may the Sun as Hell be black,*" also in your Letter of Feb'y 16th you objected to the expression "*Spoil of Armies once their Dread*" in the 2d Hymn for the Ascension, being Hymn X. I thought both your Objections well ground'd, and readily proposed Substitutes; the last of which on Ascension Day (as I wrote you) I considered as a great Improvement; but as I had not kept Copies of the original Hymns w'ch I transmitted to you, I made the Alterations or Substitutions, from what my Memory retained of them and in both Cases changed the *Person*, viz. putting the 2d Person for the 3d; Instead of

"Thou Son as darkest night be black"

It should be "*The Sun*" &c and perhaps "*deepest night*" for *darkest night*.

Again in Hymn X, the 2d for the Ascension, in Stanzas 5 and 6, the 2d Person should be every where chang'd into the Third Person, not only on account of the Rhyme in the 5th Stanza, as "*Thou*" does not rhyme to "*Captivity*," but also on account of the Sense and Beauty of Connexion, which as I said before, I could not so well perceive in offering the Amendment from Memory. The Hymn is in double Rhymes, and the two Stanzas, viz 5th and 6th—should run thus

5 Ascending high, in Triumph, He
hath Gifts receiv'd for sinful Men;
And captive led Captivity,
that God may dwell on earth again.

6 Ev'n Rebels shall partake HIS Grace
 and humble Proselytes repair,
 To worship at HIS dwelling Place,
 and all the world pay Homage there.

And in Hymn IX (the 1st for the Ascension) which I consider as one of the most beautiful and animated in the whole Collection,—nay, even sublime,—the 1st. and 2d. Verses taken from Ps. 24, and connected with Verses that follow, which follow in *double Rhymes*, should for Uniformity, had it been attended to in due Season, have been changed into double Rhymes also, which might easily have been done as follows, viz. for the words “eternal Gates,” in the 1st Line putting “eternal Domes,” and for the words “his foes” in the 3d Line of Verse 2d putting “HIS FOE” which would have been much stronger in the Singular Number than the *Plural*, in making it applicable to the *one great Foe*, whom CHRIST came to subdue. As the Hymns are of different metres, they might have been marked as such; but being all I think of the *first* and *second* metre, the Clerks cannot well *mistake* them. I would observe too that in Singing or Metre Psalms, instead of putting the Numbers of the Psalms, as the *running Title* at the Top of each Page, the Top of the Page, or *running Title*, had perhaps better have been the *Subjects* or *Heads* under which they are classed,—as “Psalms of Praise and Adoration,” “Psalms of Prayer, &c. Thus at every Opening of the Book, the Clerks or Ministers would know the Subject, without turning back to the Title or Heads at the Beginning of each Class or set of Psalms; and these Titles would have stood in as little Room at the Top of each Page as “Psalms II. III. —Psalms V. VI. which are of little Use on the *Top*, as a Glance of the Eye shews the Number, in the *Body*, of the Pages. But all these little amendments (the last of which is an afterthought) are too late for the Present, even if they should be deemed amendments.

In that Part of the Preface which speaks of the Failure of the great Work of the Review at the Revolution in 1689, I would have wished to have said a little more concerning the Reasons of that unhappy Failure; and that in the words of Dr. Warner, from the Preface to his Commentary on the Common Prayer, a very excellent and judicious Work to which I had not attended when I

drew up the Preface to our Book. It might yet be added in a Note upon the Word "*miscarried*" in the following Paragraph of the *Preface*, w'ch you can easily find. In my rough Copy it runs thus, which is all that is said, viz—["But this great and good Work miscarried* at ["that Time; and the Civil Authority of Great Britain ["hath not since thought proper to revive it by any new ["Commission."]] The Note on the foregoing is as follows, or it might have been interwoven with the Text, or stood altogether instead of the Paragraph just quoted, viz—

After giving an Account of the alterations intended at the Revolution, much as I have stated them from the same authors, as he had to follow, he concludes thus—

"But while this important affair was carrying on, the "Party which was now at Work for the *abdicated King*, "took hold on this Occasion to inflame Men's minds. It "was pretended that the Church was to be demolished, "and Presbytery set up. The Trumpet of Sedition was "sounded as usual from the Pulpits. The Universities "took fire, and began to declare against the Commission "and against all who promoted it, as men who intended "to undermine the Church. So that it was very visible "that the Temper of Men was not cool or calm enough "to encourage the further Prosecution of this great and "good Design, which would have been so much to the "Improvement of our publick Worship, to the Interest "of the Protestant Religion, and to the Honour of the "Church of England: and thus it was defeated by the "Turbulency and restless Spirit of ignorant and factious "and evil minded men. Why it has not been resumed "in the Days of more Knowledge, more Candour and "Christian Charity, is a Question which many good men "have often asked with Seriousness and Zeal, but which "no great Men, upon which it lies to do it, I believe, "have ever answered."

I say that if I had adverted to this Paragraph in Time, I should probably have inserted it at large instead of the few general Lines which I have quoted in the two last Lines of the foregoing Page, and the first line of this; or have thrown it in a Note at the Bottom as now proposed. Had it stood in the Body of the Preface, it would come in very well; for after Dr Warner's words—"which

“no great men, upon whom it lies to do it, I believe, “have ever answered”—the next Paragraph of our Preface beginning, “But when in course of his divine Providence,” &c. would just as well have follow’d, as it does the few words I have said on the Subject. But I submit wholly to you, whether it may be proper now to insert it by way of Note, or in the Body, or to leave the Preface just as it is without entering more particularly into the Reasons of the Miscarriage at the Revolution in England. I would not wish to draw any Opposition to what has been done in our Church; and yet I fear the quotation above from Dr. Warner will yet be necessary (tho’ it may be left out for the Present,) to show, if any opposition arises among us, it will be from the same Principles as that in England, a Dislike to our American Revolution. I would not ascribe the Opposition or rather Disapprobation which I find in some of my Friends to this Principle, because I believe they are well satisfied with what Providence has permitted to take Place respecting American Independency; but they object strongly to setting the State so much above the Church, for which you bear much of the Blame on account of your old Pamphlet,¹) and strenuous Efforts at our last General Convention to bring that Clause forward respecting the Controul of the Laity over the appointment of Bishops, and which may be made a Handle of to prejudice many against other Parts of our Proceedings.

My learned but zealous high Church little Friend and Relation (as he says) Mr Smith of Somerset, writes me as follows—which perhaps he did not yet wish me to communicate to you, altho I believe he cares not who sees what he writes, yet you will keep it to yourself till I can see him, which will be in two weeks,—but I lose the Thread of my Discourse—I say Mr Smith, who says he has just received a long Letter from Bishop Seabury on the same Subject, with an account of their Connecticut Constitution—writes thus—

“I have been looking all this while for a Sight of the “Prayer-Book *alter’d*, and by a Letter from Dr White I “understand it is hurrying on. A passage in that Letter

¹ “The Case of the Episcopal Churches in the United States considered” &c.

“I did not and do not now perceive the Propriety of—it
 “is this—‘I suppose you have heard of our Application
 “to the English Bishops, the Convention was far from
 “wishing to shew any Dis-respect to the Scots Epis-
 “copacy,’ ” &c. and so he gives me a long extract of your
 Letter, and then writes as follows—

“These modes of Proceeding may be consentaneous
 “with the wisdom of this World, but ill accords with
 “that Wisdom, who hath said—My Kingdom is not of this
 “World—Ye are not of the World, &c. To the account
 “the Dr (White) gives of Bp. Seabury’s Failure (as he is
 “pleased to call it) I shall only say thus much. That the
 “Case of the Church in all the States, or in any indi-
 “vidual one at present is perfectly as a single Diocese
 “without a Centre of Unity, the Presbyters of which
 “have an unquestionable Right to nominate a Bp., with-
 “out the Interference of any Diocese having a Bishop or
 “not having one. Bp. Seabury’s Failure then, on eccle-
 “siastical Principles, is not owing to his being sent by
 “Presbyters acting in their private Capacity—*Certificates*
 “from the Ruling Powers is without a Precedent in any
 “Christian Ch. in ye Universe. This is fixing the Church
 “under the Power of the State for ever and *ever* with a
 “Witness—It is making Jesus Christ make Obeisance to
 “Cæsar!!! Reigning Powers granting Certificates! Tell
 “it not in Gath! publish it not to the World lest we pub-
 “lish our own Infamy—The Church in America to de-
 “rive her Power, nay her Existence from Temporal Au-
 “thority—perish the Idea! Her Charter from the Hands
 “of the Eternal runs thus—‘As my Father hath sent me’
 “&c. ‘All Power is given to me in Heaven.’ Let us
 “render unto Cæsar, &c. The Church and the State are
 “by God constituted separate, and let no man join what
 “he hath separated—The Sword of the Cherubim and
 “Cæsar’s are of different Metals, the one pointing to the
 “Victim which should prevent the effusion of human
 “Blood by his own, the other occasioning multitudes of
 “Garments rolled in Blood and the infinite Number of
 “the Slain. “May the Church rest always on its own
 “true Foundation Jesus Christ, and the Throne of Em-
 “pire on its proper Basis—Mercy. Adieu. May God
 “direct you and those who sit in Moses’s Seat” &c.

You will meditate on all this and do with the proposed

addition in the Preface as you think best, only do not delay it for sending me Proofs. * * *

In the Paragraph of the Preface beginning "When in the Course of divine Providence, it pleased Almighty God that these *American States &c*", a few Lines afterwards you have the words "these States" a 2d time, dele the Repetition of "these States." You will supply all the Omissions of Words, &c. in this Letter for as usual I put off sitting down to write you till within an Hour of the Post going off. * * *

Yours, &c.

WM. SMITH.

REV. DR. SMITH TO REV. DR. WHITE.

CHESTER, March 1786.

* * * *

With respect to our Friend Mr Hopkinson's Hymns, that for 1st Thursday in Nov'r is only another arrangement of some of the Verses of the same Psalms which stand in my Collection for the same Day, and whether for the better or worse you only can tell, as I have no *Copy* of those I sent you before, and to which you have given your general approbation. If this Hymn of Mr H's Collection is all he intends for 1st Th. of Nov'r it is very defective, or at least, as there will be Psalmody twice if not oftener on that Day, we should have more than one Hymn; and I leave the matter wholly with you, if the Business is not already finished, being persuaded that you will not break in upon the arrangment I had (with great Application) made without some good Purpose in view.

As to the 4th. of July. The Hymn offered by Mr. H. is in many Parts far too flat for the great Occasion, and no way equal to what I have taken from Ps. 81 and 68. Thus—War *darkening* all the Land—God brings Nations to *Decay*—Willing Mercy *flew*—How *good* the Lord has been—and also in the Hymn for Nov'r—"Grass for our Cattle to *devour*"—altho taken from Tate and Brady, does not read clever, it represents the Poor animals as ravenous and dying of Hunger, so as to *devour* all before them, instead of *feeding happily* and *contentedly*, upon Plenty.

The Lines from Ps. 81 (for July 4th) which are in the Collection I sent you, ending thus—

Your *Ancestors* with *wrongs oppress'd*,
 To me for aid did call,
 With Pity I their Sufferings saw—
 And set them FREE FROM ALL—

have far more in them than all that is proposed in their Room (if it is to be in their Room) or if to be added, would be superfluity. There can be no objection to the words “with wrongs oppress’d”—for it is stronger still in Mr Hopkinson’s, viz. “To rescue from oppressive Rage”—and in the former, the beautiful Reference to “Ancestors” will Ages hence continue to be used with a noble Propriety. However, if these Hymns can come in without tearing the whole Texture of the others, and if it be Mr Hopkinson’s wish to have them, I am satisfied, for unless I had the whole before me, as proposed to be altered, I cannot take upon me to judge properly, and must leave that to you. Only I wish you to save an exact Copy, or the whole Originals of the *Hymns* as I sent them to you.

As we have kept the Collects, Epistles and Gospels, for about 22 Holy Days beginning with St. Andrew, and ending with All Saints, it will be necessary to mark in the Kalendar, as heretofore, the Days of the Month, on which these holy Days fall, and to retain the Table of Lessons for those Days, as the Churches which think it proper will still be as ready to observe those Days, or some of them, as Occasion may require.

I know you have taken great Pains with the Table of Lessons, and I am persuaded I shall have much Reason to approve of what you have done; which will be best considered when the whole is taken together; and it would be wrong to judge by Piece meal, of any Thing which the necessity of the Case has made the Work of one *alone*, and on which his particular attention hath been bestowed, taking the whole in one large and consistent view.

The same is the Case with Respect to the Preface, on which, as a most material Part of our Trust and Commission, I had determined from the Beginning to bestow every convenient and possible attention, and it gives me

the highest Satisfaction that you “like it both in the Plan and Execution.” I have no exact Copy of it, only Notes and Sketches of the principal Parts, so that I can make no Use of your Reference to Pages in your Remarks; but still can answer them in Substance, so as to enable you to correct it, if not too late for the Press. In my last from Baltimore I wish’d you to attend to punctuation, &c. both in the Hymns and Preface, as I had not read either of them over with a View either to the Niceties of Language, Grammar or Stops. I proceed to your Remarks.

1. I think the little Quotation from the Council of Trent, exceeding proper to shew that all Churches agree with the Church of England in the Doctrine of her Prefaces, respecting the Necessity of Alterations, according to Times and Exigencies. In Maryland we have many Rom. Catholics, who are even already questioning some of our weak members, and charging us with Novelties, and still further Departures from the Catholic Faith. The answer is ready in the Quotation from a Council of their own Church, especially that of Trent.

2d. *Protestant Episcopal Churches* should be in the singular Number; and yet if all our New England Brethren should not join us, they may say we take too much on us to call 7 or 8 States the whole *Protestant Episcopal Church* of America. I do not remember the Connection of the Paragraph; but if it be *Churches*, in the Plural, some such Idea must have been in my Head; or it is a mistake of the Pen. Make this and other like Things consistent according to your best Judgment; for I know you will not *Aitken*(¹)-ise any Thing, being too judicious to put a *Patch* that would not consort with the *Garment* at large.

3. P. 12. The apology for not revising the Collects may be omitted in this Preface. Yet not for Fear of hinting the Probability of further Reviews, but because there were other Things besides the Collects w’ch the Ch. of England at and before the Revolution had in Contemplation to review, and which we have not yet touch’d upon; and therefore every Reader may be left to his own Conclusion, as to the Necessity of future Reviews, by a Com-

¹ A reference, doubtless, to Robert Aitken, a Philadelphia printer of some note at that time.

parison of our Book on the Whole, with the intended Alterations at the Revolution, and I think the Credit of our Work will rise on the Comparison.

Ibid—You may say “The Service is arranged so as to stand as nearly as possible in the Order wherein it is appointed to be read, without the Necessity of turning backwards and forwards, &c.”

P. 13. Say “for the greater Facility of chusing Psalms adapted to particular Subjects and Occasions of divine Worship;” or some such amendment.

P. 14.—in the Note—Bp. Burnet, being a great Name, and the Expositor of the Articles, seems to me very proper to be mentioned, and I should think, it being only a *Note*, there is no need of leaving it out. There is no Alteration made in the whole Book, which is like to create so much Difficulty as the Omission of the *Descent into Hell*; and yet wherever I have had Occasion to explain the Matter as in the Note alluded to, it seems to have given Content. I would not give any Reasons for omitting the two other Creeds. The Athanasian seems freely to be parted with on all Hands and as to the *Nicene* I would say nothing concerning it in this Edition of the Prayer Book; because I believe some whole States will agree with the three New England States, in having it inserted at their next Convention, and left optional either to be *used*, or to use the *Apostle's Creed*, altho not both in the same Morning or Evening Service; while others (I fear much from Virginia) will be for *no Creeds* at all, and also for striking out the *Trinitarian Introduction* to the *Litany*. Yet, I hope, Calmness and sound Argument, thro' the Blessing of God, may reconcile all, and preserve the Unity of the Faith in the Bond of Peace.

P. 15.—“Son” of the Church may be made “Member,” and I had no more Idea of excluding the “Daughters” of the Church, than I have every Sunday, when I say “*Dearly beloved Brethren*.” Something may be added, in a few words, in acknowledgment to the Church of Ireland, for the Office adopted from her. You will know where to insert it.

I hope, now, my good Sir, we have wholly done; and it will ever give me Pleasure to testify the great Satisfaction I have had in the Progress of this laborious Work, and how much it hath been made easy to me, (amidst the

Avocations I have had, and my Distance from the Press) by the Candor and Judgment which you have shewn, the Punctuality of your Correspondence, and the great Pains you have taken in digesting, transcribing, examining, correcting the Press, &c. &c.

I wish to know whether Mr Hall's Calculation of the Price of his work and Paper was not on 20 Sheets, and whether there will be any addition to the Price on his account? Or on the Bookbinders? If none the only additional Price will be the engraving and Printing the Tunes. You know it is part of our Appointment to fix the Price of the Book, direct the Distribution thereof, take Care that it be sold only for Money and the Profits applied to the Widows and Fatherless. I can not think a Dollar will be too much. Had we suffered any Printer here to do it on his own account, he would have asked a much greater Price. You know what they charged for small imported Prayer Books, and the very smallest School Books—Yet for the Reasons you suggest, I wish it to be as cheap as possible, so as to have some savings; for you may be assured that there will be money lost, or with great Difficulty collected out of the Hands of some to whom the Books may be sent for Distribution or Sale.

* * * * *

I had almost forgotten your Objection to the—

“The Spoil of Armies once their Dread”

as applied to the *Ascension*. You know it is Tate and Brady's, and hath long stood among our Psalms, but is easily altered thus, which I think will bring it nearer to the Evangelical Sense as well as Sublimity of the Original, which is Ps. 68, v. 18,

In Triumph, Thou, ascending high,
Hast *Gifts* received for sinful men,
And captive led Captivity,
That God may dwell on Earth again!

This I think will be very proper for the *Ascension*.

* * * * *

I have preserved and endorsed all your Letters, and wish you to do the same with mine. They may refresh our Memories at some future Day, or shew our Children

after us what honest and conscientious Labour we bestow'd on the Work committed to us.—

Yours,
WM. SMITH.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

* * * * *

I send you ye Sheets finished; besides which there is another Form prepared for Press containing ye Residue of ye Psalms and ye 1st Nativity Hymn: besides which other Hymns are prepared in a detached Way, but cannot be put in Form for want of Quadrats remaining in ye preceding Forms; as these latter cannot be broken until ye Rec't of some Paper hourly expected from Mill. We have not yet suffered for want of it. I lament our Delays but cannot help them. I will review ye Hymns to which your Remarks or Mr. H.'s relate and endeavour to settle them to your Satisfaction. The only liberty (so far as I recollect) that I have taken with ye others is ye leaving out some verses in one of ye Hymns at sea respecting ye blaspheming after a storm which appeared to me too much like ye language—I am not as this Publican. If you dislike this omission, I can still retain ye Verses. I have also put ye Glory be to ye Father, &c. immediately after ye Ps's. before ye Notification that ye Hymns begin: as it is meant to be a Part of a Psalm to convert it into a X'th Hymn, but not itself commonly known under ye Term Hymn.

The Paper I have prepared for the Press relative to ye Holydays has ye Extra Holid'ys just as you desire. You have omitted answering me on a very important Question respecting ye Calendar Lessons. On ye one hand I find that by our taking it in hand, these 3 important Points may be gained: ye shortening of ye *daily* Service, ye getting Rid of ye Apocrypha, and ye omitting two or three Lessons very offensive (in public Reading) to modest ears. On ye other hand it is not within ye Letter of our Appoint't so that I sh'd not like to accomplish what I think best on this Subject without your Concurrence.

I shall continue ye Preface to your Satisfaction. As to ye Punctuation of this and ye Hymns, I had presumed from a general Glance over ye Points that you had

attended to them; but if any appear improper in ye Proof Sheets I will correct them.

It gives me great Pleasure that you are satisfied with ye Execution of my part of ye Trust on this occasion; especially as I can with great Sincerity make a similar Acknowledgement; and as I shall always allow you more Credit on ye Score of *Judgment* than you ought to allow me, so also there is nothing you can say on that of Candor and Temper which I shall not as freely and fully say of you.

You are right as to Mr Hall's Estimate of Sheets, and as to ye price of binding nothing more has past. Mr. Woodhouse has half ye Number prepared for ye Covers and is impatient to begin.

If you are clear as to ye proposed Price I have no Objection.

It now becomes a Matter of serious Consideration, whether we shall avail ourselves of ye Copyright, for which (as I am told by a Gent. interested on these Subjects) there are laws lately passed in other States making ten States in all. I think ye mode of doing it sh'd be for Mess. Hall and Sellers to enter it in their names, first executing to us an Acknowledg't of Trust, and so leaving ye Matter to ye next Convention, which may order a conveyance of ye Right to ye several Corporations for Widows, &c.

I will send you by ye next Post my Opinion of ye Manner in which we sh'd proceed in regard to ye sale of ye Books; and shall only at present say on that head, that as ye Mary'd Convention is ye first, all ye Copies that can be got ready for their Use shall be devoted to them in preference to any demands on ye Spot. I am,

Yours, &c.

WM. WHITE.

PHILADA.

M'h 8, 86.

REV. DR. SMITH.

P. S. I shall carefully and with pleasure observe your Desire respecting preserving your Letters; but had I foreseen you w'd have bestowed ye same Attention on mine, I sh'd not have sent you such hasty Scrawls.

REV. DR. SMITH TO REV. DR. WHITE.

DEAR SIR,

I am happy to find that yours of the 8th Ins't leaves me Nothing to write by this Post, except to repeat my Sollicitations that the Printers may be press'd to use all the Dispatch possible with the Remainder of the Book; otherwise it will come too late for our Maryland Convention; and it is of considerable Consequence that it should have a ready Reception, with the Sanction of the Church at large in this State upon its first appearance. Send me by this Post as many of the remaining Sheets and Proofs, as you can get from the Press.

I imagined that in my last I had given what you would consider as a sufficient Answer to your "important Questions" concerning the Kalendar, on which Subject you had also written in some former Letters. The arranging the Kalendar in the manner you mention, and which I had approved of when I saw you last in Philad'a, is a Work of great Labour, requiring the Reading over almost the whole Bible, and many Collations and Comparisons of different Portions thereof. You had taken that Labour upon you and I am assured have bestowed much attention and Judgment upon it, while I have been either engaged in some other Parts of the Work, or called from Home, as I have been for the greatest part of the past Winter. Unless therefore I could have time to read all the proposed Portions of Scripture, with the same attention w'ch you have bestowed (for which Time is not left, even if I had an exact Copy of the Kalendar as proposed) it would be wrong for the Reasons given in my last Letter to interpose, lest by judging of that by *Parts*, which you had under Review in the *Whole*, I should injure the Texture, &c.—These Sentiments I wish'd you to consider as an Answer to your Question concerning the Kalendar; being sensible also that you must have been possessed of the same Way of Judging and giving your Approbation to some Parts which fell to my share in carrying on our Work. By just hinting to you not to forget the Place of the Apostles' &c. or Extra-Holy Days, I imagined that you would conclude that I could depend fully on your Execution of . . Part, viz. the of Lessons, as you have bestow'd so

much Attention upon them—Yet, still I apprehend that I have not with sufficient Clearness, express'd what I wish'd about inserting in the Kalendar the Days to w'ch I refer'd in my last. I did not mean that they should stand in a separate Table or Paper, but in the Monthly Kalendar—as they now stand. Thus in January—The Circumcision is 1st Day, Epiphany 6th, Conversion of St. *Paul* the 25th. These are all which should stand for that month. The Rest, as Lucian P., Hilary B'p, Prisca V., and other Legendaries, Fabian, Agnes, Vincent, and even K. Charles Martyr—all expunged, and 30 of the Rest, of the other Months, in Order that when the Minister casts his Eye on the Monthly Kalendars, he may be reminded when any of those Days happen on Sunday, or on Prayer Days, that he may take the Collects and Lessons, with the Epistles and Gospels accordingly; if *he thinks it proper or desired by his Hearers*, especially the Female Part, on Wednesdays and Fridays. I think we must not make our Service too naked, nor will these Days, viz. St. Paul, the Johns, Andrew, &c. be parted with all at once nor does it seem necessary. A proper Use of those Days tends to Edification, and gives some further Knowledge of the History of the Bible.

On casting my Eye on the singing *Psalms*, I perceive some Typographical Errors. Ps. 28, v 2.

When *Thou* to seek thy glorious Face
Thou kindly, &c.—

The first [*Thou*] is [*us*] in the original, and would be better [*me*] As it now stands, the first *Thou* makes nonsense—Again Ps. 38 v. 1st, line 3d wants a *Foot*, viz. the Word “the” before Cherubs—How many little *Errors Typograph.* of this Kind may be, I have not examined; but will spend a few Hours in looking over the whole Book, that if the Errors be of any Consideration, we may put a little Table of Corrections at the End. Ps. 21 does not seem to stand under any Metre at all. I see some Parts of the *Psalms* appropriated for particular Days as Hymns, as 104—also some Verses applicable only to the Crucifixion, are in the general Collection—w'ch will make some Repetitions; but as they are but a few Verses I would not have any Thing omitted in the Hymn on this Account. I will this Week if possible, look further at

the Kalendar, but do not delay anything on that account, —I know I shall approve what you have done, as will the not exactly within the *Letter* of our authority. N. B. The 1st Lesson for the 1st Sunday in Lent on Reading it, appeared to hurt me in some Parts the Sunday before last. It is an Instructive Lesson on the Whole, if we could leave out Part of a Chapter, or pass over Verses, viz. where Lot offers his *Virgin Daughters* to the *Men* to do with them as they pleased. If the Kalendar is in Proof, pray send it, but still I beg no stop on my Acc't.

I must conclude hastily and am as Ever
Yours,

WM. SMITH.

P. S. My Letters have been as much scrawled in Haste as yours; but both of us may review and correct any hasty Escapes of the Pen, &c.

REV. DR. WHITE TO REV. DR. SMITH.

To the best of my Recollection ye inclosed are ye proper Continuation of ye Sheets: if not, and there be a Chasm, you will inform me and I will supply it by next Post.

Besides these, I have corrected two Proof Sheets for ye Press so that I expect we shall have ye Hymns fully composed some Time tomorrow.

Then going backwards from ye Morn'g Prayer, we have a Form composed containing ye Tables for finding ye Holy days. Two more Forms will be taken up with ye Tables of Feasts and Fasts—of proper Lessons, and of ye Lessons according to ye Calendar. The Preface will occupy another Form, besides part of it being thrown forward to be on ye same Form or part of Form with ye Title Page. In short, by this Day Week, I hope to have ye whole composed: which being done, they may finish at their Leisure ye Press Work of these few remaining Forms, only striking off some for ye Bookbinder to begin.

There is nothing you mention as you wish (in yours of this day) concerning ye Calendar, but what agreeably to it is prepared. I sh'd not have troubled you further on

this Subject, but that I understood what you had before written, as applying to ye proper Lessons only. But ye Ch: you mention, I have thought best to omit wholly.

I am sorry for ye typographical Errors and hope you will perform your promise of going over ye whole Book: Such slips will easier attract your Eye than mine, which has already run over these sheets, both in ye preparation and in ye execution.

I am
Yours, &c.

WM. WHITE.

PHILAD'A, M'ch 15, 86.

DR. SMITH.

PS. I have not yet heard a word from Eng'd but hope that ye Jan'y Packet will bring some Information.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

Mr Woodhouse will send you by this Opportunity 6 Setts of ye P. B. including (as I expect) all except ye reviewed Forms. The Preface will not be in its proper Form; but as I intend sending by ye next Post ye Sheets necessary to complete ye Book, you will please to leave Directions at Annapolis concerning them, if you sh'd leave it before their Arrival.

I beg my aff'te Comp'ts to such of our Brethren at ye Convention as I have ye Pleasure of knowing and am
Yours aff'y

WM: WHITE.

PHILAD'A, Ap. 1, 1786.

REV. DR. SMITH TO REV. DR. WHITE.

DEAR SIR,

* * * * *

On the other Sheet you have some Corrections, w'ch I wish in the Preface and which I think will appear to you for the better, if you can make out to read them. Send me Title Page, Kalendar, Preface, &c. by this Post. The Printers need only work a few of the Titles and Prefaces,

till you hear from me next week. A few will keep the Book Binder at work.

I am yours, &c.

WM. SMITH.

CHESTER, MARYLAND,
April 3d, 1786.

Corrections. . . . Preface.

Paragraph 1st. for the words "whatever cannot be clearly *determined*", say *what cannot*, &c.

Par. 2d. for "laid down as a Rule" say laid *it* down, &c.

Par. 4. After the words "too much Stiffness in Refusing," insert, "and" so as to Read—too much Stiffness in refusing *and* too much Easiness in admitting, &c.

In the Paragraph beginning "3d. For a more perfect *rendering*"—after the word *Liturgy* and before the word *made* in the Parenthesis insert [*and*] so as to read "are inserted into the Liturgy (and made a Part of the Daily Service.")

In the 6 Quere. Beginning "Whether in Particular a Psalm or Anthem should not be adapted and sung, &c," insert the word *to* after adapted, and read adapted to, and sung at the, Celebration, &c.

In the 8th Quere relating to the Epistles and Gospels, after the word "especially" strike out the word [*as*] and insert [*unless*] and it will read "especially unless the first Design of inserting this, viz. as introductory to the Communion, &c." putting a Comma after the word Communion.

In the 11th Quere the word "Baptism" should not be distinguished by Italics from the other Offices, w'ch are printed in Roman.

There are several other Things of this Kind, w'ch neither the Printer nor we perhaps have now Time to notice.

In the Paragraph, beginning "But while these Alterations, &c." alter the whole so as to read thus—"But while these Alterations were in *Review* before the late Convention, they could not but with Gratitude to God, embrace the happy Occasion which was offered to them (uninfluenced and unrestrained by any worldly Authority whatsoever) to take a further Review of the *Public Service*, and to propose to the Church at large such other

Alterations and Amendments *therein* as might be deemed expedient, whether consisting, &c." (as it now stands.)

In the next Paragraph—in the last line—strike out the words “at that Time” and read “thought reasonable and expedient”. In the following Paragraph “speaking of the ‘Glory to God on high’” after the [*yc*] insert “*which may be said, unless*” before the words “when it can be properly sung,” the whole to read thus “Glory to God on high, &c. w^{ch} may be said, unless when it can be properly sung.” In the Paragraph w^{ch} speaks of July 4th, for “*Blessing*” insert “*Blessings of civil and religious Liberty*”.

In the last Paragraph, strike out so as to make it read “be received and examined,” &c. as it now stands, to the End.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

* * * * *

Several of ye Corrections which you propose in ye Preface, I had previously made! Ye rest shall also be made.

I hope you will not think of altering ye Title Page, after some are binding. It will be attended with ye following Inconveniencies. 1st. Mr Smith must give 2 Certif^{tes} different from each other, for ye Act requires ye Title to appear in ye Certif^{te}. 2. Several will have gone (before ye Change) into Quarters, where you will not wish such Inconsistency to appear—to Boston for Instance where ye Convention of Mass: and R. I. meet on ye 27 Inst—and wish to have ye whole before them. 3dly. The Persons who shall purchase ye first Copies will think themselves defrauded. And after all, there is nothing that can be so easily amended in future Editions, ye very nature of ye present making a peculiarity necessary in ye Title.

I expect to have this Evening ye 2d Page, with Mr Smith's Certif^{te} and ye Table of Contents, and to morrow morn^g ye reviewed Forms. The Intervention of ye News Paper has delayed them.

I am

Yours, &c.

PHILAD'A, Ap. 5, 86.
REV. DR. SMITH.

WM: WHITE.

REV. DR. SMITH TO REV. DR. WHITE.

CHESTER, 9th April, 1786.

DEAR SIR,

* * * * *

We had a *considerable* Majority of all our Clergy (not many of the Laity) at our Convention—and have agreed to receive and recommend to public Use the new Book, as far as the Power of our State Church may be supposed to extend in our present *unorganized* State. A few alterations are proposed to be offered to the next *Convention*. The Nicene Creed to follow the Apostles, with an “*or this.*” A little Alteration, or rather discretionary Power in the Administration of Baptism, where the Minister may have great Numbers to Baptize together, and an addition to the *Consecration Prayer* at the holy Sacrament, for a Blessing on the Elements, w^{ch} being only a few Words, and those extremely proper, and agreeable to the Practice of all other Protestant Churches, as well as what was in the 1st Liturgy of Edw’d VI. hath perfectly reconciled Mr Smith⁽¹⁾ to our Service and will prevent any further Division between us and the numbers of Clergy coming among us from Bp. S. and the Scots Church.

In the Scots and Edw’d 1st’s Liturgy the Prayer was exceptionable and leaning much to *Transubstantiation* in these words—“Vouchsafe to bless and sanctify these thy Creatures of Bread and Wine, that they *may* BE unto us “the *Body* and *Blood,*” &c. The Scots still stronger, viz. “that they may *BECOME* unto us the *Body* and *Blood.*” The Alteration as we propose it is thus, beginning at the words in the Consecration Prayer, “Hear us O merciful “Father, we most humbly beseech Thee, and vouchsafe “so to *bless* and *sanctify* these thy Creatures of Bread and “Wine that we receiving them according to thy Son our “Saviour J. C. holy Institution, in Remembrance,” &c. as it now stands. This reads as well as before, pleases all sides, and is certainly an Improvement, as there was before no Invocation of a Blessing on the sacred Elements. When you send the Book to Mr Parker of Boston, before their ensuing Convention, send him as from me, with the Compl^{ts} of the Maryland Convention, the foregoing pro-

¹ The Rev. William Smith, of Somerset, previously alluded to. Vide ante, p. 175, 176.

posed addition in the Consecration Prayer, and also notify our agreement with our New England Brethren in the Restitution of the *Nicene* Creed.

I beg by Post at least one complete Book. I have none at Present. The Title I have not seen, and do not wish to alter, but it should correspond also with the Title in the 11th Page of the Journal of Convention. When shall we have Books? Our Clergy and Laity complained much that they should have been obliged to judge of the Book on a hasty Reading, during the Sitting of a Convention.

Yours, WM. SMITH.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

* * * * *

I think ye proposed Alterations of your Convention will render our Service more compleat.

Yesterday I rec'd from Mr. Provost a Copy of a Letter from Mr. Adams to Mr. Jay, w'h I here transcribe.

GROSVENOR SQUARE, Jan. 4, 1786.

D'R SIR,

A day or two after ye Rec't of your Letter of Nov. 1, and that of Pres't Lee w'ch came with it, I wrote to ye Abp. of Canterbury, by Col: Smith, for an Hour when I might have ye Honour to pay my Respects to his Grace, and was answered very politely that he would be glad to have ye Honour of seeing me next Day, between 11 and 12. Accordingly I went yesterday, and was very agreeably rec'd, by a venerable and candid Prelate, with whom I had before only exchanged Visits of Ceremony.

I told his Grace, that at ye Desire of two very respectable Characters in America, ye late Pres't of C. and ye present Sec'y of State for ye Dep: of foreign Affairs, I had ye Honor to be ye Bearer to his Grace, of a Letter from a Conv'n of Delegates from ye Ep: Churches in most of ye Southern States, which had been transmitted to me open, that I might be acquainted with its contents. That in this Business, however, I acted in no official Character, having no Instructions from Congress, or indeed from ye Convention, but that I thought it most respectful to them, as well as to his Grace, to present ye

Letter in person. The Abp. answered, that all that he could say at present was that he was himself very well disposed to give ye Satisfaction desired, for he was by no means one of those, who wished that Contentions sh'd be kept up between ye two Countries, but on ye contrary was desirous of doing Everything in his power to promote Harmony and good Humour.

I then said that if his Grace would take ye Trouble of reading two Letters, from Mr. Lee and Mr. Jay, he would perceive ye Motives of those Gent'n in sending ye Letter to my Care. I gave him ye Letters, which he read attentively and returned, and added that it was a great Satisfaction to him to see, that Gent'n of Character and Reputation interested themselves in it, for that ye Episcopalians in ye U. S. could not have ye full and compleat Enj't of their Religious Liberties without it, and he subjoined that it was also a great Satisfaction to him to have rec'd this Visit from me upon this Occasion—and he w'd take ye Liberty to ask me, if it were not an improper Question, whether ye Interposition of ye E. Bps. would not give Uneasiness and Dissatisfaction in A. I replied that my Answer could be only that of a private Citizen, and in that Capacity, I had no scruple to say that ye People of ye U. S. in general were for a liberal and generous Toleration, I might indeed employ a stronger word and call it a Right and ye first Right of Mankind to worship God according to their Consciences; and therefore, I could not see any reasonable Ground for Dissatisfaction, and that I hoped and believed there w'd be none of any consequence.

His Grace was then pleased to say, that Religion in all Countries, especially a young one, ought to be attended to, as it was ye Found'n of Gov't. He hoped ye Characters which sh'd be recommended w'd be good ones.

I replied, that there were in ye Ch's in A. able Men, of Characters altogether irreproachable, and that such and such only, I presumed, w'd be recommended. I then rose to take my Leave, and his Grace then asked me, if he might be at Liberty to mention, that I had made him this Visit on this Occasion. I answered, Certainly, if his Grace sh'd judge it proper. Thus, Sir, I have fulfilled my Comm'n and remain as usual, &c.

With this I shall send you ye Sheets that were wanting when you went down. Mr. W. will furnish a Parcel this Week. As there is a Vessel soon to sail for Charlestown, you will approve sending to ye most distant States first. Be assured, you shall have a Parcel, before a single Book is sold here.

I am yours, &c.

WM: WHITE.

PHILAD'A, Ap. 12, 86.
DR. SMITH.

REV. DR. SMITH TO REV. DR. WHITE.

CHESTER, April 17th, 1786.

DEAR SIR,

* * * * *

In the *Preface* at the Bottom of p. 4—there is an Error, viz. *Construction* for *Misconstruction*. It is the last word of the Page, and is a Capital Mistake indeed! I think it could not have been in the Copy. In the last Page of the Preface, 2d Paragraph “Visitation of *Prisons*, should be *Prisoners*—I believe there is little else to be observ'd in the Preface, altho' I cannot say I have read it critically, yet it seems to read sufficiently correct for the Present. I shall before June next take the whole Book, and make every Correction which I think may be necessary in future Editions, and lay them before the Convention.⁽¹⁾ I hope you and perhaps others of our Brethren, will do the same.

I wish you had taken my advice respecting David's 114th Ps. which stood before as our 21st, and only have made a Note at the End of the Book that the Psalm was misplaced, and ought in future Editions to come in, under its proper metre, as Ps. 16. and that the Metres of 148 and 149 should be exchanged if such Correction be neces-

(1) Dr. Smith's own copy of the Proposed Book, with the manuscript corrections referred to in this letter, forms a peculiarly valuable and interesting portion of the extensive Liturgical collection of Rt. Rev. Bishop Stevens, D.D., of Philadelphia. This volume, of the authenticity of which there can be no question, has been kindly placed in the hands of the Editor of this volume; and the careful collation of its proposed changes with the text of the work as “set forth” by the Committee of Revision, attests the haste and incompleteness of their work, to which this correspondence bears such abundant proof.

sary; for it is merely arbitrary which we call 5th and which the 6th Metres, if the Gloria Patri's be arranged accordingly.

As you have taken our 24th Ps. or David's 149th from the Sheet Gg and placed it Ff, the mere reprinting that one Sheet Ff, (which you have sent me) will not complete the Book. You will have the first Leaf of the Sheet Gg to reprint, or else the whole Sheet, if the Bookbinder does not chuse the Trouble to cut out a Leaf in every Sheet and paste it in the Book which is immense Trouble, and will occasion much Delay. For you will observe, that after the Sheet Ff (w'ch is reprinted) the 4th. 5th. 6th. 7th. &c. Verses of David's 148th Psalm must come in the Sheet Gg, where his 149th now stands, and the beginning of his 96th or our 25th. This, as I said will be great Trouble and Delay, w'ch I am sorry for, as the People are become exceedingly impatient for Copies of the Book, and the more so as they have more Experience of its Use: My Congregations were exceedingly pleased with the two Good Friday Hymns, which as they had not books, were first read and then sung, and also the two Easter Hymns No. VII, and No. VIII. but what above all seem'd to make the greatest Impression was the Two Communion Hymns, viz. No. XVII, beginning "My God and is thy Table spread", sung after Sermon as an *Invitation* to the Sacrament, and No. XVIII, beginning, "And are we now brought near to God," &c, sung after the Communion. It adds a Solemnity which they confess'd they had not experienc'd before. The Hymns are indeed beautiful and every Line of them applicable to the blessed Occasion. Have you yet introduced them in this way? When you do you will find it of use to read them for the first Time yourself, from the Place where you are, the Desk or Communion Table. Every Communicant will before another Day have them by Heart as I believe was the Case here, between Good Friday and Easter Sunday, as the Book was sent for and sundry Copies taken in writing, I mean of Hymns 17 and 18. I beg I may have at least one compleat Book this Post. I gave all away at Annapolis, except the loose Sheets w'ch I had from Time to Time as Proofs. You will take Care to have Receipts from the Stage Masters, Skippers, &c. to whom you deliver Books for distant Places making them

accountable for the Number, and make the Clergy to whom you address them accountable for the Price,—one Dollar. W. S.

REV. DR. SMITH TO REV. DR. WHITE.

DEAR SIR,

I am favored w^h y^r short Note by last Post, in w^{ch} you just mention the Rec^t of mine by last Post; but as it appears had not Time to notice its Contents. The two Corrections in the Preface, and a proper adjustment respecting the Sheets in the Singing Ps. w^h you have thought necessary to reprint, have not, I trust, escaped your Notice, as it will be a Conclusion of the great attention and Labor w^{ch} the Press has cost you. The Post Rider, I imagine, call'd on you to have some Prayer Books for his own Disposal, on Commission from sundry of his Subscribers. But unless he gets them from Booksellers in Philad'a who may be some Time hence intrusted with the sale of Copies, it will occur to you that neither He nor any other Person from the Neighboring States can have any Copies at Present. The Proportion for each State must be sent, agreeably to our Plan, to some one or more of the Clergy in each State, who are to be responsible for the Money arising from the Copies, as well as an equal Distribution of the Books in the Proportions agreed upon in their several Conventions. In Maryland we have fixed on three Copies out of every five for the Western Shore; and two Copies for the Eastern, the former to Dr. West's Care, the latter to mine. And you will yet have the Trouble to take Receipts for the Books of the Post or Stage Carriers, or Skippers, &c., obliging themselves to deliver Parcels or Boxes as directed. The Expence of Package, and Carriage, &c., to be paid out of the Profits of the Sale, to make the Price equal in all Places, for Philad'a should have no superior advantage in the Price, by lying near the Press. The Book should be a Dollar to a Purchaser in Philad'a as well as in Charlestown, Carolina; and the Stages, where they go by Stage, will not take them without the Pay advanced, tho' if they could be got to take them and be paid on the Delivery at New York, Baltimore, Alexandria, &c., giving their Rec^t to you, it would perhaps ensure their Care of the Parcels the better, not to have the money till the Service was

done. Your *local* Situation will still throw all this Care and Trouble upon you, but I know you will not decline it, any more than you have heretofore in the Prosecution of this Work. The Book-binder should get all the help he can. I hope Mr. Marshal⁽¹⁾ of Boston has a few complete Copies including the Preface, Calendar, &c. If he had them not in a bound Book they should be sent in Sheets, that they may have the whole before them, and especially the Preface giving them what I hope will be a satisfactory account of the Reasons, and Expediency, &c. of all the proposed alterations.

Of the 1st five Hundred Copies for Maryland, let Mr. West have three Hundred, which may go at *Twice*, viz. 150 in a Box—not to risk all at once, and to make it more convenient for the Binder. I should be glad of about 20 Copies this week by our Post—and if I cannot agree w^h Him for a reasonable Price for the Remainder, I will order them by water to Duck Creek, and send for them from thence.

* * * * *

I am affectionately yours,
WM. SMITH.

CHESTER, MARYLAND,
April 24, 1786.

REV. DR. SMITH TO REV. DR. WHITE.

DEAR SIR,

I have rec'd twenty two Copies (two in Morocco) of the Prayer Book. I had to pay at the rate five sh. pr Doz. Carriage to the Post, w^{ch} will not do in future. There is a Stage now set up from Philad'a to this Town, an Acquaintance of mine of Newcastle, a Colonel Derby, at the Head of it. I expect him here by next Wednesday's Stage, which will be the 2d Trip, and shall agree with Him to bring the Books and to do other Business for me, as he has also a Stage Boat to Newcastle from Philad'a and he will have a sufficient authority from me to produce to you when he calls for the Remainder of our Eastern

¹ Doubtless a clerical error for "Parker," the Rector of Trinity Church, Boston. The Rev. John R. Marshall, A.M., of Connecticut, attended the primary meeting in New York in 1784, but his name is not found in connection with any subsequent proceedings.

Shore Complement of Books, which I hope may be ready next week, as the few we have has only increased the Demand of many, while some *Old Persons* do not show much desire to exchange the old for the new Book. But all I hope in good Time, and without much Uneasiness, especially if there be no appearance of Authority or Compulsion in the Case.

I wish there could be a little Note of the principal Errata pasted on the Blank leaf at the End. They are not many; but "Construction" for "*Misconstruction*"—is one of some Consequence—and yet a candid Reader need hardly be told of it.

I am obliged to you for the Copy of Mr. Adams' Letter, and the Intelligence of the safe arrival of the Duplicates committed to the Care of Mr. Peters and of Mr. Duché. I am sorry the latter Gentleman should be uneasy that he was not made a principal Agent with the Archbbs. and Bps. If he knew himself, he must know that his very *dubious* and *indecisive* Character made him perfectly unfit, more especially as he had made himself an advocate for the Scots Succession and Dr. Seabury's high Church Principles. Mr. Adams has acted honorably, and a wiser or more Efficacious Measure could not have been taken by us of the Committee who were entrusted with this Negotiation. The Papers which were sent from Maryland including or enclosing Gov'r Paca's Certificate on the Part of this State, and which went under Cover to my Brother for Dr. Murray and Mr. Montgomery, my Brother writes, came safe to Hand in Feb'y and were delivered. I have no Answers, but daily expect them from Murray and Montgomery, and if they fall in your Way, or any other Answers you may receive on this Head, I beg they may be speedily forwarded. About Wednesday, 15th May, I shall be in Philadelphia, so that any Thing of that Week may be kept till I see you.

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I am yours
WM. SMITH.

CHESTER, 29th April, 1786.

REV. DR. WHITE TO REV. DR. SMITH.

DEAR SIR,

* * * * *

I also rec'd your Note directing ye Books by ye Newcastle Stage: in consequence of which I now send you 50, 2 of which are Morocco; and these are ye most that can be spared at present, consistently with our Duty to ye other States, none of which (I am sure) you would chuse to have neglected. The Eastern Shore Proportion of ye whole is (as I understand) 8 in ye Hund'd; and you may rely on that Proportion being always ready.

Perhaps on Consid'n you will not think it proper to print a Table of Errata at present, for these 2 Reasons: 1, because so many of ye Books are already out; and 2dly, because it is probable more Errata may appear, which will seem intended, because not included in ye Table. The Errors you allude to are so evidently typographical, that they cannot be otherwise taken.

You mistook me in Relation to Mr. Duché; he does not complain of not being made an Agent in our Business, but of me as a Correspondent, in not giving him Intelligence when writing to him on such a Subject.

* * * * *

I am yours, &c.

WM: WHITE.

PHILAD'A, May 6, 86.

REV'D DR. SMITH.

Tracing as we have thus pleasantly the various changes as they were proposed, discussed, and adopted by the Committee of Revision, we cannot better conclude this section of our Notes than by a transcription of the following letter, addressed to the Rev. Mr. Parker, of Boston, giving in brief the reasons for the changes which have previously occupied our attention; and then by giving from Bp. White's Memoirs the few pages which he has devoted to this subject:—

CHESTER, KENT COUNTY, MARYLAND,

17th April, 1786.

DEAR SIR,

Dr. White, having a more ready Communication with you, than I could have, he has at the Desire of our Committee for the Press, sent you the Sheets of our revised Prayer Book, and I hope you will have the whole compleat by the Meeting of your Convention, w'ch Dr. White writes me is to be about the End of this Month. I trust that after a serious and candid Consideration of what we have done, it will have the approbation of the worthy Body, Clergy as well as Laity, who are to meet you in Convention; or that if there be some Things, w'ch you may judge could have been done otherwise, or better, we can in future Editions come to an easy Agreement on this Head, as would certainly have been the Case had we been so happy as to have had your Advice and Assistance as we expected at the last Convention. I think there are few Alterations which you did not wish. As Chairman of the grand Committee for revising, &c., I had the Alterations which you had proposed in your last Meeting, put into my Hands the first Day of our Sitting, and you will see that I paid a full Attention to them, and that we have agreed with you almost in every Matter, except only respecting the Nicene Creed—and our Convention in Maryland which met last Week have recommend[ed] the restoring that Creed also, so that either it or the Apostle's may be read at Discretion provided [both] be not used in *one* Service. The Maryland Convention have proposed also an Addition in the Consecration Prayer in the holy Communion, something analogous to that of the Liturgy of Edward 6th and the Scots Liturgy, *invoking* a blessing on the Elements of Bread and Wine, which was left out at the first Review of the English Liturgy, it is said, at the Instance of *Bucer*, and otherwise because the Invocation favored the Doctrine of *Transubstant[ia]tion* and it does now in the Scots Liturgy praying to bless and sanctify the Elements that they may *become the Body and Blood*, &c. We have proposed to retain the Prayer and yet avoid the exceptionable part, and it will run thus—

“Hear us O Merciful Father, we most humbly beseech Thee, and with thy Word and holy Spirit vouchsafe so

to bless and sanctify these Thy Creatures of Bread and Wine, that we receiving the same, according to Thy Son our Saviour J. C. holy Institution, &c."

This I think will be a proper Amendment, and it perfectly satisfies such of our Clergy and People as were attach'd to the Scots and other ancient Liturgies, all of which have an Invocation of a Blessing on the Elements, as is indeed most reasonable and proper.

I am anxious to write you by this Post to have a Chance of your receiving this before the Meeting of your Convention. I have therefore no Time to be more particular. Where we have gone further than was hinted in the Alterations you formerly sent us, viz. in the Arrangement of the Reading and Singing Psalms, the Calendars and Rubrics, the Collection of Hymns on Evangelical Subjects as a Suppl't to the Deficiencies of David's Psalms and other Matters, w'ch we⁽¹⁾ have set forth in the Preface, I say in all this I know you will exercise a candid and liberal Judgment, and let me hear from you. We can only in the different States receive the Book for temporary Use, till our Churches are organized, and the Book comes again under Review of Conventions having their Bishops, &c. as the primitive Rules of Episcopacy require.

Excuse this hasty Scrawl from

Your affectionate Brother, &c—

WM. SMITH.

P. S.—I shall write to Bp. Seabury next Post.⁽²⁾

Of the Alterations in the Book of Common Prayer.

When the members of the convention first came together; very few, or rather, it is believed, none of them entertained thoughts of altering the liturgy, any further than to accommodate it to the revolution. There being no express authority to the purpose, the contrary was implied in the sending of deputies, on the ground of the recommendation and proposal from New York, which presumed that the book, with the above exception, should remain entire. The only church to which this remark

¹ "I" partially obliterated and "we" substituted in its place.

² From the Bp. Parker Correspondence.

does not apply, is that of Virginia; which authorized its deputies to join in a review, liable however to a rejection by their own convention. Every one, so far as is here known, wished for alterations in the different offices. But it was thought, at New York in the preceding year, that such an enterprize could not be undertaken, until the church should be consolidated and organized. Perhaps it would have been better, if the same opinion had been continued and acted on.

But it happened otherwise. Some of the members hesitated at making the book so permanent, as it would have been by the fourth article of the recommendatory instrument. Arguments were held in favour of a review, from change of language, and from the notorious fact, that there were some matters universally held exceptionable, independently on doctrine. A moderate review, fell in with the sentiments and the wishes of every member. Added to all this, there gained ground a confident persuasion, that the general mind of the communion would be so gratified by it, as that acquiescence might be confidently expected. On these considerations, the matter was undertaken.

The alterations were prepared by another subdivision of the general committee, than that to which the author belonged. When brought into the committee, they were not reconsidered; because the ground would have been to go over again in the convention. Accordingly, he cannot give an account of any arguments, arising in the preparatory stage of the business. Even in the convention, there were but few points canvassed, with any material difference of principle; and those only shall be noticed.

The first controversy of this description was introduced, on a motion made by the Hon. Mr. Page of Virginia, since governor of that state, to leave out the first four petitions of the litany, and, instead of them, to introduce a short petition which he had drawn up, more agreeable to his ideas of the divine Persons, recognized in those petitions. The mover declared, that he had no objection to the invoking of our blessed Saviour, whose divinity the prayer acknowledged; and whom he considered as invoked through the whole of the liturgy; which, he thought, might be defended by scripture. The

objection lay to the word "Trinity," which he remarked to be unauthorised by scripture, and a foundation of much unnecessary disputation. But he said, that the leaving out of the fourth petition only, in which only the word occurred, would leave the other petitions liable to the charge of acknowledging three Gods; and therefore, he moved to strike out the whole. The Rev. Dr. West of Baltimore answered Mr. Page, in a speech in which the Doctor appeared to be in great agitation; partly because, as he said, he was unused to unprepared speaking; but evidently the more so, from his apprehensions arising from what he supposed to be the signal for aiming at very hazardous and essential alterations. Perhaps much more would have been said: but during Dr. West's speech, it was whispered about, that there was really no use in going into such a controversy; that Mr. Page had made the motion, merely to preserve consistency of conduct, that he had attempted the same thing in the sub-committee, and well knew from what had passed, that there was no prospect of success; but that he could not dispense with the bringing of the question before the body. Accordingly, as soon as Dr. West had finished, it was put and lost without a division.⁽¹⁾

The next material question, to the best of the recollection retained, was on a motion for framing a service for the 4th of July. This was the most injudicious step taken by the convention. Might they not have foreseen, that every clergyman, whose political principles interfered with the appointment, would be under a strong temptation to cry down the intended book, if it were only to get rid of the offensive holiday? Besides this point of prudence, was it not the dictate of moderation, to avoid the introducing of extraneous matter of difference of opinion, in a church that was to be built up? Especially, when there was in contemplation the moderating of religious tests, was it consistent to introduce a

¹ In a controversy since moved in Boston, Bishop Provost has been named, as having endeavoured to accomplish the omission of the acknowledgment of the Trinity. It is not true: and the error may be supposed to have arisen from what has been related of the effort of Mr. Page. There have been various misrepresentations of the matter; which have made it the more necessary to state the fact.

political one? It was said, that the revolution being now accomplished, all the clergy ought, as good citizens, to conform to it; and to uphold, as far as their influence extended, the civil system which had been established. Had the question been concerning the praying for the prosperity of the commonwealths, and for the persons of those who rule in them, the argument would have been conclusive: and indeed, this had been done by all the remaining clergy; however disaffected they might have been, throughout the war. But, the argument did not apply to a retrospective approbation of the origin of the civil constitutions; or rather, to a profession of such approbation, contrary to known fact.

This was one of the few occasions, on which the author used the privilege reserved by him on his acceptance of the presidency, to deliver his opinion. To his great surprise, there was but one gentleman—and he a professed friend to American independence—who spoke on the same side of the question; and there were very few, if any, who voted with the two speakers against the measure. Bodies of men are more apt than individuals, to calculate on an implicit submission to their determinations. The present was a striking instance of the remark. The members of the convention, seem to have thought themselves so established in their station of ecclesiastical legislators, that they might expect of the many clergy who had been averse to the American revolution, the adoption of this service; although, by the use of it, they must make an implied acknowledgment of their error, in an address to Almighty God. What must further seem not a little extraordinary, the service was principally arranged and the prayer alluded to was composed, by a reverend gentleman, (Dr. Smith) who had written and acted against the declaration of independence; and was unfavourably looked on by the supporters of it, during the whole revolutionary war. His conduct, in the present particular, was different from what might have been expected from his usual discernment: but he doubtless calculated on what the good of the church seemed to him to require, in consequence of a change of circumstances; and he was not aware of the effect which would be produced by the retrospective property of the appointment. The greater stress is laid on this matter, because of the notorious fact,

that the majority of the clergy could not have used the service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure; and kept the day, from respect to the requisition of the convention; but could never hear of its being kept, in above two or three places besides Philadelphia. He is thus particular, in recording the incidents attached to the matter stated, with the hope of rendering it a caution to ecclesiastical bodies, to avoid that danger into which human nature is so apt to fall, of governing too much.

On the subject of the articles, a dispute arose in regard to the article on justification: not as it was at last agreed on, but as it was proposed by the sub-committee. The objection was urged principally by the secretary of the convention—the Rev. Dr. Griffith—and by the author. The proposed article was at last withdrawn; and the words of the thirty-nine articles, on that subject, were restored. In this, there is certainly no superaddition to what is held generally by divines of the church of England. As to the substitute proposed, the objection made to it, was its being liable to a construction contrary to the great evangelical truth, that salvation is of grace. It would have been a forced construction, but not to be disregarded. Some wished to get rid of the new article introduced concerning predestination, without stating any thing in its place. This, it is probable, would have been better than the proposed article; which professes to say something on the subject, yet in reality says nothing. But many gentlemen were of opinion, that the subject was not to be passed over in silence altogether; and therefore consented to the article on predestination, as it stands on the proposed book. The opinion of the author was, that the article should be accommodated, not to individual condition, and to everlasting reward and punishment; but to national designation, and to a state of covenant with God in the present life. Although this is a view of the subject still entertained by him; yet he has been since convinced, that the introducing of it as an article would have endangered needless controversy, on the meanings of the terms predestination and election, as used in the New Testament. If we cannot do away

the ground of controversy heretofore laid; it at least becomes us, to avoid the furnishing of new matter for the excitement of it. As to the article in the proposed book; although no one professed scruples against what is there affirmed, yet there seemed a difficulty in discovering for what purpose it was introduced. The author never met with any who were satisfied with it.

On the subject of original sin, an incident occurred, strongly marking the propensity already noticed, unwarily to make private opinion the standard of public faith. The sub-committee had introduced into this article the much controverted passage, in the 7th chapter of the Epistle to the Romans, beginning at the 9th verse; and they had applied it as descriptive of the Christian state. The construction is exacted by a theory, than which nothing was further from that of the gentleman (Dr. Smith) who would have bound this sense of the passage on the church. The interpretation generally given by divines of the church of England, makes the words descriptive of man's unregenerate state; in which there is a struggle between nature and grace, to the extent of the terms made use of in Scripture. This seems necessary to a conformity with the Christian character, as drawn in innumerable places. It was on a proposal of the author, that the article was altered in this particular; although the gentleman who had drafted it not only earnestly contended for his construction of the text, but could not be made sensible of the danger which would have resulted from the establishing of that construction, as a test to every candidate for orders.

Less prominent debates on the subject of the articles, are not here noticed. Whatever is novel in them, was taken from a book in the possession of the Rev. Dr. Smith. The book was anonymous; and was one of the publications which have abounded in England, projecting changes in the established articles.

On this business of the review of the Book of Common Prayer and of the Articles, the convention seem to have fallen into two capital errors, independently on the merits of the alterations themselves. The first error, was the ordering of the printing of a large edition of the book; which did not well consist with the principle of mere proposal. Perhaps much of the opposition to it

arose from this very thing; which seemed a stretch of power, designed to effect the introduction of the book to actual use, in order to prevent a discussion of its merits. The other error, was the ordering of the use of it in Christ church, Philadelphia; on the occasion of Dr. Smith's sermon, at the conclusion of the session of the convention. This helped to confirm the opinion, of its being to be introduced with an high hand, and subjected the clergy of Philadelphia to extraordinary difficulty: for they continued the use of the liturgy, agreeably to the alterations, on assurances given by many gentlemen, that they would begin it in their respective churches, immediately on their return. This the greater number of them never did: and there are known instances, in each of which the stipulation was shrunk back from, because some influential member of a congregation was dissatisfied with some one of the alterations. This is a fact which shows very strongly, how much weight of character is necessary to such changes as may be thought questionable.⁽¹⁾

To these remarks of the Bishop, with reference to the book itself, it seems proper to add his own account of the publication of the "proposed" Liturgy. Giving in brief the results of long and after consideration of the whole subject, it forms an indispensable appendix to the correspondence we have already given:—

Under the foregoing head, there has been noticed what is here thought a great error in the convention—the printing of the book, without waiting for the reception of the alterations, and their being in use. A subordinate error, accompanying the other, was the endeavouring to raise a profit from the book, although for a charitable purpose. It had two bad consequences; that of exciting the supposition, that the books were made the dearer—although, in reality, this was not the fact; and that of inducing the committee to send them to the clergy, in the different parts of the continent; confiding in their exertions, for the benevolent purpose declared. Several

¹ From Bishop White's Memoirs, pp. 102-107.

of the clergy again entrusted them to persons, from whom they got no returns. Hence it happened, that when the expenses of the edition were paid, there was not so much left for the charity, as to be an adequate consideration for such an undertaking. The committee were at last obliged to relinquish the design, of saving for the charity the usual profit of the booksellers; who, on that change of plan, made rapid sales of them.

Another bad effect of the publication was, that the English prelates were not furnished with an account of the alterations, so soon as they should have been, considering the application that had come before them. For the committee, having had good reason to believe that the impression would go on rapidly, had not furnished a copy of the instrument containing the alterations. Their waiting first for paper from the mills, and then, for one interfering object and another occurring to the printer, brought on spring before the edition was out. It is true, that the sheets were sent by parcels during the progress. None however arrived, before the answer to the address was sent: and this inattention—or what seemed such—the bishops could not account for; as the archbishop afterwards distantly intimated to those who received consecration in England. Hence arose the caution, with which the convention were answered by the right reverend bench; a caution evidently to be discerned, in their letter of the 24th of February 1786. For some of the clergy in the eastern States, from what is here supposed to have been mistaken zeal, had been very early in conveying to their clerical acquaintance in England, an unfavourable representation of the spirit of the proceedings: a fact, which is glanced at in the same letter. Although the impression, thus produced, was so far done away on the arrival of the book, as that there remained no radical impediment to the gratification of the church, in granting her request made; which must be evident to every one who reads their subsequent letter; yet it follows from this narrative, that their misapprehension would have been obviated, if the printing had been confined to the list of the proposed alterations.

From the letter of their lordships it appears, that the omission of the Article of Christ's descent into Hell, in the Apostles' Creed, was the thing principally faulted.

It was the objection made by Dr. Moss, bishop of Bath and Wells, that swayed in this matter. A gentleman who had been a member of the convention—Richard Peters, Esq.—happening to visit England a few months after, and having waited on the archbishop at the request of the committee, the said bishop expressed a wish to see him; and, in the consequent interview, declared very strongly his disapprobation of that alteration. It was learned afterwards in England, from Dr. Watson, bishop of Landaff, that the objection came principally from the quarter here noticed. Indeed he expressed himself in such a manner, as led to the conclusion, that the bishop of Bath and Wells only was the objector. No doubt, the bishops, generally, must have approved of the objection; considering their concurring in the strong protest that came from them, on the subject of the omitted article. However, from the different particulars attending the transaction, the author is disposed to believe, that, had it not been for the above-mentioned circumstance, they would hardly have started their objection to the omission in such a manner, as carries the appearance of their making of a restoration of the clause, a condition of their compliance with the request. As to the bishop of Landaff, he plainly said, speaking on the merits of the subject, that he knew not of any scriptural authority for the article, unless it were the passage in St. Peter (meaning 1. iii. 19, 20.) And this he said must be acknowledged a passage considerably involved in obscurity. To the two bishops who went for consecration it was very evident, that the bishop of Landaff was far from being attached to the objection, in which he had concurred. It is probable, that the same may have been true of many others of the bench. But when the matter was pressed by a very venerable bishop, eminent as well for his theological learning as for an exemplary life and conversation, and rested by him on the ground of the contradiction of an ancient heresy, it must have been difficult in the body to wave the objection, considering the novel line in which they were acting; and their inability, in a corporate capacity, to act at all.⁽¹⁾

¹ Memoirs, pp. 108-111, inclusive.

II.—THE GENERAL ECCLESIASTICAL CONSTITUTION.

Founded upon the fundamental resolutions set forth by the primary gathering in New York, in the year 1784, and modified and rendered more consistent with principles evolved in the discussion of these measures by the clergy and the various State Conventions, the General Ecclesiastical Constitution was first promulgated at the meeting in Philadelphia. It was a time of compacts and constitutions, and the scattered churches felt sorely their need of some such bond of union in their efforts for organization.

It is not our place to discuss its plan or principles; but we transfer from Bp. White's Memoirs his own interesting and exhaustive section which treats of this subject. Little or nothing more in elucidation will be necessary, as we have earlier given, in one form or another, the various preliminaries—both of action and opinions—that attended the production of this foundation-stone of our ecclesiastical compact:—

Of the general Ecclesiastical Constitution.

It has been seen, that in the preceding year, at New York, a few general principles, tending to the organizing of the church, had been recommended to the churches represented, and proposed to those not represented. As all the articles, except the fourth, which recognized the English liturgy, with the exception of the political parts of it, were adopted by the present convention, they became a bond of union; and indeed, the only one acted under until the year 1789. For as to the general constitution, framed at the period now before us, it stood on recommendation only; and was of no use, except in helping to convince those who were attached to that mode of transacting business, that it was very idle to bring gentlemen together from different states, for the purpose of such inconclusive proceedings.

The fifth and the eighth articles of this proposed constitution, deserve particular notice; because they have been subjects of considerable conversation and censure.

The former of these articles provided, that every bishop should be a member of the convention "*ex officio*." Accordingly, the article was loudly objected to by the clergy to the eastward; because of its not providing for episcopal presidency.

The constitution was drafted by the author, in a sub-committee; a part of a general committee, consisting of a clergyman and a layman from each state; and originally provided, that a bishop, if any were present, should preside. In the sub-committee, a gentleman, without much consideration of the subject, and contrary to what his good sense, with such an advantage, would have dictated, objected to the clause; and insisted, that he had read, although he could not recollect in what book, that this had not been a prerogative of bishops in ancient ecclesiastical assemblies. The objection was over-ruled, by all the other members of the sub-committee. But when the instrument, after passing in the general committee, was brought into the convention; the same gentleman, not expecting to succeed, and merely, as he afterwards said, to be consistent, made a motion to strike out the clause. Contrary to expectation, he was supported by another lay-gentleman, who took an active part in all the measures; and who, in the sub-committee, had been of another mind. Thus a debate was brought on, which produced more heat than any thing else, that happened during the session. As the voting was by orders, the clergy, who, with the exception of one gentleman, were for the clause, might have quashed the whole article. But this appeared to them to be wrong; because it contained nothing contrary to the principle of episcopal presidency; and the general object was such, as ought to have been provided for. Accordingly, the article passed, as it stands on the journal; that is, with silence as to the point in question. It was considered, that practice might settle what had better be provided for by law; and that even such provision might be the result of a more mature consideration of the subject. The latter expectation was justified by the event.

The other article provided, that every clergyman should

be amenable to the convention of the state to which he should belong. This was objected to by the English bishops, as appears in the letter of the archbishops of Canterbury and York; who there complain, that it is "a degradation of the clerical, and much more of the episcopal character." The foundation of this complaint, like that of the other, was rather in omission, than in any thing positively declared. For the bishop's being amenable to the convention in the state to which he belonged, does not necessarily involve any thing more, than that he should be triable by laws of their enacting, himself being a part of the body: and it did not follow, that he might be deposed or censured, either by laymen or by presbyters. This, however, ought to have been guarded against: but to have attempted it, while the convention were in the temper excited by the altercations concerning the fifth article, would have been to no purpose.

In this whole business, there was encountered a prejudice entertained by many of the clergy in other states; who thought, that nothing should have been done towards the organizing of the church, until the obtaining of the episcopacy. This had been much insisted on, in the preceding year, in New York. Let us—it was said—first have an head; and then let us proceed to regulate the body. It was answered, on that occasion—let us gather the scattered limbs; and then, let the head be superadded. Certainly, the different episcopalian congregations knew of no union before the revolution; except what was the result of the connexion which they in common had with the bishop of London. The authority of that bishop being withdrawn, what right had the episcopalians in any state, or in any one part of it, to choose a bishop for those in any other? And until an union were effected, what is there in Christianity generally, or in the principles of this church in particular, to hinder them from taking different courses in different places, as to all things not necessary to salvation? Which might have produced different liturgies, different articles, episcopacy from different sources, and in short, very many churches, instead of one extending over the United States; and that, without any ground for the charge of schism, or of the invasion of one anothers' rights. The course

taken, has embraced all the different congregations. It is far from being certain, that the same event would have been produced, by any other plan that might have been devised. For instance, let it be supposed, that in any district of Connecticut, the clergy and the people, not satisfied with the choice made of Bishop Seabury, or with the contemplated plan of settlement, had acted for themselves, instead of joining with their brethren. It would be impossible to prove the unlawfulness of such a scheme; or, until an organization were made, that the minor part were bound to submit to the will of the majority. There was no likelihood of such an indiscreet proceeding, in Connecticut. But in some other departments which might be named, it would not have been surprizing. Let it be remarked, that in the preceding hypothesis, there is supposed to have been, in the different neighbourhoods, a bond of union not dissolved by the revolution. This sentiment is congenial with Christianity itself, and with Christian discipline in the beginning: the connexion not existing congregationally; but, in every instance, without dependence on the houses, in which the worship of the different portions of the aggregate body may be carried on.⁽¹⁾

¹ Bp. White's Memoirs, pp. 99-103.

III.—MEASURES FOR SECURING THE SUCCESSION OF THE EPISCOPATE IN THE ENGLISH LINE

THE recital of the various and long-continued efforts of the early American Missionaries for the introduction of a Colonial Episcopate, does not fall within the limits we have marked out for ourselves, in connection with the present publication. It is sufficient to say, that the struggle for the Succession forms one of the most interesting chapters of the history of the American Church. But with the story of its successful accomplishment we have to do. The opening pages of the *Journal of the Convention of 1785*, in alluding to a proposed "plan for obtaining the consecration of Bishops, together with an address to the Most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England for that purpose,"⁽¹⁾ direct our attention to this subject, and require at our hands a more minute and careful illustration than, perhaps, any other portion of our annals. The Plan thus proposed, and the Address referred to, appear in full upon the pages of the *Journal*. It therefore becomes principally our duty to group together, with a few preliminaries, the interesting correspondence this measure called forth, and then trace, mainly from unpublished sources, its progress, with the attendant alternations of hope and fear, to a successful accomplishment in the consecration of Bishops White and Provoost at Lambeth the following year.

Insufficient and unsatisfactory as appear to have been the ideas of the nature and prerogative of the Episcopate, entertained by a portion of the Clergy, and even by some of the

(1) Reprinted *Journals*, I. 19.

Conventions, as has already appeared, the desire for the introduction of the Order itself was universal. Appearing among the fundamental resolutions of the primary gatherings, both for local and general organization, the recognition of the three Orders of the Ministry was avowed by every section of the Church. And the desire was almost equally general for the introduction of the succession by the English line. It was with this end in view, that the Clergy of Connecticut assembled at an early date, as has been already mentioned, and made choice of Dr. Seabury as their Bishop-elect. To these proceedings we must first direct our attention, for the purpose of presenting in chronological order the measures taken for the introduction of the Episcopate.

The following contemporary letters⁽¹⁾ addressed by a Clergyman of Connecticut to the Rev. Samuel Parker, of Boston, supply information of the earliest effort, subsequent to the peace, made for an American Episcopate. They graphically depict the alarm still felt by the laity at the introduction of Bishops from abroad, and the wise caution of these first movers towards organization on the established principles of the Church.

. There were ten clergymen met. The Connecticut Clergy have done already every thing in their power in the matter you were anxious about—Would write you the particulars, if I knew of any safe opportunity of sending you this Letter, but as I do not, must defer it till I do.

Pomfret, July 2d. '83.

Rev'd. Mr. Parker

Your sincere friend and Brother,

D. FOGG.

Dear Sir.

Pomfret, 14th July, '83

I wrote you a few lines 2d inst. by an uncertain conveyance, in which I ——— mentioned that the Connecticut clergy had done all in their power respecting the matter you were anxious about; but they keep it a profound secret even from their most intimate Friends of the Laity.

The matter is this. After consulting the clergy in New York how to keep up the succession, they unanimously agreed to send a person to England to be consecrated Bishop for America, and pitched upon Dr. Seabury as the most proper Person for this purpose, who sailed for England the beginning of last month, highly recommended by all the clergy in New York and Connecticut, &c. If he succeeds he is to come out as

(1) From the Bishop Parker Correspondence.

missionary for New London, or some other vacant Mission, and if they will not receive him in Connecticut or any other of the STATES of AMERICA, he is to go to Nova Scotia. Sir Guy(1) highly approves of the plan, and has used all his influence in favor of it. The clergy have even gone so far as to instruct Dr. Seabury, if none of the regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a nonjuring Bishop.

Please to let me know by Mr. Grosvenor how you approve of the plan, and whether you have received any late accounts from England.

From your affect. Brother,

D. FOGG.

Dear Sir.

I am very glad that the conduct of the Connecticut Clergy meets with your Approbation in the main. Dr. Seabury's being a refugee was an objection which I made, but was answered, they could not fix upon any other Person who they thought was so likely to succeed as he was, and should he succeed, and not be permitted to reside in any of the United States, it would be an easy matter for any other Gentleman, who was not obnoxious to the POWERS THAT BE, to be consecrated by him at Halifax. And as to the objection of not consulting the Clergy in the other States, the time would not allow of it, and there was Nobody to consult in the State of New York, for there is not one Clergyman there except Refugees, and they were consulted. And in the State of Connecticut there are fourteen clergymen. And in your State and New Hampshire you know how many there are, and you know there is no compulsion in the matter, and you will be left to act as you please, either to be subject to him or not. As to the matter of his support, that must be an after consideration.

Your affect. Friend and Brother,

D. FOGG.

Pomfret, 1st August, '83.

In the mean time, as we have already seen, the Clergy of the Middle and Southern States, had begun to move in the matter of union and organization. But these preliminary gatherings were rendered less general and successful, from the fact of the action of the Eastern Clergy, and their knowledge that, even in the event of a failure to obtain consecration in England, there could be little doubt of success across the Northern border. A little prior to the meeting called at New York in 1784, the Rev. Mr. Fogg thus writes to his correspondent in Boston.

I was at Norwich about ten days ago, and Mr. Tyler(2) informed me that the Connecticut Clergy who met at New Haven at Com-

(1) Sir Guy Carleton.

(2) The Rev. John Tyler, A.M., one of the Connecticut Clergy.

mencement, did not propose to meet the Southern Clergy at New York, as they expect Dr. Seabury will succeed in the Business he went to London for, and at his return it will be time enough to revise the Liturgy; they, however, wrote by Mr. Marshall,(1) one of our Brethren, giving reasons for their conduct.(2)

Pomfret, Sept. 28, '84.
Rev. Mr. Parker.

D. FOGG.

Agreeably to this appointment, the Rev. Mr. Marshall attended the meeting in New York, and, as we learn from Bishop White,(3) "read to the Assembly a paper, which expressed his only being empowered to announce that the Clergy of Connecticut had taken measures for the obtaining an Episcopate; that until their design in that particular shall be accomplished, they could do nothing; but that as soon as they should have succeeded, they would come forward, with their Bishop, for the doing of what the general interests of the Church might require."

With this feeling of deference and respect, the Clergy of New England awaited their Bishop. The letters of that time, still preserved among the interesting correspondence of Dr. Parker, are full of inquiries and apprehensions as to the success of their chosen head. Under date of Dec. 21st, 1784, the Rev. Benjamin Moore, of New York, thus addressed his correspondent in Massachusetts; and the letter is all the more interesting from the fact, that weeks before it was penned, the object of its aspirations was accomplished, and the first American Bishop had been duly consecrated by the Bishops in Scotland.

Dear Sir.

Our Church affairs remain as they were. The Prospect of an American Episcopate seems to be as uncertain as ever. A letter from Dr. Seabury to a Gentleman in this City has this Expression. "I have been amused, I think deceived." I am informed, however, that the Clergy of Maryland, in a late Convention, have fixed upon Dr. Smith as a Candidate for Episcopal Orders, and that he is to embark for En-

(1) The Rev. John R. Marshall, whose name appears in the list of members present at the Convention of 1784.

(2) From the Bishop Parker Correspondence.

(3) Memoirs, p. 81.

gland next April. But if the Gentleman who is there at present cannot succeed, I should suppose, it will preclude every other attempt.

Shall we have the pleasure of seeing you at Philadelphia, at the General Assembly of all the Churches? I hope so—that Phrase GENERAL ASSEMBLY I am not very fond of—it escaped me by chance. We will try to give it a better Character.

with great esteem,
your friend & Brother,
BENJN. MOORE.

Revd. Mr. Parker.

But news of this all-important step was not long withheld from those who were so intimately concerned in it; and turning aside from the mass of letters of congratulation and expectancy on the part of the Northern and Eastern Clergy, we propose to revert briefly, and mainly by a reproduction of correspondence from the original letter book(1) of Bishop Seabury himself, to the events of his consecration.

“Amused” or “deceived” the persevering Seabury could not long be; and despairing of satisfying the scruples of the Archbishops in England, he had at length recourse to the Bishops of Scotland. The English Archbishop subsequently communicated to Granville Sharp, Esq., a grandson of a former Archbishop of York, and a prominent philanthropist of that day, whose agency in the subsequent introduction of the English succession into America will shortly claim our consideration, an account of his last interview with the American missionary. Remembering, as we cannot fail to do, that the incident is preserved to us by a violent opponent of the Scots Episcopacy, and doubtless receives a coloring of exaggeration from this very fact, it is certainly worthy of preservation, and cannot be dismissed as wholly without foundation in fact.

“Dr. Seabury, on coming to England, called on the Archbishop of Canterbury for consecration, to the great surprise of the Archbishop, who was apprehensive that it might give great offence to the Americans, with whom we had just then

(1) Now in the keeping of the Rev. Professor Wm. J. Seabury, of the General Theological Seminary, N. Y.

made peace; and therefore his Grace (the very worthy and learned Dr. Moore) wished to be allowed some time to consider of the request; upon which Dr. Seabury very abruptly left the room, saying, 'If your Grace will not grant me consecration, I know where to obtain it;' and immediately set off for Aberdeen.

"The Archbishop communicated to G. S. the account of Dr. Seabury's behaviour; and G. S., in return, informed his Grace, that a general convention was actually appointed in America for the election of Bishops. On hearing this, the Archbishop gave G. S. authority to assure the Americans, that if they elected unexceptionable persons, and transmitted proper certificates of their morals and conduct, and of their suitable abilities for so important a charge, he would do every thing in his power to promote their good intentions."(1)

Towards the close of the year 1782, while the contest of the American Revolution was drawing near its close, the Rev. Dr. George Berkeley, the eldest son of the celebrated Bishop of Cloyne, who seems to have inherited his father's interest in the American Church, threw out the suggestion in a letter to a Scottish clergyman, the Rev. John Skinner, "that a most important good might ere long be derived to the suffering and nearly neglected sons of Protestant Episcopacy on the other side of the Atlantic, from the suffering Church of Scotland." "I would humbly submit it," he adds, "to the Bishops of the Church *in* Scotland (as we style her in Oxford), whether this be not a time peculiarly favourable to the introduction of the Protestant episcopate on the footing of universal toleration, and before any anti-episcopal establishment shall have taken place. God direct the hearts of your prelates in this matter."(2)

Resuming this subject after his correspondent had himself been raised to the Scottish Episcopate, Dr. Berkeley thus

(1) Memoirs of Granville Sharp, London, 1820. pp. 213-214.

(2) The preceding extracts, and those immediately following, are from "MS. Seabury Papers," quoted by the Bishop of Oxford in his "History of the American Church," (London, 1846, pp. 199-212), from which source we also condense this portion of our narrative.

answered objections, and removed from the path the many seeming hindrances.

“As to American *Protestant* episcopacy (for *popish* prelacy hath found its way into the transatlantic world), one sees not any thing complicated or difficult in the *mere planting* of it. A bishop consecrated by the English or Irish Church would find considerably stronger prejudices against him, than would *one* who had been called to the highest order by a bishop or bishops of the Scotch Church; our bishops, and those of Ireland, having been nominated by a sovereign against whom the Colonists have rebelled, and whom you have never recognised. The Americans would, even many of the Episcopalians among them, entertain political jealousies concerning a bishop by any means connected with *us*; they would be apt to think of him as of a foe to their wild prospects of independency, &c.

“I am as far removed from Erastianism and from democracy as any man ever was; I do heartily abominate both of those anti-scriptural systems. Had my honoured father’s scheme for planting an Episcopal College, whereof he was to have been President, in the Summer Islands, not been sacrificed by the worst minister that Britain ever saw, probably under a mild monarch (who loves the Church of England as much as I believe his grandfather hated it), Episcopacy would have been established in America by succession from the English Church, unattended by any invidious temporal rank or power. But the dissenting miscellaneous interest in England has watched, with too successful a jealousy, over the honest intentions of our best bishops.

“From the Churches of England and Ireland, America will not now receive the Episcopate; if she might, I am persuaded that many of her sons would joyfully receive bishops from Scotland. The question, then, shortly is, Can any proper persons be found who, with the spirit of confessors, would convey the great blessing of the Protestant episcopate from the persecuted Church of Scotland to the struggling persecuted Protestant Episcopalian worshippers in America? If so, is it not the duty of all and every bishop of the Church in Scotland to contribute towards sending into the new world Protestant bishops, before general assemblies can be held and covenants taken, for their perpetual exclusion? *Liberavi animam meam.*

“Deeply convinced as I am of the necessity of Episcopacy towards the constitution of a Christian Church, I hope that no consideration would (I know that no consideration ought to) restrain me in this matter, if I was a bishop. A Scotch bishop, consecrating one or more good men of sound ecclesiastical principles, might now sow a seed which, in smallness resembling that of a mustard, might also resemble it in subsequent magnificence and amplitude of production. I humbly conceive that a bishop at Philadelphia, who had never sworn to King George, would be very well placed. The Quakers are a tolerating people. I have written to you *currente calamo*.”

Suggestions of this moment, and from such a source, could not pass unheeded. The newly-consecrated Bishop was well aware of the distinguished position held by his correspondent in the English Church, who had refused an Irish bishopric but a few years before, and was then among the most prominent of the Clergy of the land; but still, in his consciousness of the imputations under which the Church of Scotland was then struggling, he could but respond discouragingly. “Nothing,” he replies, “can be done in the affair with safety on our side, till the independence of America be fully and irrevocably recognized by the government of Britain; and even then the enemies of our Church might make a handle of our correspondence with the colonies, as a proof that we always wished to fish in troubled waters—and we have little need to give any ground for an imputation of that kind.”(1)

To this and other difficulties urged by the Bishops, Dr. Berkeley replies, under date of March 24th, 1783, as follows:

“I beg leave to observe, with all becoming deference, that I cannot consider the immediate and unrestricted introduction of Episcopacy into America in the same light wherein it is viewed by yourself and your venerable brethren, the bishops of the Scotch Church.

“From the papists one learns that no time is to be lost,

(1) Seabury MSS., quoted by the Bishop of Oxford.

and that substances are to be preferred to shadows—*things* essential to the *paraphernalia* of a Church. If I ever wrote a sentence under the influence of a humble spirit, I write so at this moment when I do yet adventure to differ from *my fathers in Christ*. A *consecration* in Scotland might be very secret; it could not be so elsewhere. A *consecration* from a persecuted, depressed Church, which is barely tolerated, would not alarm the prejudices of opponents. I need not say to Bishop Skinner or his brethren, that an Episcopal Church may exist without any *legal* encouragement or establishment, and without the definition of country into *regular* and *bounded* dioceses. *Provincial Assemblies* will never invite a prelate; provincial assemblies, if they establish anything, will establish some *human device*; but *provincial assemblies* will not, now or soon, think of excluding a Protestant bishop, who sues only for toleration. Popish prelates are now in North America exercising their functions over a willing people, without any aid or encouragement from provincial assemblies. In a *short time*, we must expect all Protestant Episcopalian principles to be totally lost in America. They are not so now; and yet Episcopacy must be sent before it be asked: these are lukewarm days. Christianity waited not at the first, the Church of Rome waits not *now*, for any invitation or encouragement. Bishop Geddes told me that the pope allows him 25*l.* per annum, and that he has no other settled support; the other popish bishops have 5*l.* each per annum from the Bishop of Rome. *Out of Scotland* there is but little known concerning the Episcopal Church there; and, generally, it is conceived to be a society *purely political*. I believe a secret subscription could be raised adequate to the purposes of supporting one pious, sensible, discreet bishop, at least for a season after his arrival in Virginia; and I think I know *one* person competent and willing for the great work.”(1)

Thus was the way prepared by God for the accomplishment of His wisely ordered plans. Delays and hindrances seemingly insurmountable, hedged up the way in England, and Dr. Seabury found himself compelled, either to seek consecration from the remnant of the non-juring Episcopate in

(1) Seabury MS. quoted in Bishop Wilberforce's History of the American Church.

that country, or from their political brethren at the North. In November, 1783, the question was directly propounded to the Primus of the Scottish bishops: "Can consecration be obtained in Scotland for an already dignified and well-vouched American clergyman, now at London, for the purpose of perpetuating the Episcopal Reformed Church in America, particularly in Connecticut?" In connection with this query, Dr. Berkeley thus addresses Bishop Skinner:—

"I have this day heard, I need not add with the sincerest pleasure, that a respectable presbyter, well recommended from America, has arrived in London seeking what, it seems, in the present state of affairs, he cannot expect to receive in our Church.

"Surely, dear Sir, the Scotch prelates, who are not shackled by any *Erastian connexion*, will not send this suppliant empty away.

"I scruple not to give it as my decided opinion, that the King, *some* of his cabinet counsellors, all our bishops (except, peradventure, the Bishop of St. Asaph), and all the learned and respectable clergy in our Church, will at least secretly rejoice, if a Protestant bishop be sent from Scotland to America; but more especially if Connecticut be the scene of his ministry. It would be waste of words to say anything by way of stirring up Bishop Skinner's zeal."(1)

Enquiries with reference to the personal fitness of the candidate, and the causes which led to the rejection of his suit in England, followed, to which the persevering Dr. Berkeley made speedy and satisfactory reply. Coupled with a strong assertion that they need fear nothing from the English authorities in granting "a consecration, which can contradict no law, for a foreign and independent state,"(2) he proceeds to state clearly and forcibly the obstacles in the way of the Bishops of the Church of England. "My reading does not enable me to comprehend how, without an Episcopacy, the gospel, together with all its divine institutions, can possibly

(1) Seabury MS., quoted by the Bishop of Oxford. (2) *Ibid.*

be propagated. In the present state of matters, I do not see how the English primate can, without royal license at least, if not parliamentary likewise, proceed to consecrate any bishop, except for those districts which erst were allowed to give titles to assistant bishops. In this state of things, I think the glory of communicating a Protestant Episcopacy to the united and independent states of America, seems reserved for the Scotch bishops. Whatever is done herein, ought assuredly to be done very quickly, else the never-ceasing endeavours of the English dissenters, whose intolerance has kept back the blessing of prelacy from the Protestant prelatists of America, will stir up too probably a violent spirit in Connecticut against the bishop *in fieri*. If the Church of England was to send a bishop into any one of the United States of America, the Congress might, and probably would, exclaim that England had violated the peace, and still claimed a degree of supremacy over the subjects of that independent state. The Episcopal Church of Scotland cannot be suspected of aiming at supremacy of any kind, or over any people. I do therefore earnestly hope, that, very shortly, she may send a prelate to the aid of transatlantic aspirants for the primitive ordinance of confirmation.”(1)

An application so strongly urged claimed immediate assent. The Primus of the Scotch bishops, Bishop Kilgour, in expressing his “heartly concurrence in the proposal for introducing Protestant episcopacy into America,” continues: “All things bid fair for the candidate. I hope, indeed, that the motion is from, and the plan laid under, the direction of the Holy Spirit.”(2) His acquiescence was seconded by his brethren in the Episcopate. “The very prospect,” writes another, “rejoices me greatly; and considering the great depositum committed to us, I do not see how we can account to our great Lord and Master, if we neglect such an opportu-

(1) Seabury MS., quoted by the Bishop of Oxford.

(2) *Ibid.*

nity of promoting his truth, and enlarging the borders of his Church.”(1)

With this introduction, detailing the gradual removal of the difficulties in the way, and the republication of the letters and testimonials borne by Dr. Seabury to England, and subsequently laid before the Scottish bishops, as appears from the records in their “Minute Book,” to which we shall shortly refer, we propose to continue our narrative of the success of the application in Scotland, by presenting from Bishop Seabury’s own Letter-book, already alluded to, the original correspondence which is there preserved, as illustrating the history of this important transaction.

Communication of the Clergy of Connecticut, to the Archbishop of York.(2)

New York, April 21, 1783.

MY LORD,

The clergy of Connecticut, deeply impressed with anxious apprehension of what may be the fate of the Church in America, under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your grace on that important subject.

This part of America is at length dismembered from the British empire; but, notwithstanding the dissolution of our *civil* connexion with the parent state, we still hope to retain the *religious polity*; the primitive and evangelical doctrine and discipline, which, at the reformation, were restored and established in the Church of England. To render that polity complete, and to provide for its perpetuity in this country, by the establishment of an *American Episcopate*, has long been an object of anxious concern to us, and to many of our brethren in other parts of this continent. The attainment of this object appears to have been hitherto obstructed by considerations of a political nature, which we conceive were founded in groundless jealousies and misapprehensions that can no longer be supposed to exist: and therefore, whatever may be the effect of independency on this country, in other respects, we presume it will be allowed to open a door for renewing an application to the spiritual governors of the Church on this head; an applica-

(1) Seabury MS., quoted by the Bishop of Oxford.

(2) These papers were addressed to the Archbishop of York, as, at the time of their preparation, the See of Canterbury was vacant. Vide White’s Memoirs, page 79.

tion which we consider as not only reasonable, but more than ever necessary at this time; because, if it be now any longer neglected, there is reason to apprehend that a plan of a very extraordinary nature, lately formed and published in Philadelphia, may be carried into execution. This plan is, in brief, to constitute a nominal Episcopate by the united suffrages of presbyters and laymen. The peculiar situation of the Episcopal churches in America, and the necessity of adopting some speedy remedy for the want of a regular Episcopate, are offered, in the publication here alluded to, as reasons fully sufficient to justify the scheme. Whatever influence this project may have on the minds of the ignorant or unprincipled part of the laity, or however it may, possibly, be countenanced by some of the clergy in other parts of the country, we think it our duty to reject such a spurious substitute for Episcopacy, and, as far as may be in our power, to prevent its taking effect.

To lay the foundation, therefore, for a valid and regular Episcopate in America, we earnestly entreat your grace, that, in your archiepiscopal character, you will espouse the cause of our sinking Church, and, at this important crisis, afford her that relief on which her very existence depends, by consecrating a bishop for Connecticut. The person whom we have prevailed upon to offer himself to your grace, for that purpose, is the reverend Doctor *Samuel Seabury*, who has been the society's worthy missionary for many years. He was born and educated in Connecticut—he is personally known to us—and we believe him to be every way qualified for the Episcopal office, and for the discharge of those duties peculiar to it, in the present trying and dangerous times.

All the weighty considerations which concur to enforce our request, are well known to your grace; we therefore forbear to enlarge, lest we should seem to distrust your grace's zeal in a cause of such acknowledged importance to the interests of religion. Suffer us then to rest in humble confidence that your grace will hear and grant our petition, and give us the consolation of receiving, through a clear and uninterrupted channel, an overseer in this part of the household of God.

That God may continue your life and health, make you in his providence an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the Church over which you preside in particular; and that the present and future sons of the Church in America, may have cause to record and perpetuate your name as their friend and spiritual father,—and, when your sacred work is ended, that you may find it gloriously rewarded, is and shall be the devout prayer of the clergy of Connecticut, by whose order (in convention assembled,) and in whose behalf, this letter is addressed to your grace, by your grace's most obedient,
humble servant,

(Signed,) ABRAHAM JARVIS,

*Minister of the Episcopal Church in Middletown,
and Secretary to the Convention.*

Testimonial.

Whereas our well beloved in Christ, Samuel Seabury, doctor of divinity, and missionary of Staten-Island, in this province, is about to embark for England, at the earnest request of the Episcopal clergy of Connecticut, and for the purpose of presenting himself a candidate for the sacred office of a bishop; and that when consecrated and admitted to the said office, he may return to Connecticut, and there exercise the spiritual powers, and discharge the duties which are peculiar to the Episcopal character, among the members of the Church of England, by superintending the clergy, ordaining candidates for holy orders, and confirming such of the laity as may choose to be confirmed—We, the subscribers, desirous to testify our hearty concurrence in this measure, and promote its success; as well as to declare the high opinion we justly entertain of Doctor Seabury's learning, abilities, prudence, and zeal for religion, do hereby certify, that we have been personally and intimately acquainted with the said Doctor Seabury for many years past—that we believe him to be every way qualified for the sacred office of a bishop; the several duties of which office, we are firmly persuaded, he will discharge with honour, dignity, and fidelity, and consequently with advantage to the Church of God.

And we cannot forbear to express our most earnest wish, that Doctor Seabury may succeed in this application, as it will be the means of preserving the Church of England in America from ruin, and of preventing many irregularities which we seem approaching, and which, if once introduced, no after care may be able to remove.

Given under our hands, at New York, this twenty-first day of April, in the year of our Lord one thousand seven hundred and eighty-three.

JEREMIAH LEAMING, D.D.

CHARLES INGLIS, D.D.

Rector of Trinity Church, New York.

BENJAMIN MOORE, D.D.

*Assistant Minister of Trinity Church,
New York, and others.*

Letter to the Archbishop of York.

New York, May 24, 1783.

MY LORD,

The reverend Doctor Samuel Seabury will have the honour of presenting this letter to your grace. He goes to England at the request of the Episcopal clergy of Connecticut, on business highly interesting and important. They have written on the subject to your grace, and also to the archbishop of Canterbury, and the bishop of London. But, as they were pleased to consult us on the occa-

sion, and to submit what they had written to our inspection, requesting our concurrence in their application, their letters are dated at New York, and signed only by the Rev. Mr. Jarvis, the secretary to their convention, whom they commissioned and sent here for that purpose.

The measure proposed, on this occasion, by our brethren of Connecticut, could not fail to have our hearty concurrence. For we are decidedly of opinion, that no other means can be devised to preserve the existence of the Episcopal Church in this country. We have therefore joined with Mr. Jarvis in giving Doctor Seabury a testimonial, in which we have briefly, but sincerely, expressed our sense of his merit, and our earnest wishes for the success of his undertaking.

Should he succeed and be consecrated, he means (with the approbation of the society,) to return in the character, and perform the duties of a missionary, at New-London, in Connecticut; and on his arrival in that country, to make application to the governor, in hope of being cheerfully permitted to exercise the spiritual powers of his Episcopal office there; in which, we are persuaded, he will meet with little, if any opposition. For many persons of character in Connecticut, and elsewhere, who are members of the Episcopal Church, have lately declared they have no longer any objection to an American Episcopate, now that the independence of this country, acknowledged by Great-Britain, has removed their apprehensions of the bishops being invested with a share of temporal power by the British government.

We flatter ourselves that any impediments to the consecration of a bishop for America, arising from the peculiar constitution of the Church of England, may be removed by the king's royal permission; and we cannot entertain a doubt of his majesty's readiness to grant it.

In humble confidence that your grace will consider the object of this application as a measure worthy of your zealous patronage, we beg leave to remind your grace, that several legacies have been, at different times, bequeathed for the support of bishops in America, and to express our hopes that some part of those legacies, or of the interest arising from them, may be appropriated to the maintenance of Doctor Seabury, in case he is consecrated, and settles in America. We conceive that the separation of this country from the parent state, can be no reasonable bar to such appropriation, nor invalidate the title of American bishops, who derive their consecration from the Church of England, to the benefit of those legacies. And perhaps, this charitable assistance is now more necessary, than it would have been, had not the empire been dismembered.

We take this opportunity to inform your grace, that we have consulted his excellency Sir Guy Carleton, on the subject of procuring the appointment of a bishop for the province of Nova-Scotia, on which he has expressed to us his entire approbation, and has written

to administration, warmly recommending the measure. We took the liberty, at the same time, of mentioning our worthy brother, the Rev. Dr. Thomas B. Chandler, to his excellency, as a person every way qualified to discharge the duties of the Episcopal office in that province, with dignity and honour. And we hope for your grace's approbation of what we have done in that matter, and for the concurrence of your influence with Sir Guy Carleton's recommendation in promoting the design.

We should have given this information sooner to your grace, but that we waited for Doctor Seabury's departure for England, which we considered as affording the best and most proper conveyance.

If Doctor Chandler and Dr. Seabury should both succeed, as we pray God they may, we trust that, with the blessing of heaven, the Episcopal Church will yet flourish in this western hemisphere.

With the warmest sentiments of respect and esteem, we have the honour to be,

My Lord,

Your grace's most dutiful sons,

And obedient, humble servants,

JEREMIAH LEAMING, D.D.

CHARLES INGLIS, D.D.

Rector of Trinity Church, New York.

BENJAMIN MOORE, D.D.

*Assistant Minister of Trinity Church,
New York, and others.*

His Grace the Archbishop of York.

THE REV. DR. SEABURY to the REV. MYLES COOPER, LL.D.

London, 31st August, 1784.

My dear Sir,

I hope this letter will find you safe at Edinboro' in good health and spirits. Here, every thing, in which I have any concern, continues in the same State as when I saw you at your Castle. I have been for some time past, and yet am, in daily Expectation of hearing from Connecticut; but there have been no late arrivals, nor shall I wait for any, provided I have any favourable Account from you, but shall hold myself in readiness to set off for the North at twenty-four hours notice. With regard to myself it is not my fault that I have not done it before, but I thought it my duty to pursue the plan mark'd out for me by the Clergy of Connecticut, as long as there was any probable Chance of succeeding. That probably is now at an end, and I think myself at liberty to pursue such other Scheme as shall ensure to them a valid Episcopacy; and such I take the Scotch Episcopacy to be in every sense of the word; and such I know the Clergy of Connecticut consider it, and have always done so; but the Connection that has always subsisted between them and the Church of England, and the generous support they have hitherto receiv'd from that Church, naturally led them, though no longer a part of the British Dominions, to apply to that Church in the first Instance, for Relief in their Spiritual necessity.

Unhappily the connection of this Church with the State is so intimate that the Bishops can do little without the consent of the Ministry, and the Ministry have refused to permit a Bishop to be consecrated for Connecticut, or for any other of the 13 States, without the formal request, or at least consent of Congress, which there is no chance of obtaining, and which the Clergy of Connecticut would not apply for, were the chance ever so good. They are content with having the Episcopal Church in Connecticut put upon the same footing with any other religious Denomination. A Copy of a Law of the State of Connecticut, which enables the Episcopal congregations to transact their Ecclesiastical affairs upon their own Principles, to tax their members for the Maintenance of their Clergy; for the Support of their worship; for the building and repairing of Churches; and which exempts them from all penalties and from all other taxes, on a Religious Account, I have in my possession. The Legislature of Connecticut know that a Bishop is applied for, they know the person in whose favour the application is made, and they give no Opposition to either. Indeed were they disposed to object, they have more prudence than to attempt to object to it. They know that there are in that State more than 70 Episcopal Congregations: Many of them large: Some of them making a majority of the Inhabitants of Large Towns, and with those that are scattered through the State, composing a Body of near or quite 40,000; a body too large to be needlessly affronted in an Elective Government.

On this Ground it is that I apply to the good Bishops in Scotland, and I hope I shall not apply in vain. If they consent to impart the Episcopal Succession to the Church of Connecticut, they will, I think, do a good work and the blessing of thousands will attend them. And perhaps for this cause, among others, God's Providence has supported them, and continued their Succession under various and great Difficulties—that a free, valid and purely Ecclesiastical Episcopacy, may, from them, pass into the Western world.

As to anything which I receive here, it has no Influence on me, and never has had any. I indeed think it my duty to conduct the matter in such a manner, as shall risk the Salaries which the Missionaries in Connecticut receive from the Society here, as little as possible, and I persuade myself it may be done so as to make that risk next to nothing. With respect to my own Salary—if the Society choose to withdraw it—I am ready to part with it.

It is a matter of some consequence to me that this affair be determined as soon as possible. I am anxious to return to America this Autumn, and the Winter is fast approaching, when the Voyage will be attended with double inconvenience and danger, and the expence of continuing here another winter is greater than will suit my purse. I know you will give me the earliest Intelligence in your power, and I shall patiently wait till I hear from you. My most-respectful regards attend the Right Reverend Gentlemen under whose Consideration this Business will come—and as there are none but the most open and candid intentions on my part, so I doubt not of the most candid and free Construction of my conduct on their part. Accept my dear Sir of the best wishes of

Your ever affectionate, &c.

S. S.(1)

(1) From the Letter-book of Bishop Seabury, in the possession of the Rev. Dr. Seabury of New York.

DR. COOPER TO BISHOP KILGOUR.

Dr. Cooper presents his most respectfull Compliments to Bishop Kilgour, and begs leave to acquaint him, that, to Dr. Cooper's knowledge, Dr. Seabury is recommended by several worthy Clergymen in Connecticut as a person worthy of Promotion and to whom they are willing to Submit as a Bishop.

Edinboro, 13th September, 1784.

Postscript by another hand.(1)

Dr. Berkely in consequence of some fears suggested by Bp. Skinner, wrote the present Archbishop of Canterbury that application had been made by Dr. Seabury to the Scottish Bishops for consecration, and begged, that if his grace thought the Bishops here run any hazard in complying with Dr. Seabury's request, he would be so good as give Dr. Berkely notice immediately, but if his Grace was satisfied that there was no Danger, there was no occasion to give any Answer. No answer came.

From the RT. REVD. BP. ROBERT KILGOUR of Aberdeen, to
the REVD. MR. JOHN ALLAN of Edinburgh.

Revd. and Dear Sir,

I acknowledge by the first opportunity the receipt of yours of the 14th ult., inclosing Dr. Seabury's letter to Dr. Cooper, which I doubt not you have received in course.

Dr. Seabury's long silence after it had been signified to him, that the Bishops of this Church would comply with his Proposals, made them all think that the Affair was dropped and that he did not chuse to be connected with them, but his Letter and the manner in which he accounts for his conduct give such satisfaction that I have the pleasure to inform you, that we are still willing to comply with his proposal; to cloath him with the Episcopal Character, and thereby convey to the western World the Blessing of a free, valid, and purely Ecclesiastical Episcopacy: Not doubting that he will so agree with us in Doctrine and Discipline, as that he and the Church under his Charge in Connecticut will hold Communion with us and the Church here on Catholic and Primitive Principles; and so that the members of both may with freedom communicate together in all the Offices of Religion.

We are concerned that he should have been so long in determining himself to make this Application, and wish that in an affair of so much importance he had corresponded with one of our number. However as he appears open and candid on his part, he may believe the Bishops will be no less so on their part; and will be glad how soon he can set out for the North.

As I cannot undertake a Journey to Edinburgh, and it would also be too hard on Bp. Petrie in his very infirm State, the only proper place that remains for us to meet in is Aberdeen.

How soon Dr. Seabury fixes on the time for his setting out, or at least

(1) The preceding correspondence is transcribed, verbatim et literatim, from Bishop Seabury's Letter-Book, already referred to. A note to the Bishop of Oxford's account of the same matter, in his History of the American Church, informs that the "Postscript" above was added by Bishop Skinner.

now soon(1) he comes into Scotland, I hope he will address me; as the Bishops will settle their time of meeting for his Consecration as soon thereafter as their Circumstances and Distance will permit. With a return of the Bps' most respectful Regards to Dr. Seabury, please advise him of all this. May God grant us a happy meeting and direct all to the Honour and Glory of his Name and to the good of his Church. To his Benediction I ever heartily commend you, and am

Revd. and Dear Sir,

Your Affect. Brother and
humble servt.

Peterhead,
2nd Octr. 1784.

(Signed) ROBERT KILGOUR.

DR. SEABURY TO BISHOP KILGOUR.

London, October 14th, 1784.

Right Revd. Sir

Three days ago I was made happy by the Receipt of a Letter from my friend in Edinburgh, inclosing one from you to the Revd. Mr. John Allan signifying the consent of the Bishops in Scotland to convey, through me, the Blessing of a free, valid and purely Ecclesiastical Episcopacy to the Western World. My most hearty thanks are due to you, and to the other Bishops for the kind and Christian attention which they shew to the destitute and suffering Church in North America in general, and that of Connecticut in particular; and for that ready and willing mind which they have manifested in this important affair. May God accept and reward them freely; and grant that the whole business may terminate in the glory of his Name and the prosperity of his Church.

As far as I am concerned, or my influence shall extend, nothing shall be omitted to establish the most liberal intercourse and union between the Episcopal Church in Scotland and in Connecticut, so that the Members of both may freely communicate together in all the offices of Religion, on Catholic and Primitive principles.

Whatever appearances there may have been of inattention on my part they will I trust, when I shall have the happiness of a personal conference be fully, and to a mind so candid and liberal as yours, satisfactorily explained.

I propose through the favour of God's good providence, to be at Aberdeen by the 10th of November, and shall there wait the convening of the Bishops who have so humanely taken this matter under their management. My best and most respectful regards attend them.

Commending myself to your prayers and good offices, I remain, Right Revd. Sir, with the greatest respect and esteem.

Your most obdt. and humble Servt.,

S. S.

It appears from the following letter, that overtures had been made in the interim to the nonjuring Bishops of the Separation which commenced in 1733 or 1734,(2) and con-

(1) i. e., AS SOON AS.

(2) Lathbury's History of the Nonjurors, 8vo. London, 1845. p. 411.

tinued to the close of the 18th century. In the year 1780 Price and Cartwright, two clergymen of this faction, had been consecrated Bishops by Thomas Deacon alone, and to them proposals seem to have been made, as a last resort, to convey the Episcopal character to the persevering Missionary from Connecticut. Bishop Cartwright, as we learn from Lathbury,(1) was at this time residing at Shrewsbury, "practising as a surgeon;" and, as appears from Dr. Seabury's reply, very willingly proffered his services in the way of consecration. Happily this resort was not necessary; and at the time of receiving this proposal measures were in a state of forwardness for the action of the Scotch bishops.

DR. SEABURY to the RIGHT REV. BP. CARTWRIGHT, of Shrewsbury, (who had been consulted by the Rev. Mr. Boucher concerning an American Episcopacy), In answer to a letter from the Bp. to Dr. Chandler, dated London, October (supposed) the 15th, 1784.(2)

Right Revd. Sir,

Some time ago a letter from you to the Revd. Dr. Chandler respecting some queries proposed by the Revd. Mr. Boucher was put into my hands. This was the first information I had received concerning yourself or Bp. Price. And as I am in Spiritual matters totally independent of ANY CIVIL POWER and have no manner of objection; but a sincere inclination to conform myself, as near as possible to the Primitive Catholic Church, in doctrine and discipline, that Letter would have been immediately attended to by me, had I not primarily entered into a negotiation with the Bps. in the North, to obtain through them a free, valid, and purely Ecclesiastical Episcopacy for the Church in Connecticut. Till within a few days I have had no decided answer from the North, and therefore did not sooner write to you, because I could make no certain reply to your letter. But as the issue of the negotiation I was engaged in is such as that I cannot in honor retreat, I can only at present return you my hearty and unfeigned thanks for the candid communication and liberal sentiments which your letter contained; and to assure you that I shall ever retain the highest esteem and veneration both for yourself and Bishop Price, on account of the ready disposition which you both show to impart the great blessing of a primitive Episcopacy to the destitute Church in America. Should any circumstances render it convenient to open a further correspondence on this or any other subject in which the interest of Christ's Church may be concerned, I flatter myself with a continuance of that Spirit of liberality and Christian condescension which your letter manifested, and shall make it my study to return it in the most open and unreserved manner.

(1) Lathbury's History of the Nonjurors, page 412.

(2) The original endorsement in Bishop Seabury's Letter-Book.

Be pleased, to present my best respects to Bishop Price, and to accept
ye tender of unfeigned regard and esteem from

Right Revd. Sir,

Your most obt. and very humble Servt.

S. S.

“One more hindrance,” says the Bishop of Oxford, in his interesting History of the American Church,(1) “was interposed to the fulfilment of these wishes. When the Scotch bishops had resolved to consecrate, an earnest appeal was sent to them from an American clergyman, whose own views, as it afterwards appeared, would be in some measure thwarted by the consecration of Dr. Seabury; but who now assured them that he desired to divert a heavy stroke from Episcopacy, which was likely to suffer through the consecration;” which, he asserted, was “against the earnest and sound advice of the Archbishops of Canterbury and York, to whom Dr. Seabury’s design was communicated, they not thinking him a fit person, especially as he was actively and deeply engaged against Congress; that he would by this forward step render Episcopacy suspected there, the people not having had time, after a total derangement of their civil affairs, to consider as yet of ecclesiastical; and if it were unexpectedly and rashly introduced among them at the instigation of a few clergy only that remain, without their being consulted, would occasion it to be entirely slighted, unless with the approbation of the state they belong to; which is what they are labouring after just now, having called several provincial meetings together this autumn to settle some preliminary articles of a Protestant Episcopal Church as near as may be to that of England or Scotland. . . . ‘See,’ he concludes, ‘if you value your own peace and advantage as a Christian society, that your bishops meddle not in this consecration,’ &c.”

It is not difficult to recognize as the author of this communication, a prominent clergyman, to whose efforts for the

(1) Page 210, 211.

Episcopate subsequent references will be made. It is sufficient here to mention, that this disingenuous course failed utterly of its object; and that the bishops of Scotland having decided to communicate the Episcopacy to America, were little disposed to favour individual ambition, or heed the insinuations of personal prejudice.

We pass to the original record of the Consecration as contained in the "Minute-Book of the College of Bishops in Scotland." (1) These documents, narrating the history and terms of the intercommunion of the Churches of Scotland and Connecticut, are of the highest importance, and they reflect no little credit upon those venerable men by whom they were drawn up.

SYNOD 1784.

In the name of the holy and undivided Trinity. Amen.

The American States having been by the Legislature of Great Britain declared independent, the Christians of the Episcopal persuasion in the State of Connecticut, who had long been anxiously desirous to have a valid and purely ecclesiastical Episcopacy established amongst them, thought they had now a favourable opportunity of getting this their desire, effected.

With this view, the Rev. Dr. Samuel Seabury, one of the Episcopal clergy in that State, was sent over to England with ample certificates of his piety, abilities, and learning, and fitness for the Episcopal office, and recommendations by his brethren, both in Connecticut and New York, to the Archbishops of Canterbury and York, requesting that he might be consecrated for the State of Connecticut. After a long stay in England, and fruitless application for consecration, Dr. Seabury wrote and made application to the Bishops of Scotland, who, after having seriously considered the matter, readily concurred to encourage and promote the proposal. In consequence of this, Dr. Seabury came to Scotland; and having notified his arrival, a day was fixed for his consecration, and the place appointed was Aberdeen. On Saturday, the 13th of November, in the year of our Lord 1784, the following Bishops, viz.:—The Right Rev. Mr. Robert Kilgour, Bishop of Aberdeen and Primus; the Right Rev. Mr. John Skinner, his coadjutor; and the Right Rev. Mr. Arthur Petrie, Bishop of Ross and Moray, (the Right Rev. Mr. Charles Rose, Bishop of Dunblane, having previously signified his assent, and because his absence by reason of his state of health and great distance,) convened at Aberdeen, where Dr. Seabury met them, and laid before them the following letters and papers, viz.: (1.) An attested copy of a letter from the clergy of Connecticut to the Archbishop of York, recommending Dr. Seabury in very strong terms, and requesting he might be

(1) An original copy of the "Concordat" which forms a part of these valuable papers, is in the hands of the Rev. Prof. W. J. Seabury, of New York. It is the one brought by Ep. Seabury to this country, and differs only in unimportant particulars from the Scottish Original which is here followed.

consecrated for Connecticut. (2.) Another copy of a letter from the clergy of New York to both the Archbishops, signifying their concurrence and highly approving of the measure. (3.) A full and ample testimonial from the clergy of Connecticut and New York, jointly certifying Dr. Seabury's learning, abilities, prudence, and zeal for religion, and that they believed him to be every way qualified for the sacred office of a Bishop. (4.) A letter from the Committee of the Clergy in Connecticut to Dr. Seabury, acquainting him that they had made application to the Assembly of the State of Connecticut as to what protection might be expected for a Bishop in that State, if they should be able to procure one. That their application met with a degree of candour and attention beyond their expectation; and that the opinion of the leading members of the Assembly appeared to coincide fully with theirs in respect of the need, propriety, and prudence of such a measure. That these members told them they had passed a law concerning the Episcopal Church, and invested her with all the legal powers and rights that is intended by their constitution to give to any denomination. That the protection asked for was necessarily included in the act; that let a Bishop come, when he is there he will stand upon the same ground that the rest of the clergy do, or the Church at large. That the legislature of the State would be so far from taking any umbrage, that in this transaction the Bishops would meet their generous wishes, and do a thing for which they would have their applause. (5.) A letter from the Committee of Convention in Connecticut to Dr. Seabury, amongst other things, signifying their reliance on his zeal and fortitude to prosecute the affair in such way as he can, and begging he will remember that, however glad they shall be to see him, and wish speed to the opportunity that may enable them to bid him a happy welcome, yet that his coming a Bishop will only prevent its being an unhappy meeting. (6.) A letter from Mr. Jarvis, Secretary of the Committee, to Dr. Seabury, accompanying the above letter, wherein Mr. Jarvis says, you may depend upon it you will be kindly treated in this State, let you ordination come from what quarter it will. (7.) An attested copy of the above-mentioned Act of the State of Connecticut for securing the rights of conscience in matters of religion to Christians of every denomination, passed in the January session 1783.

The said Bishops thus convened, after reading and considering these papers, and conversing at full length with Dr. Seabury, were fully satisfied of his fitness to be promoted to the Episcopate, and of the reasonableness and propriety of the request of these papers; and therefore, the day following being Sunday, the 14th of the said month of November, after morning prayers, and a sermon suitable to the occasion, preached by Bishop Skinner, they proceeded to the consecration of the said Dr. Samuel Seabury, in the said Bishop Skinner's Chapel in Aberdeen, and he was then and there duly consecrated with all becoming solemnity by the said Right Rev. Mr. Robert Kilgour, Mr. Arthur Petrie, and Mr. John Skinner, in the presence of a considerable number of respectable clergymen and a great number of laity, on which occasion all testified great satisfaction. On Monday the 15th, a Concordate betwixt the Episcopal Church in Scotland and that in Connecticut was formed and agreed upon by the Bishops of Scotland and Bishop Seabury, to their mutual satisfaction; and two duplicates thereof, wrote upon vellum, were duly signed and sealed by all the four. One duplicate, together with the above-mentioned letters and papers respecting Dr. Seabury, was kept by the Bishops of Scotland, to be preserved among their records; and the other double, together with a

letter from the Bishops of Scotland to the clergy of Connecticut, wrote also upon vellum, and duly signed and sealed, was delivered to Bishop Seabury: and so the Synod broke up. Copies of the Concordate and letter are herein inserted, and are as follows:

CONCORDAT.

In the name of the HOLY and UNDIVIDED TRINITY, FATHER, SON, and HOLY GHOST, one GOD, Blessed for ever. Amen. The wise and gracious providence of this merciful God having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the blessings of a free, valid, and purely ecclesiastical Episcopacy might be communicated to them, and a Church regularly formed in that part of the western world, on the most ancient and primitive model; and application having been made for this purpose by the Rev. Doctor Samuel Seabury, Presbyterian in Connecticut, to the Right Rev. the Bishops of the Church in Scotland, the said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same as far as lay in their power, and, accordingly, began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the same Dr. Samuel Seabury to the high order of the Episcopate, at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hand, till it should please the great and glorious head of the Church to increase the number of Bishops in America, and send forth more such labourers into that part of His harvest. Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two Churches, the Bishops of the Church in Scotland, whose names are underwritten, having had full and free conference with Bishop Seabury, after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a Concordate, or bond of union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in Connecticut.

ART. I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the Gospel as revealed and set forth in the Holy Scriptures, and it is their earnest and united desire to maintain the analogy of the common faith once delivered to the saints, and happily preserved in the Church of Christ, through His Divine power and protection, Who promised that the gates of hell should never prevail against it.

ART. II. They agree in believing this Church to be the mystical body of Christ, and of which He alone is the head and supreme governor, and that under Him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of their sacred office being independent of all lay powers, it follows, of consequence, that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

ART. III. They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing as that the members of both churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other. Only taking care, when in Scotland, not to hold communion in sacred offices with those persons who, under the pretence of ordination by an English or Irish bishop, do, or shall take upon them to officiate as clergymen in any part of the National Church of Scotland, and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers

of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

ART. IV. With a view to this salutary purpose mentioned in the preceding article, they agree in desiring that there may be as near a conformity in worship and discipline established between the two Churches as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers with respect to these points as shall appear most agreeable to Apostolic rules, and the practice of the Primitive Church.

ART. V. As the celebration of the Holy Eucharist, or the administration of the Sacrament of the body and blood of Christ is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible; and though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion office, and which it has been the wish of some of the most eminent divines of the Church of England, that she also had more closely followed than she seems to have done since she gave up her first reformed Liturgy, used in the reign of King Edward VI., between which, and the form used in the Church of Scotland, there is no difference in any point, which the primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, the Eucharistick service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion office recommended by them, and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

ART. VI. It is also hereby agreed and resolved upon, for the better answering the purpose of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

ART. VII. The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of His Church; and being thus pure and upright in their intentions, they cannot but hope that all whom it may concern will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have, for themselves and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this 15th day of November, in the year of our Lord 1784.

(Sic SUB.) ROBERT KILGOUR, Bishop and Primus, L.S.

JOHN SKINNER, Bishop, L.S.
 ARTHUR PETRIE, Bishop, L.S.
 SAMUEL SEABURY, Bishop, L.S.
 ARTHUR PETRIE, Clerk.

LETTER from the Bishops of Scotland to the Episcopal Clergy of the State of Connecticut, in North America, dated at Aberdeen the 15th of November 1784.

REV. BRETHERN AND WELL BELOVED IN CHRIST—Whereas it has been represented to us, the Bishops of the Episcopal Church of Scotland, by the Rev. Dr. Samuel Seabury, your fellow Presbyter in the State of Connecticut, that you are desirous to have the blessings of a free, valid, and purely ecclesiastical Episcopacy communicated to you, and that you do consider the Scottish Episcopacy to be such in every sense of the word; and the said Dr. Seabury having been sufficiently recommended to us as a person very fit for the Episcopate, and whom you are willing to acknowledge and submit to as your Bishop, when properly authorised to take the charge of you in that character—Know, therefore, dearly beloved, that we, the Bishops, and, under Christ, the governors by regular succession, of the Episcopal Church of Scotland, considering the reasonableness of your request, and being entirely satisfied with the recommendations in favour of the said Dr. Samuel Seabury, have accordingly promoted him to the high order of the Episcopate, by the laying on of our hands, and have thereby invested him with proper powers for governing and performing all episcopal offices in the Church subsisting in the State of Connecticut in North America. And having thus far complied with your desire, and done what was incumbent on us to keep up the Episcopal succession in a part of the Christian Church which is now, by mutual agreement, loosed from and given up by those who once took the charge of it, permit us, therefore, Reverend Brethren, to request your hearty and sincere endeavours to further and carry on the good work we have happily begun. To this end, we hope you will receive and acknowledge the Right Reverend Bishop Seabury as your Bishop, and spiritual governor, that you will pay him all due and canonical obedience in that sacred character, and reverently apply to him for all episcopal offices which you, or the people committed to your pastoral care, may stand in need of at his hands, till, through the goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate districts or dioceses, as is the case in other parts of the Christian world. This recommendation we flatter ourselves you will take in good part from the governors of a Church which cannot be suspected of aiming at supremacy of any kind, or over any people. Unacquainted with the politics of nations, and under no temptation to interfere in matters foreign to us, we have no other object in view but the interest of the Mediator's kingdom, no higher ambition than to do our duty as messengers of the Prince of Peace. In the discharge of this duty the example which we wish to copy after is that of the Primitive Church while in a similar situation, unconnected with, and unsupported by, the temporal powers. On this footing, it is our earnest desire that the Episcopal Church in North America be in full communion with the Episcopal Church in Scotland, as we, the underwritten Bishops, for ourselves and our successors in office, agree to hold communion with Bishop Seabury, and his successors, as practised in the various provinces of the Primitive Church, in all the fundamental articles of faith, and by mutual intercourse of ecclesiastical correspondence and brotherly fellowship, when opportu-

nity offers or necessity requires. Upon this plan, which we hope will meet your joint approbation, and according to this standard of primitive practice, a Concordate has been drawn up and signed by us, the Bishops of the Church in Scotland, on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a bond of union between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the United States of America. Of this Concordate a copy is herewith sent for your satisfaction; and after having duly weighed the several articles of it, we hope you will find them all both expedient and equitable, dictated by a spirit of Christian meekness, and proceeding from a pure regard to regularity and good order. As such we most earnestly recommend them to your serious attention, and, with all brotherly love, entreat your hearty and sincere compliance with them.

A Concordate thus established in mutual good faith and confidence, will, by the blessing of God, make our ecclesiastical union firm and lasting: And we have no other desire but to render it conducive to that peace, and agreeable to that truth, which it ever has been, and shall be, our study to seek after and cultivate. And may the God of Peace grant you to be like-minded. May He who is the Great High Priest of our profession, the Shepherd and Bishop of our souls, prosper these our endeavours for the propagation of his truth and righteousness: May He graciously accept our imperfect services, grant success to our good designs, and make His Church to be yet glorious upon earth, and the joy of all lands! To His Divine benediction we heartily commend you, your flocks, and your labours, and are, Reverend Sirs,

Your affectionate Brethren and Fellow-Servants in Christ.

The above letter was duly signed and sealed upon vellum by Bishops Kilgour, Petrie, and Skinner, and delivered to Bishop Seabury.

After which the meeting was dissolved.

(Signed) ARTHUR PETRIE, Clerk.

A single paragraph from the interesting letter of the Rev. Dr. Hallam, of New London, addressed to the compiler of the "Annals of the American Episcopal Pulpit," will furnish the only added information we may require concerning this eventful consecration, as it brings vividly before us the scene and place where the first Bishop for America received the laying on of hands:

"The Church to which Bishop Seabury was then indebted for the success of his mission was but a feeble and oppressed remnant, having lain for nearly a hundred years under the ban of the government, the object of political hatred and suspicion, on account of its stedfast and romantic adhesion to the exiled Stuarts. The Quixotic invasion of Charles Edward, about forty years before, had served to increase its unpopularity, and strengthen its bondage. Its worship was forbidden, and the assembling of more than four of its mem-

bers for the celebration of its services, subjected them to severe penalties. Its worship was conducted by stealth, in the upper rooms of private houses belonging to its wealthier members, in which all external signs of the purpose to which they were devoted were carefully avoided. In such an upper room, the Consecration of Bishop Seabury took place, and the old house in Aberdeen which was thus the cradle of the American Episcopal Church, was, for many years, pointed out as an object of interest to American Episcopalians.”(1)

Returning to the Seabury Correspondence, of which we have already made such abundant use, we transcribe the following interesting communication, addressed by the newly-consecrated Bishop to his old friend and correspondent, the Rev. Jonathan Boucher, formerly a leading clergyman of the province of Maryland. It gives us the narrative of the Consecration in the Bishop's own words; and furnishes us, besides, abundant proof of the earnest devotion and zeal with which he had already entered upon his labors.

BISHOP SEABURY to the REV. MR. BOUCHER.

Edinburgh, Decemr. 3rd, 1784.

My very dear Sir.

I promised to write to you as soon as a certain event took place, and I have not till now made good my promise. In truth, I have not had opportunity to collect my thoughts on the subject, on which I chiefly wished to write to you; and even now, I expect every minute to be called upon and probably this letter will go unfinished to you.

Dr. Chandler I suppose has informed you that my consecration took place on the 14th of November at Aberdeen. I found great candour, piety and good sense among the Scotch bishops and also among the Clergy with whom I have conversed. The Bps. expect the Clergy of Connecticut will form their own Liturgy and offices yet they hope the English Liturgy, which is the one they use, will be retained, except the Communion Office and that they wish should give place to the one in Edward the Sixth's Prayer Book. This matter I have engaged to lay before the Clergy of Connecticut and they will be left to their own judgment which to prefer. Some of the Congregations in Scotland use the one and some the other office; but yet communicate with each other on every occasion that offers. On Political Subjects not a word was said. Indeed their attachment to a particular family is wearing off and I am persuaded a little good policy in England would have great effect here.

Upon the whole I know of nothing, and am conscious that I have done nothing, that ought to interrupt my connection with the Church of England. The Church in Connecticut has only done her duty in endeavour-

(1) Sprague's Annals of the American Episcopal Pulpit.

ing to obtain an Episcopacy for herself, and I have only done my duty in carrying her endeavours into execution. Political reasons prevented her application from being complied with in England. It was natural in the next instance to apply to Scotland, whose Episcopacy, though now under a cloud, is the very same, in every ecclesiastical sense with the English.

His Grace of Cant. apprehended, that my obtaining consecration in Scotland, would create jealousies, and Schisms in the Church—that the Moravian Bishops in America would be hereby induced to ordain Clergymen and that the Philadelphian Clergy would be encouraged to carry into effect, their plan of constituting a nominal Episcopacy by the joint Suffrages of Clergymen and Laymen.

But when it is considered that the Moravian Bps. cannot ordain Clergymen for our Church, unless requested so to do, and that when there shall be a Bp. in America there will be no ground on which to make such a request; and that the Philadelphian plan was only proposed on the Supposition of real and absolute necessity; which necessity cannot exist when there is a Bishop resident in America, every apprehension of this kind must I think vanish and be no more. My own Inclination is to cultivate as close a connection and union with the Church of England, as that Church and the political State of the two countries shall permit. I have grown up and lived hitherto under the influence of the highest veneration for and attachment to the Church of England, and in the service of the Society, and my hope is to promote the interest of that Church with greater effect than ever, and to establish it in the full enjoyment of its whole government and discipline.

And I think it highly probable that I may be of real service to this country by promoting a connection with that country in Religious matters without any breach of duty to the State in which I shall live. I cannot help considering it as an instance of bad policy that my application for consecration was rejected in England; and I intend no offence when I say, that I think the policy would still be worse should the Society on this occasion discharge me from their Service; which his Grace of York, in my last interview with him, said would certainly be the case. That indeed would make a Schism between the two Churches, and put it out of my power to preserve that friendly intercourse and communion which I earnestly wish. It might also bring on explanations which would be disagreeable to me, and I imagine, to the Society also. However, should the Society itself be obliged to take such a step, though I shall be sorry for it, and hurt by it, I shall not be dejected. If my father and mother forsake me, if the Governors of the Church and the Society discard me, I shall still be that humble pensioner of divine providence which I have been through my whole life. God I trust will take me up, continue his goodness to me, and bless my endeavours to serve the cause of his infant Church in Connecticut. I trust, Sir, it is not the loss of £50. per Annum that I dread, though that is an object of some importance to a man who has nothing, but the consequences that must ensue—the total alienation of regard and affections.

You can make such use of this letter as you think proper. If I can command so much time I will write to Dr. Morrice on the subject. If not I will see him as soon as I return to London, which will be in 10 days.

Please to present my Regards to Mr. Stevens and all friends and believe me to be, with the greatest esteem your affectionate humble Servant,

S. S.(1)

Following this interesting communication to an old friend and sympathizer, the Bishop of Connecticut addressed the manly letter we subjoin, to the Secretary of the venerable Society for the Propagation of the Gospel in Foreign Parts.

BISHOP SEABURY TO THE REV. DR. MORICE.

London, Feby. 27, 1785.

Reverend Sir,

When the Articles of the late peace were published in America, it is natural to suppose that the members of the Church of England must have been under many anxious apprehensions concerning the fate of the Church. The great distance between England and America had always subjected them to many difficulties in the essential Article of ordination; and the independency of that country gave rise to new ones that appeared insurmountable: Candidates for holy Orders could no longer take the oaths required in the English ordination Office, and without doing so, they could not be ordained. The Episcopal Church in America must, under such circumstances, cease, whenever it should please God to take their present ministers from them, unless some adequate means could be adopted to procure a regular succession of Clergymen. Under these impressions the Clergy of Connecticut met together as soon as they possibly could, and on the most deliberate consideration, they saw no remedy but the actual settlement of a Bishop among them. They therefore determined to make an effort to procure that blessing from the English Church; to which they hoped, under every change of civil polity, to remain united; And commissioned the Rev. Mr. Abraham Jarvis of Middletown in Connecticut, to go to New York and consult such of the Clergy there as they thought prudent on the subject, and procure their concurrence. He was also directed to try to prevail on the Revd. Mr. Leaming or me to undertake a voyage to England and Endeavour to obtain Episcopal Consecration for Connecticut. Mr. Leaming declined on account of his age and infirmities; and the Clergy who were consulted by Mr. Jarvis gave it as their decided opinion that I ought, in duty to the Church, to comply with the request of the Connecticut Clergy. Though I foresaw many and great difficulties in the way, yet as I hoped they might all be overcome; and as Mr. Jarvis had no instruction to make the proposal to any one besides, and was, with the other Clergy, of opinion the design would drop if I declined it, I gave my consent; and arrived in England the beginning of July, 1783, endeavouring according to the best of my ability and discretion to accomplish the business on which I came. It would be disagreeable to me to recapitulate the difficulties which arose and defeated the measure, and to enter on a detail of my own conduct in the matter is needless as his Grace of Cant'y and his Grace of York with other members of the Society, are well acquainted with all the circumstances.

Finding at the end of the last Session of Parliament that no permission was given for consecrating a Bishop for Connecticut or any of the American States, in the Act enabling the Lord Bishop of London to ordain foreign candidates for Deacon's and Priest's orders; and understanding that a requisition or at least a formal acquiescence of Congress, or of the Supreme Authority in some particular State, would be expected before such permission would be granted; and that a diocese must be formed, and a

stated revenue appointed, for the Bishop, previously to his consecration. I absolutely despaired of ever seeing such a measure succeed in England. I therefore thought it not only justifiable but a matter of duty to endeavour to obtain wherever it could be had a valid Episcopacy for the Church in Connecticut, which consists of more than 30,000 members. I knew that the Bishops in Scotland derived their succession from England, and that their Liturgy, Doctrines, and discipline scarcely differ from those of the English Church. And as only the Spiritual or purely Ecclesiastical power of Episcopacy were wanted in Connecticut, I saw no impropriety in applying to the Scotch bishops for Consecration. If I succeeded I was to exercise the Episcopal authority in Connecticut out of the British dominions, and therefore could cause no disturbance in the ecclesiastical or civil State of this country.

The reasons why this step should be taken immediately appeared also to me to be very strong. Before I left America a disposition to run into irregular practices had showed itself. For some had proposed to apply to the Moravian, some to the Swedish Bishops, for Ordination: And a pamphlet had been published at Philadelphia urging the appointment of a number of Presbyters and laymen to ordain Ministers for the Episcopal Church. Necessity was pleaded as the foundation of all these schemes. And this plea could be effectually silenced only by having a resident Bishop in America.

I have entered into no political engagements in Scotland nor were any ever mentioned to me: And I shall return to America, bound indeed to hold Communion with the Episcopal Church of Scotland, because I believe that, as I do the Church of England, to be the Church of Christ.

It is the first wish of my heart, and will be the endeavour of my life, to maintain this unity with the Church of England, agreeably to those general laws of Christ's Church which depend not on any human power, and which lay the strongest obligations on all its members to live in peace and unity with each other: And I trust no obstacles will arise, or hinder an event so desirable and so consonant to the principles of the Christian Religion, as the union of the Church of England and the Episcopal Church of America would be. Such a union must be of great advantage to the Church in America, and may also be so at some future period to the Church of England. The sameness of religion will have an influence on the Political conduct of both countries, and in that view may be an object of some consideration to Great Britain.

How far the venerable Society may think themselves justifiable in continuing me their Missionary, they only can determine. Should they do so, I shall esteem it as a favour. Should they do otherwise, I can have no right to complain. I beg them to believe that I shall ever retain a grateful sense of their favours to me, during thirty-one years that I have been their Missionary: and that I shall remember, with the utmost respect, the kind attention which they have so long paid to the Church in that Country for which I am now to embark. Very happy would it make me could I be assured they would continue that attention, if not in the same yet in some degree, if not longer, yet during the lives of their present Missionaries, whose conduct, in the late commotions, has been irreproachable and has procured esteem to themselves and respect to that Church to which they belong.

The fate of individuals is however of inferior moment when compared with that of the whole Church. When ever the Society shall wholly cease to interest itself in the concerns of Religion in America, it will be a heavy

calamity to the Church in that Country. Yet this is to be expected: and the Calamity will be heavier, if proper steps be not previously taken to secure to that Church various property of lands, &c., in the different States, (now indeed of small value but gradually increasing) to which the Society alone has a legal claim. It is humbly submitted to them how far it may be consistent with their views to give men, authority to assert, and secure to the Church there, the lands in Vermont and elsewhere. This it is hoped, might now be easily done, but a few years may render their recovery impracticable. The Society has also a library of books in New York, which was sent thither for the use of the Missionaries in the neighborhood. As there is now only one Missionary in that State, and several in Connecticut, I beg leave to ask their permission to have it removed into Connecticut where it will answer the most valuable purposes; there being no library of consequence in that State to which the Clergy can resort on any occasion.

Whatever the Society may determine with regard to me I hope it will not be thought an impropriety that I should correspond with them. I think many advantages would arise from such a correspondence both to the Church and to the Society. Their interests are indeed the same; and I trust the Society will do me the justice to believe, that with such ability as I have, and such influence as my Station may give me, I shall steadily endeavour to promote the interest of both.

I am,

With the greatest respect and esteem, Revd. Sir,

Your and the Society's most obt. and very humble Servt.

S. S.(1)

To this dignified communication the following letter was returned. It is mainly noticeable from the studied unwillingness to recognize the Scottish Episcopacy, it displays in its address and close.

“To the Rev. Dr. Seabury, New London, Connecticut.” [So directed.]
Hatton Garden, April 25th, 1785.

Revd. Sir,

Your letter of February 27th was read to the Society, &c., at their first Meeting subsequent to my receiving it.

I am directed by the Society to express their approbation of your Service as their Missionary; and to acquaint you that finding They cannot consistently with their Charter employ any Missionaries except in the Plantations, Colonies, and Factories belonging to the Kingdom of Great Britain, your case is of course comprehended under that general rule.

No decided opinion is yet formed respecting the lands you mention. For the rest, the Society without doubt will always readily receive such information as may contribute to promote their invariable object, the propagation of the Gospel in Foreign Parts.

I am, Revd. Sir,

Your affectionate Brother and

Most humble Servant,

WM. MORICE,

Secretary.(2)

(1) Bishop Seabury's Letter-Book.

(2) Ibid.

The following extract from a letter from the Rev. Dr. T. B. Chandler to Bishop Skinner, dated April 23, 1785, gives us the date of the Bishop's departure, and furnishes us with a fragment of clerical scandal, for which unhappily there was only too much foundation.

“Dr. Seabury, of whom you cannot have so high an opinion as I have, because you are not so well acquainted with him, left the Downs on the 15th of last month, and on the 19th he was 65 leagues west of the Lizard, with a fair prospect of a good passage, at which time he wrote to me. It appears from the late letters from America, that there was great impatience for his arrival, and no apprehension of his meeting with ill-treatment from any quarter. In my opinion, he has more trouble to expect from a certain crooked-grained false brother, (of whose character you must have some knowledge,) than from any other person—I mean Dr. S——th, late of Philadelphia College, now of Maryland. He is a man of abilities and application, but intriguing and pragmatistical. His principles, with regard both to church and state, if he has any, are most commodiously flexible, yielding not only to every blast, but to the gentlest breeze that whispers! With professions of great personal esteem for Dr. Seabury, made occasionally, he has always counteracted and opposed him as far as he dared, and I doubt not but he will continue to oppose him in his Episcopal character. He will be able to do this more effectually if he succeeds in his project of obtaining consecration himself, with a view to which he is said to be about embarking for Britain. His character is so well known by the Bishops here, that I trust they would have the grace to reject him, even were he to carry his point with the ministry; and I am sure there is no danger of his imposing upon your venerable synod.”(1)

Early in the spring of 1785, Bishop Seabury sailed from England for America, visiting Halifax, where several mem-

(1) Vide pp. 46-48, “Annals of Scottish Episcopacy, from the year 1788 to the year 1818, inclusive; by the Rev. John Skinner, A.M.” 8vo. Edinburgh, 1818.

bers of his family were then residing, in his way.(1) By the "latter end of June," he was again in Connecticut. His "reception from the inhabitants," he writes to Bishop Skinner,(2) was "friendly," and he "met with no disrespect." Perhaps one of the most noticeable proofs of the annoyance felt by the predominant religious denomination in Connecticut, was the change by President Stiles, of Yale College, who had two years earlier published, in an "Election Sermon" of inordinate length, an elaborate attempt to prove the validity of Presbyterian ordination, of the "usual dedication of the theses at Commencement from pastors to bishops."(3) But this exhibition of denominational spleen, on the part of one who had so lately boasted, in the presence of the State authorities, of the "great proportion in the American republic"(4) held by the Presbyterians, was of little moment, though the vain effort to lose sight of the distinction of the office by an arrogant assumption of the name, was continued for some time on the part of the Presbyterian ministers.(5) In a country where free toleration had been proclaimed as one of the fundamental principles of government, and where the Church and State were almost, and soon to be wholly, distinct, a spiritual office and an ecclesiastical title could cause no popular fears nor give occasion to denominational intolerance.

(1) Vide an interesting letter from the Rev. Dr. T. B. Chandler to Dr. (afterwards the Rev. Dr.) Isaac Wilkins, of West Chester, published in Bolton's "History of the Prot. Epis. Church in the County of West Chester. (8vo. New York, 1855.) pp. 102, 103.

(2) Seabury MSS., quoted by Wilberforce, p. 213.

(3) Vide "Letters occasioned by the publication of a private Epistolary Correspondence, begun by Mr. Samuel MacIntock, Preacher to a Puritan Congregation in Greeland, New Hampshire. By John Cosens Ogden, a Presbyter of the Protestant Episcopal Church in the United States of America." 8vo. Boston. MDCCXCI. p. 33.

(4) Vide pp. 67, 68 of "The United States Elevated in Glory and Honor. A Sermon, Preached before His Excellency Jonathan Trumbull, Esq., LL.D., Governor and Commander-in-Chief, And the Honorable The General Assembly of The State of Connecticut, Convened at Hartford, At the Anniversary Election, May 8th, 1783. By Ezra Stiles, D.D., President of Yale College." 8vo. New Haven, M,DCC,LXXXIII. pp. 99.

(5) Bishop Wilberforce's History of the American Church, p. 213.

On August 3d, 1785, Bishop Seabury met his Clergy in Convention at Middletown. "Joyful indeed was the meeting." (1) The "Concordate," which we have already printed, with its accompanying letter from the Bishops of the Church in Scotland, were laid before the assembly, consisting, as might be expected, of Clergy *only*, and these evidences of intercommunion and sympathy were "cordially received." In reply, the Convocation of Connecticut addressed the following letter, which is still preserved in the "Minute Book" of the Bishops of Scotland, to which reference has been previously made.

Letter from the Episcopal Clergy of the State of Connecticut in North America, to the Bishops of the Scottish Church.

New Haven, in Connecticut,
Sept. 16, 1785.

RIGHT REVEREND FATHERS—The pastoral letter which your Christian attention excited you to address to us from Aberdeen, Nov. 15, 1784, was duly delivered to us by the Right Reverend Bishop Seabury, and excited in us the warmest sentiments of gratitude and esteem. We should much earlier have made our acknowledgments, had not our dispersed situation made the difficulty of our meeting together so very great, and the multiplicity of business absolutely necessary to be immediately dispatched so entirely engrossed our time at our first meeting at Middletown, as to render it then impracticable. We never had the least doubt of the validity or regularity of the succession of the Scottish Bishops, and as we never desired any other Bishops in this country, than upon the principles of the primitive Apostolical Church, we should, from the very first, have been as well pleased with a Bishop from Scotland as from England. But our connection with the English Church, and the kind support that most of our clergy received from the Society for the Propagation of the Gospel, naturally lead us to renew our application to that Church, when we found ourselves separated from the British Government by the late peace. We are utterly at a loss to account for the backwardness of the British Church and Government to send Bishops to this country, which has long and earnestly been requested. And we do think that their *refusal* to consecrate Dr. Seabury, under the circumstances that we applied for it, was utterly inconsistent with sound policy and Christian principles.

Greatly, then, are we indebted to you, venerable fathers, for your kind and Christian interposition; and we do heartily thank God that He did of His mercy put it into your hearts to consider and relieve our necessity.

We also gratefully revere and acknowledge the readiness with which you gratified our ardent wishes to have a Bishop to complete our religious establishment. We receive it as the gift of God Himself through your

(1) Wilberforce's American Church, page 213.

hands. And though much is to be done to collect and regulate a scattered, and, till now, inorganised Church, yet we hope, through patience, diligence, and propriety of conduct, by God's blessing, in due time to accomplish it, and to make the Church of Connecticut a fair and fruitful branch of the Church Universal.

Our utmost exertions shall be joined with those of our Bishop to preserve the unity of faith, doctrine, discipline, and uniformity of worship, with the Church from which we derived our Episcopacy, and with which it will be our praise and happiness to keep up the most intimate intercourse and communion.

Commending ourselves and our Church to your prayers and benediction, we are, Right Reverend and Venerable Fathers, your most dutiful sons and servants.

Signed in behalf of the whole by

ABRAHAM JARVIS, Secretary to the Convocation of the
Episcopal Clergy in Connecticut.

To the Right Reverend ROBERT KILGOUR,
Bishop and Primus.

ARTHUR PETRIE, and JOHN SKINNER, Bishops, Aberdeen.

A true copy, attested by

(Signed) ARTHUR PETRIE, Clerk.

Leaving for a brief season the introduction of the Scotch Communion Office, till the minds of the people had been prepared for the change, and adopting for consideration merely the report of a Committee consisting of the Bishop, the Rev. Abraham Jarvis, the Rev. Benjamin Moore, and the Rev. Samuel Parker, recommending certain alterations in the Liturgy, mainly of a nature rendering it consistent with the civil constitution, the Convention adjourned; Bishop Seabury being "willing," as he expresses himself in a letter⁽¹⁾ to the Rev. Mr. Parker, that "the Convention at Philadelphia should be over before we proceeded any further, as I have been informed they have some jealousy, to the southward of the New England States, in Church, as well as in civil, affairs."

In a rare old pamphlet, preserved in Harvard College Library, is contained the address of the Clergy of Connecticut to their Bishop, and his reply, at this the public recognition of his Episcopate. We transcribe these interesting documents, as exhibiting both the piety and catholicity of the northern Clergy.

(1) Under date of August 8th, 1785. From the original among the Bishop Parker Correspondence.

To the Right Reverend Father in GOD, SAMUEL, by
divine Providence BISHOP of the Episcopal Church
in CONNECTICUT.

*The ADDRESS of sundry of the Episcopal Clergy in
the State of Connecticut.*

REVEREND FATHER,

WE, who have hereunder subscribed our names, in behalf of
of ourselves and other presbyters of the Episcopal Church,
embrace with pleasure this early opportunity of congratulat-
ing you on your safe return to your native country; and on
the accomplishment of that arduous enterprise in which, at
our desire, you engaged. Devoutly do we adore and reverently
thank the Great Head of the Church, that he has been pleas-
ed to preserve you thro' a long and dangerous voyage; that
he has crowned your endeavours with success, and now at
last permits us to enjoy, under you, the long and ardently
desired blessing of a pure, valid, and free episcopacy—A
blessing which we receive as the precious gift of GOD him-
self; and humbly hope that, the work he has so auspiciously
begun, he will confirm and prosper, and make it a real benefit
to our Church, not only in this state, but in the American
States in general, by uniting them in doctrine, discipline and
worship; by supporting the cause of Christianity against
all its opposers; and by promoting piety, peace, concord, and
mutual affection, among all denominations of Christians.

Whatever can be done by us for the advancement of so
good a work, shall be done with united attention, and the ex-
ertion of our best abilities. And as you are now, by our vo-
luntary and united suffrages (signified to you, first at New-
York, in April, 1783, by the Rev. Mr. JARVIS, and now ra-
tified and confirmed by this present convention) elected Bishop
of that branch of the catholic and apostolic church to which
we belong, We, in the presence of Almighty God, declare to
the world, that we do unanimously and voluntarily accept,
receive, and recognize you to be OUR BISHOP, supreme in
the government of the Church, and in the administration of
all ecclesiastical offices. And we do solemnly engage to ren-
der you all that respect, duty, and submission, which we be-
lieve do belong, and are due to your high office, and which
we understand were given by the presbyters to their bishops
in the primitive church, while, in her native purity, she was
unconnected with, and uncontroled by, any secular power.

The experience of many years had long ago convinced the

whole body of the clergy, and many of the lay-members of our communion, of the necessity there was of having resident bishops among us. Fully and publicly was our cause pleaded, and supported by such arguments as must have carried conviction to the minds of all candid and liberal men. They were, however, for reasons which we are unable to assign, neglected by our superiors in England. Some of those arguments were drawn from our being members of the national church, and subjects of the British government. These lost their force upon the separation of this government from Great-Britain, by the late peace. Our case became thereby more desperate, and our spiritual necessities were much increased. Filial affection still induced us to place confidence in our parent church and country, whose liberality and benevolence we had long experienced, and do most gratefully acknowledge. To this church was our immediate application directed, earnestly requesting a bishop to collect, govern, and continue, our scattered, wandering, and sinking church: and great was and still continues to be our surprise, that a request so reasonable in itself, so congruous to the nature and government of that church, and begging for an officer so absolutely necessary in the church of CHRIST, as they and we believe a bishop to be, should be refused. We hope that the successors of the Apostles in the Church of England have sufficient reasons to justify themselves to the world and to God. We, however, know of none such, nor can our imagination frame any.

But, blessed be God! another door was opened for you. In the mysterious œconomy of his providence he had preserved the remains of the Old Episcopal Church of Scotland, under all the malice and persecution of its enemies. In the school of adversity, its pious and venerable bishops had learned to renounce the pomps and grandeur of the world; and were ready to do the work of their heavenly Father. As outcasts, they pitied us; as faithful holders of the apostolical commission, what they had *freely received* they *freely gave*. From them we have received a free, valid, and purely ecclesiastical Episcopacy, are thereby made complete in all our parts, and have a right to be considered as a living, and, we hope through God's grace shall be, a vigorous branch of the catholic church.

To these venerable fathers our sincerest thanks are due, and they have them most fervidly.—May the Almighty be

their rewarder, regard them in mercy, support them under the persecutions of their enemies, and turn the hearts of their persecutors; and make their simplicity and godly sincerity known unto all men! And wherever the American Episcopal church shall be mentioned in the world, may this good deed which they have done for us, be spoken of for a memorial of them!

JEREMIAH LEAMING,
RICHARD MANSFIELD,
ABRAHAM JARVIS,
BELA HUBBARD,
JOHN R. MARSHALL,
and OTHERS.

Middletown,
August 3d, 1785.

To this address, the Bishop returned the following reply.

BISHOP SEABURY'S ANSWER.

*Reverend Brethren, beloved in our Lord, Jesus
Christ,*

I HEARTILY thank you for your kind congratulations on my safe return to my native country; and cordially join with you in your joy, and thanks to Almighty God, for the success of that important business, which your application excited me to undertake—May God enable us all to do every thing with a view to his glory, and the good of his Church!

Accept of my acknowledgments for the assurances you give me of exerting your best abilities, to promote the welfare, not only of our own church, but, of common Christianity, and the peace and mutual affection of all denominations of Christians. In so good a work, I trust, you will never find me either backward or negligent.

I should, most certainly, be very apprehensive of sinking under the weight of that high office to which I have been under God's providence, raised by your voluntary and free election, did I not assure myself of your ready advice and assistance in the discharge of its important duties—grateful, therefore, to me, must be the assurances you give of supporting the authority of your bishop upon the true principles of the primitive church, before it was controuled and corrupted by secular connexions and worldly policy. Let me entreat your prayers to our supreme Head, for the continual presence of his Holy Spirit, that I may in all things do his blessed will.

The surprise you express at the rejection of your application in England is natural. But where the ecclesiastical and civil constitutions are so closely woven together as they are in that country, the first characters in the church for station and merit, may find their good dispositions rendered ineffectual, by the intervention of the civil authority: and whether it is better to submit quietly to this state of things in England, or to risk that confusion which would probably ensue should an amendment be attempted, demands serious consideration.

The sentiments you entertain of the venerable bishops in Scotland are highly pleasing to me. Their conduct through the whole business was candid, friendly, and Christian; appearing to me to arise from a just sense of duty, and to be founded on, and conducted by, the true principles of the primitive, apostolical church. And I hope you will join with me in manifestations of gratitude to them, by always keeping up the most intimate communion with them and their suffering church.(1)

SAMUEL, Bp. Epl. Ch. Connect.

Middletown, August 3d, 1785.

To these interesting papers we append, from the same source, some of the opening paragraphs of the Bishop's primary Charge to his Clergy, delivered the following day.

REVEREND BRETHREN,

Beloved in our LORD JESUS CHRIST.

IT is with very great and sincere pleasure that I meet you here at this time, and on this occasion; and I heartily thank GOD, our heavenly Father, for the joyful and happy opportunity with which his good providence has favoured us; and do beseech him to direct and prosper all our consultations and endeavours, to his glory and the benefit of his Church

(1) The preceding "Address" and "Answer" are printed from "The Address of the Episcopal Clergy of Connecticut, to the Right Reverend Bishop Seabury, with the Bishop's Answer. And, A Sermon Before the Convention at Middletown, August 3d, 1785. By the Reverend Jeremiah Leaming, A.M., Rector of Christ's Church, Stratford. Also, Bishop Seabury's first Charge, to the Clergy of his Diocese, Delivered at Middletown, August 4th, 1785. With a List of the Succession of Scots' Bishops, from the Revolution in 1688, to the present Time. New-Haven: Printed by Thomas and Samuel Green." Svo. pp. 46.

At your desire, and by your appointment, I consented to undertake a voyage to England, to endeavour to obtain those Episcopal powers, whose want has ever been severely felt and deeply lamented, by the thinking part of our communion. The voyage has been long and tedious, and the difficulties that arose perplexing, and not easily surmountable. Yet, by the favour of GOD, the important business has been happily accomplished; and the blessing of a free, valid, and purely ecclesiastical Episcopacy procured to our infant Church; which is now completely organized in all its parts, and being nourished by sincerity and truth, will, we trust, under the guidance of the Holy Ghost, *grow up in him in all things, which is the head, even Christ: From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, will make increase of the body, unto the edifying of itself in love.*(1)

As, under God, the Bishops of the remainder of the old Episcopal Church of Scotland, which, at the revolution, fell a sacrifice to the jealous apprehensions of William the Third, were the sole instruments of accomplishing this happy work; to them our utmost gratitude is due; and I hope the sense of the benefit we have, through their hands, received, will ever remain fresh in the minds of the members of our communion, to the latest posterity.

Under the greatest persecutions, GOD has preserved them to this day, and I trust will preserve them; that there may yet be some to whom destitute Churches may apply in their spiritual wants—some faithful shepherds of Christ's flock, who are willing to give *freely*, what they have *freely* received from their Lord and Master.

With us then, my venerable brethren, it remains, to make this precious gift which we have received conducive to the glory of GOD, and the good of his Church. Long have we earnestly desired to enjoy the full advantage of our religious constitution; let us then carefully improve it, to all those holy purposes, for which it was originally designed by our divine Head, the august Redeemer of sinful men.

Sensible as I am of my own deficiencies, and of the infirmities of human nature, I shall, by GOD's grace, be always ready to do my duty according to my best ability and discre-

(1) Eph. iv. 15, 16.

tion; and I trust, I shall, by him, be enabled to avoid every thing that may bring a reproach on our holy Religion, or be a hindrance to the increase and prosperity of that Church, over which, I am, by GOD's providence, called to preside. On your advice and assistance, reverend brethren, next to GOD's grace, I must rely for support in the great work that is before me, and to which I can, with truth, say, I have devoted myself without reserve. Your support, I know, I shall have; and I hope for the support of all good men. Let us then trust that GOD will prosper our honest endeavours to serve the interests of his Church, and to make his Gospel effectual to the conversion of sinners to him, that their souls may be saved by the redemption and mediation of his Son. Worldly views can here have no influence, either on *you* or *me*. Loss, and not gain, may, and probably will be, the consequence of the step we have taken, to procure for our Church the blessing we now enjoy. But however our worldly patrons may be disposed towards us, our heavenly Father knoweth whereof we are made, and of what things we have need: And HE is able to *open his hand and fill all things living with plenteousness.*(1) Let us then *seek first his kingdom and the righteousness thereof,*(2) and depend upon the gracious promise of our Redeemer, that all things necessary to our bodily sustenance shall, in the course of his providence, be given unto us.(3)

We would wish to linger over the papers and documents connected with this consecration, and therefore add the following fragmentary correspondence occasioned by it, as illustrating English and Scotch apprehensions of the movements of the Clergy at the Southward.

BISHOP SKINNER TO BISHOP SEABURY.

[EXTRACT.]

Aberdeen, Jany. 29, 1785.

Rt. Revd. and very dear Sir,

I see the difficulties you will have to struggle with from the loose incoherent notions of Church government which seem to prevail too much, even among those of the Episcopal persuasion in some of the Southern States; but the better principles and dutiful support of your own Clergy will enable you to face the Opposition with becoming fortitude and pru-

(1) Psalm cxiv. 16.

(2) Mat. vi. 33.

(3) Bishop Seabury's first Charge, pp. 3, 4, 5.

dence. And may the great and only Head of his Church strengthen you for the great work to which he has appointed you, and make you the instrument of frustrating the mischievous Devices of the late Convention.

I see their Resolutions, printed in some of the London papers, exactly as you transcribed them; and what ever Views they may have had of the future Establishment of Episcopacy in America, I think they could not have contrived more effectually, for suppressing the influence and smothering all the benefits of it, than by entering into such Articles of Union, as are directly repugnant to its spirit and subversive of its original Design. It is somewhat observable that these Articles should be the same in number with those of our CONCORDATE. Which of the two propose a Union most agreeable to the primitive plan of Church Government and Unity, let the real friends of the Church be Judges. While her interests are in such hands as Dr. Smith's, there is no great ground to hope for much good to her. But I hope he has already overshot his mark in America, as his warm friend Dr. Murray did lately in London, by his foolish opposition to you. These bustling spirits often hurt their own Cause, by an over forward keenness in promoting it.

I have had a letter lately from Dr. Berkeley in return for that of which you was the bearer. Tho' seemingly well pleased with what has been done in Scotland for the support of American Episcopacy, he appears to have imbibed some of the fears which you said his Archbishop mentioned about the introduction of Schisms, &c. But I had better give you his own words, which are these.—“ With all due deference to the prelates who have signed the concordate and pastoral letter I beg leave to observe that (from my knowledge both of the principles and prejudices of the American protestant Episcopalsians) some parts of that Concordate and Letter, apparently calculated for the conduct of a Bishop, to be employed in the first publication of the Gospel, rather than as Bishop Seabury is to be occupied, may tend to occasion SCHISMS, where UNITY is most desirable. I redde with pleasure and cordial approbation a great part of both those papers, which I had the honor to receive in Bishop Seabury's packet.”

As the Doctor has not been pleased to mention, what he thinks the exceptionable part of these papers, we are left in the Dark about them. I can only suspect that he means the Articles respecting the Eucharistic Service. And yet I think the cautious way in which it is worded, may convince him or any unprejudiced person that, though we have a great regard for Primitive Doctrine and Practice, yet our desire of peace and unity is no less fervent, and nothing was and is further from our intentions than to throw the least obstruction in the way of that so VERY DESIRABLE Object. If you think it will answer any good end to communicate this to the worthy Doctor, you may take a convenient Opportunity of doing it, as I do not choose, for obvious reasons, to enter into any altercations with him on the subject, unless he had desired a further explanation of the passages to which he alluded. From what you heard when here I have the satisfaction to think you are no stranger to our sentiments in this matter, and I am sure you will not willingly see them misrepresented.(1)

(1) Bishop Seabury's Letter-Book.

BISHOP SKINNER TO THE REV. JONATHAN BOUCHER.

Aberdeen, 24th June, 1785.

"Our amiable friend, the Bishop of Connecticut, will have many difficulties to struggle with in the blessed work he has undertaken; and particularly from certain occurrences in some of the Southern States, which will, I fear, create no small opposition to the conscientious discharge of his duty. The busy bustling President of Washington College, Maryland, seems to be laying a foundation for much confusion throughout the Churches of North America, and it will require all Bishop Seabury's prudence and good management to counteract his preposterous measures. I saw a letter from this man lately to a Clergyman in this country, wherein he proposes to be in London as last month, and wishes to know what the Bishops in Scotland would do, on an application to them from any foreign country, such as America is now declared to be, for a succession in their ministry, by the consecration of one or more Bishops for them! By this time, I suppose, he knows both what we would do and what we have done: and perhaps is not ignorant, that, as our terms would not please him, so his measures would be equally displeasing to us."(1)

REV. JONATHAN BOUCHER TO BISHOP SKINNER.

"No doubt you have long ago heard of good Bishop Seabury's arrival, and most affectionate reception among the poor scattered sheep of yonder wilderness. He carries himself with such a steady prudence, as to have commanded the respect of even the most spiteful ill-willers of his order; and, with all the countless difficulties he has to encounter, yet, by the blessing of God on his firm mind, there is, I trust, little doubt that the church will grow under his pastoral care. I have as yet heard only of his having ordained five presbyters, one or more of whom are from the Southern States, which I mention, as considering it an acknowledgment of his powers, even beyond the limits of his preferred district.

"A general convention of the Episcopal Clergy of all North America, made up of an equal proportion of lay members, was to meet in Philadelphia about Michaelmas, to form some general plan for the whole Episcopal Church. Dr. Seabury, I have understood, though not from himself, was invited and pressed to attend this meeting, but he very prudently declined it, as, from its motley composition, he could not be sure of things being conducted as they ought. He will be there, however, or has been there, (and Dr. Chandler also,) with his advice and influence; and this is the only reason I have to form any hopes of any good coming from the meeting.

"I hear of some very alarming symptoms attending the poor church in the Southern States. The few Episcopal Clergymen left there are not, as you may imagine, men the most distinguished for abilities or work! The enemies of the Church see this, and avail themselves of it. I have sundry late letters from thence, which all speak far too confidently, of some wild purpose of forming a coalition (too like some other coalitions) between the Episcopalians and Presbyterians. I have, by every means in my power, put those, over whom I have any influence, in my old neighbourhood of Virginia and Maryland, on their guard against a measure

(1) Skinner's *Anna's of Scottish Episcopacy*, page 50.

which I cannot but deem insidious, and therefore likely to be fatal. And I have also called in the aid of those stout champions, Drs. Chandler and Seabury. God grant that our united efforts may all avail! It adds not a little to my apprehensions, that all these things are carrying on within the vortex of Dr. S——th's immediate influence, who is bent on being a Bishop, 'per fas aut nefas,' and who, if he cannot otherwise compass his end, will assuredly unite with the P——us; and so Herod and Pontius Pilate shall again be made friends!

"You may not perhaps have heard, as I have, that he affected to be much pleased with Dr. Seabury's having returned to America, invested with the Episcopal character, all which will be abundantly explained to you when I further inform you of his having found out that one Bishop alone may, in certain cases, consecrate another. The English of this is plain, and may account for your not having seen him in Scotland! The case is a ticklish one, and will require poor Seabury's utmost skill to manage. He knows S——th well, and, of course, thinks of him as we all do. Yet if S——th is thus properly consecrated, such is his influence, it may be the means of preventing the sad state of things in Virginia and Maryland which I hinted at above. Yet it is dreadful to think of having such a man in such a station. Daily expect further and fuller accounts, and, on your signifying that it will not be disagreeable to you, I shall have much pleasure in communicating them."(1)

BISHOP SKINNER TO MR. BOUCHER.

Aberdeen, Jan. 4, 1786.

"The accounts of good Bishop Seabury's favourable reception in America, you may believe were highly agreeable to me, and my brethren of the Episcopal Church in this country; and though as yet we have not had these accounts confirmed under his own hand, we have no doubt but that a little time will bring us these refreshing tidings, and open up a happy correspondence between the pastors of the truly 'little flock' here, and those of the 'many scattered sheep of yonder wilderness.' I observed in the newspapers the other day a paragraph, as quoted from the Maryland Journal, which gives no more, I hope, than a true account of our worthy friend's proceedings, and the honourable reception he has met with. The description you gave of the alarming symptoms appearing in the Southern States, is indeed very affecting, and shews such a miserable deficiency in point of knowledge, as well as zeal, among the Episcopal Clergy in those parts, as could hardly have been suspected among any who had received regular Episcopal Ordination. It gives me some comfort to hear that such able advocates for primitive truth and order as Dr. Chandler and yourself, are stepping forth in opposition to the wild undigested schemes of modern sectaries. God, of his mercy, grant success to your endeavours in so good a cause, and raise up many such to strengthen the hands of his faithful servant, the Bishop of Connecticut, while he stands single in the great work he has undertaken. But is there no prospect of his getting some fellow-workers of his own order, to assist him in stemming that torrent of irregularity which seems to be pouring down upon him from the Southern States? What you mention of my countryman, Dr. S——th.

(1) Skinner's Annals of Scottish Episcopacy, pp. 52-54.

is too much of a piece with his former conduct, and plainly shews what some people will do to compass the end they have in view.

“As to what the doctor has found out in favour of a SINGULAR consecration, I know nothing that can justify such a measure but absolute necessity, which in his case cannot be pleaded, because, in whatever way the Scottish Bishops might treat an application on his behalf, there is no reason to doubt of their readily concurring in every proper plan for increasing the number of Bishops in America. And as Dr. Seabury must be sufficiently sensible of their good inclinations that way, I hope he will be the better able to resist the introduction of any disorderly measure which might be made a precedent for future irregularities, and be attended with the worst of consequences to the cause of Episcopacy. If S——th must be promoted to the Episcopate at all hazards, let him at least wait until there be a canonical number of Bishops in America for that purpose. That thus, whatever opposition may be made to the man, there may be none to the manner of his promotion.”(1)

Passing from this recital of the measures resulting from the failure of the first application to England for the Episcopate, we must go back a little to detail in chronological order the successful efforts of the Churches at the South for the same boon.

Letters from the Rev. Dr. Charles Inglis, subsequently the first Bishop of Nova Scotia, to the Rev. Mr. White, written in May and June of the year 1783, seem to have been designed at the time to secure the co-operation of the Clergy at the Southward in the application for consecration made in behalf of Dr. Seabury. But the publication of the celebrated pamphlet already so often referred to, “The Case of the Episcopal Churches in the United States Considered,” had rendered the more conservative Clergy of the North suspicious of its Author, and unwilling to communicate to him in full the details of their plan for the preservation of the Church. This jealous reserve appears plainly in the following letter, in which Dr. Inglis, who was debarred by political causes from visiting Philadelphia, invited Mr. White to an interview in New York.

New York, May 21, 1783.

For some Time past I have very much wished to see you, and have some Conversation on the common Interests of our Church, with which Politicks have nothing to do. In the late Troubles, I firmly believe

(1) Skinner's Annals, pp. 55-57.

that you, like myself, took that part which Conscience and Judgment pointed out; and although we differed in Sentiments, yet this did not in the least diminish my Regard for you, nor the good Opinion I had always of your Temper, Disposition and Religious Principles. I ever shall esteem a man who acts from Principle, and in the Integrity of his Heart, though his Judgment of Things may not exactly coincide with mine.

In one Point I am certain We agree, that is, in the Desire of preserving our Church and promoting the Interests of Religion. This Point, I am persuaded, might be served, could we confer together. The State of Things is such that I cannot go to Philadelphia, or else I would go with pleasure; but you can come here—there is no impediment in the Way but a Pass to come within the Lines, which I shall immediately procure when you arrive at Elizabeth-Town. Think on this Matter, and let me hear from you."

The death of a child prevented the acceptance on the part of the Rev. Mr. White, of this invitation; and immediately upon the receipt of his letter, containing this information, Dr. Inglis, after exchanging words of sympathy, addressed the following communication in reply.

"I thank you for the Pamphlet which accompanied the Letter. I had seen it before, and on being told that you were the Author, concluded that you wrote it under the Impression that the Case of our Church was hopeless, and no other method left of preserving it from utterly perishing. From some Hints in your Letter, I perceive that my conclusion was right. It must be confessed that your apprehensions at that Time were not wholly without Foundation; nor is any thing more natural than when we are anxious about any Object of Moment, to cast about for some expedient to accomplish it, and to catch at whatever appears practicable, when the most eligible method is thought to be out of our Power. In making this Observation, I only give a Transcript of what has passed in my own Mind on this very subject: and therefore I cannot but applaud your Zeal in a Matter of such general and great Moment, at the same Time I tell you candidly my Opinion, with which I believe you will agree, that the supposed Necessity, on which your Scheme is founded, does not now really exist; and that the Scheme itself could not answer the End of a regular Episcopate. In short, my good Brother, you proposed—not what you thought absolutely best and most eligible, but what the supposed Necessity of the Times compelled you to adopt, and when no better Expedient appeared to be within your Reach. In this Light the Pamphlet struck me the moment I heard it was yours; and your Letter confirms me in the Judgment I had formed.

"That the Necessity, there supposed, does not now exist, is demonstratively clear; because the way to England is open, from whence an Episcopate can be obtained; to say nothing of other Episcopal Churches, from which the Relief might probably be procured for our Church. That the Scheme itself would not answer the end of an Episcopate, is no less clear; for if adopted and adhered to, our Church would cease to be an Episcopal Church! It is impossible that there can be an Episcopal Church without Episcopal Ordination; and the Ordination here proposed is not Episcopal, that is, by a Bishop, but by Presbyters. But it is needless to

enlarge on the point, as you very ingenuously own—that ‘you are not wedded to the particular plan proposed;’ and your good sense has prudently directed you—to delay rather than forward measures to accomplish the Object in Contemplation, with Hopes of its being undertaken with better Information.’

“You desire to know my Sentiments as to ‘the Measures to be pursued for the continuance of our Church.’ One principal Reason why I wished for an Interview, was, that we might confer together on the Subject. We might receive mutual Information by an Interview, which cannot so well be obtained by Letter. Indeed there are many particulars of great Moment in such a Business that cannot conveniently be committed to writing; for although whatever you say to me would be perfectly safe and kept secret, as I believe what I say to you would also be, on your Part, yet there are a thousand little incidental Circumstances that are necessary to be known, in order to form a right Judgment, which do not occur, perhaps when we write, or would require much time to set down.

“My clear, decided Opinion in general, is, that some Clergyman of Character and Abilities should go from hence to England to be Consecrated and admitted to the sacred office of a Bishop, by the English Bishops, and then to return and reside in America. The next consideration to a good moral Character, sound principles, abilities and learning in this Clergyman is, that he should be held in esteem by the leading Men in Power in this Country, as it would reconcile them the better to the Measure. If such a Clergyman will undertake to go on this Design, he shall have all the Assistance and Support that I can possibly give him. But whether Matters are yet ripe for such a Step, or how far you and others may think them so, is what I am unable to determine. Were it necessary, I could adduce unanswerable arguments to evince this to be the most eligible Scheme; though I verily believe there needs no Arguments to convince you of it. What I wish you to do, is to keep your Eye upon it, and prepare Matters, as your Judgment and Prudence shall direct, for its Execution, when you think the Time for it is come.”(1)

These letters very properly introduce the correspondence of the Rev. Dr. Alexander Murray and the Rev. Jacob Duché, two of the loyalist Clergymen then resident in London, and whose kind offices in the accomplishment of the end desired are deserving of honourable mention and grateful remembrance.

REV. DR. ALEX. MURRAY TO THE REV. MR. WHITE.

London, 26th July, 1783.

Dear Sir.

In the course of arranging your affairs of State, I trust you will not neglect those of the Church: there can be nothing in Episcopacy inimical to civil liberty in the United States, any more than in Switzerland, where Presbytery and Popery are established. The grievance of having had no Resident Bishops in America can now be easily and regularly remedied; it depends not now so much on the will of this as of that country. You will no doubt have an Ambassa-

(1) From the Bishop White MSS.

dor or Resident at this Court, to negotiate your public concerns, and if he applies, at the request of any one State or Body of people, for the consecration of an American Bishop, you may have any of your own Nomination set apart for that Office according to the rules of the Church of England, without requiring oaths of allegiance to this kingdom; an Act of Parliament would be no sooner moved for than passed, enabling the bishops to dispense with whatever was incompatible on the occasion.

What the Scottish Bishops might do in the present case, I won't pretend to say, only they must consider you still as subjects of G. Britain till the Prince they acknowledge absolves you from your Allegiance to him; therefore they must have that objection to you which those in England can have now no longer. If then you plead NECESSITY for Presbyterian Ordinations, it is a NECESSITY of your own making, which can never justify such an extraordinary step, which will necessarily give rise to new divisions and sects in your young States, and these, formidable ones.—You may expect thousands of Emigrants who will choose the Sacraments from the hands of Ministers Episcopally ordained, and will continue as formerly to call such from England or Nova Scotia (in which a Bishop, Inglis or Dr. B. Chandler, and College is to be settled) to supply their spiritual necessities; better then have an unexceptionable complete Church Government at once within yourselves, than be constantly depending on another people for supplies of any kind. If you are the author of the pamphlet on this subject, it must have been written when you despaired of such an amicable accommodation as has lately taken place. You might have expected peace or truce, without a Recognizance of Independence, as in the case of the Spanish and Dutch, but now that this is ratified in the most solemn manner, you have every thing that is friendly and reasonable to expect from the British; they are as generous as brave, and you may one day combine your forces as the Spanish and Dutch have done lately. There is nothing new under the Sun. Your mode of Government would depress the present Episcopalians far below the level of the Presbyterians, who observe some consistency, and admit Episcopal Ordination, while we constantly reject theirs, and will also yours.

ALEXR. MURRAY.(1)

REV. JACOB DUCHÉ TO THE REV. MR. WHITE.

My Dear Sir.

Asylum, Aug. 11th, 1783.

I have read your Pamphlet with great attention. Reasoning as you do, on THE GROUND OF NECESSITY, you are certainly right; and the Arguments as well as the Cases you adduce, are exactly to the Purpose. But I cannot conceive that any such necessity at present exists. The venerable old Doctrine of Apostolical Succession need not yet be given up. The Episcopal Clergy have only to wait with Patience; and they may have, if they are unanimous—a Church in each State, with a Bishop at its head, chosen by themselves, and regularly consecrated, without taking any oaths of supremacy, &c., and unconnected with any Civil or Ecclesiastical Government but their own. The Plan I would propose, would be simply this. Let the Clergy of each State, (say Pennsylvania for instance,) together with Lay Deputies from each Congregation in the State, assemble, and with due Solemnity elect one of their Presbyters to ye Office of Bishop. Let him preside in their Conventions and agree with them upon such al-

(1) From the original, preserved among the Bishop White MSS.

terations in the Discipline and Liturgy of the Church of England as Circumstances have rendered necessary. Let him wait for an opportunity of being regularly consecrated; and till such opportunity offers, let the Convention meet and fix upon his Powers, the Mode of supporting him, and all other things, that may contribute to ye good Order and Government of the Church.—He may do all the Offices of a Bishop, but ORDAIN and confirm: and he will not be long without receiving Power to exercise these. All this will be perfectly consistent with your new Constitution. Nay, you cannot be interrupted in the completion of such a plan, unless Mobs and Associations should still be suffered to exercise an illegal Power. Each Episcopal Church of each State to be independent of the others. Or if for ye sake of Uniformity of Discipline and Worship, throughout the States, an annual Synod or Convocation be deemed necessary, let the Bishop of each State, with a certain Number of his Presbyters, be sent to the Place appointed. But let there be no Archbishop, or Patriarch. The first consecrated Bishop always to preside. The rest to take Precedency according to seniority of Consecration. Though I may never see you, I shall always be happy to hear of the welfare and increase of the Episcopal Church. I have much to say on this subject, and think a Church might now be formed more upon ye Primitive and Apostolical Plan in America, than any at present in Xtendom.

Ever yours sincerely,
J. DUCHÉ.

On the eve of his departure for England, Dr. Inglis resumed his correspondence with Mr. White, which had been interrupted by the death of his wife.

New York, October 22d, 1783.

Reverend Sir.

Your last Letter contained many Points of Moment, which require the most serious Consideration. Some of them could be better discussed at a personal Interview, which was the Reason of my wishing for one; but since that is now impracticable, I shall give you my sentiments upon them briefly; for my present hurry in preparing to embark for England, will not permit me to enlarge on them so fully as I would otherwise chuse.

As to "the Obligation of the Episcopal Succession," which you say, "you never could find sufficient arguments to satisfy you of;" I need only declare that I am perfectly clear and decided in my judgment of it. Before I entered into Holy Orders, I was fully persuaded of the truth of what is asserted in the preface to our Ordinal, viz.—"It is evident unto all men diligently reading holy Scripture, and ancient authors, that from the Apostles' Times, there have been three Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." All my Reading and Inquiries since (and they have been diligent and impartial), have served to confirm me in the Persuasion. The Episcopal Order originated from our Saviour himself in the Persons of his Apostles; the Succession of that Order was continued by the inspired Apostles, who, equally under the Influence of the divine Spirit, dictated those Scriptures which are to be the Rule of Faith and Practice to the Christian Church to the End of Time; and also appointed those Ministers, and that Form of Government which were ever after to continue in the Christian Church; and

I conceive that we are as much bound to observe their appointment and directions in the one case as the other.

It is evident from Scripture and Ecclesiastical Antiquity—that Bishops were superior to the other two Orders; and that Ordination and Government were chiefly referred to them. The true State of the Question in this Point is—Did the Apostles establish a perfect equality between Gospel Ministers? Or, Did they establish a Subordination among these Ministers? The latter appears as clear to me as the noon-day Sun; nor are we more at Liberty, as I hinted before, to depart from what they have instituted and appointed in this Respect, than we are to lay aside or depart from the Scriptures which they left for the Rule of our Faith and Practice. If they were unerringly guided by the Divine Spirit, in the one Case, they were so in the other also; and it is certain Fact, that for 1500 years after our Saviour's Time, there was no regular Ordination or Ecclesiastical Government but what was of the Episcopal Kind.

But enough of this Head in an amicable, short Letter to a Brother; and I shall only observe further—that few Things have more confirmed my Sentiments on this Subject than the poor, flimsy Evasions that have been used by Men, otherwise respectable, to elude the Force of those Arguments which have been drawn from Paul's Epistles, and the primitive Writers, in Behalf of Episcopacy. These men would laugh at such Evasions in any other Case where their Judgment was not biased or predetermined.

You say that “some settled mode must be adopted for the selecting the “principal Pastor of the Church;” and then ask, “By whom is this to be “done?” I answer, if by PRINCIPAL PASTORS you mean the Incumbents of Parishes, I apprehend the Right of Presentation should in general remain in the same Hands as formerly. Thus the Election of a Rector in Philadelphia and New York, or in other Words, the Right of Presentation, is vested in the Church Wardens and Vestry, and should continue in the same Hands. Where the Legislature by a publick Law, makes Provision for the Support of Clergymen, it has a Right to prescribe the mode of electing or appointing those Clergymen to particular Parishes, as was the Case, if I remember right, in Maryland formerly. But in my Opinion, it would be best on many accounts, that on the Demise or Removal of an Incumbent, the Church Wardens and Vestry of each Parish should have the Right of chusing a Succession; and even where the State has made legal Provision for the Clergy, I think this mode preferable to any other; granting no more to the Governor than the authority to Induct the Person chosen. If by PRINCIPAL PASTORS you mean Bishops, I think the Clergy of each State should have the Right of Electing, with the Governor's Approbation. But it is time enough to talk of this Point, when it shall please God to grant this essential Benefit to the Episcopal Churches in America.

You say,—“that some Alterations in our Liturgy are become necessary “in Consequence of a Change of Circumstances,” which is undoubtedly true; and ask, “By whom are those to be made?” I answer—by the Clergy, without Doubt, yet still with the Concert and Approbation of the Civil Authority. I suppose that all the State Holy-Days, such as November the 5th, January 30th, &c., &c., will be laid aside in the Thirteen States. The Collects for the King and Royal Family must be altered and adapted to the present State of Things; for in Publick Worship, Prayers for the Civil Rulers of the State should never be omitted. And here I cannot but express my Wish that Harmony and Uniformity might take place among all the Episcopal Churches; which can only be effected by

the Clergy of the several States consulting each other, and agreeing to adopt the same Collects for this Purpose. Were a Bishop settled in America, this Point would be easily accomplished; without one, I apprehend Difficulties will arise.

You say—"The Trial and Deposition of irregular Clergymen is to be provided for, and it is to be hoped that this will not be done at pleasure; "but under reasonable Laws;" and ask, "By whom are such Laws to be made?" To this I reply—that Clergymen are amenable equally with Laymen, to the Laws of the State, and are punishable by those Laws, if they transgress them. But as to any proper Ecclesiastical Discipline, by which, Irregularities in Clergymen, not cognizable by the Civil Laws, shall be censured or punished, it is not to be expected until you have Bishops, and some regular System of Church Government is settled. I mean not that Bishops should be vested with Arbitrary Power; or that they should censure and depose at Pleasure. They are to be guided by Canons, which point out the Duty of Clergymen, and according to which, the latter should be judged. Our Church has already provided several such Canons; and if any more such should be required in this Country, the Clergy, in Conjunction with a Bishop or Bishops, are the Persons by whom they should be enacted.

Some years since, I drew up a Plan for an American Episcopate, which met with the Approbation of several of the most respectable Characters in England, as well as America. Give me leave to transcribe a few Extracts from it, which will partly convey my Sentiments on the Subject. It was proposed in that Plan—

"That two or more Protestant Bishops of the Church of England be appointed to reside in America.

"That they are not to have any temporal authority whatever, nor interfere with the Rights or Emoluments of Governors.

"That their proper Business shall be to Ordain and Superintend the Clergy, and Confirm such as chuse to be Confirmed.

"That they may hold Visitations, assemble the Clergy of their respective Dioceses in Convocations, where the Clergy shall be their Assessors or Assistants; and that in those Convocations such matters only shall be transacted as relate to the Conduct of the Clergy, or to the Order and Government of the Churches.

"That they be vested with Authority to censure delinquent Clergymen according to the Nature of their Offence; and to proceed even to Deprivation, in cases which may require it, after a regular Trial; the Courts in which such Trials are held, to consist of the Clergy of the Provinces respectively where the Delinquent Persons reside; and the Bishop to pronounce the sentence of Deprivation, according to Canon 122."

Here it is supposed that there are Canons or Laws by which the Delinquent Person is to be tried, according to which the Court is to proceed in the Trial; that each Clergyman, as an Assistant to the Bishop, has a Vote in acquitting or condemning: and that the Bishop, according to his Function, and Superiority of his Order, pronounces or delivers whatever Sentence the Court may award. On such a Plan, arbitrary Sway and Oppression are wholly excluded. It may be proper to observe, that the Canons, like the Liturgy, will require a Revision. The Canons, as they now stand, are applicable to the State of Things in England, where they were made; but many of them are not so in America; and therefore some should be altered, others wholly omitted, and others again perhaps added, when a Bishop is settled in this Country; for untill you have a Bishop,

you can have no Centre of Union, nor can you act with Regularity and Order in Matters of this Sort. I could say much more on this Subject, but really have not Time.

I must be candid in telling you that I can neither see the Propriety or Advantage of the Scheme you propose—to join Laymen with Clergymen for enacting Ecclesiastical Laws, trying delinquent Clergymen, &c., as “a collective Body, to whom the extraordinary Occasions of our Churches “may be referred.” This certainly, if I understand you right, is not the plan of the Church of England. Many Inconveniences will unquestionably attend it—the Advantages are doubtful. Instead of attracting Lay-Members to the Church, I apprehend it would be productive of endless Broils between the Laity and Clergy—probably, of oppression to the latter. The Clergy are already amenable to the Civil Power for Civil Offences; is not that sufficient? Are not Clergymen the best Judges of Ecclesiastical Offences? And of the properest Methods to reclaim their erring Brethren? which is preferable to punishment, if it can be effected?

There is little Doubt but that a Clergyman of good Character, who went to England properly recommended, with the Consent of the State from whence he went, and where he was afterwards to reside, would be consecrated a Bishop. An Act of Parliament indeed would be necessary to empower the Bishops in England to Consecrate without administering the State-Oaths; but I am confident this Act might be obtained. I am almost a Convert to your Opinion, that it would be best to request the Bishops in England to chuse a proper Person there, a Man of Abilities, Piety, liberal Sentiments, and unblemished Morals, for the first American Bishop. All Circumstances considered, it would be better than to send a Person from hence. There would be fewer Objections to a Stranger, who had never been in America, and was clear of having taken any Part, in our late unhappy Divisions, both in England and America, than against an American Clergyman, however respectable his Character might be. But a Bishop is absolutely necessary, and either way he ought by all means to be obtained. The great Point is to procure the Consent and Approbation of the Legislature of some State to the Measure—if this is done, the Rest will be easy. And here, I must tell you that my only Hope is from Maryland or Virginia. Nothing of the kind is to be expected from the Northern States. Consider this Matter, and try what you can do with your Friends in Maryland. The Church of God calls for your Assistance, and that of all its other worthy Members, and it is their indispensable Duty to afford that Assistance as far as it is in their Power.

The News-Papers, some time since announced that the Clergy of Maryland had chosen Mr. Keene to be sent for Consecration to England; but I find the account was premature. Mr. Keene was a very worthy man when I knew him, and doubt not but he is so still. I shall embark next week for England, where I shall be happy to give every aid within the Compass of my Power to any measure of this kind. I shall therefore be glad to hear from you, and know how matters are circumstanced; and particularly what Progress is made in Maryland towards procuring an Episcopate. Direct to me at No. 10, John Street, Oxford Road, London. Permit me to give you one hint which may be of Service. In case it should finally be agreed to send a Clergyman from hence to England to be consecrated, let the Choice fall on one who has been moderate, and took no active Part in the late Troubles. This is but a negative Qualification, which, however, will be of Consequence on the other side of the Atlantic: other Qualifications, much more essential, will be required both there and

here; and I trust there are several here in whom those Qualifications may be found. Remember, I am perfectly disinterested in this Business; for there is not the most distant Prospect, nor the least Probability, that I shall ever return to any of the 13 States. I have been too much injured in my Character and Property to expect Forgiveness; and yet when I leave America, I shall go without a Spark of Resentment or Ill-will to any Individual that stays behind, and it is my sincere Wish that America may be happy, flourishing, and not feel the Miseries of which I am apprehensive; to guard against which was the Reason of my taking the Side I did. As to the groundless Calumnies that have been propagated concerning me, they originated from Party Malice; and although it was fully in my power to refute them, I did not think them worthy of my Notice. Take one Instance as a Sample of all the Rest. By the express Order of Sir Henry Clinton, I went to examine a Man confined in our Provost on Suspicion that he was concerned in a Plot to burn this City. I examined this Man, and was convinced of his Innocence and accordingly made my Report in writing, by which the man was soon after liberated and enlarged from Confinement: Yet it was confidently reported that I grossly abused this Man, and carried a Rope with me to hang him!

Sincerely wishing you Health, Happiness, and every temporal Felicity, and success in your Ministry,

I am, with much esteem,

Reverend Sir,

Your affectionate Friend,

and humble Servant,

CHARLES INGLIS.(1)

Reverend Dr. White.

These weighty words of one of the most prominent of the Northern Clergy seem to have had their desired effect. The idea of re-constructing the Church *de novo* was lost sight of. The plea of Necessity, as authorizing this marked departure from the Episcopal polity, suggested in "The Case of the Episcopal Churches Considered," was never again raised; and efforts both in Pennsylvania and Maryland, and even further to the Southward, followed in quick succession, all looking towards the introduction of the Succession in the English line.

In the spring of the year 1784, the action of the Connecticut Clergy, in recommending Dr. Scabury for Consecration, was first made known to the Clergy of Philadelphia.(2) In the following August, the Rev. Mr. Duché, in a postscript,

(1) From the Bishop White Correspondence.

(2) White's Memoirs. p. 78.

thus communicates to Dr. White intelligence as to the prospect of his success.

“You will soon have a Bishop either in Nova Scotia or in the State of Connecticut. The matter is in great Forwardness, and your Succession will then be as compleat as it is here.”(1)

In addition to the confident assurances given by the loyalist Clergymen in London, who were supposed to be in the confidence of the highest dignitaries in the Church, that a proper application for the Episcopate would be favourably regarded, the passage of an Act of Parliament authorizing the dispensing with the usual oaths, in the case of American candidates for holy Orders, gave further assurance of the kind feeling still entertained by the Mother Church towards her children in the West. The Rev. Dr. Murray, in a letter under date of September 16th, 1784, enclosing a printed copy of this Act, while not obscurely hinting his own willingness to be invited to an American Episcopate, adds the information that an enabling Act for the consecration of a Bishop could have been as easily obtained as that authorizing the ordination of Priests and Deacons.

A little later the same year, Granville Sharp, Esq., whose interest in the introduction of Episcopacy into America dated back almost to the time of the Declaration of Independence, addressed the Archbishop of Canterbury as follows.

“Old Jewry, Nov. 19, 1784.

“My Lord.

“I am sorry to see the powers of the late Act, intended for promoting the Episcopal Church in America, so unhappily limited; and the authority of ordaining priests and deacons for independent states confined to the Bishop of London alone, though all the Bishops, as Bishops of Christ's catholic church, are equally entitled to exercise the same authority: and I am still much more sorry to find, that neither the Bishop of London, nor any of the other Bishops, have yet obtained authority to consecrate a Bishop for foreign parts, either separately or jointly.

“I should not have presumed to have troubled your Grace with so long

(1) From the Bishop White Correspondence.

a letter on this subject, had I not lately been informed that an American clergyman, who calls himself a LOYALIST, is actually gone down to Scotland, with a view of obtaining consecration from some of the remaining NONJURING Bishops in that Kingdom, who still affect among themselves a nominal jurisdiction from the Pretender's appointment; and he proposes, afterwards, to go to America, in hopes of obtaining jurisdiction over several EPISCOPAL CONGREGATIONS in Connecticut.

"If it is not thought prudent to entrust this authority to any single Bishop, yet surely there can be no objection to the obtaining an Act to enable ANY THREE BISHOPS jointly to consecrate unexceptionable persons who shall bring due testimonials of their appointment or election by the majority of the Episcopal Christians in any foreign province, city, or district; especially if the previous consent of the Archbishop of the Province be required.

"Your Grace will find some examples of a similar mode of proceeding, in a Note at p. 337 of my work(1)—viz. of Bishops elected by the clergy and people of Ireland, and sent over here to be consecrated by your Grace's predecessors, the Archbishops of Canterbury (or by two or three Bishops of the province of Canterbury, at the Archbishop's request), to be Bishops in several dioceses of Ireland, at a time when that kingdom was entirely unconnected and independent of the British Crown; so that I apprehend these are cases in point.

"I remain, with the greatest respect and esteem,
My Lord," &c., &c.(2)

While matters were in this train in England, and Dr. Smith, the Bishop-elect of Maryland, was already casting about how to procure consecration in Scotland, in the event of Dr. Seabury's success in that quarter, the Rev. Mr. Duché addressed the following letter to Dr. White.

Asylum, Decr. 1, 1784.

My Dear Sir.

Having this Moment heard, that the Mail is to be made up this evening to go by ye Packet, I have just time to tell you the following Particulars—that I have received your kind Letter with ye Postscript from N. York by Mr. Hamilton, and am glad to find that you were at a Clerical Meeting there, and long to hear ye Result of your Deliberations—That you are right in supposing Dr. Seabury to be ye person hinted at for a Bishop—That Dr. Seabury was actually consecrated a Bishop about a fortnight since by 3 Nonjuring Bishops at Aberdeen; not having had it in his Power to obtain a Consecration here—That the Succession of those Bishops is indisputable, of which he brings ample Testimonies; and that on invitation of ye Convention of ye Episcopal Clergy of Connecticut, he will embark for that State as soon as possible.

(1) "A Tract on Congregational Courts and the ancient English Constitution of Frank-pledge; the Right of Choosing Magistrates and Officers of the Militia. With an additional Tract on the Election of Bishops, and others on forming New Settlements." Published in 1784. A second edition was issued in 1786.

(2) Memoirs of Granville Sharp, by Prince Hoare, pp. 212, 213.

These Particulars you may depend on, and also that it is the sincere Wish of those who wish well to the Interest of ye American Episcopal Church formed on the Model of our Church of England, that all ye Episcopal Clergy would receive him with open Arms, and thus at once effectually prevent the growth of Sectaries, from a Division that must necessarily ensue if this Providential Offer is not immediately accepted. Dr. Inglis writes to you by this Opportunity, and heartily joins me in recommending it warmly to you to give a proper, affectionate, and (I must say) filial reception to good Bishop Seabury, who goes over to you in a character truly primitive, unincumbered with any temporal Title, or Honours or Interests, and perfectly disposed to yield Allegiance to ye Civil Powers in your States. Much more I have to say to you on this Subject. Your American Bishop, for so I must now call him, is a SCHOLAR, a GENTLEMAN, and I am happy to be able to say (what I only believe to be true), A REAL CHRISTIAN. I hope you will take ye earliest Opportunity of calling together a Convention, or Synod, or Convocation, or some General Ecclesiastical Meeting from the several States, to receive him, and at ye same Time, to fix upon an Ecclesiastical Constitution for your future Union and Comfort. I have not time to add more. I shall write again by Capt. Mercer, as I expect Bishop Seabury in London the 17th of this Month.

I am yours, most affectionately,

J. DUCHÉ.⁽¹⁾

This letter, which was confidential, and mainly designed to give Dr. White the earliest intelligence possible concerning the consecration in Scotland, was followed, agreeably to promise, by another, written on the receipt of the proceedings of the Convention at New York.

Asylum, Lambeth, Feb. 10th, 1785.

My Dear Sir.

Your Conclusions at N. York, I must tell you plainly are quite inconsistent with the Discipline of the Church of England, which you profess to make your Model, so far as she may be supposed unconnected with any Civil Power. They are also inconsistent with that Form of Ecclesiastical Discipline, which prevailed in the purest period of the Xtian Church. They seem to be wholly formed upon ye Presbyterian Model and calculated to introduce the same Kind of Government in the Church, that is established in your State. Whereas the State, according to their own acknowledgment will have nothing to do in Church Matters. You have it therefore in your [power] to form a Church perfectly primitive, and absolutely uncontrouled by any Civil Power, so far as its Laws do not interfere with those of the State.

Judge then with what Astonishment every true Episcopalian must view your Treatment of the Episcopal Order, by declaring, as you have done, that they shall have no Distinction at your Conventions, but only be considered as Members, ex officio. I consider this as fundamentally wrong. An Episcopal Clergyman cannot confound the Orders of Bishop and Priest, and withhold Assent from due Subordination.

(1) From the Bishop White Correspondence.

These and other Matters, I hope, will be properly cleared up and settled on the Arrival of Bishop Seabury, who sails for N. York some time during the present Month. He is a truly primitive Bishop, consecrated by three Bishops in Scotland, where the Apostolical Succession has been inviolably preserved, as appears from the Register he takes with him. He has taken no Oath of any kind to any Power on Earth, and therefore comes to you in "unquestionable Form;" just such a Bishop as you would have wished, and such as you could by no other means have obtained. Receive him, therefore, I beseech you, with Cordial affection, and with that Xtian Respect, which is due to his high and sacred Office. Suffer no Schism in ye Church. Providence has sent him to accomplish and preserve a compleat Union in your new American Episcopal Church. His Consecration, you know, cannot be approved of here, for Reasons obvious to those, who know the Connection of the Church with the State. I, therefore, could not ask him to officiate for me, neither would he for prudential and proper Reasons. He considers himself, and must be considered here, as a foreign Bishop. God grant that you may all be kept in ye Unity of the Spirit and ye Bond of Peace.

Your affectionate Friend and Servt.

J. DUCHÉ.(1)

N.B. This Letter is for your private use, and not to be shewn.

The successful application of Dr. Seabury to the Bishops in Scotland served to stimulate the zeal of the large number of Clergy and others in England who were still desirous of furnishing the Succession in the English line. The Rev. Dr. Murray, in referring to the validity of Bishop Seabury's consecration, adds the following statement, with regard to the plans of the Bishop-elect of Maryland.(2)

"There are two Colleges of Scotch Bishops, since about the year 1725, who anathematize each other; and the Old declares void and null all Ordinations and Consecrations that have taken place in the New since. Dr. Smith will inform you at large of this unhappy Schism that happened in the Scotch Church. If he has an inclination of being consecrated by that Church, I have authority to tell you that he may at any time, and regularly, and canonically too, if he will take the proper steps, a matter of the last consequence to your infant Church, to render her powers and ministrations valid without controversy. But I hope neither he nor you will think of Scotland, whilst there remains the least hope of obtaining a Consecration in England which will admit of no exception. Upon the recommendation of a few Missionaries in their obscure private capacity, it was not to have been expected that Dr. Seabury would have been consecrated here where no less than an Act of Parliament was necessary for the purpose. Why did not your last Convention at New York of Clergy and Laity (for whose benefit Episcopacy is chiefly intended) address the Archbishop of Canterbury to lay your case before Parliament. The applica-

(1) From the Bishop White Correspondence.

(2) In a Letter to Dr. White, dated "London, 16th July, 1785."

tion of such a public, respectable Body of men would have had due weight, after it had been made apparent that your Assemblies could not, consistently with the Constitution of the States, interpose in the matter, so managing it in a public manner as to satisfy Parliament that it would give them no offence, which is carefully avoided here in every instance, that both Powers may live for the future on good terms, without officiously interfering in the administration of the affairs of one another either in Church or State, considering the Jealousies still entertained on your side of the water. It is injurious and unjust then to accuse the English Bps., when not a single public step has been taken on your part to enable them to bring your Episcopate forward in any but a most irregular and hurtful course too, as to its main end of rendering it useful and acceptable to ye Laity who are most interested in it, or it is nothing but a name, without sense or substance. Let not Dr. Seabury's failure here discourage you from applying to the English Church in a proper channel, and after you have done the utmost a prudent zeal directs, and you are forced to have recourse to Scotland, all the world will excuse you, and the whole Old College of Scotch bishops will take up your case, and not leave it to a few whose Ordinations and Consecrations are declared null and void. If you proceed not regularly you will at outsetting Create a Schism in your new Episcopal Church, much to the satisfaction of other Sects. God bless you all, and I wish you success.

Dr. White

Yours affectionately,
ALEXR. MURRAY.(1)

This communication was followed by another, much to the same purport, which as it is, from its brevity at least, a more creditable specimen of the writer's epistolary powers, and as besides, from the authoritative manner in which it is penned, we may infer to have been written at the prompting of others, we append from the same source.

London, 6 Augt. 1785.

My Dear Sir.

In answer to your last I wrote you a letter of 16th ult. but have some suspicions it may be miscarried. The purport of it was not to discourage you or any other Clergyman, that is well recommended, from applying to our Church for consecration, because Dr. Seabury was rejected; since none of the respectable part of the Laity in America and but a few obscure Missionaries recommended him to an Episcopate. Besides you must have more Bishops than one in Ama., to continue a succession, unless you have constantly a recourse to foreign Churches to supply vacancies. If you should not succeed in England you can in Scotland, which I would not have you apply to first, if you can be recommended by the principal Members of your respective States, Laymen and Clergymen.

I expect to see you soon in company with another to make a Triumvirate to enable you to consecrate Fathers in God at home in all time to come.

Yours affectionately,

ALEXR. MURRAY.(2)

(1) From the MSS. of the General Convention.

(2) From the Bishop White MSS.

In the mean time Mr. Sharp had not been idle. Besides corresponding with the celebrated Franklin on the subject, he had written to a Baptist Minister in Rhode Island, the President of the College in Providence, furnishing him with information, derived from family papers, throwing doubt upon the validity of the Scottish consecrations. These documents had been shown to many persons at the North; and as it appears from a subsequent letter from Mr. Sharp,⁽¹⁾ copies were placed in the hands of the Rev. Samuel Provoost, rector of Trinity Church, in New York, for the purpose of laying them before the approaching Convention at Philadelphia. The strangeness, to say the least, of the channel of this communication with the American Church, though arousing the indignation of some,⁽²⁾ did not prevent the Rector of Trinity Church, from heartily seconding Mr. Sharp's efforts to impair confidence in Bishop Seabury's orders; and this act was the first of a series of petty incivilities and more open hostilities, the record of which stains the character and Episcopate of the first Bishop of New York.

Learning from Mr. Manning of the partial success of his efforts, Mr. Sharp addressed himself to the task of removing the few remaining obstacles to American consecrations in England. We cannot better detail the story of his success than by transferring to our pages the following extracts from his Diary and Correspondence, as published in his "Memoirs."

"Sept 10, 1785.—Waited on the Archbishop, at Lambeth,

(1) Sharp's Memoirs, foot note to p. 218.

(2) We copy from the Bishop Parker Correspondence, an extract from a letter written April 27, 1785, by Mr. T. Fitch Oliver, a candidate for holy Orders, soon after ordained by Bishop Seabury.

"I have lately seen a letter from Granville Sharp, Esq., (London), on the subject of Dr. Seabury's being nominated by the Scottish Nonjuring Bishops, which I shall endeavour to show you when I see you in Boston, if I can obtain permission. 'Tis addressed to president Manning. Has Mr. Sharp no correspondence with any Clergyman of the Episcopal Church in this Country, that he writes on a subject of that Nature to a Baptist Minister? He seems to be dubious as to the Validity of Consecration obtained thro' that Channel, but if the Succession has been preserved, I cannot perceive why it should not be sufficient."

and communicated to him Mr. Manning's letter respecting the convention of the Episcopal Clergy this month at Philadelphia; also Dr. Franklin's letter on the subject of Episcopacy and the Liturgy. He assures me that the Administration would be inclined to give leave to the Bishops to consecrate proper persons. He desired copies of the letters."(1)

Accompanying these letters was the following communication, addressed to the Archbishop.

" Old Jewry, 13th September, 1785.

" My Lord,

" Enclosed I have the honour to send your Grace the copies of the letters which I promised. . . . I think it right to add also an extract from a letter which I received last year from an eminent physician at Philadelphia (Dr. Rush, who was physician-general to the Continental army, and some time a member of Congress); for this affords a proof of such candour and moderation towards the Episcopal church, from a Presbyterian, as is seldom known, though I have reason to think it is not uncommon at present in America. The letter was partly in answer to my remonstrance on the subject of Episcopacy.

" Extract of a letter from Dr. Rush, dated 27th of April, 1784:—" I am happy in being able to inform you that attempts are now making to revive the Episcopal Church in the United States. Though a member of the Presbyterian church, yet I esteem very highly the Articles and the worship of the Church of England. There are but two ways of preserving visible religion, in any country; the first is, by establishments; the second is, by the competition of different religious societies. The revival of the Episcopal church in our country will produce zeal, and a regard to the ordinances of religion, in every other society.—Such is the liberality produced among the Dissenters by the war, that I do not think they will now object to a Bishop being fixed in each of our States, provided he has no civil revenue or jurisdiction."

" I had similar assurances from Dr. Witherspoon, (a member of Congress and Presbyterian clergyman) when in England last summer; and this inclination to promote Episcopacy is amply confirmed by Mr. Manning's late account of the in-

(1) Sharp's Memoirs, pp. 218, 219.

tended convention of the Episcopal clergy of the provinces of Virginia and New York, at Philadelphia; as well as by Dr. Franklin's declaration of his opinion, that 'unless a Bishop is soon sent over with a power to consecrate others, so that we may have no more occasion of applying to England for ordination, *we may think it right to elect also.*' All these circumstances prove, that the present time is very important and critical for the promotion of the interests and future extension of the Episcopal Church in America, and that no time should be lost in obtaining authority for the Archbishops and Bishops of England to dispense with the oaths of allegiance in the *consecration of Bishops for foreign churches*, that they may be restored to their unquestionable right, as Christian Bishops, to extend the *Episcopal church of Christ* all over the world.

"An immediate interference is also become the more necessary, not only on account of the pretensions of Dr. Seabury and the Nonjuring Bishops of Scotland, but also to guard against the presumption of Mr. W—y and other Methodists, who, it seems, have sent over some persons, under the name of *superintendents*, with an assumed authority to ordain Priests, as if they were really invested with Episcopal authority.

"Some accounts of this were read to the Society for propagating the Gospel, in May last, from the letters of their Missionaries; and I have since heard that some Methodistical clergymen have procured consecration from the *Moravian churches*, which the latter had received from the Bishops of Poland. . . . These attempts of the sectaries prove that they perceive among the Americans an increasing inclination towards Episcopal government; and, consequently, they prove also, that the exertions of every sincere friend to the Church of England are peculiarly necessary at this Time, to facilitate the communication of a pure and irreprehensible Episcopacy to America, by removing the obstacles which at present restrain the Archbishops and Bishops of England from extending the Church of England beyond the bounds of the English Government.

"I should also inform your Grace that America is not the only part wherein Protestant Episcopacy is likely to be extended, when the rights of election are better understood; for had I been prepared in the year 1767 on this point, as I am at present, I have reason to believe that a Protestant

Episcopal Church would have been promoted in Holland, and in several parts of Germany and Switzerland, long before this time.

“How I happened to be concerned in so important an affair, if your Grace should have leisure and curiosity to be informed, I am ready to communicate on receiving your commands.

“I remain, with great respect and esteem,

“My Lord, &c., &c.”(1)

In connection with this letter to the Archbishop, it may be well to add, from the same source, an extract from a communication addressed by Mr. Sharp to Dr. Franklin, with reference to the intimation he had made of the probability of an election of a Bishop by the Americans. The information contained in this note was doubtless new to the celebrated Philosopher, who, a little earlier, when he had been applied to by some young candidates for holy Orders, who had been refused ordination in England, in consequence of the inability of the Bishops to dispense with the oath required by the Act of Uniformity, had consulted first the Bishops of France, and then the Pope's Nuncio, and after referring them to the Bishops in Ireland, had finally advised them to act, in case of refusal, as they would be obliged to if England were swallowed up in the sea.(2)

(1) Sharp's Memoirs, pp. 219, 220.

(2) Vide Sharp's Memoirs, pp. 214, 215. We add, as a curiosity, from Dr. Franklin's private Correspondence, a copy of this remarkable letter. To Mess. Weems and Gant, Citizens of the United States, London.

Passy, near Paris, July 18, 1784.

Gentlemen,

On receipt of your letter, acquainting me that the Archbishop of Canterbury would not permit you to be ordained unless you took the oath of allegiance; I applied to a clergyman of my acquaintance for information on the subject of your obtaining ordination here. His opinion was, that it could not be done; and that if it were done, you would be required to vow obedience to the Archbishop of Paris. I next enquired of the Pope's Nuncio, whether you might not be ordained by their Bishops in America, powers being sent him for that purpose, if he has them not already. The answer was, the thing is impossible, unless the gentlemen become Catholics.

This is an affair of which I know very little, and therefore I may ask questions and propose means that are improper or impracticable. But what is the necessity of your being connected with the Church of England? Would it not be as well if you were of the Church of Ireland?

“To his Excellency Benjamin Franklin, &c.

“You have intimated a probability that the People of America, in a certain case, ‘may think it right to elect’ bishops; but the Episcopal clergy of America will, of course, be aware, that the mere *election* of a Presbyter to the office of

The religion is the same, though there is a different set of bishops and archbishops. Perhaps if you were to apply to the Bishop of Derry,(1) who is a man of liberal sentiments, he might give you orders as of that Church. If both Britain and Ireland refuse you; and I am not sure that the Bishops of Denmark or Sweden would ordain you, unless you became Lutherans: what is to be done? Next to becoming Presbyterians, the Episcopalian Clergy of America in my humble opinion, cannot do better than to follow the example of the first clergy of Scotland, soon after the conversion of that country to Christianity; who, when their King had built the Cathedral of St. Andrew’s, and requested the King of Northumberland to lend his bishops to ordain one for them, that their clergy might not as heretofore be obliged to go to Northumberland for orders, and their request was refused; they assembled in the Cathedral, and the mitre, crozier, and robes of a bishop being laid on the altar, they, after earnest prayers for direction in their choice, elected one of their own number; when the King said to him, “Arise, go to the altar, and receive your office at the hand of God.” His brethren led him to the altar, robed him, put the crozier in his hand, and the mitre on his head, and he became the first Bishop of Scotland.

If the British islands were sunk in the sea (and the surface of this globe has suffered greater changes), you would probably take some such method as this: and if they persist in denying you ordination, it is the same thing. An hundred years hence, when people are more enlightened, it will be wondered at, that men in America, qualified by their learning and piety to pray for and instruct their neighbours, should not be permitted to do it till they had made a voyage of 6000 miles out and home, to ask leave of a cross old gentleman at Canterbury: who seems, by your account, to have as little regard for the souls of the people of Maryland, as King William’s Attorney General, Seymour, had for those of Virginia. The Rev. erend Commissary Blair, who projected the College of that Province, and was in England to solicit benefactions and a charter, relates, that the Queen in the King’s absence, having ordered Seymour to draw up the Charter which was to be given, with £2000 in money, he opposed the grant; saying that the nation was engaged in an expensive war, that the money was wanted for better purposes, and he did not see the least occasion for a college in Virginia. Blair represented to him, that its intention was to educate and qualify young men to be ministers of the Gospel, much wanted there; and begged Mr. Attorney would consider that the people of Virginia had souls to be saved as well as the people of England. “Souls (said he) d— your souls! Make tobacco!”

I have the honor to be, gentlemen, &c.,

B. FRANKLIN.

—Memoirs of the Life and Writings of Benjamin Franklin, LL.D., by his Grandson, William Temple Franklin. 4to. London, 1818. Vol. ii. pp. 57, 58.

(1) Lord Bristol.

a Bishop, will not be sufficient to constitute the Episcopal dignity, nor to confer the kind of authority that is requisite for those who preside, according to the Apostolic constitution, in the churches of Christ, without the outward form of *laying on of hands by other Bishops*, after solemn prayer for the inspiration of the Holy Spirit, to assist and guide the elected person in the execution of such a solemn charge and trust in the church of Christ as must render him most awfully responsible for his whole conduct before God and man. I was anxious, that this truly Christian and Scriptural rite of laying on of hands should be communicated to the Episcopal church of America by a channel of continuation from the Apostolic times, that should be as unexceptionable as possible; and therefore I wished that the first American Bishops might be consecrated by our English Bishops, whose predecessors were particularly instrumental in promoting the Reformation from Popery (several of them having sealed their testimony with their blood), and whose doctrine in general has ever since been limited by the text of Holy Scripture. . . . These are my reasons for wishing that the first American Bishops may receive their consecration rather from our English Bishops, than from the Nonjurors of Scotland. I have good authority to say, that several of the English Bishops (and I have not the least reason to suspect that any of the rest entertain different sentiments on this point) are very desirous to promote the Episcopal Church of Christ in America, or elsewhere, upon true Christian principles, without any idea of acquiring the least ascendancy thereby, which might be derogatory to the independence of free national churches; and though they are at present so unhappily bound by the *Act of Uniformity*, that they cannot dispense with the oaths of allegiance and supremacy, yet I am assured, on the best authority, that they will endeavour to obtain a due sanction or power to do so, even if an express Act of Parliament should be thought necessary to effect it, when ever a proper requisition shall be made to consecrate a Bishop, or Bishops, for America, provided the elected persons, sent from thence, bring with them the necessary testimonials of their ecclesiastical qualifications, morality, election, &c., (for the scriptural rubric is, '*to lay hands suddenly on no man*') ; and I have ample reason to think that all due attention will be paid to so just a demand."(1)

(1) Memoirs of Sharp, pp. 221, 222.

With these repeated assurances of success, emanating either directly or indirectly from the highest authorities of the Mother Church, the Convention of 1785, by a resolution adopted on Friday, the 30th of September,(1) directed the Committee previously appointed for revising and altering the Liturgy, to prepare "a Plan for obtaining the consecration of Bishops, together with an Address to the Most Reverend the Archbishops, and the Right Reverend the Bishops of the Church of England, for that purpose." This Plan and Address, which are printed in full in the Journal of the Convention,(2) attest the wide-spread desire of the scattered Churches for the union secured by the Episcopate, and also prove their preference for the succession in the English line. Recognizing as the great difficulty in the way of Dr. Seabury's application the fact, that the co-operation of the laity and the concurrence of the civil authority were wanting, they directed the particular attention of the State Conventions to means for effecting the removal of this hindrance. Proofs of the desire of the laity for the introduction of the Episcopate were to be secured, and documents certifying the concurrence of the State authorities in the measure, or at least attesting the want of any constitutional or legislative bar to the introduction of Episcopacy, were to be obtained from the various civil rulers. In true republican simplicity, and for the removal of popular prejudices, they sought to obtain, by the concluding paragraph of their Plan for obtaining consecration, the assumption on the part of their future Bishops of the lordly titles of English prelates, a provision which is not unfrequently, though erroneously, quoted as of authority at the present day.

The Address to the English prelates was manly and dignified. Bishop White, in his "Memoirs,"(3) informs us, that both this and the "Plan" preceding it, were his own composition. As the first out-spoken utterance of the American

(1) Reprinted Journals, I. 19. (2) *Ibid.* pp. 25-27. (3) Page 101.

churches, pleading with the Mother Church for recognition and intercommunion, they are well worthy our consideration, for, in the language of Bishop White, "thus a foundation was laid for the procuring of the present Episcopacy."⁽¹⁾

Agreeably to the advice of the Convention, measures were at once taken to satisfy the English prelates of the concurrence of the civil authorities. Immediately upon the adjournment of the Convention, the deputies from Pennsylvania addressed the following petition to the Executive Council of their State.

To the Honourable the Supreme Executive Council of the Commonwealth of Pennsylvania.

The Petition of the Subscribers, late Deputies of the Protestant Episcopal Church in ye said Commonwealth to a general ecclesiastical Convention of ye said Church, held in this City:

Humbly Sheweth;

That ye said Church has taken sundry Measures for ye obtaining within itself ye Powers of Ordination, agreeably to its ancient Institutions of Usage, in order that it may exist independently of all foreign Authority, Civil or Ecclesiastical;

That for ye accomplishing of this Purpose ye said Ecclesiastical Convention have addressed the Archbishops and Bishops of the Church of England, requesting them to confer ye Episcopal character on such Persons, as shall be chosen and sent to their Lordships by ye said Church in any of ye United States; a Copy of which Address your Petitioners now lay before your honourable Council.

That ye said ecclesiastical Convention had recd. undoubted Information (which your Petitioners are ready to lay before the Honl. Council) that ye English Prelates, on a similar application from ye Clergy of ye said Church in one of ye United States, were not able to take Measures for ye granting of ye Request, because the British Ministry were apprehensive that it might be offensive to ye civil Authority of ye said State;

That in Consequence of ye above Information, ye said ecclesiastical Convention instructed ye Deputies composing

(1) Memoirs of the Church, Page 101.

their Body, that on their Return to their respective States, they should make a respectful Application to their civil Rulers requesting them to certify, that ye said Address to ye Archbishops and ye Bishops of ye Church of England is not contrary to our Laws or Constitutions; and that a Compliance with it will not be offensive to ye civil Powers under which we live; and

That your Petitioners do accordingly now make the said Application to your honourable Body; and as it has been uniformly the endeavour of ye Episcopal Church in this State and in ye other States represented in ye late Convention, so to form their ecclesiastical System, as that it may harmonize with our civil Duties and the Interests and Happiness of ye United States; so they trust, that your Honourable Body will condescend to their Request; and think it not unworthy of your Wisdom or beneath your Dignity, to remove ye political Obstacle which may prevent their obtaining the Episcopal Succession in a Way, which they hope will be thought reputable to themselves and safe to their Country.

And your Petitioners, as in Duty bound, shall ever pray.

Clerical Deputies:

WILLIAM WHITE.
SAM. MAGAW.
ROBT. BLACKWELL.

Lay Deputies:

SAMUEL POWEL.
ANDREW DOZ.
JNO. WOOD.
JOSEPH SWIFT.(1)

The response of the Executive Council to this petition we add below. Dr. White's criticism on its closing paragraph we have already given in a familiar letter of his to the Rev. Dr. Smith.(2) From allusions in the same correspondence, it appears that a similar document had been furnished by the Governor of Maryland upon the application of Dr. Smith. The Certificate subsequently given by the celebrated Patrick Henry, at the request of Dr. Griffith, and that procured at this time by the Rev. Mr. Provoost from Governor Clinton of New York, are also appended; the one is printed in Bishop White's Memoirs, the other from an original copy in Mr. Provoost's own handwriting. The idea that such documents were deemed necessary by our forefathers to facilitate the in-

(1) From the original among the Bishop White MSS.

(2) Ante, pp. 142, 143.

roduction of a purely spiritual and ecclesiastical office, may perhaps occasion surprise in our days; but we can with difficulty, at this distance of time, appreciate the apprehensions of the danger of this measure which had been excited, even in the minds of Churchmen, by the popular clamour raised against the Episcopate during the period immediately preceding the war.

Pennsylvania, ss.

The Supreme Executive Council of the Commonwealth of Pennsylvania, do hereby certify and make known to all whom it may concern, that agreeable to the frame of government and laws of this Commonwealth—the clergy and others, members of the Church of England in Pennsylvania, are at liberty to take such means as they may think proper, for keeping up a succession of religious teachers—Provided only, that the measures they adopt for this purpose do not induce a subjection to any foreign jurisdiction, civil or ecclesiastical.

Given in Council under the hand of the honourable Charles Bidle, Esquire, Vice-President, and the Seal of this State, at Philadelphia, this twenty-fourth day of November, in the year of our Lord one thousand seven hundred and eighty-four, and in the tenth year of the Commonwealth.

CHARLES BIDDLE, V. P.

Attest, JOHN ARMSTRONG JUN., Sec.(1)

By His Excellency GEORGE CLINTON,
Esquire, Governor of the State of New
[PRIVY SEAL.] York, General, and Commander in Chief
of all the Militia, and Admiral of the
Navy thereof.

To all to whom these Presents shall come or may concern.

It is certified and made known that by the constitution of the said State, it is ordained and declared that the free exercise and enjoyment of Religious profession and worship, without discrimination or preference, shall for ever be allowed within this State to all mankind, and that there is nothing in the said constitution, or in any of the laws of the said State, to prohibit the Clergy and others of the Episcopal Churches or of any other Church in the said State, to take such measures as they shall judge proper, for keeping up a succession

(1) Bishop White's Memoirs, p. 239

of religious Teachers, Provided that the means they may adopt for this purpose be not inconsistent with the peace or safety of the State and do not induce a Subjection or Allegiance to any Foreign Jurisdiction or Power, Civil or Ecclesiastical, whatever.

Given under my Hand and the Privy Seal at the City of New York this 28th Day of December in the tenth year of our Independence, 1785.

GEORGE CLINTON.

By his Excellency's Command:

ALEXR. CLINTON.

By his Excellency PATRICK HENRY, Esq., Governor of the Commonwealth of Virginia.

It is certified and made known to all whom it may concern—That the Protestant Episcopal Church is incorporated by an Act of the Legislature of this Commonwealth, for that purpose made and provided: that there is no law existing in this Commonwealth, which in any manner forbids the admission of Bishops, or the exercise of their office; on the contrary, by the 16th Article of the Declaration of Rights, it is provided in the words following, viz.—“That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all, to practice Christian forbearance, love and charity towards each other,”—which said Article is now in full force.

In testimony whereof, I have hereunto set my name, and caused the Seal of the Commonwealth to be affixed, at Richmond, this first day of June, in the year of our Lord one thousand seven hundred and eighty-six, and tenth of the Commonwealth.

P. HENRY.(1)

Accompanied by these and similar endorsements from the Executive authorities of the various States, and enlisting the further recommendation of the Federal authorities them-

(1) This Certificate, which was obtained at a date subsequent to the others, was sent to Bishop White by the Rev. Dr. Griffith, Bishop-elect of Virginia, to be laid before the Convention of 1786. Vide White's Memoirs, pp. 329, 330.

selves, (1) the Address of the Convention was sent forth on its mission. The following characteristic letter, (2) announced its departure.

REV. MR. PROVOOST TO REV. DR. WHITE.

Dear and Revd. Sir,

The Address was sent by the Packet with recommendatory Letters from the President of Congress and John Jay, Esqr., who have interested themselves much in our Business. I also enclosed a Copy I had taken of the Address, with some other Papers relating to the Church in America, in a Letter to the Bishop of Carlisle.

I expect no obstruction to our Application but what may arise from the Intrigues of the nonjuring Bishop of Connecticut, who a few days since paid a visit to this State (notwithstanding he incurred the guilt of misprision of Treason, and was liable to confinement for life for doing so) and took shelter at Mr. James Rivington's, where he was seen only by a few of his most intimate friends; whilst he was there, a piece appeared in a newspaper under Livingston's direction, pretending to give an account of the late Convention, but replete with Falsehood and Prevarication, and evidently intended to excite a prejudice against our transactions, both in England and America.

On Long Island, Dr. Cebra appeared more openly—preached at Hempstead Church, and ordained the Person from Virginia I formerly mentioned, being assisted by the Revd. Mr. Moore of Hempstead and the Revd. Mr. Bloomer of New Town, Long Island.

I relate these Occurrences, that when you write next to England, our

(1) Vide ante p. 138.

(2) Notices of the animosity borne by Mr. Provoost toward the first Bishop of Connecticut other than those which incidentally appear in Bp. White's *Memoirs of the Church*, can be found in two privately printed pamphlets by the compiler of this volume, entitled respectively "Bishop Seabury and Bishop Provoost: an Historical Fragment" 8vo. 1862, and "Bishop Seabury and the 'Episcopal Recorder'; a Vindication." 8vo. 1863.

Mr. Provoost persistently spelled Bp. Seabury's name as in the letter given in the text. We scarcely need add that the article in the *New-York Packet* to which reference is made by Mr. Provoost, and which is printed in full herewith, in no sense justifies the construction put upon it by Mr. Provoost.

"We are informed that about twenty of the Episcopal Clergy, joined by delegates of Lay gentlemen, from a number of the congregations in several of the Southern States, lately assembled in Convention at Christ Church, Philadelphia, revised the Liturgy of the Church of England, (adapting it to the late Revolution,) expunged some of the Creeds, reduced the thirty-nine Articles to twenty in number, and agreed on a letter addressed to the Archbishops and the Spiritual Court in England, desiring they would be pleased to obviate any difficulties that might arise on application to them for consecrating such respectable Clergy as should be appointed and sent to London from their body to, act as Bishops on the Continent of America, where there is at present only one Prelate dignified with Episcopal powers viz. the Right Reverend Dr. Samuel Seabury, Bishop of the Apostolical Church in the State of Connecticut. Hitherto Mr. Pitt, the British Minister, has vehemently opposed all applications preferred for consecration to Sees in America; this discouragement occasioned Bishop Seabury to secure his consecration from three of the Bishops in Scotland, which proves as perfectly valid and efficient as though obtained from the hands of their Right Reverences of Canterbury, York and London, and is incontestably proved by a list of the consecration and succession of Scots Bishops since the Revolution in 1688, under William the Third."—From "*The New-York Packet*." No. 537, for Monday, October 31, 1785.

Friends there may be guarded against any misrepresentations that may come to them from that Quarter.

I am, with respects to Dr. Magaw and Mr. Blackwell,

Dr. Sir,

Your most sincere Friend and Humble Servant,

SAML. PROVOOST. (1)

New York, Nov. 7th, 1785.

This epistle, betraying the political prejudices of the Whig Rector of Trinity, New-York, against the tory Bishop of Connecticut was shortly followed by another in a similar strain.

REV. MR. PROVOOST TO REV. DR. WHITE.

* * * * * If we may judge from appearances, Dr. Cebra and his friends are using every art to prevent the success of our application to the English prelates. A close correspondence is kept up between him, Chandler, (2), &c., and a few days ago two large packets were seen at Rivington's address'd to the Archbishop of Canterbury, one of which it was imagined came from Dr. Chandler.

Governor Clinton assures me that Dr. Cebra is in the Bill of Attainder, a circumstance which I did not know when I mentioned him in a late letter. He certainly would never have run the risque he did by coming to New-York, unless some political ends of consequence were to be answered by it. * * * * *

SAM'L PROVOOST. (3)

New-York, Dec. 28, 1785

With the remark, in passing that there was no foundation for the unkind judgments of Mr. Provoost other than his political and personal prejudices, we turn to the consideration of the feeling in England with reference to the measures of the Convention of 1785.

No little alarm was felt abroad by the friends of the Church in the United States at the reception of the sermon of Dr. Smith on the first introduction of the new Liturgy without any further information of the nature and extent of the alterations proposed. Rumors as to what had been done in the way of change and correction accompanied and pre-

(1) From the Bp. White Correspondence.

(2) The Rev. Thomas Bradbury Chandler D. D., of New-Jersey, one of the wisest and best of the Colonial clergy.

(3) From the Bp. White Correspondence.

ceded the petition of the Convention, and those who had most at heart the introduction of the English Succession found that new and unlooked-for obstacles to their success had been raised by these hasty movements. A few extracts from letters addressed to the Rev. Dr. White by his old friend and correspondent the Rev. Alexander Murray, D. D., formerly missionary of the venerable Society in Reading, Pennsylvania, graphically present the revulsion of feeling in England caused by these rumors and the influence they exerted even in minds of the highest dignitaries of the English Church.

London, 24 December. 1785.

My Dear Sir.

Two days ago only I was favored with yours, and two sermons. Copies of these and your Petition, Mr. Duchè delivered to the Archbishop of Cant. on the 18th instant. But I tremble for the consequences, after you have, as it is reported, laid violent hands on the venerable fabric of your mother Church, which has withstood the attacks of ages, without any very material alterations since Elizabeth. . . . But you will say all this must have been expected some time or other, but I presume not at a more unseasonable time than when you were applying for a succession of Bishops of our National persuasion, and when you had a Rival Church opening in Connecticut to observe all your motions, and which I suppose has made no alterations in its public Worship, but in the Prayers for the Supreme Magistrate; tho' now it may proceed to all reasonable lengths in spirituals after it has obtained the powers of an Episcopal Convention: While your Convention like another Westminster Assembly has left hardly anything for a Bishop in all appearance to do, but to consecrate Deacons and Priests, according to a system not known in that Church, from which you desire to derive your Succession.

In any event, before the Abp. can give his opinion on your case, he must have ample documents of your Faith, which is to be collected from your new Prayer Book, and the Minutes of your Conventions, which you will not fail to send him without loss of time. Let them be directed to some Lay gentleman here who is a member of some of your States, to act in concert with a Clergyman or two, whom you will mention to his Grace, that he may negotiate with any or all of these as he sees fit; for your request must be enforced by your Laity for whose benefit it chiefly is intended, and all possible assurance will be expected that no offence will be given to your States by the Episcopate you desire.

Your Envoy here, Mr. Adams, will no doubt be consulted, by our Court, if they take the matter up. Some of your Convention are acquainted with him, and to him you should send every necessary paper also. It is a piece of respect due to his public Character, and may engage his good offices in your behalf. (1)

(1) For an account of Mr. Adams' kind offices in presenting the address of the Convention see ante, pp. 191, 192.

It is true, after your own example, your new Liturgy as the Old, is left open to farther Reviews and amendments, but that must be a work entirely of your own. For I am confident our Church Dignitaries will not venture to alter a single tittle of it, lest they raise a loud cry for a Review of the latter, which has been so often, especially of late, demanded by some, and thus involve themselves in more contention than ever on that score, if not in a bitter Religious war, or occasion a more general Schism, and multiply Dissenters without number and without end. The followers of Lindsay who have Expunged the two exceptionable Creeds are few indeed. The Methodists are many, who make him a public Butt of their indignation, to secure and increase their Votaries. Tho' Arianism and Athanasianism are both very mysterious.

However I would fain hope the best things of my quondam brethren and fellow citizens of America; that they have retained the sum and substance of the tenets of our Church and admitted nothing repugnant thereto, the alterations consisting in things indifferent, which may, or may not be proposed and practised without prejudice to the fundamentals of this Church. If so the Candidates recommended for Episcopal Orders may be left at liberty to subscribe our 39 Articles of which yours is tantamount, and thereby obviate an almost insuperable difficulty of obtaining an Act of Parliament to enable our Bishops to consecrate on other conditions, for the reasons I have mentioned.

Nor will your proceedings meet with the approbation of the Scotch Episcopal Clergy, who are superstitiously attached to their antient forms and usages and ceremonial trumpery; for had it not been for that, (notwithstanding their political principles to which they are still wedded,) they would have been long ago extinct.

The few I have had time to mention your Review to, suspect that there has been a Judas among you, who has betrayed you into this preposterous measure, to defeat if possible all your views, which in themselves are highly prudent and praiseworthy.

Your most affec't.

Bro'r. and Serv't.

Rev'd. Dr. White.

ALEX'R MURRAY. (1)

Reverting to the same subject in an energetic letter dated two days subsequently Dr. Murray continues as follows:—

Rev'd. Sir.

I have heard of no letters, since your Convention, from D'rs. Smith, Chandler or Seabury. Had you delay'd your Review, as I strove to persuade you, there is not an Episcopalian in England but would have seconded your Request with all their influence and might, but upon your garbled Liturgy they hardly can, without bringing forward a Review of their own, which might endanger the peace of the State and Church, and revive the dormant powers of the Convocation. Better then leave your Candidates for the Prelatic Order to subscribe our Formula at large, which I suppose contains nothing very different from yours, and you may have some

(1) From the Bp. White MSS.

assurance of success, as I doubt not your Petition is well supported by your Laity for whose benefit it is intended. You might have sent a Copy of it to Mr. Duché, but having neither that nor any particulars relating to it but what are contained in Dr. Smith's Sermon, it is as yet only reasoning in the dark upon the whole of your proceedings, which will appear I hope more favourable than they do at first view; only your case had been less perplexed had you never been members of our Church, but foreigners only professing all the essentials of its Doctrine, discipline, Worship and Government, and nothing contrary thereto. And if your case is considered by the Abp. it is likely it will be in that light; without descending to the particular places or persons abroad to which the Act of Parliament is to extend, as in that for the Ordination of Deacons and Priests past lately in your favour, these having subscribed our Articles it is true, but the Bishop to subscribe yours to the same effect.

Among other things I have a large collection of Liturgies down from the Jerusalem Liturgy to Lindsay's and the Liverpool; and tho' some of them excell in one part, they are as defective in another. To compose a complete one is a Herculean labour, and not to be accomplished but by divine assistance which may Alm. God grant you in all your undertaking for the good of his Church which is in no very promising way in America

Your affect. Bro.

and obliged humble Servant

ALEX'R. MURRAY. (1)

Rev'd. Dr. White.

The following month the Rev Mr. Duché in his report of his interview with the Archbishop of Canterbury confirms the Statements made by Dr. Murray as to the widespread apprehensions caused in England by the hasty action of the convention in adopting the Proposed Book.

Asylum, Lambeth, Jan. 30th, 1786.

Dear Sir,

Agreeable to your Desire I delivered your Packet and Letters with my own Hand to his Grace the Archbishop of Canterbury. As I had nothing further in charge I was of course unprepared to answer any Questions. You had given me no Information of the Proceedings of your Convention. You had not particularized the Alterations in y^r Liturgy. Of these Alterations, we have only heard by private letters. How far they may not be agreeable to our Archbishops and Bishops, I cannot pretend to say; and my own sentiments I withhold, till you have fulfilled your Promise in sending me a Copy of the Liturgy. I confess, that as I sincerely love you all, not only as my dear Countrymen, but as once Members of the same Church Communion, I feel a sincere anxiety for your Spiritual as well as temporal welfare and therefore hope you have cautiously avoided any thing that may be construed as an essential Deviation from the long received Doctrines of the Church of England, and may have any Tendency to widen the Separation from our Church here. Indeed I

(1) From the Bp. White MSS.

told the Archbishop, what I really took to be the case at that Time, that the Alterations were merely *Mutatis Mutandis*.

I must tell you, however, my Dear Sir, that your Letters to me are generally so very short, and appear to be written in so great an Hurry, that I have not the Satisfaction I should have, if you would write me more at leisure and be a little more particular. Be assured, that while I live, I shall love you, and the people with whom you are connected, and it is my frequent Prayer, that the Lord would enable you to give them proper Food. In this Respect I Endeavour in some measure to labour still for them and you. And tho' absent in Body, I am sometimes present with them in Spirit.

Your sincere Friend and Servant,
J. DUCHE. (1)

Added information transmitted through various channels served to allay somewhat these apprehensions of heterodoxy, and the following letter from Dr. Murray written early in the Spring of 1786 though full of earnest deprecations of change was far more hopeful and encouraging than his last.

London; 11th March, 1786.

My Dear Sir.

I would fain hope the day is not far distant when I shall have the honour of addressing you *Right Reverend*. You meet my wishes more and more. I am pleased with the appointment of Mr. Adams and Mr. Peters, who have faithfully executed their trust and deserve the public thanks of your Convention. Mr. Adams has finally obviated all political objections to your Application, and reconciled the King, the Members, and the whole Bench of Bishops to it. They are liberal and just enough to distinguish between Civil and Religious Separation, and not to excommunicate a People who never made Religion a ground of Contest, unless your Convention will insist upon doing it now, a thing I never dreamt of till your Alterations, rather innovations were announced in Dr. Smith's sermon.

Happily I see from your last Journal they are not yet approved, but only proposed and recommended. If the Church in any of your seven States rejects them and will adhere to her ancient forms and the political alterations you have agreed upon, that Church and no more, will be admitted to all the Christian privileges and rights their mother can confer. Upon other terms it would be as little to be desired as to be expected by you. It would be absurd to form such a close connexion as you propose with a heterodox Church. However I suppose you presume upon concessions, and I doubt not some will be made you in things *indifferent*, but you can expect none in those that are established here as *fundamental*. These you can well distinguish. What chiefly gives offence here is your omitting the two Creeds, and at the same time the Doctrine of the Trinity in Unity runs thro' the whole of that part of your service I have yet seen. For God's sake leave this and all such abstruse points to the discretion of your different ministers and congregations, lest they lead to an irreparable Schism, and give offence to well meaning Christians of several Sects among

(1) From the Bishop White MSS.

you. You know what dreadful effects civil Innovations have lately introduced.

Your Articles for number and nature are not arrived here yet tho' they ought and might have been sent in Manuscript first, as they are the foundation of your whole system, then you would not have left your friends so much in the dark and a state of suspense. For the Bishops, who are your sincere friends, you must acknowledge, can come to no determination till they see your whole Platform and Documents untolded. Do like modest children submit all your differences to them, and you will never have reason to repent it. They wish your Spiritual prosperity as much as ever, and they must be answerable for the consequences of what they do in this very serious affair, wherein the peace of the Church and State here are nearly concerned. You must feel for them and request no more than they can with safety and credit grant. You have it now in your power to build upon a Rock with great honour and reputation. As a Branch of this Church you will have the ablest advocate to defend your Community against all attacks from Dissenters whether Popish or Protestant, and your Succession will be unexceptionable, which is to be derived only from this Church and that of Sweden in the Protestant line in all Christendom, strange to tell! And you may preserve Protestant Episcopacy uninterrupted, when it may be lost in Europe, as it was about 1611, but in Sweden alone, with regard to all earthly countenance and public protection. In short see that your Formulary is *substantially* the same with ours and you need not doubt of success. The part you sent me of your Prayer Book, I forwarded directly to the Archbishop, with some remarks in its favour, that he might have time to examine it before Mr. Peters waited upon him. As I have parted with that, I hope you will send me one complete. Mr. Peters will inform you that Messrs Montgomery and Duchè have stood aloof and given me no sort of assistance, I believe only thro' fear that I had started a desperate game since Dr. Seabury's Defection here, which I did not believe with them ought to divert or finally discourage your application, if made in the mode I proposed, and which you have been pleased to adopt, as I knew it would be most agreeable to you to apply first to your Mother Church. If you meet not her expectations, I am ruined in the esteem of the Archbishop, whom I told your Formulary tho' altered contained still the sum and substance of ours and nothing repugnant in Doctrine, Worship or Government, but in what respected the separate civil powers of your country. As there are none but political alterations yet agreed upon, pray postpone the most exceptionable of the rest to a future day, when you can discuss them in an Episcopal Convention, with decency, order, and consistently with your profession of Prelacy.

Yours most affectionately,

ALEX'R MURRAY.

Rev. Dr. White and Dr. Smith.

P. S. You must continue your correspondence with Mr. Adams as the ostensible person with whom the Abp may treat and finally settle your affairs to the public satisfaction both of this Government and yours. A Layman here of your Church should be also appointed Agent in place of Mr. Peters, and if I can be of any service to either of them they may command it. Your Churches are supplied I suppose in the meantime with ye Candidates for Holy Orders. It were to be wished that your Committee would declare their minds with regard to the *proposed* Alterations, and if they are found admissible by the Bench of Bishops you might have an Act

of Parliament passed in the present sessions which are thought will be continued till towards June next. Committing you to God's guidance I am

Yours,

A. M. (1)

A little later the same month the Rev. Mr. Duché addressed the following letter to his American Correspondent. It is particularly interesting as plainly and forcibly exposing the weakness of the argements by which Dr. White and the Southern Clergy sustained their course in holding back from union with the Bishop of Connecticut.

Dear Sir.

Asylum, March 25th, 1786.

I wrote to you by Capt. Willett; but I find since, that ye Archbishop has returned an Answer to ye Letter of the Convention. This Intelligence I have from Mr. Peters. But neither he nor I know the Purport of the Answer. I have not called on his Grace since I delivered your Letters. And I have avoided all Conversation on the Subject, and shall avoid it, unless I am called upon to give my Sentiments, on the Propriety and Expediency of immediately granting the Request of the Convention. I am sure, if this shall be the Case, which I have not the least Reason in the world to expect, I shall say everything that true Affection for the Episcopal Church in my Native Country can dictate. I am also sure, that our Archbishop and Bishops here are heartily disposed to do everything, that can promote the Interest of a Church, which has been so long cherished, and supported by their Influence, and which under ye good Providence of the Lord, owes its Existence in America to the Benevolence of the Church of England.

In ye meanwhile I cannot but lament the Prospect there seems to be of so Early a Schism among you. Here we could not recognize Dr. Seabury's Episcopal Character. But with you there can remain but one Point to be settled, in order to establish future Peace and Harmony, and that is, the Validity of his Consecration, from Proofs adduced of the uninterrupted Succession in ye Church of Scotland. This once settled, I should think you might receive him, or at least enable him, by previously acknowledging his Episcopal Character, to join your General Convention, and assist you, and your future Bishops, (from whatever Channel you may obtain them) in making such further Regulations in Discipline and Worship, as may finally introduce a General Uniformity in the Episcopal Church throughout the States. If something of this Kind is not done I fear, an unpleasant Disunion may take Place, and put a Stop to ye Progress of your Church. Bishop Seabury who was much with me, during his Residence here, appears to be a Man of great Moderation, strong Judgment, good Affection and solid Piety. And I really thought, from one of your Letters to me, that you were all eager to receive him. But enough on this Subject. You will excuse these Hints which are suggested

from real Affection to you All, and a sincere wish, that unanimity and Brotherly Love may prevail and continue among you. * * *

I approve much of what I have seen of your Liturgy. It is very remarkable, that your first Introductory Sentence "The Lord is in his Holy Temple, &c.," is ye very Sentence I introduced about a twelve month ago, to be sung at my Chapel by the Orphans, instead of a Voluntary before ye First Lesson, by way of engaging ye attention of ye Congregation to Lessons from Scripture. It is used by you with still more Propriety to introduce the whole Service. The several verbal alterations are of little Consequence, but can be adopted without giving offence. Not so the leaving out one of the Articles of the Apostles' Creed—"The Descent into Hell" which if properly understood, will be found to be quite consistent with ye Analogy of Faith, and therefore not to be omitted. The words "Descent" and "Hell," do indeed want explanation. And so does every other Article of ye Creed. But surely it ought not to have been rejected for this Reason, otherwise the Scriptures themselves may be rejected. For who can say, that he understands them, till "his Understanding is opened by the Lord?" And of what use is a Gospel Ministry, but to be instrumental in ye Lord's Hands for this Purpose; that is to open the understandings of their Hearers? Every Body here is astonished to find, that your Convention of Clergy and Laity should have thought, that "he was buried" and that "he descended into Hell," are synonymous Expressions, of the same Meaning and Import. Could you suppose for a Moment, that the Soul of Xt was buried with his Body? Impossible—If not, then it must have been somewhere—and in some state. What State could this be but the State into which all departed Spirits go, at the Death of ye Body, and remain, till a last Judgment sooner or later, gives them who "die in the Lord," as our Burial Service expresses it, "their perfect Consummation in Bliss in Body and Soul," or dooms the wicked to Eternal Punishment?. In this State our Lord's Spirit must have remained betwixt his Death and Resurrection. Nay, till his Ascension into Heaven. For though his final temptations and Combats were compleated on the Cross, yet his Human Body was not completely glorified, and made Divine till his Ascension and Session on the Right Hand of God. If you had looked into Bishop Pearson, and some others of our Church on this Article you would have found, that the Process of Redemption could not have been complete, had not our Lord passed thro' the several states of Man before, at, and *after his Death*. You would have found the Period at which this Article was introduced, the different Interpretations given to it, by different Persons, in preceding Ages; and the Reason, why we retain this Article in ye Sense in which he has explained it, and in which it is held by every sound Divine of the Church of England. You would not have been offended at the words "Descent into Hell," but when properly understood, would have found them perfectly consistent, as I have already said, with the Analogy of Faith. The necessity of the Case, and your particular Circumstances may justify in some Measure your adopting a Republican Form of Church Discipline. But surely there could have been no necessity for a few Clergymen and Laymen undertaking to leave out a single Article in a Creed, which is received and adopted by every Xtian Communion even by the Socinians, I believe, if they may be called Xtians who, like ye followers of Mahomet, deny the Divinity of the "Lord that bought them."

Poor Dr. Smith, if we may judge from his Sermon, is sadly fallen off. Never was a more lean and meagre Performance—Had not his name been prefaced, I should never have conceived the Composition to be his. Dr.

Wharton's is here thought much superior, though in a *moral view*, he has rather lowered the Clerical Character.

I am sure you will receive and answer these imperfect Hints with your usual Candour. Remember, what I write *to* you is *for* you alone, that is for your own Perusal. If you think what little I have said, may be of any weight, you may communicate it in your own Words, without using my Name, which now, perhaps, would give not the least Sanction to Truth itself, with those I mean, who view me in a different Light, from what they once did.

* * * *

I am

Ever yours affectionately

J. DUCHE. (1)

The longed-for response of the Archbishops and Bishops to which reference is made by Mr. Duchè was at length received and printed in full in the Journal of the Convention of June, 1786. It also appears in Bishop White's Memoirs of the Church(2). The original with the autograph signatures of the Archbishops and Bishops, which is still preserved, forms one of the most interesting and valuable Manuscripts in the Archives of the American Church. As Bishop White informs us(2) it was "the omission of the article of Christ's descent into hell, in the Apostles' Creed," that was especially distasteful to the English Prelates though this objection was urged with earnestness only by a single Bishop—Dr. Moss of Bath and Wells. At the same time the failure of the Bishops to receive the sheets of the "Proposed Book" which though sent to them from time to time(3) as the work passed through the press, miscarried, occasioned the "caution" which Bishop White noticed as characterizing this important and interesting letter. That there was not unanimity in urging the omission in the creed referred to, will appear from the following letter from one of the wisest and most worthy of the Southern Clergy; while the communications which we subjoin from the Rev. Mr. Parker and the Bishop of Connecticut will give us the impressions of the Convention and its work which obtained in New England and to a large extent in New Jersey and New York.

(1) From the Bishop White Mss.)

(2) Pages 297 298.)

REV. DR. WILLIAM WEST TO REV. DR. WHITE.

Baltimore Town, Nov. 3rd. 1785.

Dear Sir.

If I am not much mistaken Doctor Smith told me, that it was not yet too late to retain, in the Apostles' Creed, the Descent into Hell. If it be not, and you Gentlemen can, with Propriety, introduce it so as to be repeated or not, with the other Articles, at the Discretion of the Minister; I can not but think (as I have written to Dr. Smith) that it would be much better to retain than expunge it. When this Matter came before the Convention, just at the Conclusion of Business I could not but say I wished the article to be retained. But rather than Engage in tedious and irksome Debate, I *only wished* it. And the Reasons for my wish at that Time occasion my troubling you with this now, if the Article may haply be yet retained. The only Reasons I heard for expunging it were that it was not anciently in the creed; and that it implied Tautology; but the former Reason I believe, will militate in some Measure against retaining another Article of the same creed, and Bishop Pearson's observations will show that the Descent into Hell does not necessarily imply Tautology; For our Lord's *Body* only was buried in the Grave; but his *rational Soul* (without which he could not be *Perfect Man*), during his Separate State after Death was in Hell, or that State (whatever it be) into which the rational Soul of every Man enters and exists from the Time of his Death, to that of the General Resurrection. However as this is not clearly and explicitly delivered in the Sacred writings, the Descent into Hell might, I presume, be omitted without any Injury to the Christian Faith. But I apprehend the Omission of this Article may occasion a *Diversity* of Sentiments in the P. E. Churches of these United States; all which, especially in the *only* Creed retained, and at this time particularly, I wish to be avoided. But I mean not to be troublesome either with my wishes or my apprehensions; and shall acquiesce under the matured judgment of others better informed. If therefore what I have observed on this Subject be either *out of Time*, or *impertinent*; pray suppose it all obliterated, or never mentioned. My dear sir,

Your affectionate Servant.

WM. WEST. (1)

THE BISHOP OF CONNECTICUT TO REV. DR. WHITE.

New London, Jan 18th. 1786.

Dear Sir.

I should have paid the earliest attention to your letter of the 18th. of October, but that I flattered myself I would have been favored with a copy of the Journal of the Convention at Philadelphia, and a letter from Dr. Smith on the subject; but as I have unhappily been disappointed in both expectations, I will no longer delay writing to you, least what has hitherto been only apparent, should become a real neglect.

On the business of your Convention I can at present say nothing because I know nothing but from report, and that I hope has exaggerated matters; for I should be much afflicted to find all true that is reported. You mention *my disapprobation of your including the Laity in your representative*

body. Your extending the power of the Lay delegate, so far as your fundamental rules have done, I did then, and do now most certainly disapprove of; particularly in the article relating to the Bishop, who, if I rightly understand, is to be subject to a jurisdiction of Presbyters and Laymen. I hope the general desire to harmonize which you mention will produce good effects, I assure you no one will endeavour more to effect the cordial union of the Episcopal Church through the Continent than I shall, provided it be on Episcopal principles.

I am, Rev. Sir,

with regard and esteem,

your very humble Servant.

SAMUEL, Bishop, Episcopal Church, Connect.

Rev. Dr. White. (1)

REV. MR PARKER TO REV. DR. WHITE.

Boston Jan'y. 24, 1786.

Rev'd. & Dear Sir.

I have to acknowledge & return you my thanks for three Packets received from you with your favours of Oct 24 & Decem'r. & one Packet since with the Sheets of your new prayer book as far as the Collect for all Saints Day, with a Note of Dec'r. 27. With your letter of Octo'r. 24 I received Drs. Smith's & Wharton's Sermons but not the two half Sheets of the Prayer-book which you mention in yours of Decem'r. 1st. Had you recollected the early Date of that Letter, I believe you will find that no part of the Prayer book nor the Journals had then come from the press, & consequently could not have been sent as in your great hurry from your multiplicity of business you imagined. I have received ten half Sheets beginning with the Collects before the Communion Service, & shall esteem it an additional favour to have the former Sheets as they contain the Morn'g. & Even'g. Service which are the most material parts. I have also to return you my sincere thanks for your most excellent Letter to Mr. Miller & for your politeness in giving me the perusal of it before the Delivery. It was not a little of a mortification to them that your Letter came thro' my hands, for I have so uniformly opposed their proceedings that I have exposed myself to their resentment, & this afforded me such matter of Triumph as they could hardly brook. I think you have given your Opinion of their Book in a very sensible Judicious manner & shew them their error with great Strength of Arguments. I sincerely wish it may have a good effect. But I despair of seeing them retract as long as their present Reader continues with them, & let that Period be longer or shorter he must continue a Reader only, for in my Opinion he can never be episcopally ordained, at least while he retains his present Sentiments, & should he obtain Ordination from the Congregational Clergy with whom alone he has always associated, that will forever exclude all Pretence of their being an Episcopal Church & will open the way for the Minority to recover possession of the house, which by the way is the most elegant building not only in America, but there are few exceed it in neatness & elegance even in London. It cost upwards of £10,000 St'g.

I thank you kindly Sir for adverting in your letter to Mr. Miller to the knowledge you had obtained of their proceedings, by which means I be-

(1) From the Bishop White Correspondence.

came exculpated from any Communications on that Subject & that it could not have been at my request that you so highly disapprove of their Conduct,

Respecting the proceedings of your Convention give me leave to observe, that the whole proceeding almost, is in direct Violation of the fourth fundamental Principle agreed on by Convention at New-York, which is that the American Church shall maintain the Doctrines of the Gospel held by the Church of England & shall adhere to the Liturgy of said Church, as far as shall be consistent with the American Revolution & the Constitutions of the respective States. The State Prayers in the Liturgy I suppose are here excepted & them only, but how can you be said to adhere to the Liturgy of the Church of England, after adopting the alterations made in your new Prayer book Or had this Convention a right to alter amend & disannul the proceedings of that at New-York? I rather think not, because it was upon those fundamental Principles that Delegates were appointed for this Convention, & whose business it was not to supercede those principles but to act in Conformity to them. Had I been present at your Convention I must have protested ag't. revising the Liturgy for this reason, as well as for another which appears to be to have great weight, viz. that the business of revising Liturgies & framing ecclesiastical Constitutions is the sole & proper duty of Bishops with advice of their Clergy, & that for the Clergy & Laity to undertake this is intrenching upon the Episcopal Authority in matters ecclesiastical. I foresee you will readily retort, how came then a Convention of clerical & lay deputies assembled at Boston to invade the Episcopal Province & revise the Liturgy? I answer they have not; Certain Alterations were proposed in the Liturgy of the Church, by the Bishop of Connecticut & at his request lay before the Convention at Boston for their Approbation, & those were made the basis of our proceedings, but when approved were not to be adopted till the other Churches had approved of them also, in order if possible to obtain a Uniformity. And accordingly we have not yet made any Alterations except a Substitute for the State Prayers. With respect to your Address to the Archbishops & Bishops of England give me leave to suggest whether if you succeed in Consequence of said address in obtaining an Episcopate from England, we shall not inevitably have two Episcopal Churches in America which like Jews & Samaritans will have no Communication but be at continual Enmity? To the Succession thro' the Scotch Bishops I think no material Objection can be made, & the obtaining an Episcopate thro' that Line will not be so unpopular as from the English Line. The people of these Eastern States still retain a great jealousy of the English nation & will with Difficulty be brought to submit to any Authority civil or ecclesiastical from thence, insomuch that I imagine it next to impossible to obtain from our civil rulers such a Certificate as your Convention recommends. To a Bishop from the Scotch line there can be no Objection, for unconnected with civil power themselves, there can be no jealousy of a Bishop from thence introducing any into these States. Was it not for this reason & for our already having a Bishop in the Neighborhood from the Scotch Church, I frankly confess it would be more eligible to obtain the Succession from England as we always have been accustomed to look up to them as Children to their Parent. With respect to the Alterations in the Liturgy & offices of the Ch'h. I must suspend giving my Opinion till I see the whole; those in that part of the Prayer Book that is come to hand, are many of them the same that were proposed by us, & where they differ, I would as soon adopt one as the other. No Objection I think can be made to the Omission of the Nicene Creed but the time. Some passages in it are as ob-

scure & unintelligible as many in the Creed of St. Athanasius, which I am very glad we are rid of. The Arian Doctrine is gaining ground very fast in these parts, & the throwing out two Creeds at once which were designed as a barrier ag'st. that Doctrine will be looked upon by many as acceding to the same Opinions.

Thus you see Sir that relying on your Candour I have given my Opinion of the proceedings of your Convention with as much freedom as you did yours to Mr. Miller. You will be kind eno' to put the most favourable Construction on my Expressions, & not imagine that I presume to find fault with doings of so learned & respectable a Body but only to inform you of such Difficulties as lay in my mind respecting our ecclesiastical Affairs. finally I sincerely wish we may settle down in an Uniformity of Doctrine & Worship, & still continue one Church cemented in the strictest bonds of Union. To the obtaining of which I shall exert my utmost Abilities. (1)

Even under the eye and influence of the able and determined Provoost there had grown up dissatisfaction with the work of the Convention of 1785; while at the southward, fears of doctrinal changes in the future led to the warning words of Dr. West we give below. It is clear from the words of the rector of Trinity, New-York, that the presence of Seabury, in the validity of whose consecration there was almost universal acquiescence, served most happily as a conserving element in the later measures attending the organization of the Church throughout the land. At the same time there can be little doubt that the objections to the Fourth of July service alluded to by Provoost, formed a grave obstacle to the acceptance of the Proposed Book. (2) That the service itself was the composition of one whose political course during the war for Independence had been far from consistent added to the general dislike with which its incorporation in the Prayer Book was regarded, so that this "most injudicious step taken by the Convention," —as Bp. White styles it—resulted in the general disuse of the service and a wide-spread disposition "to cry down the intended book, if it were only to get rid of the offensive holiday."

We add the letters to which reference has been made.

(1) From a copy in the handwriting of Bp. Parker and preserved among his papers.

(2) Vide ante, pp. 202, 204 for an extract from Bp. White's Memoirs (pp. 104, 105) giving a discussion of the whole subject.

REV. MR. PROVOOST TO REV. DR. WHITE.

Dr. Sir.

I was informed a few days ago by three different gentlemen that they had just seen a Box directed to me at the Elizabeth Town Ferry House in this City and, in consequence of this information, have at length got the first parcel of Prayer Books. I sincerely believe the threatening has been of avail in this case as well as the former.

Such a strong party has been raised against the alterations that I am afraid we should not be able to adopt the Book at present without danger of a Schism—the ostensible objection is that they were made without the sanction of a Bishop, but the Thanksgiving for the Fourth of July in all probability is one principal cause of the opposition. The sale of the Books has been very dull—only thirteen have been disposed of.

Mr. Ogden has given you an account of the Extraordinary proceedings at Perth Amboy. I flatter myself our Convention in this State will be influenced by a more liberal and Christian Spirit.

I am, Dr. Sir, with the most sincere regard
your affectionate Brother
and Hum'le. Serv't.

N. York, May 4th, 1786.

SAMUEL PROVOOST. (1)

REV. MR. WEST TO REV. DR. WHITE.

Baltimore Town, May 4th, 1786,

Reverend and dear Sir.

Inclosed you will receive by Capt. De Course, the Proceedings of the late Convention at Annapolis. They would have been conveyed to you sooner, had I not been called and detained from Home on the account of my Brother's Sickness and Death.

Yesterday I received a Box per Stage, directed to me in this Place, and containing 10 Dozen Copies of the New Prayer Book: but no Directions either by Word or Writing attended; so that I know not in what manner or at what Price they are to be distributed.

I have been lately told that a Pamphlet (2) has censured the Proceedings of the General Convention; and, among other things thrown out that the Dispersion of the New Prayer Book has been delayed with artful Design. The Charge, I am convinced, is as false as it is unchristian; But I am sorry that the Neglect of the Printer or Binder has given such an Handle to those who, perhaps, wish evil to the Protestant Episcopal Church in these States. Should the next General Convention discover *great Haste* and

(1) From the Bp. White Correspondence.

(2) The Pamphlet to which reference is made was the following, viz. "Remarks on the Proceedings of the Episcopal Convention for forming an American Constitution. Addressed to the Publick. With Proposals for them in Future Conventions. And an account of the Plan proposed for an American Church, By a Layman. Printed by S. Hall, in State-Street. Boston. MDCCCLXXXVI. 8vo. pp. 8."

The copy of this pamphlet preserved among the Archives of the General Convention bears the following autograph note by Bp. White, "A Pamphlet in Opposition to what was transacted in New-York, in ye Autumn of 1784 & presenting ye Proposal of a Church to be formed by Professors of all Denominations; probably with a View to ye Scheme of those who call themselves Unitarians. W. W."

Dr. West's sensitiveness as to doctrinal changes is noticed by Bp. White. Memoirs, pp. 103, 104. Vide ante, pp. 201, 202.

Eagerness to confirm and ratify authoritatively this newly-revised Liturgy, &c., and before it has been well digested and approved by those who are concerned in it; I fear it will have a Tendency rather to separate than unite its members. And to prevent this Calamity, sufficient Warning seems to have been already thrown out, even by its Enemies, in the Pamphlet I have mentioned. This Pamphlet I have neither seen, nor heard the Particulars of. Dr. Andrews, who was lately in this Town, communicated to me all on which I have founded my Opinion. The very Title-Page of the Book itself supposes the envenomed Charge to be groundless; and indeed, it supposes also, That the Church shall have an Opportunity of weighing it deliberately, before it shall be finally ratified and adopted. For the Title-Page presents it as "the Book of Common Prayer, &c., as revised and *proposed* to the Use of the Protestant Episcopal Church." If then it is *proposed* only; certainly it ought to be *considered* by each particular State Church; and if so, a *proper* Consideration of so important a Matter, must in the Opinion of all, require sufficient time for mature Deliberation. These are Sentiments which you know prevailed at our late Convention at Annapolis; and tho' the Members have ratified the Book, according to their Powers; yet, I believe, they could have wished those Powers to have been more enlarged than they either felt or found them to be. However, it is to be hoped that a more general and satisfactory Representation of the Ch'h. in other States, will make up what has been wanting in our own; and happily remove all Doubts and Fears concerning the Introduction of a revised and improved Liturgy. * * * * *

I am, reverend and dear Sir,

with hearty Good-Wishes

for your Happiness

and Prosperity

your affectionate Servant

WM. WEST. (1)

Baltimore, Town, May 12th 1786.

Dear Sir.

I am sorry to understand that Censure has been thrown upon the Proceedings of the Episcopalians since their Convention in Philadelphia; But I trust that this and every other Aspersion will be done away by their Prudence, and the Spirit that will prevail and actuate them. Could Harmony but prevail among the Brethren throughout the States, how certain would be this desirable Event; Matters, involving Diversity of Sentiments concerning Ecclesiastical Jurisdiction, I am sure ought not to prevent it. And I will hope that nothing, touching the Doctrine of the Trinity, as it has been received by our Ch'h. will ever come on the Tapis, so as to introduce Controversy respecting the real and eternal Divinity or Godhead of the Three Persons. My Reason for this last Sentiment you, I presume, are no stranger to. I am sorry to observe, that some, who readily enough espouse the Doctrine in General are unwilling to acknowledge That *Adoration is due to the Eternal Spirit, as very and Eternal God!* Should any Expression, or Manner of Expression be adopted, Either in our Service or our Articles, favorable to such an Idea; I am too well convinced that the Harmony of our Ch'h. will assuredly cease! Philosophizing Conclusions, I trust, will never have weight sufficient to

(1) From the Bishop White Correspondence.

overthrow the plain Truths of Revelation ; nor the refined and subtle Ideas of any professed Christian to bring in Question the Propriety of addressing the Eternal Trinity, as we now do in the Begining of our Litany. How weak must be the Argument against the Address to say "No such Term as that of *Trinity* is to be found in Scripture"! Arguments similar to it may be used against this and that *Expression* throughout the Liturgy, so that, in the end, the mere *Expression* must be attended to, and the *plain* and *certain Truth* unattended to or at least not asserted! Should such Matters be proposed at the next Convention, I shall be sorry that my Absence from it should put it out of my Power to Dissent with my Tongue, and with my whole Soul from them!

It is on the Supposition that some such Matters may *possibly* be proposed, that I have given you the Trouble of reading the last Paragraph ; and doing all in my Power to prevent what, in my Opinion, would be attended with Consequences fatal to the Peace and Harmony of the Protestant Episcopal Church in America.

It would give me Pleasure to hear the Success of the late Application to the Arch bishops and Bps of England: Pray when is an answer Expected ; or has one arrived?

I am, Dear Sir,
Your affect'e. serv't. and brother.

Rev'd. Dr. White.

WM. WEST.(1)

On the whole, the letter from the English Prelates in reply to the address of the Philadelphia Convention of 1785 was favorable ; and its reception gave fresh vigor to the efforts for securing the succession in the English line. Hurrying off, by the hands of a Presbyterian minister travelling southward, a transcript of this Communication to Dr. White who had in common with the Clergy of the Middle and Southern states been impatiently awaiting its arrival, Provoost writes as follows :

Dear Sir.

I send by the Reverend Dr. Rodgers the Copy of a very affectionate Letter received by yesterday's packet from the Prelates of England. It was thought proper to detain the Original till it had been produced to the Convention to be held a few days hence in this City—Pains have been taken to misrepresent our proceedings, yet I flatter myself from the seeming Candour of the Bishops that these misrepresentations will do us no material Injury.

Your most affectionate Brother,
and very Humble Servant,

SAMUEL PROVOOST (1)

New York, May 13th, 1786.

(1) From the Bishop White Correspondence.

Dear Sir.

I wrote by Dr. Rodgers, and am now to acknowledge the receipt of yours of the 14th and 16th Instant with the inclosed from our worthy Friend Richard Peters, Esq. The Bishops' reply to our Address had been communicated to our Convention and copies taken by some of the Clerical brethren before your Cautionary Letter arrived, but with no intention of publishing it. The Convention after sitting two days without doing anything very material adjourned to the second Tuesday of next month in expectation of a more numerous meeting and to give the different congregations an opportunity of perusing the new Prayer Book before the Question for adopting it came forward. The Package with the fifty Books (viz 45 black and 5 red bound) was brought safe to me Early last Wednesday morning. But I can get no account of the hundred which were first sent.

Your best friends in this City approve of your conduct in not admitting persons ordained by Dr. Cebra to your pulpit. The Clergy in N. Jersey act with the same precaution. Mr. Sprague and Mr. Rowe were not to be received as members of their Convention.

The Archbishop by not choosing to answer private inquiries has left the matter *in Dubio*, and you may still act literally even in that respect upon the principle of *sub Judice lis est*.

But I really think our Line of Conduct is plain before us. As the General Convention did not think proper to acknowledge Dr. Cebra as a Bishop, much less as Bishop of our Church, it would be highly improper for us in our own private Capacities to give any sanction to his Ordinations. It would also be an insult upon the Church and to the truly venerable prelates to whom we are now making Application for the Succession. For my own part I carry the Matter still further and as a friend to the Liberties of mankind should be extremely sorry that the conduct of my Brethren here should tend to the resurrection of the sect of Non-Jurors (nearly buried in oblivion) whose slavish and absurd Tenets were a disgrace to humanity, and *God Grant* that they may never be cherished in America which as my native Country I wish may always be saved to Liberty both civil and religious.

I am with sincere regard,

Dr. and Rev'd Sir,

Your most affectionate Brother,
and Humble Servant,

SAMUEL PROVOOST.(1)

Rev. Dr. White

N. York, May 20th, 1786.

Following closely upon this communication was another, revealing a latitude of theological belief, of itself quite enough to account for the fears of the more conservative clergy, that the doctrines of the Catholic Faith were likely to be tampered with in the Convention now near at hand.

— "I am sorry to find that your Convention has not been without its altercations. The doctrine of the Trinity has been a bone of conten-

(1) From the Bishop White Correspondence.

tion since the first ages of Christianity, and will be to the end of the world. It is an abstruse point, upon which great charity is due to different opinions, and the only way of securing *ourselves* from error, is to adhere to Scripture expressions, without turning into definitions. The following lines of the Bishop of Llandaff, in his late collection of Theological Tracts, shew a truly Christian and liberal spirit:

“ Newton and Locke were esteemed Socinians; Lardner was an avowed one; Clarke and Whiston were declared Arians; Bull and Waterland were professed Athanasians; who will take upon him to say that these were not equal to each other in probity and Scriptural knowledge? And if that be admitted, surely we ought to learn no other lesson, from the diversity of their opinions, except that of perfect moderation and good will towards all those who happen to differ from ourselves. We ought to entertain no other wish, but that every man may be allowed, without loss of fame or fortune, *et sentire quæ velit, et quæ sentiat discere*. This absolute freedom of Inquiry, it is apprehended, is the best way of investigating the sense of Scripture, the most probable means of producing an uniformity of opinion, and of rendering the Gospel dispensation as intelligible to us in the 18th century, as we presume it was to the Christians in the first.”

“ Strong objections, in my opinion, may be made against the validity of the Nonjuring consecrations in general, and stronger still against Dr. Cebra's, in particular. I never had the pleasure of any conversation with you upon this subject, and real want of time obliges me to waive the discussion of it at present. The line of conduct (1) our delegates are to observe towards the persons ordained by the Doctor will, I hope, be pointed out to them before they go do Philadelphia.

SAM'L PROVOOST.”(2)

New York, June 10th, 1786.

Passing from these evident tokens of dissension arising among the few Churchmen in America, we give, as a preface to our notices of the Convention of 1786, the following interesting letter.

THE REV. DR. INGLIS TO THE REV. DR. WHITE.

London, Mortimer Street, No. 15.

Reverend Sir.

June 6, 1786.

* * * * Before this time, you have probably received the Answer of the English Bishops to the Conventional Letter addressed to them, desiring to know whether they would Consecrate Persons sent here for that Purpose, I need not therefore say much about it—it was friendly, and shewed a Disposition to grant your Request—but it was cautious, as it

(1) That “line of conduct” was marked out by the following resolution, passed in Convention, in St Paul's Chapel, New York, three days after. It was the closing business of the Session as recorded in the thin, dingy pamphlet giving the proceedings of the opening meetings of that Convention, whose doings, at a single gathering, now-a-days, require a volume for their record.

“Resolved, that the persons appointed to represent this Church, be instructed not to consent to any acts that may imply the validity of Dr. Seabury's Ordinations.”

(2) From the Bishop White Correspondence.

was reported that you were about to make great Alterations not only in the Liturgy, but in the Creeds and Articles. Since that Time, the Bishops have received the Whole of your Common Prayer Book, as altered by the Convention; and observing with Pleasure that the great, essential Doctrines of Christianity are preserved; particularly, the Doctrine of the Holy Trinity and our Saviour's Atonement, which in this Country are violently attacked at present by Socinians and Materialists: They have taken up the Business with greater Zeal, and mean to comply fully with your Request, if you yourselves will put it into their Power.

His Grace of Canterbury is particularly solicitous and active in promoting the Measure. He will apply for an Act of Parliament this Session to Empower him and the other Bishops to Consecrate the Persons you may send over. By this Packet he will write another Letter to the Convention, (directed under Cover to you,) and stating those Conditions on which he and the other Bishops will comply; and those Conditions relate solely to yourselves—to the Interest and Welfare of the Church in America; for the Bishops are no further concerned in them, than as they will hereby be Enabled to comply with your Request in a Manner that is consistent with the Dictates of their Conscience.

The Conditions are such as, I trust, you and the other American Clergy will think reasonable and advantageous; and I hope are practicable. They are principally those that follow:—1. A Restoration of the Article which has been expunged out of the Apostles Creed. 2. A Restoration of the Nicene and Athanasian Creeds, so far at least as to leave the Use of them Discretionai. 3. Securing to the future Bishops that just and permanent Authority, which is not only necessary for the right Discharge of their Duty and Benefit of the Church; but which is warranted by Holy Scripture and Practice of the Christian Church in every Period of its Existence. And, 4. Proper Testimonials, such as the peculiarity of the Case demands, of the Competency in Point of Learning, the unblemished Moral Character, and Soundness in the Faith, of those who may be sent over for Consecration.

No man who has any Regard to Virtue or the Purity of Religion, will object to the last Condition. With Respect to the Creeds, I hope a Compliance with the Requisition, will not, on mature Reflection, meet with Opposition. I am a Stranger to the Reasons which induced the Convention to Expunge *the Descent into Hell*; but I may venture to affirm they were not solid; and I say this after being well acquainted with the History of this Article, and the fanciful Explications that have been given of it by different Persons. The Convention probably thought it a Tautology; but it really is not. It relates to a different Thing from our Saviour's *Death* or *Burial*—these Articles declare that our Saviour's Soul was separated from his Body, which was *Death*—the Body was then laid in a Grave, i. e. was *Buried*; But the Soul descended, or went into *Hades*, i. e. the Place of departed Souls. So that this Article holds out a different Object of our Belief from the two preceding Articles. Accordingly it is received at this Day by every Protestant Church in Christendom—I might say, by every Christian Church upon Earth.

As to the Nicene and Athanasian Creeds, they unquestionably contain the great, Essential Doctrines of our common Faith, as it has been ever professed by the Catholic Church of Christ. If there have been Gainsayers of those Doctrines in different Ages, that should not stagger our Faith; any more than the Assertions of Deists or Atheists should shake our Belief in Revelation. And if it be considered to what Lengths the Spirit of In-

novation in Religion may carry men—how many there are at this Day who are zealous to overturn the Fundamentals of Christianity, and what Encouragement they will receive by expunging those Creeds: I trust that those among you who have the Honour and Interest of Christianity at Heart, and are zealous to preserve pure and uncorrupt that *Faith which was once delivered to the Saints*, will be induced to reconsider this Matter, and restore those Creeds, so far at least as the Bishops require—were they fully replaced as before, it would be much better.

With regard to your future Bishop's permanent Authority, I consider it as absolutely necessary to the Peace, Order and good Government of your Churches. When I first saw the Regulation made on this Head, I was astonished how any People professing themselves Members of an Episcopal Church, could think of degrading their Bishop in such a Manner. No Episcopal Power whatever is reserved for him but that of *Ordination* and perhaps *Confirmation*. He is only a *Member ex officio*, of the Convention where he resides, but is not to take the Chair, or Preside, unless he is asked; whereas such *Presidency* is as essential to his Character, as *Ordination*. St. Paul's Bishop was to receive, and judge of Accusations brought against Presbyters; as hath been the Case of Bishops ever since: But your Bishop has nothing to do with such Matters—the Convention, consisting mostly of Laymen, are to receive, and judge of Accusations against him. In short, his Barber may shave him in the Morning; and in the Afternoon, vote him out of his Office.

I was astonished, I say, at this Regulation, and could not account for the Clergy's agreeing to it—but my astonishment ceased, when I was assured by a Letter from America, that all the Clergy, except *one*, opposed it; but were out-voted, or overawed into a Compliance, by the Laity. This accounted for the Matter; it is only one of the Evils which I foresaw would attend the Introduction of so many Laymen into Conventions; and be assured it will be followed by many others. However I am sensible of your Situation, and that you cannot do as you would. Now, viewing the Matter in this Light, I consider the Interposition of the Bishops here on this Head, as a great Advantage to the Church and Clergy with you; for it gives the Clergy ground to stand on which they had not before. They may now with Propriety, and I trust, with Effect, plead for that Authority in their future Bishops, which is essential to their Character, and necessary for the good Government of your Churches.

The Authority of Bishops, as such, is purely spiritual; it has nothing to do with Civil Constitutions, or their different Forms. It existed as fully when Christianity was persecuted by Heathen Emperors, as when Emperors became Nursing Fathers of the Church—it exists as fully now in the Roman Cantons or Republics of Switzerland, as it does in the Kingdom of France. It is therefore idle to say, that because the American States are Republics, therefore Bishops residing in them must be stripped of their spiritual or ecclesiastical Powers; for the one is no Reason for the other, nor does the Consequence by any means follow. The purely spiritual or ecclesiastical Authority of a Bishop, and you should aim at no more, may be as well allowed and exercised in a Democratic State, as in an absolute Monarchy. It is a pity that some of you did not think of A. Bishop Usher's Scheme of Episcopacy, which I would recommend to your Consideration. Agreeably to the spirit of the Times when he wrote he lopped off all external Appendages, but still preserved the Essentials of Episcopacy.

The Bishops here have no Right to interpose Authoritatively—they can

only admonish and advise; but when they do this in Matters which are for your Benefit, and which are necessary to enable them to serve you, consistently with their Duty and Conscience, their Advice should have great Weight. You will find a benevolent brotherly, Christian Spirit breathes throughout their Letter, joined to a proper Regard for the Interests of Religion. I sincerely wish their Letters may have the desired effect, as it will tend much to the Benefit of the Church; and I flatter myself that no endeavours of yours will be wanting for this Purpose.

It gives me great Pleasure to find that your Academy is likely to flourish under Mr. Andrews, (1) of whom I always heard a good Character. The Presbyterians have behaved with Respect to your College (2) just as I Expected—they have uniformly behaved so whenever they gained an Ascendency, and had Power in their Hands.

With sincere, best wishes for your
Health and Happiness, I am,

Reverend Sir,

Your affectionate Friend
and Brother,

CHARLES INGLIS.(3)

Rev'd Dr. White.

P. S. This Letter is secret and confidential—the Communications it contains are for your own private use. The Arch-Bishop's Letter has not been seen, nor will be, by any Person but myself, except the Bishops who join in it—I thought it would be of Service to you to have this Intelligence, and it is for this Reason I write. C. I.

In much the same strain writes the Rev. Dr. Murray whose interest in the Church in America was unabated.

REV. DR. MURRAY TO THE REV. DR. WHITE.

London, 8th June, 1786.

Dear Sir.

I wrote you about Christmas last by Capt. Kearsely, and in March by William Bingham, but having only a few minutes notice of Mr. Peters' departure, I left further and full intelligence to him.

About the middle of April after that, the Abp. of Can'y. only received the last part of your proposed Liturgy and Articles, and [he] thinks you have made rather too free with ours, especially in omitting "our Saviour's descent into hell," which you must restore to its former place, if you desire to continue in Unity with your mother Church; that one Creed at least may be left entire. This Article his Grace insisted upon the 30th ult'o. I had the honour of an audience at his own desire on the affairs of your Church which he thinks I have so much at heart, and for which I have said more than most would venture to do in the present stage of its progress, and the strange aspect it has taken from the alterations proposed in it; but as these are only, like an intricate bill in Parli-

(1) The Rev. John Andrews, D. D., at that time principal of the Academy of the Protestant Episcopal Church in Philadelphia.

(2) Referring to the temporary usurpation by the Legislature of Pennsylvania of the corporate power of the "College and Academy of Philadelphia."

(3) From the Bp. White Correspondence.

ament, published for consideration, to be repealed, amended, or approved at your next convention; and the best things are hoped from your deliberations then, in due consistence with your Address to the Abps. and Bps. wherein you profess an adherence to the Doctrine, Worship, Government and Religious principles of the Church of England, his Grace is disposed to bring forward, if possible, a bill this session to vest the Bench with discretionary power to consecrate Bishops for foreign States; to the benefit of which Act your Church will be entitled, if your next Convention renders it comparable to ours in its religious tenets. In any event you should lose no time in sending his Grace the Journal of your Proceedings accompanied by a Letter from your President, explaining any thing that may appear exceptionable. If all the parts of your Liturgy be not literally the same, I hope they will be found substantially the same with ours; otherwise you would as little desire, as expect, the proposed connection.

The Abp. is your sincere friend, as indeed all the Bps. are, and you have every thing to expect from them that they can contribute towards the enlargement of Protestant Episcopacy which, in all Christendom, prevails only here and in Sweden. The work they began when you were fellow subjects, they will without prejudice or resentment, see completed, if obstinacy on the part of you, their Children, prevent it not. They are your Fathers in God still, and you owe them all due attention and submission as such tho' they have no longer any Jure jurisdiction over you. It is far from their hearts to entertain an injurious thought of you, or a cold concern for your first and best interests for the loss of that. An overruling Providence has determined that, for good and wise ends, yet unknown to us but the Unity of the Church is not—cannot be dissolved thereby, but remains unalterably the same under all the changes and chances of the Kingdoms of this World; so that your Church and ours must still continue in Unity, so long as they profess the same religious principles, which remain to be considered by our Bps. after you have put the last hand to your new Liturgy. which you have given no public sanction to as yet, and therefore nothing in the mean time can be pronounced of it, only you can with the utmost safety submit it to their correction, if they can with prudence undertake it, but they will do the most they can to assist and accommodate your Church. You need entertain no doubt of their good dispositions to you. In short, if it had not been for your Alterations, or Innovations you would have had before now your Successor without trouble or difficulty. Had Dr. Seabury, who proposed no religious alterations, had patience to have waited for such public recommendations as yours, he would have readily have succeeded here; the fault was not in the Bishops that he did not.

The descent into hell may be restored verbatim to ye Creed by explaining it in the words of Dr. Clarke's Catechism, in your first Article after *buried*, "and he departed into the state of separate souls," or in terms to y't purpose. But let me have done, and not dictate.

Expecting to hear from you soon I am

Dr Sir,

Your most obed't and hum'e Serv't,

ALEX'R. MURRAY. (1)

Rev'd. Dr. White.

(1) From the Bishop White Correspondence.

We have earlier given an important letter from Mr. Provoost in which his lax views of theology are only too apparent. We therefore add an earnest disclaimer of any looseness of doctrinal belief from the pen of the amiable West of Maryland written on the eve of the first Convention of 1786.

REV. DR. WEST TO THE REV. DR. WHITE.

Baltimore Town, June 9th, 1786.

Dear Sir.

* * * * * It gives me singular Satisfaction to understand that the Archbishops and Bishops of England are so ready to aid the Ch'h in these States.

I felt no surprize that they should desire to see the Proceedings of the late G. Convention at Philadelphia before they gave that Body a final Answer. But I could have wished those venerable Gentleman had reposed so much Confidence in them as to suppose they had not departed *essentially* from the Principles and Doctrines of the Ch'h of England; and that, to save Time, they had endeavoured to procure an Act of the Parliament, then sitting, enabling them, on certain Conditions, to exercise the Powers thereby conferred.

I wish to God that no constructions may be put on any of the late conventional Proceedings, by which a Departure from what some of the Ch'h of England may deem *Essential* to its Doctrines, may be inferred! A Diversity of Sentiment among even her own Members seems naturally productive of such a Fear. The proposed Restoration of the 1. 2. 4. and 5 Articles might possibly have arisen from Apprehensions similar to those which once alarmed me on the Subject of the Trinity; and which, I candidly confess to you, have not yet entirely subsided. I know you will interpret with Candour and with Kindness my private Sentiments thus communicated to you; and therefore I give them. I fear that on comparing the old Article concerning the Three Creeds, with the New Article concerning the Creed, an Handle may be made by some to say we have at least virtually, departed from the Doctrine of the Ch'h of England For the Reason assigned, in the New Article, for receiving and believing the Apostles' Creed, is Because *it* may be proved by the holy Scripture; and the Reason assigned, in the old Article, for thoroughly receiving and believing the three Creeds is Because "*they* may be proved by most certain warrants of holy Scripture." I fear we ourselves must confess that the Difference of the two Articles, when contrasted is somewhat striking; and that a Person, fond of discovering faults, might say, the Ch'h of England asserts the Scripture Truth of the *Three Creeds*; but the P. E. Ch'h in America rejects that Doctrine, and asserts the Scripture Truth of the *Apostles' Creed* only; thereby virtually rejecting the Doctrine of the Ch'h of England, by implying that the *Apostles' Creed* may be proved by the holy Scripture, but that the *other two* cannot. Should such an Idea be taken up, the next thing we may probably hear, is that the Convention at Philadelphia have rejected the Nicene and the Athanasian Creeds!—The Truth is, they omitted, but did not reject them; and could the Motive, in-

ducing that Body to omit them, have been as public as the actual omission, I trust no illnatured Reflexions would have been made.

But I hope the Integrity and Caution of the 2d General Convention will enable them to demonstrate to the World that they mean not to alter the fundamental Doctrines of the Ch'h of England; nor to depart from the Doctrines of revealed Truth in the Gospel.—Perhaps when the Business concerning the Nicene Creed comes Before the Convention, an Opportunity may be Embraced, at the same time, to distinguish between the very different Ideas of rejecting and omitting. The Doctrine of the Athanasian Creed I believe, to be as true as that of the Apostles'; but as it may not be so *plainly* delivered as the latter, and consequently not so level to the Capacities of *all*; it may certainly be *omitted* in the Performance of a Service in which all join, without Censure; but as its Doctrines, tho' not so plain perhaps, are equally true, it might not, I conceive, be *rejected*, or even *omitted*, in such a manner as to give Offence to those who believe them to be supported by Revelation. However I will trouble you no more on this subject; but with hearty good Wishes for yourself and family, conclude my long Letter, begging you to excuse it in

Your affect. Servant,

WILLIAM WEST. (1)

Rev. William White, D. D.
Philadelphia.

The Rev. Henry Purcell, D. D., who subsequently obtained an unenviable notoriety in connection with matters under discussion in the Convention of 1795, in a letter dated "Charleston, June 22nd, '86" writes as follows, upon the adjournment of the South Carolina Convention of that year.

"I'm happy you have at last heard from the venerable and revd. Bench at home, tho' 'tis quite dissonant to my Idea of Independency and Sovereignty; yet as the Majority was for it, 'twas folly to kick against the Pricks. I'm fortunate however in one Respect that my Notions were thoroughly congenial with that of the Community here for they have resolved (and 'tis the Opinion of 19 in 20) not to have Bishops in this State. Georgia and North Carolina think the same".

In Connecticut the attitude was that of expectancy. At the Convocation at Middletown a few alterations in the Liturgy had been proposed, (2) and these had been adopted in the main in Massachusetts and Rhode Island with a few

(1) From the Bishop White Correspondence.

(2) Vide, Hawks and Perry's Conn. Church Documents, II. pp. 284-286

others. (1) But even the slight additions to the Middletown alterations which were made in Massachusetts were unpalatable to the Connecticut Churchmen, and the Rev. Bela Hubbard writes from New Haven, under date of September 17th, 1785, "As to the alteration proposed by your Convention in the good old book of Common Prayer, I can at present only say, that our Convocation are slow in taking up a matter of so much consequence."

Bishop Seabury writing more at length, a couple of months later, gives expression to the same view of the proposed liturgical revision.

BISHOP SEABURY TO REV. MR PARKER.

Wallingford, Nov. 28th, 1785.

Dear Sir,

. . . Between the time of our parting at Middletown and the Clerical meeting at New Haven, it was found that the Church people in Connecticut were much alarmed at the thoughts of any considerable alterations being made in the Prayer Book; and, upon the whole, it was judged best that no alterations should be attempted at present, but to wait till a little time shall have cooled down the tempers and conciliated the affections of the people to each other. And since the Convention at Philadelphia, which, as report says, has abrogated two creeds and nineteen Articles, and taken great liberties with the Prayers, &c, we are more apprehensive of proceeding to any alterations.

In this case it is thought best by such of our Clergy as I have had opportunity of consulting, to endeavour to get one or two Bishops more, particularly in the Eastern States; and then to let them meet, with a number delegated from the Clergy, and agree upon such revision as shall ensure uniformity among themselves at least. Our wish and hope then is, that no alterations may at present take place with you, but that you would turn your attention to the procuring another Bishop, to the eastward, in the course of the next Summer.

Let me have your sentiments on this matter, as soon as your convenience shall permit. I shall be at New London the last of this week, and hope I shall not again be called out in the course of the month, unless to give you a half way meeting, in case you should think it advisable.

Your affectionate, humble Servant.

Rev. Mr. Parker.

S. SEABURY. (2)

A letter (3) from the Rev. Mr. Bass, who was soon to be chosen first Bishop of Massachusetts, will attest the feeling

(1) Vide, Reprint of the Massachusetts Journals. These alterations have been earlier given, ante, pp. 91-98

(2) From the Bishop Parker Correspondence.

(3) Ibid.

entertained throughout New England with reference to these liturgical changes, and the Episcopacy and consecration of Seabury.

REV. EDWARD BASS TO REV. SAMUEL PARKER.

Newbury Port, Jan. 3d, 1786.

Rev. and dear Sir.

Dr. Smith observes somewhere in his Sermon, that the Convention at Philadelphia touched, or were disposed to touch the Liturgy, in the way of revisal and amendment, with trembling hands. If that were really the case, I fancy their hands were paralytic during the whole session; for, by Dr. White's letter, they seem to have touched abundance of the Service, and to have made many and weighty alterations. I have always been of opinion, that we never should coalesce with these gentry, and that it was much more natural for us to endeavour to come to a uniformity in these four Northern States. Dr. White appears to be desirous of a member from hence, at their next Convention. I could never learn that in any of their meetings and debates they have ever taken the least notice of Bishop Seabury, which I look upon as a great neglect, if not even a disrespect to and contempt of the Episcopal Order. They have indeed resolved to endeavour to obtain an Episcopate among themselves, but it is, in my humble opinion unpardonable, in the mean time, not to place the Bishop who is upon the spot, at the head of their Convention. Truly very unepiscopal conduct! For my part, I wish to have little to do with them. The alterations and (if we may presume to call them so) amendments which were agreed upon at Boston last fall, are, I find, in general very acceptable; they are certainly so here, and I have conformed to them in my public ministrations since the adjournment of our Convention to April 26th, 1786.

To words such as these it is only necessary to add the language of the Rev. Mr. Parker of Boston, whose means of accurate judgment were surpassed by none:

“In these Northern States I much doubt whether a Bishop from England would be received, so great is the jealousy still remaining of the British nation. Of a Scotch Bishop there can be no suspicions, because wholly unconnected with the civil power themselves, they could introduce none into these States. Was it not for these reasons, I frankly confess I should rather have the succession from the English Church, to which we have always been accustomed to look as children to a parent.” (1)

(1) From the Bp. White Correspondence.

Meantime there has sprung up an interesting Correspondence between the amiable White and Bp. Seabury, growing out of the dignified communication from the Bishop which was read before the Convention and which already has its place in our pages. (1) The letter from Dr. White in reply to the Bishop's communication has not been preserved. It was acknowledged by Bp. Seabury in a brief letter which we give below and to which we add from the original Draft in Bp. White's handwriting the reply. With these letters and one from the Bishop to Mr. Parker, giving an extract from a communication from the celebrated Jonathan Boucher, a refugee clergyman from Maryland, and one of the most learned and excellent of the Colonial clergy, we shall turn to the consideration of the proceedings of the first Convention of 1786.

REV. DR. WHITE TO BISHOP SEABURY.

Rt Rev'd. Father in God.

I had ye Honor of your Letter by Mr. Wood, and am happy in ye Opp'y of apologizing for not sooner furnishing you with ye Journal of ye late Convention and ye sheets of our proposed P. Book.

The Truth is, Sir, I had presumed on Dr. Smith's sending you all necessary Information until very lately, when ye Dr. was in Town, I found that ye many Journeys in which he has been engaged had delayed that matter longer than he would have wished. I then furnished him with ye sheets of ye P. B. and necessary Papers so far as ye Press had gone and since I rec'd your Letter I find they have gone on to Conn't. They are now followed by ye Sheets which contain ye Psalter: ye Rest shall be sent as soon as printed and I further enclose a few of our Journals.

I am happy in believing Sir from your last obliging letter, that I had taken in a stricter sense than you intended what you had said of Lay Representatives. As to ye Mode of trying Clergymen I apprehend yt ye Convention has not yet taken any Steps in adjusting it. If I am rightly instructed in what w'd be proper on such a Subject, ye Method may vary according to local Circumstances; and altho' there may be nothing incongruous for Laymen to have some Part in that Matter, yet ye m[inisterial] character should not be taken away but by that higher Order of Clergy who convey it. And this, as I suppose is ye Reason that ye 122 Can. of ye Church of England requires after ye Trial of an Ecc'l. Person a Bp. shall pronounce ye Sentence of Dep. or Deg'n.

I hope, Sir, that any Reports which you may think unfavorable to ye late Conv'n will appear on Inquiry an Exaggeration. They may have

(1) Ante, pp. 76—81.

erred for want of sufft. Information, but I am confident it was not their Design to depart from Episcopal'n Principles, and that they wished to maintain what appeared to be such from ye System of ye Ch of England only accommodating them to local circumstances in such matters as it cannot be supposed involved Principle.

I am, Rt. Revd. Father in God, with great respect &c. (1)

Endorsed "a Draft of a Letter to Bp. Seabury Feb. 1. '86."

New London, May 24th, 1786.

My Dear Sir:

I this day received a letter from the Rev. Mr. Boucher, Vicar of Ep-som, in England, who is a good deal in the confidence of the Archbishop of Canterbury, and among other things of less moment, though among those things of less moment is, that my Reverence makes some noise in the Gentleman's Magazine, and, upon the whole, the world is on my side, he says:

"The two Archbishops and seventeen Bishops have signed an answer to the decent, but very injudicious application of the Convention in Philadelphia, of which this is the purport: that though they feel much for, and are cordially attached to their brethren in the United States, they can give no decided answer to their application, till they certainly know *whether or no they are of the Church of England.*" Then follows: "Their reformed Liturgy is amazingly weak, (but I believe not heterodox) their discipline savouring much more of the Kirk than of our Church. But of these things our folks thought themselves not at liberty to take notice, till they had seen some authenticated copies of their proceedings."

The business, therefore, is postponed for some time; and unless they alter their plan of government, at an end in England. I humbly beg pardon of the Bishops in England. They are not so low in principles as I feared they were.

Accept my best wishes, and believe me, my dear Sir, your ever affectionate Brother and humble Servant,

SAMUEL, *Bp. Connect.* (2)

THE CONVENTIONS OF 1786.

The first Session of the Convention of 1786 was barely organized, when the Rev. Robert Smith, of South Carolina, moved:

"That the Clergy present produce their Letters of Orders, or declare by whom they were ordained."

This motion, as we are informed by Bishop White, in his "Memoirs of the Church" (3) was aimed at the Rev. Joseph Pilmore, a convert from Methodism, who had received Or-

(1) From the Bp. White Correspondence.

(2) From the Bishop Parker Correspondence.

(3) Second Edition, pp. 115, 116.

ders from Bishop Seabury, and the Rev. William Smith, of Stepney Parish, Maryland, who had been Ordained in Scotland, by a Bishop of the Church from whence Seabury had obtained consecration. The judicious application of the "Previous Question," moved by Dr. Smith, and seconded by Dr. White, precluded the discussion which it was anticipated would grow out of this motion, and the resolution itself was lost.

Mr. Provoost, not satisfied with this expression of the will of the Convention, soon came directly to the point with a motion—

"That this Convention will resolve to do no act that shall imply the validity of Ordinations made by Dr. Seabury." (1)

Again the "Previous Question" cut off discussion, and the main question was determined in the negative, New-York, New-Jersey and South Carolina, alone supporting it.

So determined was the feeling of opposition to Bishop Seabury shown in these measures, that a compromise resolution was unanimously carried, on motion of Dr. White, seconded by Rev. Robert Smith, of South Carolina, to the effect—

"That it be recommended to this Church, in the States here represented, not to receive to the Pastoral Charge, within their respective limits, Clergymen professing Canonical subjection to any Bishop, in any State or country, other than those Bishops who may be duly settled in the States represented in this Convention."

This resolution, as explained by its author in the "Memoirs," (1) so frequently referred to, was offered with a view to meet the allegation made on the floor of Convention, that Bishop Seabury required a pledge of Canonical obedience

(1) From the Bishop White Correspondence.

from those who received Holy Orders at his hands, even though they might reside outside the limits of his immediate Diocese. The Rev. Mr. Pilmore, the only one in the body who had received Orders from the Bishop of Connecticut, expressly denied this charge, and the resolution for which, as Bishop White expressly states,(1) there was never "any ground," other than this apprehension, was carried without opposition.

The following day, the Rev. Robert Smith, with a perseverance worthy a far better cause, returned indirectly to the attack, and there was passed, unanimously, on his motion, the following resolution :

"That it be recommended to the Conventions of the Church, represented in this General Convention, not to admit any person as a Minister, within their respective limits, who shall receive Ordination from any Bishop residing in America, during the application now pending to the English Bishops for Episcopal consecration."

This matter disposed of, the Convention proceeded to the consideration of the letter from the English Prelates. Resolutions expressing the "grateful sense of the Christian affection and condescension manifested in this letter" (2) were adopted and the Rev. Drs. Smith, White and Wharton with James Parker, Esquire, of New Jersey, and the Hon Cyrus Griffin of Virginia were appointed to draft a reply. The original draft which was from the pen of the Chairman of the Committee, Dr. William Smith, we give below. A comparison of this paper with the letter as sent which is printed on the pages of the Journal (3) will confirm the statement of Bp. White that it was "considerably altered in a motion of

(1) *Memoirs*, Second edition, pp. 115, 116.

(2) *Vide Reprinted Journals*, Perry's Edition, I. 37. (3) *Ibid.* I. pp. 44, 45.

the Hon. John Jay, Esq., who thought the draft too submissive." (1)

To the Most Reverend and Right Reverend Fathers in God, the Archbishops and Bishops of the Church of England,

MOST WORTHY AND VENERABLE PRELATES!

The clerical and lay deputies of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina this day assembled in Convention in Christ Church Philadelphia, had the honour to receive your letter dated London Feb. 24th 1786, in answer to their address of Octo'r 5th 1785.

Your Christian Condescension and goodness, on this occasion, have filled our hearts with the most lively sentiments of gratitude; and we desire to offer our thankful acknowledgements to your venerable Body, for having taken the earliest opportunity of attending to our address, with that true and affectionate regard which you have always shewn to that branch of the Episcopal Church, planted by your great and pious Predecessors in America. We are, moreover, greatly encouraged by the fatherly assurance you give us that "nothing is nearer your heart than the wish to promote our spiritual welfare; to be instrumental in procuring for us the compleat exercise of our holy religion, and the enjoyment of that ecclesiastical constitution, which we sincerely believe to be truly apostolical, and for which (we trust) the most unreserved veneration will ever be maintained by our Church in America." We are also happy to be further assured that, on your "parts, you will use your best endeavours (which you give us hopes will be successful) to acquire a legal capacity of complying with the prayer of our address."

The Joy which we feel on this occasion would therefore be complete, were it not for the apprehensions you, our venerable Fathers, have suggested to us, "that in the proceedings of our last convention some alterations may have been adopted or intended which the difficulties of our situation do not seem to justify;" but we are greatly comforted, at the same time, by the kind assurance which you give us, and our firm dependence on your goodness, "that you are disposed to make every allowance which candor can suggest for those difficulties; and that you think it just, both to yourselves and to us, to wait for an explanation."

Nevertheless, while we regret that any difficulties have arisen from misrepresentations of our proceedings thro' any private or uncertain channels; we are, at the same time, greatly edified with the caution exhibited to us, by those whom we revere as the chief Guardians and Depositories, under God, of the doctrines of the Church, whereof we profess ourselves members.

From those doctrines no essential deviations were intended by the convention, and we are confident it will appear that none have been made in the book which hath been proposed, and which we thought it but just and candid to publish to the world, and particularly to have it presented to your Lordships before any Clergyman nominated to the office of a Bishop among us, should be sent to you for consecration. In the mean time it was to be our endeavour, to remove as far as possible every objection that might remain or be apprehended among our Civil Rulers; to which we

believe nothing could more contribute than an open and candid publication of the Alterations which seemed necessary or expedient, either in a civil or religious view. We conceived moreover that this declaration of our doctrines and public worship, would contribute effectually to do away any prejudices against our Church, which may still be found among our fellow Citizens at large; these prejudices we are persuaded are few and inconsiderable. For some time past they have happily been subsiding, and your Lordships will undoubtedly approve of every measure which a sister Church can adopt towards completing the circle of Christian Charity and forbearance.

Some alterations became necessary upon the principles set forth in the preface to the proposed book of Common Prayer; but we apprehend that there are none such as can induce your venerable Body to consider us as having adopted "an ecclesiastical system which will be called a branch of the Church of England, but which may appear to have departed from it essentially either in doctrine or discipline." We have already expressed our hope that there is no such departure, or should it appear to your Lordships that there is any, we shall be happy to have it pointed out to us.

Our book is only a proposal although we must say it is a very acceptable one to those of our Church who have had the greatest opportunity of being made acquainted with it. But we have not established it, nor do we consider ourselves as having authority so to do in the Churches of any of these States till they are fully organized and have their Bishops in Council and Government with them. When those shall be sent for consecration to the Church of England, they will be informed in what points, if any, there may appear to be essential deviations either in doctrine or discipline; and they, as well as the Conventions in the different States, will undoubtedly pay all that deference to your exalted characters which we know to be necessary for maintaining a perpetual harmony and union with the Church of England in all essentials.

We therefore Pray, That as our Church, in sundry States, hath already proceeded with nominations of Bishops and in others may soon proceed with the same; you will be pleased to give us as speedy an answer to this our second address, as in your fatherly regard you were pleased to give to our former one; as it is our wish that some at least of the persons nominated should embark for England, so as to put themselves under your protection and patronage, against the meeting of Parliament next winter.

We are with great and sincere Respect

Most worthy and venerable Prelates. (1)

To these measures were added the tentative adoption of a Constitution for the American Church; and the reading of a Memorial (2) and Communication from the Church in

(1) The original is endorsed on back in Bp White's handwriting "Proposed Answer to the Letter from the Bps. not agreed to." It was tho't too full of Compliment.

The above is in ye Hand-writing of Mr. F. Hopkinson. The Document was delivered to a Comm'ee; was altered by Mr. Jay, a Member of it. The Original Letter was drawn up by Dr. Smith. W. W."

(2) This Memorial from the pen of the celebrated Thomas Bradbury Chandler, D. D., appears in full in the Appendix to Bp. White's Memoirs, (pp. 298—300) and in the "Proceedings of the Convention of the Protestant Episcopal Church, in the State of New Jersey; including the Three first Meetings. With an Appendix. Trenton, 1787. pp. 13-15.

New Jersey, which was referred to "the first General Convention which should assemble with sufficient powers to determine on the same." (1)

It should not be forgotten that this wise and temperate Communication was as Bp. White expressly states, (2) among the causes which prevented the disorganizing of the American Church.

Prior to the adjournment, a Committee of Correspondence was appointed with power to convene the Convention in Wilmington on the receipt of letters (3) which were shortly expected from England and which, it was hoped, would communicate, as in fact they did, the assurance of the success of their efforts for the Episcopate in the English line. The letters which we give below add further particulars to our knowledge of the circumstances attending the final passage of the Act, than appear in the pages of Bp. White's Memoirs or in the Journals.

REV. DR. MURRAY TO THE REV. DR. WHITE.

London, 28 July, 1786.

Dear Sir.

Your favour of 4th April I received the 5th Inst via. Liverpool, with the remaining parts of your Liturgy, but I had before then, just as the June packet was ready to sail for N. York, taken the Liberty to remind the Archbishop of your Church concerns, and he wrote you accordingly by that opportunity which made it unnecessary for me also to advise you that your Consecration bill had at last been passed, tho' late, owing to your own delays. This you had besides announced in all our News papers by the Packet. I waited then to send you the Act printed. I pressed it twice a week, and with some threats. In the end I expect [it] in a few days. But as the Mediator for your port is to sail to-morrow I thought it proper in the meantime to give you the material parts of the Act, which is that it gives authority to either of our Archbishops to consecrate Bishops for foreign nations, "who profess the worship of Almighty God according to the principles of the Church of England, they having the good learning, soundness of faith, and purity of manners of the Candidates ascertained to them," (the Bps.) The other parts of the Act are much the same with that for consecrating Priests, which I sent you. I need hardly remark the liberal catholic spirit the Act is stamped with. It leaves room for admit-

(1) Reprinted Journals, Perry's Edition, I, p. 38.

(2) Memoirs, p. 120.

(3) These letters together with the Act of Parliament authorizing the Consecration desired are printed in the Appendix to Bp. White's Memoirs. pp. 303-210

ting local differences in lesser matters which effect not the vitals of our holy religion and the constitution of our Apostolic Episcopal Church.

Yours affectionately
The Reverend Doctor White. ALEX'R. MURRAY. (1)

THE REV. MR. DUCHE TO THE REV. DR. WHITE.

Asylum, August 12th, 1786.

My dear Sir.

I am thankful to you for your kind Letter and Present of ye New Liturgy. I will say no more on the Subject of ye Alterations, than that I sincerely wish the whole had remained as it was, Excepting what relates to the Civil Government, and State Holidays of great Britain. It certainly was not proper for such a small Number as your Convention consisted of, and most of them unacquainted with Ecclesiastical Matters, to undertake a Reform in things, that will be deemed Essential by many, or most who wish to be of their Communion. I am sorry for the weakness of the Argument used for expunging the Article in ye Apostles' Creed. It has hurt your Convention much in the Opinion of the People here, both Clergy and Laity. The Athanasian Creed might have remained in ye Book for such as chose to use it. And the *Nicene*, who can object to the Use of that? But I have done, and only beg you not to be offended at my Freedom. I hope your Convention will strictly follow the good Advice of our Archbishop's last letter.

I would not have you think, from what I have said, that I disapprove of all ye Changes in your Liturgy. I approve much of many of them. But as ye smallest Change must be productive of some Dissention, I only think that nothing should have yet been attempted. I therefore cannot but commend the Church of Jersey for rejecting as you tell me, all alterations except the Political; and yet you say, that you "expect the Book will remain in its present proposed Form." I think you will change your Opinion on ye Receipt of ye Archbishop's Letter.

I am happy to hear, that you maintain a friendly Correspondence with Bishop Seabury: you give me some Dawn of Hope, that there will be no Schism on his Account.

It is reported here, that yourself, Dr. Smith, and Mr. Provoost are coming over to be consecrated. I shall be very happy to see you here, But I could not have you attempt ye Voyage till you have a full Assurance of Success. In Point of Character, and Qualifications, I think, you stand the fairest and best of any other; and I sincerely wish, that every Impediment, as to your Ecclesiastical Constitution and Liturgy may be effectually removed.

Your sincere and affectionate Friend,
Rev'd. Dr. White. J. DUCHE (1)

THE REV. DR. MURRAY TO THE REV. DR. WHITE.

No. 23 Winchester Row. Paddington, 5th Sept'r. 1786.

Dear Sir.

A few days since I received yours of 27th June last, with 26 prayer

(1) From the Bp. White Correspondence.

books, and as many constitutions and sermons, which I am sending with as many letters to the A'bps. and Bps. who are all in the country.

I called upon Mr. Smith, secretary to Mr. Adams, who is just now at Amsterdam, and he delivered the 2d Address at Lambeth when the Abp. was on his visitations in the country. I am happy to hear of the harmony that pervades in your Churches, and I think the principal part of the Moderate Presbyterians and Lutherans must approve and in time form a coalition with you. Yours is that moderate Episcopacy which they have at home and abroad long regretted the want of, far greater Unity in Government, and an uninterrupted regular succession of holy Orders. But what kind of an Episcopate is that where the Bishop is not perpetual president in his own diocesan Convention? This is not according to the *principles* of the Church of England, and I wish you may not meet with some difficulty on that head. The Apostles' Creed also you must retain entire, and use the Nicene on some holy days once a year, as in the Swedish Church.

No State holy day whatever should have been interwoven in your service. They are intolerable yokes on all Churches, but you will meet with no trouble on that account here, for we have eno'w of them, God knows, and by the people never regarded, 'tho ye poor clergymen must observe them in some shape or other.

I expect to see you sooner than hear from you,
and am D'r Sir, Yours

A. MURRAY. (1)

The Reverend Dr. White.

Meantime a busy correspondence was kept up between the indefatigable White and the principal Clergy both at the northward and at the south. From a mass of Manuscript letters we cull the following as exhibiting the tone and temper of the times. They are given in chronological order and will suitably introduce the notice we propose to give of the adjourned Convention of 1786. It will be seen from the allusions to the fact which these letters contain, that the State Conventions had availed themselves of the suggestion made by the Committee of Correspondence, to proceed to the choice of Bishops-elect in anticipation of the favorable reception by the English Bishops of the action contemplated, and subsequently taken, at the adjourned Convention; and this choice had fallen upon the Rev. Samuel Provoost, D. D., in New York; the Rev. William White, D. D., in Pennsylvania; the Rev. William Smith, D. D., in Maryland and the Rev. David Griffith, D. D., in Virginia.

(1) From the Bp. White Correspondence.

THE REV. JOHN BOWDEN TO ISAAC (afterwards REV. DR.)
WILKINS.

Dear Sir.

The Accounts from your Part of the country, are not so favourable as from St. John's. Your Government is not well spoken of. Numbers have come away exasperated complaining of Injustice and Breach of Faith; and it is said, that a large Part of the Refugees to this Day, have not drawn their Lands. Refugees, I know, are a very discontented Set of Mortals, and I have no Doubt, that much of their Clamor is groundless. But yet, I fear your Governor is exceedingly faulty, and too deficient in all the Requisites for good Government. I wish, that you were his Mentor—then, I am sure, a benevolent Intention to promote the Happiness of the Community, would mark the whole Administration.

It is probable that you have heard of my being in Connecticut. In a political View, this is by far, the most eligible State to live in. Distinctions have entirely ceased—all oppressive Laws are repealed, and Whig and Tory stand upon equal ground. Not so in New-York: That State is indelibly marked with Infamy. The highest Whigs in the City execrate the Conduct of the Legislature, and it is not uncommon to hear those, who stood foremost in promoting the Revolution, sigh their discontent, under all the *Splendor and Advantages* of Independence. I once thought, that I should see no more Trouble in my Day; but I have altered my Mind; All Things seem to tend to a State of Anarchy; and unless I take my Flight to another World pretty soon, I believe I shall see the *political* System here, in much such a Condition as the *natural* was, at the Creation—"without Form and Void, and Darkness lay upon the Face of the Deep."

The Eastern States, bid fairest for a Continuance, under their present Form of Government. The Manners of the People are simple and their Mode of living frugal. But from N. York westward, Luxury and Dissipation have made a rapid Progress. All Ranks are vying with one another in Extravagance. We have put on the fashionable Manners, and assumed the gay Complexion, of an old established Nation, long flowing in Wealth; and arrived at the last Period of Folly and Vice; whilst in our *political* Infancy. If this State of Things does not produce Ruin, there will be one exception in the History of Mankind to that position—"the same Causes always produce the same Effects."

Amidst all these Disorders, nothing affects me as much as the State of the Church. It is much to be feared, that there will be a separation of the Eastern and Western Churches. The *former*, stedfast in Episcopal Principles, would send no delegates to the grand Convention at Philadelphia, last September, because, the Year preceding, the Convention held at N. York departed wholly from the Principles of the Church, in Regard to Government. (The Pamphlet herewith will give you the Particulars.) Yet, that Convention had the Modesty, to apply to the English Bishops, to invest Persons sent from this Country, with Episcopal Powers. The Answer was a civil put off. The Bishops said, that they understood, great Alterations had been made in the Government and constitution of the Church; but as the Convention had sent no authentic Copy of their Proceedings, a decisive Answer could not be given. An authentic Copy has since been sent; and great hopes are entertained of success. But, I am fully satisfied, that the English Bishops, will never give their Sanction to a Plan of Government, which leaves out the Episcopal Character. Bishop Seabury makes a very respectable Figure at the Head of this Church. His

Abilities, Firmness, Diligence and circumspect Conduct give Church-Men great Hopes, Dissenters great fears. He consecrated about a Month since, the Church lately built in this town; and confirmed near 400 Persons. Nothing is wanting to make this Episcopate flourish, but a little pecuniary Assistance. The loss of the Society's Bounty is severely felt.

From your sincere Friend and humble Servt.

JOHN BOWDEN, (1)

Norwalk, August 2d 1786, Isaac Wilkins, Esq.

THE REV. DR. WEST TO THE REV. DR. WHITE.

Baltimore August 10th 1876.

Dear Sir,

Some Time ago I received your Favour enclosing the Sermon preached at the opening of the Second Gen. Convention; and for the Pleasure enjoyed in its Perusal I thank you.

In his passage lately thro' this Town Doct. Smith gave me a transient Sight of the Return made by the Abps and Bps of England to the first Address of the Gen. Convention; and a like Sight of the last Address to that venerable Body. They are I hope convinced by this Time that we mean not to depart from the Doctrines of their Ch'h in any fundamental Point. But if they propose to suspend their Endeavours on our Behalf till they can be satisfied it may never hereafter be laid to their Charge, That they have been instrumental in enabling us to form a Schism, by having aided us to organize our Church; I fear their Endeavours must always remain Suspended. For it appears to me that this Difficulty can never be removed by any Declaration or Proceedings on our Part; unless indeed we subordinate our Church to their Authoritative Control; which cannot be done. For the American Church, when duly organized, will undoubtedly claim full and independent Powers as a Church; and no man can say beforehand what it may think proper to do hereafter. I hope therefore, the venerable Body will gratify our Request from the Charitable Presumption that we mean not, at present, to depart from the Church of Engl'd in any essential; and that it will never be laid to the charge of the American Episcopal Church that she has ever deviated from the important Doctrines and Essential Truths of the Gospel.

But tho' we were duly organized, and our several Orders properly supplied, I fear that tho' Liturgy, &c., as lately proposed for the Use of the P. E. Chh in these States will meet with opposition even from its own Members. And a Diversity of Sentiment on this Head will too certainly dissolve that Union, by which alone it may be expected that the Chh can be perpetuated. This Fear has caused me to admire the Prudence of the English Chh in retaining Old and less perfect Forms rather than risk the Consequences even of an Improvement, among a People strongly attached by long Habit and a Kind of Veneration to the Old Form. Even granting a New Form, &c., to be as perfect and unexceptionable in all its Parts as any human Production can be; what advantages would flow from it if the Bulk of the People either cannot or will not approve it? And if, in such unhappy Circumstances, the Adversaries of our System can find a Handle against the Work, and by raising Prejudices among the weak and ignorant should draw them away from our Communion; Quere, whether the abso-

(1) From the original copy in the possession of the late Govenour Wilkins, Esq.

lute Improvement on the old Liturgy, &c., and a perfect Conformity to the Doctrines and Truths of the Gospel will be able to remove those Prejudices, and counteract the Design of those Adversaries?—But the Lot is cast! And may the Gracious God bless its Issue with Success!—Some Congregations already have, others probably soon may introduce the New Liturgy; some will wait, perhaps, till more satisfactory Appearances may induce them to adopt a Form, &c., to w'ch they have no Objections; and others till they shall see the Book finally completed for the Use of our Church. The Effects of this Diversity may possibly discover themselves Time enough for some future General Convention to secure the Foundations of the Church against the Machinations of those who may not wish it Prosperity! In the mean time I cannot but say, that I wish it had been recommended to all Congregations, Not to adopt the New Book till something final and fully satisfactory to the Chh at large had been agreed upon, at least by all the Churches represented in the General Convention. But what has been done I am sure was done for the best, by much better Judges than myself in this important Matter; and therefore I hope it will end happily.

Your affectionate Brother
and humble Servant,

WM. WEST. (1)

The reverend Doctor White.

THE REV. DR. GRIFFITH TO THE REV. DR. WHITE.

Fairfax Glebe 15th Aug't 1786

Dear Sir

The Communications from the Archbps of England which you was so kind as to enclose in your last, are of a very serious nature indeed, and must engage the attention of all who are anxious to see a final and happy settlement of our Ecclesiastical affairs.

You wish to know my Sentiments respecting the measures it may be necessary to adopt on receiving the expected accounts. It is a subject I have not had sufficient time to think on: But was that not the case, I should be at a loss to advise, as I know not to what extent they mean to carry their objections. Those which already appear, will, I fear, be productive of great embarrassments, ; the principal cause of which, I think, will be the situation in which we have put ourselves by resolving to do nothing finally until the Orders of our Ministry were compleated, while they, on the other hand seem determined not to comply with our request, until we have determined on such a Liturgy and such Articles as shall be satisfactory to them. This seems to be the principal difficulty attending our present situation, from which there appears to me, but one probable way of being relieved.

We know it is the Opinion of the Episcopalians, pretty generally, that no Convention wherein all the Orders of the Clergy are not represented, is competent to the business of instituting or altering Doctrines or modes of Worship. But will it satisfy them if these are made under the Superintendence and with the approbation of the Archb'ps and Bps. of the Church of England? If it will this may, perhaps, be the best Ground for us to go on, and prove the speediest way, not only to obtain Consecration, but to reconcile the People generally, to the alterations which may be agreed on.

(1) From the Bp. White Correspondence.

I am apprehensive that the Bps. of England entertain suspicion, that should they Consecrate for us before we have tied ourselves down, in certain Points relating to Doctrine and Worship, we may hereafter deviate essentially, from them in these respects: And if this be the case we shall never succeed with them at least until the Doctrines and Worship are settled. Whether I am right in my conjecture, will perhaps be more fully known from the Expected Communications.

I remain

Your affectionate Brother

and hu'ble ser'vt,

DAVID GRIFFITH. (1)

THE REV. DR. SMITH TO THE REV. DR. WHITE.

Lancaster, 18th Aug't, 1786, 4 o'Clock P. M.

Dear Sir.

At Carlisle, on my Return from *Juniata*, on the 15th. Instant, I received your Letter, giving me an Account of the last Communications from the two Archb'ps of Eng'd. I had never any Doubt, but that on seeing our Book, such great and liberal Prelates as they are known to be, would take a Pleasure to protect and patronize our Church, as a great and growing Branch of their own.

I presume any Advice I could give concerning the calling the Convention would be now too late, as a majority of the Committee have approved the Measure. If that be the Case, I can have no Objection either to the Time or Place of Meeting. But I can see little use in giving the Convention the Trouble to meet in Pursuance of anything w'ch you have mentioned to me from the Letter of the Archb'ps. There can be no Doubt of a general Compliance with the Alterations they recommend (the *Athanasian* Creed excepted,) whenever any new Edition of the Prayer Book shall be directed by a Convention having Ecclesiastical and Spiritual Authority to ratify a Book for our Church. And till such *Convention* can be had (which certainly will not be next October) we have already determined not to enter upon the Consideration of any *Amendments* or *Alterations* whatever. Should we take up those hinted by the Archb'ps, how shall we refuse to go upon those also which have been proposed by different State Conventions? And may we not then at the End of next Convention, at Wilmington (could we possibly get *Seven* States together in October) leave our Book in a far more exceptionable Point of View with those Prelates, and many of our own Church than it now is. For I think it stands now with as few Objections to it both in America, and for what appears, in England, as ever it will. There are also some things proposed or recommended by the Archb'ps which cannot be complied with by some States at all, or at least not without calling their Conventions, and perhaps altering some Part of their ecclesiastical Constitutions, all which would require more time than to October, and probably would be productive of much Confusion. However you and the other Members of Committee will find me ready to meet every Difficulty, and to do my utmost for the general good of the Church, but I think we have no Difficulties left unless we *create* them among ourselves. Much do we owe to the two worthy Archb'ps.

(1) From the Bp. White Correspondence.

I need not write more. I am pushing to be at Home on Sunday, and will strive to be at Philad'a about Wednesday next, the 23d, Instant. . .

In Haste,
Yours,

Rev'd Dr. White.

WM. SMITH. (1)

THE REV. DR. WHITE TO THE REV. MR. PARKER.

Dear Sir

The Comm'ee of ye Ep'l Church send you by this Conveyance, an Invitation to their Brethren of your State & those adjoining, to ye ensuing Convention at Wilmington.

I have considered that it may be desirable to you to be informed of ye Substance of ye Letters of ye A'bps; which came by ye June Packet.

In regard to ye proposed Prayer Book, they solemnly exhort us to restore ye omitted Article of ye Ap' Creed, & they wish that we would retain ye other two Creeds in ye Book, altho' we sh'd not think proper to enjoin ye Use of them. It does not appear as if a Conformity to ye above were made a Condition of complying with our Request. They also say that there are some verbal Alterations, of which they do not see ye Necessity or Propriety,

In regard to ye Ecc'l Constitution, all they say of it, is ye requesting us to revise ye 6th Art., which they think derogatory to ye Clerical & especially ye Ep. Character, (this you know we have altered; whether satisfactorily or not we are yet to learn)

In regard to ye Sufficiency of ye Persons who may be recommended for Consecration, their Graces require as follows —

As to their Learning they will be satisfied with their being recommended as competent.

As to their Faith, they wish to require no more subscription, than their subscribing ye Form prescribed in ye 10th Article of ye Ec'l Constitution; earnestly hoping however, that we shall previously have done what they recommend respecting ye Creeds.

As to their Morals; they require their bringing two Certificates, Forms of which are set down, one to be signed by at least the Major Part of ye Gen. Conv'n certifying that they know of no Impediment to ye Consecration of ye parties, & ye other to be signed by at least ye Major Part of ye Conventions respectively sending them, declaring on personal knowledge, that they are meet for ye Holy Office of Bp. Besides this, ye Persons to be sent & their Intentions are to be notified in ye Churches where they respectively reside; to give all Persons an Opp'y of making objections, if any they have.

Their Graces promise us further Communications; which I suppose will come with ye Act, when passed.

Altho' I have not had ye Pleasure of hearing from you, I hope ye Books came safe to Hand, which were sent by ye Sloop Industry, Cap'n Col'b.

I am, very aff'y

Your Brother & humble Serv't

WM. WHITE. (2)

Philad'a Sept. 1st, 1686.

(1) Bp. White Correspondence.

(2) From the Bp. Parker Correspondence.

THE REV. MR. PARKER TO THE REV. DR. PROVOOST.

Boston, Septem'r 15 1786.

Rev'd Sir,

I have the honour to acknowledge the Receipt of a Letter from the respectable Gentlemen of the Com'tee of the gen'l Convention acquainting us of a Meeting of said Convention to be held at Wilmington in October next. I shall with all Speed communicate its Contents to my Brethren in these States and wish they may find it convenient to delegate some person to represent them in said Convention.

I have also to acknowledge my particular Obligation to you, Sir, for the Journal of the late Convention, and the Extract you were so obliging as to communicate from the Whitehall Evening Post. I beg leave to congratulate you on your Election to the first Order of the Clergy in our Church, and on the favourable prospect of your being inducted to that sacred office in the way which you esteem the most eligible. It is my most fervent wish that a Uniformity of Doctrine and Worship may be continued thro'out the United States, to the accomplish'm't of which I have no doubt you will exert your utmost Influence.

I am with respectful Compliments to your Brethren of the Com'tee,
and our Brethren of the Clergy in your State,
Your affectionate Brother,
and very humble Serv't

Rev'd. Dr. Provoost.

S. PARKER. (1)

THE REV. MR. PARKER TO THE REV. DR. WHITE.

Boston, Septem'r 15, 1786.

Rev'd Sir,

I have to apologize for not having in proper Season acknowledged the Receipt of your obliging favours of the 28 June and 1st July. The Box of books came very safe and I am under particular Obligations for the Copies of your Excellent Sermon at the opening of the Convention.

Our Convention met here on the 20th of July and seem'd disposed to adopt your Alterations in the book of common prayer but were discouraged from the circumstance of your not being agreed in the use of it in those States which were represented in the Convention by which those Alterations were proposed. Indeed the Alterations proposed in our own Convention in Septem'r last had been sent to the several Churches in these States and Returns received from them purporting their approbation of them and readiness to adopt them. And tho' yours are in a great measure similar, yet, as there are some things wherein we disagree, it was thought best, all things considered, to leave it optional with the several Churches to adopt which they like best, or even to continue the use of the old Liturgy (the State prayers excepted) until we become complete in our officers and one common Liturgy is established by the first Order of the Clergy to whom alone, we are of opinion, this matter appertains.

I have however in my own Church with these Alterations adopted the Psalms as selected and altered by your Convention, which we have reprinted by themselves and which I think much more suitable for public

(1) From the Ep. White MSS.

worship than the collective body of David's Psalms. Had we generally adopted your book, we should have had occasion for more than you sent but I doubt as the case is, whether a third of them will be sold. Should they not be in demand hereafter, I shall return the remainder and transmit you the Money for those that shall be sold. We cannot expect to be united in one common Liturgy till the several States shall have obtained Bishops and they have agreed upon one that shall be calculated for general use and ratified by their Authority.

I am very sorry to see with what coolness and Indifference some of the Gentlemen in your Convention speak of Bishop Seabury, because I foresee that this Conduct must create a Schism in the Church. However Eligible it may appear to them to obtain the Succession from the English Church, I think there can be no real Objection to Dr. Seabury's Consecration or to the Validity of orders received from him; and I am firmly of opinion that we should never have obtained the Succession from England, had he or some other not have Obtained it first from Scotland.

When the Convention discouraged the settling more Clergymen in your States under Bishop Seabury's Ordinations, if they meant to limit it, during the pending of your application to England, and were actuated herein from a principle of not doing any thing that might possibly give Umbrage to the English Bishops, it may be a prudent Step; but if it was not from this motive, it seems to be a declaring war ag'st him at a very early period and forebodes a settled and perpetual Enmity. (1)

Your ecclesiastical Constitution is much mended but I think not yet quite right, especially in the 8th Article. A Bishop amenable to Laymen was not, I believe, the Custom in the primitive Ch'h.

Your Letter of the 1st Instant accompanied with one from the Com'tee empowered to summon the gen'l Convention, with a Journal of the late Convention from Mr. Provoost, came to hand yesterday. You will be kind eno' to return my sincere thanks to the Gentlemen of said Com'tee for their obliging Invitation to the gen'l Convention to be held at Wilmington the next month. I will take particular Care to communicate it with all Speed to my Brethren in these States, but am confident that it is not in our power to comply with the Invitation. Our Number here is so small and the distance so great, that we cannot leave our churches so long as it would require to attend Said Convention, nor is the Necessity for our attendance very urgent. Nothing more I suppose can be now done with respect to establishing the revised Liturgy, and as to removing the Impediments to the obtaining the Succession there can be no difficulty now you are in so fair a train and the Act for empowering the Archbishops to confer the Episcopal character on Persons out of the British Dominions has obtained the royal Assent. This I find is the Case by an Extract from the Whitehall Even'g Post of July 6 sent me by Rev'd. Mr. Provoost. The

(1) That this view of the case was not confined to Parker we may infer from the following extract from a letter preserved among the Bp. Parker Correspondence from the Rev. Mr. Bass, afterward first Bishop of Massachusetts.

Newbury Port, Sept. 30th, 1789.

Dear Sir:

I have perused your enclosed papers, and find that our Southern brethren are like to obtain consecration for their Bishops elect: and also, by a motion respecting Dr. Seabury, that they are nearly ripe for making a schism in the American Church. Wiseacres! What a ridiculous figure must they make in the eyes of every sectary or anti-Episcopalian! In the name of wonder, what objection can be raised against the validity of Dr. S's ordinations, that may not as well be made against those of the English Bishops?

EDWARD BASS.

Nicene Creed I wish to see restored to the Book; the Athanasian not, unless the Damnatory Clauses are omitted. As to the Article in the Apostles' which is omitted, I am not a little surprized that their Graces sh'd be so strenuous about it, for I cannot suppose that they hold that our Saviour suffered the Pains of the Damned the three days his body laid in the Grave, or that his Soul was in that place which in the N. Testament is called hell. If they hold no more than is implied in the word Hades, or the place of separate Souls, which I take to be the Creed of all Protestants, I do not see that it is a very essential Article, because it is implied in the foregoing, that he was dead and buried. And why not this Article as necessary in the Nicene as in ye Apost' Creed.

The Subscription they require respecting the faith of the Persons to be admitted to that Order is modest enough, and at the same time full enough and such as I cannot see how an Arian or Socinian can set his hand to, and if adhered to by the Bishops must exclude persons of that Faith from being admitted to the Ministry in the Church.

Mr. Freeman applied to Bishop Seabury in June last for Ordination but at a Convention of the Clergy at Stratford the Bishop by the Advice of his Clergy did not think fit to confer Orders on him upon such a profession of his faith as he thought proper to give which was no more than that he believed the Scriptures. He extended his journey as far as New-York and was, as he says, assured by Mr. Provoost that as soon as he sh'd obtain Consecration he would ordain him; this hope alone sustains him at present and was it not for this I believe he would relinquish all thoughts of obtaining Orders in the Church. Whether Mr. Provoost can do this consistently with the profession he is to make and the Constitution he must submit to, rests with him.

When do you nominate a Person for Bishop in your State, as I make no doubt of your being the man, do you intend to repair to England for Consecration, or obtain it from those who shall go before you. Do you esteem it essential that there sh'd be three Bishops concerned in the Consecration of one, or may it be done by a less number, not canonically I suppose, but as that Canon is not binding here, will it be adhered to, or is that number essential. If a Bishop duly consecrated has the whole power in himself, why may he not communicate his power, and if he can, why are three necessary.

When you see Dr. Smith I will thank you to make him my most respectful Compliments and inform him that I received his Letter of April 12, and should have done myself the honour of returning an Answer but had previously written to you Every thing I could think of upon the Subject and supposed that you would communicate to him, whatever of mine was worth his notice and that therefore a letter to him was unnecessary. Please to make my best Regards to all our Brethren of the Clergy and believe me to be with esteem and respect theirs and your

Affectionate Friend and Brother
S. PARKER.(1)

THE REV. DR. GRIFFITH TO THE REV DR. WHITE.

Fairfax Glebe, 16th, Sept. 1786.

Dear Sir.

Yours, with the enclosed Letter and Act of Parliament, I rec'd yester-

(1) From the Bishop White Correspondence.

day, and have this Day sent them to the Chairman of the Standing Committee, from whom I just had a Letter enclosing the following resolutions.

"1 That the above Communications (meaning those formerly sent from the Archb'ps) did not arrive in time sufficient to call a Convention before the period fixed for the Meeting of the General Convention, Philad'a.

2. It is the opinion of this Committee that *no cause* at present appears which makes it necessary to call a Convention, and that they think it advisable to postpone such call until they have heard that the Archb'ps or Bishops of England have obtained the Parliamentary power they wish to Enable them to consecrate such Persons as may be sent from the American Episcopal Church for that purpose."

From these resolutions you may see that Virginia cannot be represented in the ensuing General Convention. For altho' the Standing Comm'ee may, upon the rec't of the last Communications, call a Convention, it will be the last of October before it can meet. I hope you will be enabled to do what is proper without us. I expect we shall be the only absent State.

As the Persons elected to the Episcopal Office are to produce a testimonial from the General Convention, I should be glad to know if you think there would be any impropriety in my applying for it without attending personally, and whether a printed Copy of the Journal or a Certified Extract would be the most proper Voucher for the choice of the Virginia Convention. If I fail of obtaining a Testimonial from the next Gen'l Convention, I am apprehensive my going will be delayed to the next fall. I wish you would call upon some Brother who is most at leisure to preach at the Opening of the next Convention; a duty to which I was appointed.

I rec'd a Notice from the Gen'l Convention at least two weeks ago, and sent it to Mr. Griffin with a request that it might be forwarded immediately to the Standing Comm'ee.

I remain affectionately,

Yours, &c.,

Rev. Dr. White.

D. GRIFFITH.(1)

THE REV. DR. WHARTON TO THE REV. DR. WHITE.

New Castle, Sep'r 18. '86

My Dear Sir.

Your kind fav'r with the enclosed papers was delivered to me a few moments ago. You have my most sincere congratulations on your hon'ble appointment; tho' considering the necessary fatigues of a fall or winter voyage, perhaps Mrs. W. at least, will not thank me for rejoicing at this Event. I see no difficulty in complying with the Archb'ps requisition, except the making our past Conventions appear rather ridiculous. However if *Hell* must at all events be retained, I think a rubric should be inserted to explain its meaning in that place. If the use of the Creeds be discretional, no harm can arise from giving them a place in an Appendix. As to the Testimonials they are very satisfactory to me, Those from the G'l Con'n particularly so.

We meet at Dover the 26th Inst. and must organize our little Church as well as we can. We must belong to some Diocese, and I suppose the matter will be between Maryland and Pennsylvania. Some have hinted that

(1) From the Bishop White Correspondence.

if the Jersey's unite with you, it would be most expedient for us to join a Church Government with Maryland. It will depend much upon the opinion of the Kent County Congreg'ns.

I hope the Conv'n at Wilmington will be full and respectable. We shall meet very conveniently at the Academy. Wilm'n by that time, I expect, will be my place of residence.

Yours Affectionately,
CHAS. H. WHARTON.(1)

THE REV. DR. PROVOOST TO THE REV. DR. WHITE.

Dear Sir.

I can with sincerity assure you that the Judicious Election at your late Convention, afforded me the most cordial satisfaction. It was what I had earnestly wished for and (I) am convinced it will give pleasure to every Episcopalian in the States in union.

I delayed answering some of your late Letters till I might give you another account of the proceedings of the Convention of the Prot. Episp. Ch. in this State. They met the 2d and broke up yesterday afternoon. The principal part of their business was signing my Credentials (which they did unanimously) and appointing the Rev'd Mr. Moore, the Hon. James Duane, John Rutherford, Esq'r and myself to attend at Wilmington. They also recommended to the several Episcopal Congregations in the State of N. York to contribute to the Expence of my Voyage to Europe. As most of the Country Members were anxious to get home, they had not time to appoint a Committee to draw up instructions for their Delegates to the Gen. Convention, but it was the general opinion of the Convention that we should be left unshackled as to the * * * * * (2) to the English Prelates. To satisfy your inquiries and partly upon my own account I went this morning to the Post Office and was informed by Col'l Bedlow that the Mails for England are regularly closed the first Wednesday in every month and the packet obliged to sail the Day following provided wind and weather will permit. I should entertain the same scruples with yourself as to going in company with the Gentleman alluded to, (3) but I am perfectly convinced he will never be able to obtain the requisite Testimonials from the General Convention.

The letter to Mr. Pollard was signed by Mr. Jay and myself and sent immediately by post to Boston; previous to the receipt of it the Honble. Mr. King at my requisition had sent to Massachusetts, a copy of the Communications from the Archbishops by the June packet, and also notice of a general Convention proposed to be held at Wilmington the beginning of October tho' I could not specify the particular Day.

Should it be in my power to attend the meeting of the Corporation, I shall with pleasure accept of your Polite Invitation. If not I shall make a tender of it to the Rev'd Mr. Moore. If my Health which has lately been very indifferent will any way admit of it I shall undoubtedly be at Wilmington the 10th of next month.

Please to excuse any inaccuracies in this Letter as I write with a most

(1) From the Bishop White Correspondence.

(2) A portion of the letter, which is copied from the original among the Bp White Correspondence, is illegible.

(3) Unquestionably Dr. William Smith, Bishop elect of Maryland.

violent Headache and am really afraid to read it over myself least I should [find] it necessary to send a fairer Copy.

I am D^r Sir

Your most affectionate Brother

and very Humble Servant

SAM'L PROVOST(1.)

The Rev'd Dr. White.

New York, Sept. 22, 1786.

THE REV. DR. GRIFFITH TO THE REV. DR. WHITE.

Fairfax Glebe 26th Sept'r 1786.

Dear Sir.

I will not say that I congratulate you on your Election to the Episcopal office, because I do not know that it is matter of rejoicing to be called to the *difficulties* and *high obligations* of so sacred and important a Station. But I very sincerely congratulate the Church on the appointment of a Person so *well reported of*, and who, I am confident, will add both to her reputation and her usefulness.

I told you, in my last, that I expected the Church in Virginia would not be represented in the Ensuing General Convention. I am confirmed in this expectation as I have not yet heard from the Chairman of the Standing Comm^{ee}. to whom I forwarded the Arch'bps. Letter and Act of Parliament in a few hours after I rec'd them. I, at the same time, asked your opinion respecting the propriety of my applying to the Gen'l Convention for a Testimonial, apprehending that should I neglect the approaching opportunity, I might not be able to go to Europe (if necessary) till the next fall. Whereas, if I am not detained for want of Testimonial, it is probable I may be Enabled to go before Christmas. The measure appearing highly necessary, (for me at least,) I have, without waiting for your answer, taken the liberty to enclose you a copy of our Journal, (I despaired of getting a certified Extract in time) which I offer as an authoratative voucher for my being regularly (I might say legally) elected to the Episcopal office in this state. If the Convention has no objection to granting the Testimonial, I shall rely on your friendly offices to do whatever may be necessary on the occasion.

I think your State Conven'n. was right in not restricting, too much, their deputies to the General Convention. It is this kind of Latitude which, alone, can secure the union of the Churches—a point, in my opinion essential to her existence, and to which all inferior considerations should give place. I do not apprehend any difficulty from *this* quarter on acct. of our not being represented; I think our Convention will not risque a separation for the sake of small differences. Our late Instructions, which you will find in the Journal, speak the Sentiments of the Members, pretty generally on that head. I am, already, anxious to know the result of your meeting, and what path you will pursue in order to avoid the difficulties which threaten our affairs. I know not what to advise, but am persuaded that if you do not determine with caution, it will be imprudent for any one to cross the Atlantic without waiting to be informed how the alterations are rec'd by the English Bps. How would it do if Persons, going from this Country, were left at liberty to subscribe conformity to the Doctrines and Liturgy now used in the Church of England (Prayers for Civil Rulers and Political matters excepted) until altered by competent Ec-

(1) From the Bishop White Correspondence.

clesiastical authority? This might answer our purpose, and I think ought to satisfy their Lordships. They admit that every National Church has power to decree rules and Ceremonies, and to regulate modes of faith and worship. If this be true, why should the American Episcopal Church be deprived of this right! But are they not apprehensive that we may depart too far from their established Doctrines and Worship, and will they not refuse to consecrate for us until we have tied ourselves down to continue the Practices which they shall prescribe? I fear this is what they intend, and is, I think our principal difficulty; from which we might be easily released, if not prevented by an unreasonable and ill-grounded Jealousy. If any thing like what I have hinted should be adopted by the Convention, it will be necessary to wait for an answer before we proceed, which will occasion considerable delay. But can any thing be proposed which will not require waiting an answer from England? I fear not, without too slavish a compliance on our part.

I do not see how it will be possible for you to avoid going to Europe; for, unless N. Jersey has made an appointment, I think the next Convention will not grant Testimonials to a number more than sufficient for continuing the succession, according to the opinion of English Bps. Should application be made in favour of any improper Person I hope there will be those among you who will not hesitate to oppose it. It will be more proper, in my opinion to object to an unworthy Person in America, than oppose such a one in England, because if the Person is guilty of the charges brought against him, they may be more Easily proved on this than on the other side of the Atlantic. As no Person will be Consecrated who does not obtain a Testimonial from the Gen'l Convention, I hope they will, at their next meeting, pay a sacred regard to that part of their business.

Very few of the Prayer Books have been sold in Alexandria. One Box was sent a few Days ago to Mr. Benj'n Day in Fredricksburg, from whom I have not yet heard. I had a Letter from Mr. Buchanan lately, but he does not say whether any of the Books are sold. The time for putting them off, in that part of the Country, will be at the meeting of the Assembly and Convention, which must happen in a short time.

I remain, Dear Sir,

Your affectionate Friend and Brother
and most humble Serv't

DAVID GRIFFITH. (1)

Rev. Dr. White.

THE REV. DR. PURCELL TO THE REV. DR. WHITE.

Dear Sir

I fear the further Sale of the Form (2) is at an end here. The People in general are disgusted with it, more particularly, the Psalter.

H. PURCELL.

Charleston
Sep 28 86

(1) From the Bp. White Correspondence.
(2) The Proposed Book.

THE REV. DR. WEST TO THE REV. DR. WHITE.

Baltimore, October 4th 1786

Dear Sir,

I am almost ashamed to acknowledge thus late the Favors I received from you so long ago as the 24th of August. But bear me and you will incline to excuse the seeming Fault. Before I could well give an Answer I was called by urgent Business to Virginia: where I was detained so long that both your and Dr. Smith's Letters on the Subject of the approaching Convention at Wilmington have, till now, rested in my Drawer.

Before I went to Virginia I wrote several Letters to Delegates informing them of, and pressing them to attend, the Convention; since which Dr. Smith I presume has addressed them: so that I hope they will meet the Delegates from other Chhs, and form a full Convention for the Dispatch of all such Business as may require immediate Deliberation in this Body.

I have written to Dr. Smith some things concerning the Athanasian creed; which, from the Purport of his Letter, I have almost supposed is Required by the Abps to be restored to our Liturgy, as a Term of consecrating American Candidates. But if so, I am apprehensive we shall still meet with Difficulties in obtaining Consecration, notwithstanding the Act of Parliament to that Purpose. Such warmth of Argument I remember to have been once used by some Lay-Deputies on the Subject of the Trinity; that I entertain but small hope that the earnest Request of their Graces will be complied with, as to the Restitution of the Creed in Question. But if this cannot be done, my Idea is, that, in consequence of the very respectable Address of two Abps, and also of Instructions from several Chhs relative to the Restitution of the Nicene Creed, the Clergy have a fair and tempting Opportunity of revising their *Article* concerning the Creeds. And I hope that, on such an Occasion, the Athanasian Creed, if not restored, may yet be mentioned (either in a *Rubrick* or in the *Article*) in such Terms as to testify, that tho' it be not inserted in the Book of Prayer, yet we do not controvert the Truths contained in it, but having retained the Use of the Apostles' and Nicene Creeds, we have judged it less necessary to retain that of the Athanasian also; especially as the Definitions respecting the Eternal and Ever-blessed Trinity therein contained, may not be properly understood by weak Minds.

As to the other Request of their Graces, concerning the Descent into Hell; I can see no Cause why our Chh should drag the Saw on the Subject, especially since, even in the Judgment of our own Convention, it is no more than a Tautology. But if a Mother Chh, or the Fathers of that Chh think otherwise, why need we be stiff in opposing so harmless a Request?—But I trouble you no more on the subject.

Your affectionate Servt.

WM. WEST.(1)

THE REV. DR. GRIFFITH TO THE REV. DR. WHITE.

Fairfax Glebe, Octob'r 6th 1786.

Dear Sir,

I send this in the expectation that it will find you at Wilmington. Your two last I have rec'd, and am glad to hear you rec'd the Journal in

(1)From the Bp. White Correspondence.

time. My late Colleague (who it seems had apply'd to the Standing Comm'ee, for a reappointment of the last Deputies, and from whom he had rec'd no answer) is of my Opinion that we have no right to sit in the next Gen'l Convent'n without a new Election. This Opinion would determine me had I been in doubt before. But I am satisfied you will do as well without us, and that no inconvenience will arise in this quarter from our not being represented.

I remain, Yours,
very affectionately

D. GRIFFITH. (1)

Rev'd Wm. White. D. D.

The meeting of the adjourned Convention of 1786 was prefaced by the following steps on the part of the Committee of Correspondence to which had been assigned the duty of convening it. We transcribe from the duplicate copies in the handwriting of the Secretary the Hon. Francis Hopkinson, the several letters which accompanied the documents they transmitted to the State Conventions and which also indicated the course of action deemed advisable by the Committee.

Reverend Sir.

As Members with you of the Committee of the General Convention we enclose you a Copy of a Letter we lately received from the Lords Archbishops of Canterbury & York with the Form of Testimonials refer'd to in their Letter.

From these Papers we presume that, after receiving the further Communications which we are encouraged to expect, there will be a necessity of using the Powers vested in the Committee to call a general Convention, & to give that notice as may permit the assembling of the Conventions in the different States previous to the meeting of the general Convention.

We therefore request your Opinion as to the time for the general Convention & take the Liberty, on our Part, to propose that it be some Day in the First or Second Week in October next; the third Day of that Month being the meeting of a Corporation at Philadelphia, at which will be present many Gentlemen from several States, who may, after finishing the business of the Corporation, repair to Wilmington, to which Place the General Convention must be summoned.

We request your full & speedy answer & am Sir,

Your assured Friends

& very humble Servants (2)

Philad'a, July 24th 1786.

(1) From the Bp. White Correspondence.

(2) From an unsigned tissue-paper copy endorsed by Bp. White "Copy of Letter to ye others of ye Comm'ees" and preserved among the Bishop's Correspondence.

THE COMMITTEE TO THE ARCHBISHOPS.

Most Reverend Fathers in God.

As members of a Committee of the Protestant Episcopal Church we do ourselves the Honour to Acknowledge the Receipt of your condescending Favour which came to Hand within these few Days by the June Packet.

We shall, without Delay, inform the other Members of the Committee, not residents in this State, of the Receipt of your Letter; which with the further Communications your Lordships have encouraged us to expect, will make it necessary for us to use the Power vested in the Committee of calling a General Convention for the completion of the great & important work in Hand—a work which your Lordship's kind and ready attention hath placed in such Forwardness as give us substantial Reason to hope that a happy Issue will e'er long crown what hath been so happily begun.

We have the Honour to be,

Most Reverend Fathers,

With all due & sincere Respect

Your Most obedient and

very humble Servants, (1)

Philad'a, July 24th 1786.

THE SECRETARY OF THE COMM'TEE TO THE HON. JOHN ADAMS.

Philad'a, July 27th 1786.

Sir.

As Secretary of the general Convention of the Protestant Episcopal Church, I am directed to address the enclosed Packet to your Care, & request your forwarding it as speedily as may be to the Archbishop of Canterbury. Your former attention to the affairs of our Church has impressed the Convention with proper sentiments of Gratitude & they expressed their acknowledgments in a letter to you, which went by the Ship Cæsar, a few weeks ago, accompanying Dispatches of which the enclosed are duplicates. A Copy of that Letter would have been forwarded herewith, but the Convention hath long since broke up & the Original hath some how been mislaid.

I am Sir, with sincere personal Regard,

Your affectionate Friend
and most obedient humble servant

FRA'S HOPKINSON. (2)

His Excellency John Adams, Esq'r,
Minister, &c., at London.

The proceedings of the adjourned Convention of 1786 are found in the Journal(3) and are noticed by Bp White in his Memoirs(4). The letters from the Archbishops and

(1) Endorsed by Bp. White "Committee's Letter to ye Abps."

(2) From the Bp. White Correspondence.

(3) Vide Reprinted Journals, Perry's Edition. I. pp. 47-52.

(4) Second Edition pp. 26, 27, 120-122.

the Forms of Testimonials already referred to are spread upon the pages of the Journal and the legislation consequent thereupon may be found there in full. The words "He descended into Hell" were restored to the Apostle's Creed. It was ordered that the Nicene Creed should be reinserted in the Book of Common Prayer. The declaration required in Art. 10 of the General Constitution was modified so as to conform to the existing state of things with reference to the "Proposed Book;" the subscriptions to alterations of the Liturgy of the Protestant Episcopal Church in the United States of America in order to render the same conformable to the American Revolution and the Constitutions of the respective States(1) being alone required till the ratification of the new Book of Common Prayer. The Preface in the Proposed Book was amended so as to make it consistent with the reinstatement of the omitted clause in the Creed and the fourth Article of Religion in the same Proposed Book was altered to render it conformable to the adoption of the Nicene Creed. The Athanasian Creed was rejected by the following vote.

New York, Pennsylvania, and South Carolina, Nay: New Jersey and Delaware, divided. An address to the Archbishops was agreed to: the testimonials of Drs. Provoost and White and the Rev. Mr. Griffith for the Episcopate were signed and a Committee of Correspondence chosen, whereupon the Convention adjourned *sine die*.

Although it does not appear on the Journals, the Correspondence which we proceed to give affords us no uncertain testimony that the application of the Rev. William Smith, D. D., Bishop elect of Maryland, for recommendation was refused. Enough will appear from the incidental allusions to this unhappy event in the letter which follows, to attest the wisdom of the Convention in its course. It was to the

(1) Ante pp. 110, 111.

credit of both Dr. Smith and Bp. White that the prominent part necessarily taken by the latter in this matter never interrupted the friendship which had long existed between the two, and that the close of a life, honored and useful, saving where these derelictions from duty are concerned, was the occasion of the Bishop's editing the works of the venerable Doctor, consisting of discourses which had received the honor of a commendatory vote of the General Convention itself.

THE REV. DR. GRIFFITH TO THE REV. DR. WHITE.

Fairfax Glebe, 20th October 1786.

Dear Sir.

I have rec'd your Letter, dated since your return from Wilmington and am greatly obliged to you, as well for the information it contains, as for your kind attention to the business of the Testimonials.

The discussion of the Maryland affair must have been very painful, and I feel myself happy in having been absent on such an occasion, yet most heartily approve of the conduct of the Convention in a matter of so much importance to the reputation and consequently to the usefulness of the Church. I should hope and expect that after so publick and general a censure on his conduct, the Gentleman and his Friends will desist from any further attempt to obtain Consecration. However, I think it would be proper for you to carry with you a Minute of the proceedings on that occasion, and to lodge them with the Archbp. of Canterbury. Who was the lay member from Maryland, and who were the two who voted in favour of the Application?

Your resolution respecting the Creeds will, I make no doubt, be satisfactory both in England, and to the Church in the different States. I think there is no reason to apprehend a non-compliance from Virg'a.

I have forwarded Copies of the Papers I last rec'd from you to the Chairman of our Standing Committee from whom I have not yet heard on the subject of the Act of Parliament, tho' it is more than five weeks since I sent it to him. In his last he told me they had determined to call a Convention as soon as they were satisfied that the Act had passed the British Legislature. They certainly must have heard of it before this, as it has been published in most of the Newspapers. I look for nothing but delays and difficulties so long as the present Comm'ee exists, as I know some of the members to be unfriendly towards Episcopacy, and that others among them, will not be satisfied unless the head of the Church resides in or near Williamsburg, and is so pliant in his disposition that the sole direction of the concerns of religion may be in their own hands. To this I attribute the delays in calling a Convention.

We shall be again warmly attacked in the present session of Assembly. The Presbyterians are petitioning for a repeal of the incorporating Act, and the Baptists for the sale of the Glebes and Churches. It would seem that nothing will satisfy these people but the entire destruction of the Episcopal Church. I know not what will be the issue of this business, as many of our ablest defenders and warmest friends are not in the present Assembly.

Dr. Madison has, at length, published his Sermon (at the Opening of our last Convention) against Articles and Subscriptions, with a vast quantity of Notes. I have not yet seen it, but I expect to receive a Copy very soon. If it comes in time, I will send it to you. It may serve to amuse you an hour or two on board Ship, and will be a sort of curiosity on the other side of the Water.

As the Packet sails early in Nov'r I sha'll take this opportunity of wishing you an agreeable voyage, and a speedy and safe return to your family. Whether I shall see you in England is very uncertain, as the time of my departure is quite so. It does not depend on a variety of Circumstances, for had I a Testimonial from the State Convention, and Money sufficient for the purpose, I should certainly accompany you and Dr. Provoost in the Packet. But I must wait with patience till these necessary things can be obtained. I hope to hear from you before your departure, and that you will not fail to write me from England by every convenient Opportunity.

I am pleased to hear that our Boston Brethren are so well satisfied with the Alterations in the Liturgy, and I am not without a hope that the Episcopal Churches in all the States will, before long, be united in the same form of worship and in one system of Government and Discipline. Christian forbearance and Moderation on one hand, and a relaxation from bigotry and prejudice on the other, will do it.

Be pleased to remember me very affectionately to Mr. Duché and his family. I esteem them very highly for the goodness of their hearts and for many instances of a polite and friendly attention.

I am, D'r Sir,

Your very affectionate Brother
and most hu'ble Serv't
DAVID GRIFFITH.

P. S. Very few of the Prayer Books have been sold in Alexandria, and Mr. Buchanan says nothing about them. (1)

THE REV. DR. WHARTON TO THE REV. DR. WHITE.

Wilmington Octr 21, '86

My Dear Sir

. I am sorry to learn you arrived at home unwell but do not wonder at your being indisposed by keeping such unreasonable hours, and by the agitation of mind occasioned by the obstinate perseverance of a certain Rev. Gentleman (2). I own I was never more affected than by his self-sought disgrace.

. I am now fully settled at this place, and have flattering prospects of competence and happiness. Shall look for yr. return with anxious Solicitude and never fail commending you to the Divine Protection.

. God prosper you, My Dear Sir, and return you speedily and well to your family and friends. Of the latter, be assured, no one can be more sincerely Yours than

Your affectionate Br. in Xt, and
Most obt. humble Servant
CHARLES H. WHARTON. (1)

Rev. Dr. White

(1) From the Bp White Correspondence.
(2) Evidently, Dr. William Smith.

THE REV. DR. GRIFFITH TO THE REV. DR. WHITE.

Alexandria 26th Octobr. 1786

Dear Sir

I wrote to you six days ago in answer to yours from Wilmington, but having just recd. a Letter from Dr. Madison, I could not quit town without informing you of the contents, which are that the Committee had met on the subject of the Act of Parliament and were of opinion there was nothing in that or the Archbps' Letter which could justify the calling a Convention—"It appearing still a doubt whether Consecration can be obtained in England, or the Bps. there will consider the alterations made here as sufficiently important in their Estimation to justify a refusal of the request that has been made. We suppose they will decide upon the perusal of the Book." The want of Money at present is also given as an excuse for not calling the Convention together, which, I think, would be the only thing to hasten the Collection of it. I now expect nothing more will be done in this business till the Convention meets in May next. May God bless you and waft you pleasantly and safely across the great deep is the fervent wish of

Your Affectionate
and very hu'ble Serv't
DAVID GRIFFITH. (1)

Rev'd Dr. Wm. White.

T. CRADOCK, ESQR., TO THE REV. DR. ANDREWS.

Balte. 27th Octr. 1786

Revd. and Dr. Sir,

— Your favour was given me on my way to our Convention and I take the first opportunity of giving you the earliest notice of the steps I took respecting Dr. Smith.

Mr. Johnson was the only Lay-delegate there besides myself: him, with Dr. West, I consulted, and the conclusion was that Mr. Johnson and myself address'd Dr. Smith upon the subject. He persevered in his resolution, denied the Charge, and insisted upon the information you gave to be laid before the Convention (which was, in fact, intended) that a proper investigation might be made and his innocency prov'd. The matter stands thus at present. He will insist upon your *proving* the Charge of intoxication and it is necessary to be done (as it is so strenuously requested) before the next Convention, when the matter will again be taken into consideration. The Doctor requir'd of me an extract of your Letter, which was granted, and will, I make not the least doubt, write to you on the subject. It gives real pleasure that the *matter* is on this train, as our Convention may now act with a proper consistency and their conduct reflect no dishonor on the Church or themselves. . . .

Your affect'e Serv't
T. CRADOCK. (2)

(1) From the Bp White Correspondence.

—(2) From the Bp White MSS. Endorsed by the Bishop as "A Letter of T. Cradock Esq're to Dr. Andrews concerning Dr. Smith."

“FROM SAM'L JOHNSON, ESQ'RE TO DR. ANDREWS,
CONCERNING DR. SMITH.” (1)

Baltimore, October the 31st, 1786.

Rev'd Sir.

From what I have lately heard, I am persuaded, that an account of our late proceedings at the Convention of this State, will be acceptable to you.

On Tuesday last a small number of the Clergy, and no laymen but myself, attended; Doctor Smith was not arrived, and therefore as we were few we adjourned to the next Day; at which time the Doctor, and Doctor Keen with a few others that were there in Town, not exceeding twelve in all, attended, and received information of the alterations made in General Convention, as to the Church Service and of the intelligence from the Archbishops.

In the afternoon Doctor Craddock came, and before the meeting of the Convention after Dinner, showed me your Letter; which Doctor West and Doctor Clagget also saw. We were by that time satisfied that Dr. S. was determined to bring on the affair, relative to his being recommended as a Bishop, before the Convention, and therefore thought it best, to let him see your Letter. Doctor Craddock and myself, were obliged to perform this very disagreeable Task hoping it would prevent the necessity of any notice being taken of it in Convention; but in that we were disappointed.

Dr. S. produced to the Convention a Testimonial or Certificate from the Vestry and Church Wardens of his Parish; strongly recommending him for his very great Services, in the character of their Minister; which he desired to be entered on the minutes of the Convention; this Certificate mentioned the Recommendation which the Clergy had signed some years since. (2) Doctor Clagget in a very respectful manner to Dr. S. informed

(1) Endorsement in Bp. White's handwriting on the original letter preserved among the manuscripts of the General Convention.

(2) This important recommendation we give below from the original Ms. still preserved in the family of the late Dr. Smith.

Maryland, Annapolis, August 16. 1783.

My Lord.

Whereas the good people of this State in Communion with the Church of England have long laboured and do still labour under great difficulties through the want of a regular Clergy to supply the many parishes that have for a considerable time been vacant —

To prevent therefore and guard against such an unhappy situation for the future We, the Convention or meeting of the Clergy of the Church of England have made choice of and do recommend our brother the Rev. Doctor William Smith as a fit and proper person, and every way well qualified to be invested with the sacred office of a Bishop in order to perpetuate a regular succession of Clergy among us. We do with the greater confidence present unto your Lordship this godly and well learned man to be ordained and consecrated Bishop, being perfectly satisfied that he will duly execute this office whereunto he is called to the edifying of the Church and the Glory of God.

Your Lordship's well known zeal for the Church and Propagation of the Christian Religion induces us to trust that your Lordship will compassionate the case of a remote and distressed People and comply with our earnest request in this matter, for without such Remedy the Church in this Country is in imminent danger of becoming extinct.

That your Lordship may long continue an ornament to the Church is the hearty Prayer of

My Lord

Your very dutiful and
most obedient Servants,

John Gordon, St. Michael's, Talbot County; John Mac. Pherson, Wm. & Mary Parish, Charles County; Wm. Thomson, St. Stephen's Parish, Cecil County; Samuel Keene, Dorchester & Great Choptank Parishes, Dorchester Co.; Wm. West, St. Paul's Parish; Baltimore County; George Goldie, King and Queen, St. Mary's; John Bowie, St. Peter's, Talbot; John Stephen, All Faith Parish, St. Mary's County; Walter Magowau, St. James' Parish,

the Convention, that he was obliged at that time to mention what Dr. Wharton had informed him, relative to Dr. S.'s being much intoxicated when at New York in the Convention. Dr. Cradlock produced your Letter; and Dr. West mentioned what he heard from Col. Rogers of this Town, and requested that his name to the recommendation might be struck out which Dr. S. refused as the charge was not made out. Dr. S. then moved that an inquiry should be made into the truth of these charges; which was accordingly ordered by the Convention, so that the truth of the Facts alledged, is now to be supported by Evidence in those different Places, or by Persons of Character who were present at the time; these gross Acts of Immorality (if established) will certainly silence the warmest Friends of that Gentleman; many of whom are of the Clerical Order. It is much to be lamented that things are in this critical Situation; the prospect is gloomy on every side. Should the Doctor be so fortunate, to show himself innocent of the charges against him, and be recommended to the Bishoprick yet the strong prejudices against him will greatly lessen that reverence and respect which will be always paid to that dignified Station, when the Person who holds the same is of acknowledged Piety and moral Rectitude. Should the charges be made out we shall loose the Services and assistance of a very able man; who will certainly withdraw himself. Thus the Church here is likely to suffer be the Case as it will. But we must do what is right and trust to Providence for the rest.

I remain Rev'd Sir,

Your most obed't Humble Serv't
SAM'L JOHNSTON.

THE REV. DR. WEST TO THE REV. DR. ANDREWS.

Baltimore, October 31st, 1756.

Dear Sir.

I have received your's inclosing a Letter to Doctor Smith; but too late to do what you requested concerning the Delivery of it. I therefore give you this early Information, that you may determine what is to be done with it. Doctor Cradock happened to be at my House just returned from the Convention, when your Packet came to Hand; and had the perusal of those Sentiments which you proposed giving him through a Copy.

This Gentleman, just before a particular Business was brought before the Convention, shewed me, out of Doors, your Letter to him concerning Doctor Smith; and Mr. Johnson, himself, and I judged it to be not only affectionate and friendly, but necessary also to apprise the Doctor of the Matter; hoping that he might desist from a Pursuit, which you and I have long since endeavoured to prevail on him to decline. But, it seems, he was determined to persevere! And Doctor Cradock produced the Paragraph in your Letter concerning him. This brought on an Event, which I have but too good Reasons to believe, has provoked the Doctor to withdraw all his Kindness from me. Several very serious and solemn Conferen-

Ann Arundel Co.; Wm. Hanna, St Margaret, Ann Arundel; Joseph Messenger, St. Andrew's Parish, St. Mary's County; Thos. Jno. Claggett, St. Paul's Parish, Prince George's Co.; Thomas Gates, St. Ann's, Annapolis; John Andrews, St. Thomas, Baltimore Co.; Hamilton Bell, Stepney, Somerset County; Francis Walker, Kent Island, Queen Anne's; John Stewart, Port Tobacco Parish; Leo. Cutting, All Hallow Parish, Worcester Co.; Will. Smith, Stepney Parish, Worcester County; Ralph Higinbotham, St. Ann's Parish, Ann Arundel Co.; Edward Gantt, Jr., Christ Church Parish, Calvert Co.; Hatch Dent, Trinity Parish Charles Co.

ces have passed between us, in Private before, in which I endeavoured to dissuade him from the Pursuit of the Episcopal Character. But finding all my affectionate Labours to this Purpose fruitless, I required in so many Words, that my Name should be expunged from the recommendatory Letter. This happened in April last. But long before that Time even when we were with him in Annapolis I did embrace the very Opportunity, to which you allude in your Letter to him and plainly told him in your presence, that "I did not desire my Name to appear in that Recommendation."

Such was the State of this Matter, respecting the Doctor and myself, when the above mentioned Paragraph of your Letter was presented to the Convention by the honest and candid Doctor Cradock. You cannot therefore be surprized at my Concern, on understanding that my Name (how insignificant soever) should, notwithstanding all that had passed between Doctor Smith and myself on that Subject, appear on the Occasion it did at Wilmington. I felt much Concern indeed; and could not but express it to the Doctor, who thought proper to bring the Business before The Brethren (as he expressed it.) Accordingly he introduced the Affair, which originated with Col. Rogers, into open Convention; and was pleased to bring into Publick what had passed between himself and me in Private; together with the Reasons w^{ch} through Friendship, I had been induced to give him for my Opinion and Conduct on the Subject. Seeing therefore the Matter brought to this unhappy Crisis, and voluntarily too by the Doctor himself, I thought I should have sinned against the Conviction of my own Mind, had I remained either *silent* or *reserved* on so important a Subject. In open Convention therefore I, solemnly as in the Presence of God, delivered my Sentiments concerning the Whole Matter, and in this public manner both revoked my Name, and required that it might be expunged from the Paper.

What passed after this, respecting the Doctor and myself, it is unnecessary to trouble you with. Doctor Cradock has given you full Information concerning some Matters in which you are now particularly interested, as Doctor Smith has insisted upon your making good the Charge. And Doctor Claggett will, I presume, give Information to Doctor Wharton concerning some Things in which he is particularly interested; in Consequence of a Communication, respecting Doctor Smith, from Mr. Wharton to Mr. Claggett, which the latter Gentleman modestly mentioned in Convention. My Motive for writing thus largely on a Subject so ungrateful, is to satisfy you that I have long since, done what your letter proposes respecting the Erasure of my Name.

It astonished me to hear, by your Letter, that there is not a Church in your City w^{ch} will admit Doctor Smith to their Pulpit. Certainly something very notorious and immoral must have been done by him to produce such an Effect. However this Gentleman, by having required certain Charges to be made good must now, perhaps, appear in a Point of View more public than ever heretofore; and I wish from my Heart, that every Mouth may declare him innocent.

With sincere good Wishes for yourself and Family,

I am, dear Sir

Your affectionate Servant

WM. WEST. (1)

HON. FRANCIS HOPKINSON TO THE REV. DR. WHITE.

Philad'a, Nov'r 17th, 1786.

My dear Sir.

I hope this Letter will find you safe arrived in London, and successfully advanced in the Business on which you went. Soon after you sailed Dr. Andrews wrote a Letter to some Gentleman in Maryland, who was a Member of the Convention of that State respecting Dr. Smith's moral Character, in which he spoke pretty freely of him, and desired that his Name might be withdrawn from the Recommendation of 1783. Dr. Smith had obtained a recent Testimonial from his own Vestry of his good Conduct and Fitness for Episcopal Consecration, and was at the Time enforcing this Recommendation with the Convention. The Person to whom Dr. Andrews wrote communicated his Letter to the Convention whereupon the Convention broke up until Enquiry should be made. The Doctor raged with Resentment and threaten'd all the vengeance of the Law against Dr. Andrews. He came up to Philadelphia, as was thought, for this Purpose, But after being here 10 Days or a fortnight, he returned without instituting the threaten'd Suit. Indeed his real Business turned out to be with our Legislature to solicit a Division of Bedford County in order that a County Town may be established on some Lands he has there.

I need not protest that I love and wish you well. I should be very glad of a Line or two from you.

I am with great Truth,

Your affectionate Friend

Rev'd Dr. White,
London.

FRA'S HOPKINSON. (1)

THE REV. DR. ANDREWS TO THE REV. DR. WHITE.

Philadelphia, November 24, 1786.

Dear Sir.

As you will probably be anxious to know how Dr. Smith made out with the Convention of Maryland I enclose you some Letters which were written to me concerning it; which will give you full information,—and at the same time, me little trouble.

Yours affectionately

JOHN ANDREWS. (2)

We gladly turn from further consideration of this unpleasant fragment of our history. During the progress of this correspondence, the two Bishops-elect set sail on the 2d of November for England and arrived at Falmouth on the 21st of the same month. The story of the successful accomplishment of the long struggle for the Episcopate in the English line is detailed at length in the pages of *Bp. White's*

(1) From the Bp. White Correspondence.

(2) This letter from Dr. Andrews enclosed the preceding communications on this subject which we have given in chronological order.

Memoirs (1) and we need not reproduce it here. It will be more to our purpose to give in passing certain letters indicative of the feeling at the Northward respecting the measures taken at the Conventions of 1786 and the prospect of a speedy success of the Church in the Middle and Southern States in their efforts for the Succession from the Mother Church of England. The letter which we give below from the Rev. Benjamin Moore, an assistant Minister of Trinity Church, is of no little interest in view of its testimony toward the feeling entertained in New York respecting the consecration of the Bishop of Connecticut.

FROM THE REV. MR. MOORE TO THE REV. MR. PARKER.

New York, Nov. 4, 1786.

My dear Sir.

The day before yesterday Dr. White and Dr. Provoost embarked on board the Speedy packet for Old England with the expectation of obtaining consecration from the English Bishops. You know there is an act of Parliament authorizing either of the Archbishops, together with such of the Bishops as they may desire to call to their assistance, to consecrate Bishops for the American States. When his Grace of Canterbury sent a copy of the act in a letter which accompanied it, he intimated, that it was expected, before persons were sent for Episcopal Orders, every obstacle should be removed, by a full compliance with the requisitions which had been made. In the late Convention at Wilmington all objections were obviated, excepting only that it was resolved not to re-admit the Athanasian Creed. The gentlemen, however, thought they might venture to go, and I dare say they will succeed. It sometimes happens, in doubtful cases, that to act as if you were sure of success, is the most effectual way to obtain it. *Possunt quia Posse videntur*. Dr. Griffith, who is another Bishop elect, through some mistake, did not obtain the necessary testimonials from the State Convention, and is, on that account, detained a few months longer.

I have my fears, but am not so very apprehensive as you appear to be, that a schism must take place in our Church. A few people in this State, from old grudges on the score of politics, have determined to circumscribe, as far as they possibly can, the authority of Bishop Seabury. But they will not be able to effect their purpose to any great degree. His Episcopal powers have already been acknowledged by most of the Southern States, and Truth and Justice will in due time, get the better of Prejudice and Partiality.

Your affectionate Friend and Servant,

B. MOORE. (1)

(1) Pp. 27-8, 124-140.

(2) From the original letter among the Bishop Parker Correspondence.

The following winter the Convocation of the Connecticut Clergy met at Wallingford, Feb. 27th. (1) It was there decided to send another Presbyterian to Scotland for consecration, as co-adjutor Bishop to the overworked Seabury. Jeremiah Leaming, D. D., was first chosen, but he declined in consequence of age and infirmities. The pious Richard Mansfield was next elected by the suffrages of his brethren; but he felt the burthen too heavy to be borne, and the choice finally fell on the Rev. Abraham Jarvis, who was deputed to go to Scotland "To obtain consecration, that the Episcopal office might be canonically conferred." (2) We gather from incidental allusions to the matter, in the correspondence of the time, that it was part of the plan of the Bishop of Connecticut, that a Bishop-elect for Massachusetts and New Hampshire should soon follow; and all eyes looked to the excellent and zealous Mr. Parker, of Boston, to complete the canonical number for the transmission of the Episcopate in the Scottish line.

This was, however, to be a last resort. It formed no part of the intention of Bishop Seabury to keep aloof from his fellow Churchmen, if union was possible on terms honorable to himself and the Church from which his orders were derived. To this end he deferred the action contemplated by the Convocation, and on the arrival of the newly consecrated Bishops of New York and Pennsylvania, he addressed to them letters of congratulation, and an offer of terms of union.

* These letters we give below.

BISHOP SEABURY TO BISHOP WHITE.

New London, May 1st, 1787.

Right Reverend and dear Sir.

It is with great pleasure I take an opportunity of present-

(1) The particulars of the proceedings of this Convocation are taken from a racy letter of the Rev. Roger Viets, who was present at the session. The original letter is preserved among the papers of Bishop Parker, to whom it was addressed.

(2) Vide Sprague's *Annals of the American Episcopal Pulpit*, page 238.

ing my congratulations on your safe return to Philadelphia, and on the success of your application to the English Archbishops.

You must be equally sensible with me of the present unsettled state of the Church of England in this country, and of the necessity of union and concord, among all its members in the United States of America, not only to give stability to it, but to fix it on its true and proper foundation. Possibly nothing will contribute more to this end, than uniformity in worship and discipline, among the Churches of the different States. It will be my happiness to promote so good and necessary a work; And I take the liberty to propose, That, before any decided steps be taken, there may be a meeting of yourself and Bp. Provoost, with me, at such time and place as shall be convenient; to try whether some plan can not be adopted, that shall, in a quiet and effectual way secure the great object which, I trust, we should all heartily rejoice to see accomplished. For my own part, I cannot help thinking that, the most likely method will be, to retain the present Book of Common-Prayer, accomodating it to the Civil Constitution of the United States. The Government of the Church, you know, is already settled; a body of Canons will however be wanted to give energy to the government, and ascertain its operations.

I have written to Bishop Provoost on this subject, and have invited him to visit us at the stated Convocation of our Clergy which is to be held at Stamford Thursday after Whitsunday. I regret that the distance and time will not probably permit you to do us that favour; more especially as I think it would greatly promote so essential an object as the union of all our Churches must be esteemed. May God direct us in all things!

Believe me to be Right Reverend, and dear Sir,

Your affectionate Brother,

and humble Servant

SAMUEL, BP. CONNECT. (1)

Rt. Rev, Bp. White.

BISHOP SEABURY TO BISHOP PROVOOST.

May 1, 1787.

The Right Reverend Bishop Provoost, New York.

Right Reverend and dear Sir:

It is with pleasure I take this opportunity of presenting my congratulations on your safe return to New York, on the success of your application to the English Archbishops, and on your recovery from your late dangerous illness.

You must be equally sensible with me of the present unsettled state of the Church of England in this country, and of the necessity of union and concord among all its members in the United States of America; not only to give stability to it, but to fix it on its true and proper foundation. Possibly nothing will contribute more to this end, than uniformity in worship and discipline among the Churches of the different states. It will be my happiness to be able to promote so good and necessary a work; and I take the liberty to propose, that before any decided steps be taken, there be a meeting of yourself and Bishop White and me, at such time and place as shall be most convenient, to try whether some plan cannot be adopted that shall, in a quiet and effectual way, secure the great object which I

(1) From the Bp. White Correspondence.

trust we should all heartily rejoice to see accomplished. For my own part I cannot help thinking, that the most likely method will be, to retain the present Common Prayer Book, accommodating it to the civil Constitution of the United States. The government of the Church, you know, is already settled. A body of Canons will, however, be wanted, to give energy to the government, and ascertain its operation.

A stated Convocation of the Clergy of this state is to be held at Stamford, on the Monday after Whitsun-day. As it is so near to New York, and the journey may contribute to the reestablishment of your health, I should be much rejoiced to see you there; more especially as I think it would promote the great object, the union of all the Churches.

May God direct us in all things!

Believe me to be, Rt. Rev. and dear Sir,

Your affectionate Brother and humble Servant,

SAMUEL, *Bishop of Connecticut.* (1)

Bishop Seabury, in a letter written a few days afterward, to his friend in London, William Stevens, Esq., thus expresses his views on the prospect of union and comprehension.

BISHOP SEABURY TO WILLIAM STEVENS, ESQ., OLD BROAD STREET, ROYAL EXCHANGE, LONDON.

New London May 9th, 1787.

My very dear Sir :

It is so long since I heard from any of my friends in London, that I cannot help feeling some uneasiness on that account. I did hope that I should have received some intelligence respecting the two American Bishops, and particularly, whether they were laid under any restrictions; and, if so, what those restrictions were. Those gentlemen have returned, but I do not find their arrival has made much noise in the country. I have written to them both, proposing an interview with them, and an union of the Church of England through all the States, on the ground of the present Prayer Book, only accommodating it to the civil Constitution of this country; and the government of the Church to continue unaltered as it now is, with a body of Canons to give energy to it, and direct its operation. I know not what effect this overture may have. But my fears are greater than my hopes. Every thing I can fairly do to procure union and uniformity, shall certainly be done.

My letters were accompanied by a packet of charges, directed to my good friend, the Rev. Mr. Boucher, which I hope came safely to him. I shall set out in a week to attend a meeting of the Connecticut Clergy at Stamford. I have invited the two Bishops to visit us; and as I shall then know how my proposals are likely to be relished, I will from Stamford write to Mr. Boucher by the way of N. York. This goes *via* Boston. —

Your affectionate, humble Servant,
S., *Bp. Conn.* (2)

(1) From Bp. Seabury's Letter Book now in the hands of the Rev. Prof. W. J. Seabury of New York.

(2) From Bp. Seabury's Letter Book.

The response of Bishop White to Bishop Seabury's proposal is contained in a letter from the Bishop of Connecticut to Mr. Parker, of Boston, which we give below :

BISHOP WHITE TO BISHOP SEABURY.

Philadelphia, May 21st, 1787.

There is nothing I have more at heart than to see ye members of our communion, throughout ye United States, connected in one system of Ecclesiastical Government; and if my meeting of you, in concurrence with Bishop Provoost, can do anything towards ye accomplishment of this great object, my very numerous engagements shall not hinder me from taking a journey for ye purpose. But I must submit it to your consideration whether it will not be best previously to understand one another, as to ye views of ye Churches in which we respectively preside.

We have been informod (but perhaps it is a mistake) that ye Bishop and Clergy of Connecticut think our proposed Ecclesiastical Constitution essentially wrong, in ye leading parts of it. As ye general principles on which it is founded were maturely considered and compared with ye maxims which prevail in ye ecclesiastical system of England, as they have received ye approbation of all ye Conventions southward of you, and of one to the northward; as they were not objected to by ye Archbishops and Bishops of ye English Church, and as they are generally thought among us essential to ye giving of effect to future ecclesiastical measures, I do not expect to find ye Churches in many of ye States willing to associate on any plan materially different from this. If our Brethren in Connecticut should be of opinion that ye giving of any share of ye Legislative power of ye Church to others than those of ye Episcopal order is inconsistent with Episcopal Government, and that ye requiring of ye consent of ye Laity to ecclesiastical laws is an invasion of Clerical rights, in this case, I see no prospect of doing good in any other way than contributing all in my power to promote a spirit of love and peace between us; although I shall continue to cultivate ye hope of our being brought, at some future day, to an happy agreement.

As to ye Liturgy, if it should be thought advisable by ye general body of our Church to adhere to ye English Book of Common Prayer (ye political parts excepted) I shall be one of ye first, after ye appearance of such a disposition, to comply with it most punctually.

Further than this, if it should seem ye most probable way of maintaining an agreement among ourselves, I shall use my best endeavours to effect it. At ye same time, I must candidly express my opinion, that ye review of ye Liturgy would tend very much to ye satisfaction of most of ye members of our communion, and to its future success and prosperity. The worst evil which I apprehend from a refusal to review is this, that it will give a great advantage to those who wish to carry ye alteration into essential points of doctrine. Reviewed it will unquestionably be in some places, and ye only way to prevent its being done by men of ye above description is ye taking it up as a general business. I have been informed that you, Sir, and our Brethren in Connecticut think a review expedient, although you wish not to be in haste in ye matter. Our Brethren in Massachusetts have already done it. The Churches in ye States southward of you have sufficiently declared their sentiments; for even those which have delayed

permitting ye use of ye new book, did it merely on ye principles of ye want of Episcopal order among them.

If, Sir, we should be of a different opinion in any matter, I hope we shall be so candid as mutually to think it consistent with ye best intentions, and a sincere desire to promote ye interest of our holy religion. This justice you have always received from, &c., &c.,

(Signed)

WM. WHITE.

The above, my dear Sir, is the whole of a letter from Bishop White, that relates to the subject. It is in answer to one from me to him, in which I proposed a personal interview with him and Bishop Provoost previously to any decided steps being taken respecting the Liturgy and Government of the Church, and mentioned the old Liturgy as the most likely bond of union. I send it to you without a comment, and shall be glad of your opinion respecting it. — Your affectionate, humble Servant,

S., *Bp. Connect.*(1)

Congratulations poured in upon the excellent Bishop of Pennsylvania, and with the expressions of satisfaction at the successful accomplishment of the strong desire for the Anglican succession, there were added abundant opportunities for the exercise of the newly acquired Episcopal powers, not alone in Pennsylvania, but elsewhere at the South. The following letters which we give and which, in common with many of these documents, appear for the first time in print, are from the invaluable correspondence of Bp. White which, he preserved with religious care throughout his career and left as the material for the future history of the Church, of which he was, to a great extent, under God, instrumental in reorganizing and perpetuating.

THE REV. DR. CLAGGETT TO BISHOP WHITE.

St. James, Ann Arundel County, April 24th, 1787.

Right Rev'd Sir.

I have just now heard by Mr. Weems of your Return to America in Bishop's Orders. The Information gives me great Pleasure, and I would beg leave thus early to congratulate you on the Occasion. Permit me Right Rev'd and Dear Sir, to inform you, that a Convention of our Church will be held at Chester Town in Kent County on the fourth Tuesday in May next, and I have Reason to believe that ye Lay Representation will be more complete than it ever has yet been in this State, and that Matters of Magnitude will be then brought forward. In this Situation of our Affairs I would take the Liberty to solicit your Presence there, if you can possibly make it convenient. A Gentleman of your Character, a Native

(1)From the original letter in the possession of the Rev. Dr. Perry.

of this State, a Bishop of our excellent Church Presiding in our Church Assembly would give Weight and Dignity to all our proceedings; it would have a direct Tendency to promote the Interest of ye Church, to unite us all firmly together, and to fix us in a more desirable Situation than we have been in since ye Revolution. I should think myself highly honored, by ye Reception of a Line from you by Mr. Weems' Return, informing me whether you think it will be in your power to attend or not? In case you can not possibly make it convenient, I shall embrace the first opportunity of paying my respects to you personally in Philadelphia.

With sentiments of the most perfect Esteem,

I have the honor to be

Right Rev'd Sir

Your most dutiful Serv.

THOS. JNO. CLAGGETT.(1)

THE REV. DR. GRIFFITH TO BISHOP WHITE,

Fairfax Glebe, 28th April, 1787,

Dear Sir.

Your Letter of the 15th, certifying your safe return made me very happy. It is an event about which I have been exceedingly anxious for many reasons, and altho' some of them are of a selfish nature, yet be assured that I partake, in no small degree, of that Joy which your real friends must feel on the occasion. Since your departure for Europe, the repeal of our incorporating Act, and the revival of some Old Laws in consequence of it, have placed the Episcopal Church in this State (myself in particular) in a very embarrassing situation; so much so that I believe it would puzzle our whole bench of Chancellors to determine our Exact situation. I consider my own as very critical, and am anxiously awaiting the meeting of our Convention (16th. May) which I hope will determine what is proper to be done. Should they be of opinion that I ought to proceed immediately to Engand I shall set out as soon as they furnish me with a sufficiency to defray the Expences of the Voyage, of which, by the bye, there is no appearance as yet. As there are frequent opportunities from this place, frugality as well as convenience will determine me to take shipping here; and as I know not how sudden my movements may be after the Convention rises it is my earnest wish to possess all the information you have to communicate previous to my leaving home, which will be about the 10th. of May. I must request you to lose no time in doing this as your Communications may be necessary either to determine some of the resolutions of the Convention, or for the regulation of my own conduct at a time when I consider myself to be very critically situated.

I remain, my dear Sir,

Your very affect Brother,
and most huble. Serv.

D. GRIFFITH.(1)

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe, 28th May 1787.

Dear Sir

The day before my departure for Richmond (from whence I am just returned) I rec'd your two letters of the 3rd and 11th of May

(1) From the Bp. White Correspondence.

which I, purposely, have delayed answering till the business of our Convention should be over. As soon as I receive the Journals, I will send you a Copy; in the mean time I can only inform you, in general, that we have passed an Ordinance for the management of our Temporalities,—revised the Canons, instituted under the incorporating Act, with very few alterations,—agreed to the general Constitution,—instructed the Deputies to the next General Convention (a Mr. Andrews and myself) to propose rejecting the descent into Hell, and the Nicene Creed from the Liturgy, and, which is more extraordinary, have directed the Standing Committee to write to Bishop Provoost and yourself, requesting that you or *either* of you, will be pleased to Consecrate a Bp. for this State. Those who were for leaving things as settled at Wilmington, gave very little interruption to the instructions for rejecting, &c., being persuaded that they will be over-ruled by the General Convention. And as to the other resolution, I was in hopes your Letters to me would so far have satisfied the Advocates for the Measure, that they would not insist on it. Such parts of your Letters as related to the matter in debate were read, but without the Expected effect. They are in hopes you may be prevailed on to act contrary to your own Sentim'ts. the Opinion of the Bishops of England, and the general practice of the Christian Church. Their *first* proposition was that you and your Brother of N. York should request Bp. Seabury to unite with you in the intended Consecration; but this project was rejected as impracticable, and the more absurd one adopted. I expect you will very shortly hear from the Standing Committee on the subject,—all the members of that Committee present, except one, were in favour of the resolution. The principal Argument used was that it would be impossible to raise so much money in the State as will be necessary to defray the Expences of a Voyage to Europe. But the truth is that some of the friends to the Measure wish to prevent, if possible, the introduction of a Bp. into the State. What other Construction can be put upon the conduct of those who not only endeavour to throw difficulties in the way of its accomplish'm't, but propose such alterations in the Canons as would deprive the Bp. of the right of Judging of the qualifications of Candidates for Orders, and even compel him to Ordain such as were offered by any two Presbyters, though himself should not approve of them. They have also ventured to assert the Equality of Bps. and Presb'rs in primitive times, and made attempts to deprive the former of his right of precedency in Ecclesiastical assemblies. What more could the most zealous Presbyterian have proposed, to abolish all distinction in the Orders of the Ministry, and overturn the Ep'l Ch? The number of those men is very small, but as their intention is disguised with great art, and sometimes asserted with popular Arguments, they frequently draw in some well disposed persons to support their measures. There was also among us another party who promoted the measure not because they expected it would be regarded, or because they were anxious to have it carried into effect, but, merely because they hoped, thereby to deprive me of a Testimonial. For, after the resolution was carried, they opposed the signing of the Testimonial, not because they had any thing to object, as they declared, but because it was now rendered quite unnecessary; presuming that they should unquestionably succeed in their application to yourself and Bp. Provoost, or one of you. They were however disappointed in their main object, for their conduct was so obviously malicious and mischievous, that the Testimonial was signed by more than four fifths of the Members present. The friends of the Episcopal Church (myself in particular) have had, I do assure you, a very disagreeable time of it. But we had also the satisfaction to see our

opposers foiled in almost all their absurd proposals, and they have so clearly discovered themselves, their principles and designs that their influence must, I think, be much lessened in future.

If a prospect of difficulties could alone discourage me there are enough in view to induce me to decline the Episcopal Office, and could I see any probability of its being filled by a Person who would support the Character with propriety and oppose with firmness the ruinous Schemes of this junto of innovators, I would certainly relinquish it immediately. We have some worthy Characters among us, but I fear they are not sufficiently known, and have too little of the publick confidence to render their election certain. From this consideration I have determined to persevere, considering it as absolutely necessary at this time for the *defence and furtherance* of the Ep'l Ch. in Virginia. I am persuaded a great majority of the Convention mean well, and I trust will endeavour to give it all the support they can. They have recommended to the Parishes to supply their quotas of Money immediately; and I shall embark for England as soon as they send enough to pay the Expence of the Voyage unless you and Bp. Provoost shall pronounce it unnecessary. As to the rest I submit it to God; with full confidence in his promises that He will not forsake either his Church or his faithful Servants. I must beg you to let me hear from you as soon as you have determined upon the answer to be given to the Standing Comm'ee.

Mr. Vasey was here on his return from Philad'a and informed me that he had made known to you his desire of entering into our Church. Mr. Fairfax and myself gave him such a Testimonial as we thought his general Character and our knowledge of him would justify. It is a circumstance much in favour both of his Morals and Talents, that he was one of the two sent out by Mr. Wesley with Dr. Coke; and I ought likewise to mention that it is more than two years since Mr. V. made known to me his intention of applying for Ep'l Ordination. The People in a very respectable Parish are desirous to have him for their Minister, as I have been informed by one of the Vestry, who wrote to me more than 12 Months ago on the Subject. For the forms presented by the Convention of this State, as necessary to be observed previous to Ordination, I refer you to the 16th of our Canons, which you have in our Journal for 1785. But as Mr. Vasey has been in the Itinerant way ever since his arrival in America, it will be necessary, in his case, to satisfy you in some other manner than that prescribed by our Convention.

I have a very poor acc't to give you of the P. Books. Of those sent to me one half were left with Mr. Geo. Richards at the Printing Office in Alexand'a. The remainder were sent to a Mr. Benj'n Day at Fredericksburg, and tho' they were Advertised in the Papers more than 4 months, not more than 20 have been sold by Day and only 7 by Richards.

The price of the Books is complained of every where in this State. It is certainly a principal cause of their not selling among us,—Another is that a new Edition is Expected with alterations. My opinion is, that the only way to get rid of this Edition will be to lower the price, and that very soon. A member of our Convention told me that he would take an hundred on his own acc't if they were set at two thirds of a Dollar, which is about the price people in general would be willing to give.

I saw Dr. West a few Days ago at the funeral of his Mother, who told me that the Convention of Maryland, at their last meeting in Chester,

chose Dr. S. for their Presid't and appointed him one of their Deputies to the next Gen'l Convention—it was the only thing done by them.

With respectful remembrance to Mrs. White I remain

Your affect'e hu'ble Serv't

D. GRIFFITH, (1)

BISHOP PROVOOST TO BISHOP WHITE.

Dr. and Right Revd. Sir :

I have the pleasure to inform you that our Church Convention after sitting 3 Days during which the greatest Harmony prevailed among all the members broke up this afternoon. I have copied some of our most material Regulations which I enclose for your perusal, the whole of our proceedings shall be forwarded as soon as they come from the press.

The Standing Committee mentioned in the 6th of the regulations consists of the Revd. Mr. Bloomer, the Reverend Mr. Beach, the Rev. Mr. Moore, Mr. Duane and Mr. Jay. They are also at my request to be a Council of Advice and I have a right to call them together whenever I think it expedient.

The Letter from the Virginia Committee Dated the 4th. of June never reached me till the 23d. In my answer I declined complying with their request, and at the same time exhorted them to use every exertion to enable Dr. Griffith to embark immediately for England.

I shall hold an Ordination on Sunday the 8th. of June. Six Candidates have already been mentioned to me for Deacon's Orders, but out of these only three or four at most will be admitted. I feel myself quite overcome with the fatigue of sitting so long in Convention and must conclude.

I am Dr. Sir,

Your most affectionate Brother,

SAML. PROVOOST.(1)

N. York, June 29. 1787.

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe, 4th July, 1787.

Dear Sir:

The expedient you propose for raising money (application to particular Persons) will not, I fear, answer the end. If it is not improper, yet there are too many difficulties in the way to admit any hope of success. It is not possible, without sending a messenger on purpose to convey Letters safely and in tolerable time, from this Corner of the State to every part of it. Besides I am ignorant of the proper Persons to whom to direct them. I am also apprehensive that an application from me (on such an Occasion) would not be well rec'd, and that an improper construction might be put on it. I expect some attention will be paid to the recommendation of the last Convention, as soon as the Journal is published; at least so far as to provide a sufficiency for the expences of the Voyage.

I much fear that an application to the delegates now at Philada. will meet with the countenance of but few of them. Several of them, perhaps, would contribute if asked, but most of them are unfriendly, and I do not know of more than one (a member of the Standing Comm') who would

(1) From the Bishop White Correspondence.

give himself the least trouble to promote the speedy settlement of our ecclesiastical system. I consider the present season as lost by the delay already made, and that it would not be proper to go sooner than the fall, even if the means for paying the expences were furnished. The Bishops of England are, I expect, all in their Dioceses, and will be till the meeting of Parliament, so that one might be detained a considerable time should he arrive at an unlucky season.

With respect to the Prayer Books, I shall make trial of what you offer (letting them go by Dozens at 6 shillings your currency) but I fear they will be a dull article even at that reduced price, such is the indifference in this part of the world, towards everything connected with religion.

I remain, D'r. Sir,

Your affect'e humbl'e Serv't

DAVID GRIFFITH.(1)

In a familiar letter to the Rev. Bela Hubbard, the Rev. Mr. Parker of Boston thus comments on the overtures of Bp. Seabury for union with Bps. Provoost and White.

We print it from the original draft in Mr. Parker's handwriting which, as was his wont, he carefully preserved among his papers, for future reference.

REV. MR. PARKER TO REV. MR. HUBBARD.

Boston, June 1, 1787.

Dear Sir :

Your favour by Mr. Miles was duly received, upon his arrival in town, and I have to return you my thanks for the same. I had previously heard from Bishop Seabury, that he had made an overture to the Brethren of the Lawn to meet him at Stamford; but my faith in their acceding to the proposal was not very strong: though I think had not the invitation been made quite so soon after their arrival, and before matters were arranged among themselves, Bishop White would have accepted it, he having frequently expressed his mind to me by letter, of a readiness to coalesce with his Northern Brethren and to form *one* Church in all the essentials of doctrine, discipline and worship. Some strong prejudices, upon the old score of politics, still remain in the minds of the New York gentlemen against Bishop Seabury, and therefore of their Bishop your deponent saith not. The grand obstacle to a union, I foresee, will be in matters of government. The Southern States have admitted Laymen to take part with them; Connecticut has not. They cannot rid themselves of the Lay brethren, and you will not admit Laymen. This will keep you apart. I impatiently wait to hear the result of your meeting.(2).

In answer to the latter part of your letter, I can only say two words, *Nolo Episcopari*.

The consecration of a Bishop for Massachusetts, and the selection of Mr. Parker as the first to fill this sacred office

(1) From the Bp White Correspondence.

(2) From the Bp. Parker Papers.

there, were desired, not only by the Bishop and Clergy of Connecticut, but also by the far-seeing Bishop White, who seems to have judged, rightly enough, as the sequel proved, that this step once determined upon, would be the connecting link between the separated Churches. There is frequent allusion to this subject in Bishop Seabury's letters, and in those of the Connecticut Clergy found among the correspondence of Bp. Parker. We append, in passing, an extract from an earlier letter to Mr. Parker, from the Bishop of Pennsylvania, under date of July 5, 1787, in which this action is strongly urged, on the very grounds we have indicated

"I wish most sincerely that Massachusetts would unite with us, and choose a person for consecration; not merely as it would tend to cement the Church throughout the whole continent, but because I think it would add to the wisdom of our determinations whenever a General Convention shall be held for the final settlement of our ecclesiastical system.(1)

In carrying out these pacific views, the amiable Bishop of Pennsylvania entered into correspondence with the venerable Jeremiah Leaming of Stratford, one of the most influential of the Connecticut Clergy, and a bosom friend of Bishop Seabury. We regret that the letters written by Bishop White are lost; but their tenor can be readily inferred from the earnest replies which we append. These replies prove conclusively the hearty concurrence of the Clergy of Connecticut in the views and conduct of their Bishop.

* THE REV. JEREMIAH LEAMING TO BISHOP WHITE.

Stratford, July 9th, 1787.

My very dear and Rev. Sir :

I have received your kind favour of the 21st of last month, for which you have my hearty thanks. Your views of a union of the Church in these States give me the greatest pleasure, and you are pleased to desire me to consider what will be the best method to accomplish the end desired, and to communicate it to you.

(1) From the Bishop White Correspondence.

It appears to me, that if you, Bishop Provoost and Bishop Seabury could have a private meeting, all matters might be adjusted in such a manner, that a union might be easily effected. For all those difficulties which disturb that mutual concord, which ought to be among Christians, have their rise from some little misunderstandings. And provided the parties were brought together, and would explain themselves to each other, in meekness and *love*, all disagreeable passions would subside and be extinguished forever.

But to reconcile differences, when they are come to their full growth, is attended with so many difficulties, that it seldom proves successful. Will it, therefore, be a matter of wisdom or prudence to put this business off to some future day, at a great distance? I must say, that I wish this meeting might be as soon and as private as possible, that no evil angels might have any knowledge of it, who would be glad of an opportunity to throw in the firebrands of dissension.

If this meeting could be effected as proposed, I doubt not but a union would take place so far as is necessary. That peace which consists in union of mind and agreement in judgement, in every point, is rather to be wished than hoped for, in this imperfect state.

There are more persons that are now labouring, with all the insidious arts which they can muster up, for the ruin of the Church of England, than you can conceive. All the Infidels and Dissenters in England and these States are our most mortal enemies. However they disagree in sentiment, they unite for our destruction. And you will soon find they are engaged as much to divide as you are to unite us.

These enemies have always opposed the scheme of Bishops for America. It was by their machinations that Bishop Seabury failed in obtaining his desire. These enemies supposed, when he had applied and was refused, there was an end to the Church in this country. But when they found he had obtained the favour of the old Scotch Bishops, and had received the Apostolical power, they started and cried out, What shall we do now? for the Americans will have Bishops, and we cannot prevent it. An expedient was soon found. We are resolved what to do. Let there be an act of Parliament granting liberty to the Bishops of England to consecrate Bishops for America, and then set up a huge cry, that Bishop Seabury is a *Nonjuror*. By this means we shall divide the Church and they themselves will demolish it.

Shall we be made tools by these designing men, to do that which they cannot do without our help? The Church has always received her wounds from her own sons, who suppose that other men are as honest as themselves. When our enemies cry up moderation, they mean nothing more or less than that we should renounce our own principles and embrace theirs. When all is considered, said and done upon the subject, we shall find that the Church of England is the best model we can find, as it is regulated so exactly according to the Scriptures, by which the order of the first Church was fixed,

Theodosius, though a great patron of the Church, by assuming to himself the power of erecting new models in the government of it, thereby destroyed the being and constitution of a Christian Church; for if it rests upon the Divine right, derived from our Saviour and his Apostles, it is then in no man's power to alter it; if it does not, it is no Christian Church, for there can be no such thing unless it came from Heaven. *My kingdom is not of this world*, says our Saviour. If the religion we profess, the officers to administer, and the ordinances are not all divine, it is all a mere delu-

sion at the best. These points are so clear in Revelation, that we must hold them or renounce all Revelation itself.

The Church in this state would be pleased to have the old forms altered as little as may be ; but for the sake of a union they will comply as far as they possibly can. And I do not see how a union can be more advantageous to us than it will be to you. If it is reciprocal, both ought to give way, and not to be too rigid. And I trust this will be the result, when matters are maturely considered.

I am with every sentiment of esteem, regard and friendship,

Right Rev. Sir, your most obedient, humble Servant,

JEREMIAH LEAMING.(1)

The Rev. Bishop White.

In his letter of congratulation to Bishop White, Mr. Parker still agitates the matter of union and comprehension. Giving, as this letter does, evidence of the feeling of the New England States, other than Connecticut, with reference to this subject, its testimony to the general desire for union on principles of mutual independence and equality, becomes of importance ; and the reply to it, which will follow in chronological order, is explicit and to the point.

REV. MR. PARKER TO BISHOP WHITE.

Boston, July 19th, 1787.

Right Rev. and Dear Sir :

I feel conscious of a neglect of duty and a deficiency in politeness, to have to acknowledge the receipt of two letters from you, before I had congratulated you on your advancement to the dignity you now possess, and your return from two long and dangerous voyages. The disturbed state of my family through sickness, and my own indisposition at the time of Mr. Montague's going to Philadelphia, and prior to that period, must apologize for this neglect. However late, I would now present you with my sincere congratulations on your having arrived at the highest order of the Clerical character, and your safe arrival to your native shore, and cordially wish you may prove a rich blessing to the Church under your Episcopal care, and promote the interest of true religion throughout these States.

Mr. Montague duly delivered your letter of the 8th inst., with respect to the Prayer Books you sent me last year. I have not the pleasure to inform you of a rapid sale of them. Our Convention had previously adopted the alterations, a copy of which were forwarded to you, which was not altogether similar to yours. We have in our parish adopted the Psalms as altered by you, but as we reprinted the Psalter here, it made no demand for the Prayer Books. But a dozen of them are disposed of, though they have been several times advertised for sale by the bookseller. What the probability is of a further sale will depend very much upon the

(1) From the Bishop White Correspondence.

future movements of the Church in this State. Should a union take place between the Southern and Northern States, upon the plan of these alterations, no doubt they will meet a quick sale here: but as they are not yet adopted, even by some of the states represented in the Convention which proposed them, I cannot promise that they will be in demand here. I cannot myself consent to any further alterations, till a uniform Liturgy is agreed upon by the whole Church in these States, and to effect this I shall be willing to give up anything but the essential doctrines of our Church, and to adopt anything not repugnant thereto. But I fear from the opposite dispositions of Connecticut and the Southern States this will not be effected, though I cannot see why upon the supposition of a different ecclesiastical form of government, the Bishops of the several states may not agree on one common Liturgy, and a uniformity of worship be preserved, if not of discipline.

Nothing will be determined in this state respecting a Bishop till we see how matters are settled between you and the Bishop of Connecticut. We are but six clergymen in the whole state (exclusive of Mr. Bowen) and are divided in our sentiments respecting the expediency of obtaining a Bishop. Two seem to adhere to Connecticut, two to your states, and the other two will join either party that will bid fairest to cement the whole. Should the case happen, that a person should be chosen for consecration for this state, will it be necessary for him to go to England to obtain it, or can two Bishops confer it authentically; or is Dr. Griffith on his way to England, or will the Southern Bishops unite with Bishop Seabury in this act? If this last question is premature or impertinent, I beg pardon, and request not an answer to it. The reason of my proposing these questions is, that the answers may operate very considerably in the determinations of the Clergy here.

In the mean time, I remain, with every sentiment of respect and esteem,
Your most obedient and very humble Servant,

S. PARKER.(1)

Right Rev. Bisnop White.

Leaming in the zeal and fervor of his desires for union, lost no time in replying to Bishop White's response to his first communication. His letter again bears testimony to the fraternal sentiments of the Bishop of Pennsylvania, and points to the single obstacle yet remaining, the animosity cherished by Bishop Provoost toward Bishop Seabury, as all that was yet to be surmounted, ere a general union might be effected.

REV. JEREMIAH LEAMING TO BISHOP WHITE.

Stratford, July 30th, 1787.

I am so anxious, my dear and Rev. Sir, for the prosperity of the Church, that I cannot do less than acknowledge immediately the receipt of your

(1) From the Bishop White Correspondence.

favour by Dr. Johnson, who informs me that your sentiments are the same with ours in respect of the union.

If you, Bishop Provoost and Bishop Seabury could be brought together, at the meeting of the gentlemen who have the care of the fund for Clergymen's widows, all matters might be adjusted. And whatever may be agreed upon by you three, each Bishop may bring his own Clergy to acquiesce in it; and by that means matters would be fixed upon a permanent basis.

You are the only person who can prepare the way to effect this scheme. And nothing is wanted to do it, but only to bring Bishop Provoost to adopt it. And I cannot think he would hesitate a moment, if he knew the sentiments of his own Clergy in that respect as fully as I do. They all to a man, would be overjoyed to find such a plan taking place. There is no one thing he can possibly do, that would raise his character so high among his Clergy, as this will. And there can be no risk in undertaking the affair. You would do essential service to the Church in general, and Bishop Provoost in particular, provided you can effect this business, and convince him of the wisdom he will manifest in taking such a step now as will fix the willing obedience of his Clergy to him all his life after. The act, at his first setting out, that pleases and strikes the attention, will be of more advantage to him than he can imagine.

When you have persuaded Bishop Provoost to acquiesce in the measure of having a private conference with you and Bishop Seabury, upon the subject of a union, be so good as to write to Bishop Seabury and invite him to meet you, and I doubt not he will attend. As he first proposed it, will it not be proper to acquaint him you are now agreed to have such a meeting, which, in my opinion, is the only method by which the end desired can be effected.

One thing further, provided you should bring about a union, which I doubt not will be the event, if you are brought together, it will save Dr. Griffith the trouble and expense of going to England, for he can be canonically consecrated here.

I have written now lest if I put it off till Dr. Johnson's return, you may not have time to prepare matters before the meeting; and it appears to me there ought not to be any delay in this affair. I hope you will not esteem me over officious in this business; if you do, my apology is this; I have been forty years in the service of the Church, and I believe I am the oldest Clergyman in America, and I am very desirous to see it complete before I die.

God bless your labours for the converting of sinners and the building up of saints. Thus prays, Right Rev. Sir,

Your most obedient, humble Servant,

JEREMIAH LEAMING. (1)

Bishop White.

Bishop White's answer to Mr. Parker, to which we have already referred, will serve as a reply to both of these letters. It was written, as we infer from one of its statements, after consultation with the Bishop of New York.

(1) From the Bishop Parker Correspondence.

BISHOP WHITE TO THE REV. MR. PARKER.

Philad'a, Aug'st 6. '67.

Rev'd and dear Sir:

Your friendly letter of July 13 was delivered me ye other day by Mr. Amory, and I request you to accept my thanks for your congratulations and good wishes. —

I will be very explicit with you on ye questions you put in regard to an union with Bp. Seabury, and ye consecration of Dr. Griffith. On ye one hand, considering it was presumed a third was to go over to England, that ye institutions of ye Church of that country require three to join in ye consecration, and that ye political situation of ye English prelates prevents their official knowledge of Dr. Seabury as a Bishop, I am apprehensive it may seem a breach of faith towards them, if not intended deception in us were we to consecrate without ye usual number of three, all under ye English Succession: although it would not be inconsistent with this idea, that another gentleman under a different succession, should be joined with us. On ye other hand, I am most sincerely desirous of seeing our Church throughout these States united in *one* Ecclesiastical Legislature, and I think that any difficulties which have hitherto seemed in ye way might be removed by mutual forbearance. If there are any further difficulties than those I allude to, of difference in opinion, they do not exist with me: and I shall be always ready to do what lies in my power, to bring all to an agreement.

As to Dr. Griffith, he is ready to go to England as soon as he shall be provided with money for ye purpose; and it was contrary to his opinion, ye writing to Bishop Provoost and to me, requesting us, or either of us to consecrate him. My answer was to this purport: that our Convention, by adopting ye English Book of Ordination and Consecration, had made it necessary for us to adhere to ye canonical number that besides this, I should be very cautious of breaking down such a bar against consecration on surreptitious elections ye evil against ye which canonical number was intended—and that it would be indelicate to ye English Bishops. I find from Bishop Provoost yt he wrote a similar answer. There ye matter rests for ye present. I remain in hopes that they will now take effectual measures for raising ye necessary supplies.

With regard to ye Prayer Books, when I wrote last, those left in this city were almost gone. Since that we have got supplied from other states, where they laid on hand; so that as ye distance is great they may as well continue with you, until either you shall despair of selling them, or there shall be a demand elsewhere. I do not wish to give you much trouble in ye affair; but perhaps your booksellers would take them by ye doz: at a discount of 1-5th, and if so, I shall be obliged to you to part with them at that rate. In several of ye states ye books have lain on hand from an expectation of another edition, of which there is not ye least probability until this be sold, if then. The state of ye sales, at present, is somewhere between ye half and two-thirds; I believe nearer the latter.

The haste in which I am obliged to write my letters is not consistent either with correctness or a fair hand. I beg you will excuse these deficiencies; and am, Rev'd and dear Sir,

Your affectionate Brother,

WM. WHITE.(1)

Rev'd Sam'l Parker.

(1) From the Bishop Parker Correspondence.

Though the succession in the English line had been obtained, the number requisite for the canonical transmission of the Episcopate was not complete, and yet the Church in Virginia took little or no interest in obtaining consecration for its Bishop-elect. The following letters reveal a sad picture of the apathy of both clergy and laity in a matter of vital moment to the being and perpetuity of the Church.

THE REV. JOHN BUCHANAN TO BISHOP WHITE.

Right Rev'd Sir.

Be pleased to accept, at this late period, of my congratulations for your safe return to America, and of my hearty prayers for your success in the great and important Office you fill. May you long live to be an Ornament to our Church, and an instrument in the hands of Providence in diffusing genuine Christianity.

I have to acknowledge the receipt of two letters from you with two parcels of prayer-books, and to thank you for communicating so largely to me the proceedings of the General Convention of the P. E. Church. I am sorry to inform you that I have not had such success in disposing of these prayer-books as I wish, partly owing to the people's being sufficiently satisfied with the old ones, and their apprehensions of future alterations, or to their not being generally adopted.

It will no doubt give you great concern when I inform you that as Treasurer to the Church, I have received little more than £20 as a fund to defray the Expences of consecrating Dr. Griffith, and I have little expectation of receiving more; so that that Gentleman will meet with a cruel disappointment, and the Church in this State remain without a head, and consequently without discipline.

This will be handed you by Mr. William Cameron, Brother to the Rev'd John Cameron with whom you have corresponded, who is to apply to you for Ordination. I have had little personal Acquaintance with him, but am well informed by Gentlemen of Character and veracity in this place that they have known his deportment to be serious, decent, and respectable, and, it is hoped, if admitted into holy Orders, he will prove useful in that sacred character, and be an addition to our Church. As such I recommend him to you and sincerely desire you may confer ordination upon him.

I am, with the highest respect and esteem,

Right Rev'd Sir,

Your most ob't Serv't and Brother,

JOHN BUCHANAN,

Rector of Henrico Parish. (1)

Richmond, 10th Sept'r 1787.

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe, 14th Nov'r, 1787.

Dear Sir.

The enclosed Papers were brought me by the bearer, Mr. James Max-

(1) From the Bp. White Correspondence.

well, a Candidate for Orders in the P. Ep'l Church, on a supposition that I was fully authorized to exercise the Episcopal Office. He now waits on you for the accomplishment of the Object he has in view. I never had the pleasure of seeing Mr. Maxwell until this Day; but from the well known Character and established reputation of Mr. Mc. Croskey and Mr. Vere, I have no doubt he justly deserves the Character given him by these Gentlemen. He was formerly known to Dr. Andrews, and has a Testimonial signed by him and some others, some time before the beginning of the late war, when he was about going to England on the same business that now carries him to Philadelphia.

I have delayed writing to you for some time in the expectation of being able, shortly, to send you some satisfactory information both respecting the Episcopate, and the Sale of the Prayer Books, but have not yet rec'd answers to my enquiries concerning either, altho' it is a considerable time since I wrote to the different Gentlemen to whose care I entrusted the latter, and to our Treas'r who was to receive the Contributions for the former.

Dr. S. I am told persists, and insists on his Election. He keeps the affairs of the Church in Maryland, in great confusion.

Your affectionate hu'ble Serv't,

D. GRIFFITH. (1)

P. S. Mr. Avery who signs the Letter addressed to the Bp. of Virginia was formerly a clergyman of character—he is now, or lately was, a member of the Senate for this State.

Another year opened with little prospect of the completion of the number canonically required for the transmission of the Anglican Succession. In New England, the Church received the ministrations of the Bishop of Connecticut, and showed little interest in the measures adopted in the middle and southern states. Bishop White on the one hand and Rev. Mr. Parker on the other were laboring for the union of the two Churches, but even their efforts flagged in view of the opposition to their plans anticipated or felt from the Bishop of New York. From the correspondence in our hands we transcribe the following letters of interest.

BISHOP PROVOOST TO BISHOP WHITE.

Right Reverend and Dr. Sir.

I am afraid you begin to think me negligent in not having replied sooner to your favour of the 18th of last December. The reason of the Delay was the Expectation I had of seeing some of the Clerical Members of the New Jersey Convention and being able to give you their Sentiments upon the subject you have stated. But Mr. Ogden has left us

(1) From the Bp. White Correspondence.

for the Winter, and the only Clergyman belonging to that State I have since conversed with was entirely unacquainted with the persons mentioned as Candidates for Holy Orders. He was however of opinion that it would be prudent to delay the Ordination of these Persons till the next meeting of their Convention in order that time might be afforded to make the necessary inquiries into their Characters, and also because he imagined it was the intention of that assembly that only their allowed members should take the Liberty of recommending.

As the Rubric you allude to is the only restriction left upon the American Bishops by the General Convention as to the Literary Qualifications they are to require in the persons who offer themselves for holy orders, it is the general Sentiment here that it ought not to be dispensed with.

I am with great Esteem

Rt. Rev'd and D'r Sir

Your affectionate Brother,

SAM'L PROVOOST. (1)

New York, January 15th, 1788.

THE REV. DR. WEST TO BISHOP WHITE.

Baltimore Town, Jan'y 21st, 1788.

Right Reverend Sir.

Agreeably to your Desire I have perused and forwarded your Letter to the rev d Dr. Claggett; and am sorry you should have experienced the disagreeable Sensations occasioned by the Subject. I am not conscious that I am among those who may have given you cause to think, that, in their Opinion, you have been too easy in admitting to Holy Orders. I never thought that Bp. White would act, in such or any other Matters, contrary to the Suggestions of his own Mind; and my Reasons for thinking so have been because all who have mentioned that Gentleman in my company, as well as the Sentiments I have entertained of him, ever since the personal acquaintance with which he has honoured me, have rivetted in me an high Opinion of his Integrity and Rectitude of Heart. I hope therefore, respected Sir, that you do not suspect Wm. West to be one of those who have censured your Conduct, especially In a Matter, which, he thinks, rests chiefly wth yourself.

How far the Precedents of Bps. in the Ch'h of England (from w'ch I presume the P. E. Ch'h in these States never intended to depart) may influence our Bps. in the Instance of Ordination is to themselves and not to others; and how far particular Regulations relative to Candidates for H. Orders, in our Ch'hs distant from them, may lay claim to their Observation, must also be left to themselves to determine.—As it cannot be that any Bp. can personally know all who may apply for Ordination, a Testimonial of the Candidate's moral and pious Conversation (not only for 3 or 4 years last past; but, if it might be, even from his youth,) seems highly proper and desirable; And I have always thought that Recommenders to this Purpose should, in the Act, consider themselves responsible to one higher than the Bp.,—even to God himself!—But as to other Qualifications of the Candidate, I mean his literary Abilities and Aptness to teach, these, I have supposed are to be judged of more by the Bp. himself and his assistant Presbyters immediately about him, than by any others; and that

(1) From the Bp. White Correspondence

being so "Learned in the Latin Tongue, &c.," (as pointed out by the 34th Canon of the Ch'h of England) the Candidate is to be deemed sufficiently learned as to languages.

Indeed an illiterate Ministry will eventually bring Reproach upon the Ch'h; and the more learned, as well as pious, the Teachers are, in all Things leading to Edification, the more apt they will, undoubtedly, be to teach, and to "adorn the Doctrine of God their Saviour in all Things"—But when it is considered that, from a Variety of Circumstances, great Latitude must be allowed both to Bps. and those who recommend, it must be confessed, I think, by all, that a *conscientious* Recommendation is the only one that can be expected. The Ch'h in Maryland has not, I believe, pointed out any particular Degree of literary knowledge to which the Candidate must have attained, before his Recommendation; and, as one of those, whose Signature (while I remain Secretary) may possibly be desired by Candidates, I should be glad to know the *least* Degree of literary Attainment *absolutely* necessary to the *due* Qualification of a Candidate.

As to the Designation of a Bp. for this our Ch'h, I have not coincided in Sentiments with some others, perhaps; and I think I have Reason to believe that, on this Head, I have lost the Friendship of one, for whom I entertain an high Regard on some Accounts. And as to the Revised and final Ratification of our Liturgy, &c., tho' I wish for Consistency and perfect Harmony among the federal Ch'hs; yet I am persuaded a Meeting of the General Convention would not, as yet, effect the Business.

Many Congregations with us have not, I believe, adopted the New Liturgy; and among them, that in which I officiate is one. The Reason is not because the Members object to it; but because they expect it will be more perfected; And till this happens they remain satisfied with the Old.

I am right reverend Sir,
Your very humble Servant
WM. WEST. (1)

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe, 12th Jan'y 1788.

Dear Sir:

The expected information from Richmond was, as is usually the case with my Letters, long in coming to hand; and the enclosed, from Mr. Balmain, containing the whole of what was done there, I send for your satisfaction.

Mr. Woodville has, probably, informed you that I did not go to the Convention. I declined it from a persuasion that, as nothing of importance was to be proposed, except the *support of the Episcopate*, very few would attend. The event proved that I was right in my conjecture. The Letter mentioned by Mr. Balmain, as returned to me, was written to the President to inform him of my resolution to decline the Episcopal Office,—their being no Convention, and consequently no President, the Letter was returned unopened.

You will now, my dear Sir, I presume, conclude, with me, that (even if I had not determined to decline) Virginia is not to be depended on for the

(1) From the Bp. White Correspondence.

completing of our Ecclesiastical System, at least not in proper time, and without some risk of further inconveniences. I have not any reason to believe that greater exertions will be made in favour of some other Person. I wish you may meet with more zeal and promptitude, in this business, from some of the neighbouring States; tho' I confess, I am not very sanguine in my expectations on that score; However, I am of opinion no time should be lost in making application.

As to *calling a General Convention*, I see no necessity for it until we are assured that some Person, nominated to the Episcopal Office, is willing and ready to depart for England. General Conventions should not be too frequent, and only *called* when absolutely necessary; otherwise, People, especially those who live at a distance, will be tired of the inconveniences attending them,—their being too common will occasion their being neglected, and we may, on pressing occasions, fail of getting such as are full and respectable.

It is true, as Mr. Bull told you, that our Canons require a Deacon to continue such six Months, But this can affect a Bishop of Virginia only; It would subject to very unreasonable hardships, Gentlemen who travel a great distance for Ordination.

Your affectionate hu'ble Serv't

DAVID GRIFFITH. (1)

But to return to the northward. It was almost unavoidable that Mr. Parker, in his efforts to heal the breach between the Connecticut Church and that at the Southward, should lie under suspicion from one so outspoken and straight forward as Bishop Seabury. At Boston a portion of the "Proposed Book," the Psalter, was reprinted for use in the Church over which Mr. Parker was Rector, and other alterations than those required by the changes in the civil relations of the United States were made in the Prayer Book, on the authority of a Convention held shortly after Bishop Seabury's return to this country.

Exaggerated reports of these alterations were borne to the ears of the Bishop of Connecticut; and on occasion of an invitation being extended to him to preach the annual sermon in Boston before the Episcopal Charitable Society, the Bishop referred to these changes, and expressed his unwillingness to countenance, by his presence, these unauthorized departures from the "good old Look of Common Prayer." Bishop Seabury's first letter on this subject is

(1) From the Bp. White Correspondence.

not preserved. The answer of Mr. Parker is a valuable contribution to our general Church history

THE REV. MR. PARKER TO THE BISHOP OF CONNECTICUT.

Boston, Jan'y 28, 1788.

R't Rev'd Sir.

Your favour of the 15th did not reach me till the evening of the 21st instant, and the departure of the Post the next morning prevented my answering it the last week.

I am very sorry to find that you have any reluctance to pass the festival of Easter at Boston, on account of any irregular or unprecedented conduct in our Church. I know not what accounts may have come to your ears respecting the great alterations we have made in the Liturgy of the Church. I flatter myself you have heard more than is really true. I had the honour of transmitting to you, Sir, a copy of these alterations, adopted by a Convention held in this state, Sept., '85: no others have been since added, except the Psalms. The gentlemen of the Charitable Society would think themselves honoured with your company at their annual festival; but I cannot feel myself at liberty to promise a recession from our present mode of carrying on the service, as I apprehend it would be attended with great convulsions in our Church. And if you will indulge me in the statement of a few facts relating to those alterations we have really made, and the grounds upon which they were adopted, you will be the better able to judge how far our conduct has been reprehensible.

In the year 1785, I think in the month of June or July, there being then but four Clergymen of the Episcopal Church in the three states of Rhode Island, Massachusetts and New Hampshire, and there being in those states eighteen or twenty Churches, three of the Clergymen of Massachusetts thought it advisable to invite a Convention of all the Churches to consult upon some plan for maintaining uniformity in Divine Worship, and adopting such other measures as might tend to the union and prosperity of the Episcopal Church. There being but four Clergymen, and so many Churches without, it was absolutely necessary to call in the Wardens and delegates from those Churches who had no Clergymen. This Convention was proposed to be held on Sept. 7, 1785. In the mean time, being informed that the Bishop of Connecticut proposed to meet his Clergy in Convocation, on August 3, in that year, I was requested by my brethren in the ministry, and the wardens and vestry, to attend that meeting, in order to learn what proceedings that body would take, that the proposed Convention in this state might be able to act in unison with them.

The attention and politeness I received from yourself, Sir, and the Clergy of your diocese, demand my grateful acknowledgements. I had the honour of a seat in the first Convention ever held in America. Upon discussing the subject of the expediency of some alterations in the Liturgy of the Church, it was proposed and agreed to, to choose a committee to attend the Bishop, to propose such alterations as should be thought necessary, and to report them to the next meeting of the Convocation. Having the honour of being named on that committee, in conjunction with the Rev'd Messrs Jarvis and Bowdoin, you will recollect, Sir, that we spent Friday and Saturday in that week upon this subject, and that most, if not all the proposed alterations were such as we were under obligations to you

for, or such as you readily agreed to. These proposed alterations were to be reported to the next meeting of your Convocation, and by your express desire, to the Convention that was to meet in this town the following month, and were, I think, transmitted by you to the Rev'd Dr. Smith, of Maryland, to be communicated to the Convention to be held at Philadelphia, in the month of October. The substitutes for the state prayers were to be immediately recommended to the Churches of Connecticut; and your injunction was received and adopted, with the alteration of one single word by our Convention. The other proposed alterations were also agreed to, and were to be sent to all the Churches in those states for their ratification. In our peculiar situation, without a Bishop, and most of our Churches without a Clergyman, what other mode could we devise? Till then I had not made, and did not think myself at liberty to make, any alterations, even in the state prayers, otherwise than by omitting the prayers for the King, &c. Give me leave, R't Rev'd Sir, to ask what other mode we could have devised, in our peculiar situation, without a Bishop, and most of our Churches without a Clergyman? As we could not proceed in the most regular way of having our Liturgy altered by a Bishop, we thought we had taken the next most regular step, that of gaining the consent of a neighbouring Bishop, who, we were led to suppose, would enjoin the same in his diocese. We kept our Convention under adjournments till July following, in order to see what would take effect in Connecticut, and at the Southward. The Convention held in Philadelphia, in October, went more thoroughly into alterations than we had proposed, which terminated in reprinting the Prayer Book. The Churches in Connecticut, taking the alarm at the proceedings of the Philadelphia Convention, began to think it best not to start from the old ground; and, if I am rightly informed, sent memorials to the Bishop in Convocation, not to accede to any alterations in the Liturgy, further than the substitutes for the state prayers.

When our Convention met in July, by adjournment, we found that we were left by our brethren in Connecticut—that they thought it not advisable to make any alterations. The Convention at the Southward, though they acceded to some of our alterations, had gone much further, and did not adopt the substitute for the state prayers; and the Churches in this and the neighbouring states had readily come into our proposed alterations, as they had signified to the Convention, one only excepted: what was there, in the power of the Convention, then left to do, to preserve a uniformity? For my own part I was nonplussed—we found we missed our object, and the only thing left to our choice was, to leave it to the option of the several Churches to adopt the new alterations, or continue the old Liturgy, as should be most agreeable.

My Church chose the alterations, and on the first Sunday in August, 1786, they were introduced, and have been strictly adhered to ever since. With those alterations suggested by yourself, and adopted by this Convention, it was judged best by some of our Church, to take the Psalms as selected by the Convention at Philadelphia. The reasons adduced for this procedure were the great length of the morning service, which the reading of the Psalms thus selected would considerably shorten, and that certain passages, which were peculiar to the state of our Church, and in particular those called the cursing Psalms, and not so well adapted to worship under the Christian dispensation, were omitted.

This, Sir, being the true state of facts, you will be able to judge how far we have acted irregularly, and whether you can with propriety visit us under these circumstances. I am not, for my own part, so much attached

to our alterations, as to be unwilling to part with them, save in two instances : I mean the omission of the Athanasian Creed, and the frequent repetition of the Lord's Prayer. To return to these I should feel a reluctance; but still would be willing to sacrifice my own sentiments to the general good.

I am at the same time confident that, should I attempt it, it would cause a convulsion in my Church, [such] as would go near to its total destruction. And sure I am that is an event you would not wish to see take place. But let us suppose it might be effected without this risque. Will our returning whence we have departed produce a uniformity through these states? If this was probable, I should most surely advise it. You value us in this state at much too high a rate, by supposing that our joining either side will bring about the desired uniformity. The Church is inconsiderable here, compared with what it is in yours or the Southern States. And would not our returning, without producing the intended end, discover an instability and fondness for change, that would be greatly prejudicial to the welfare of the Churches? This I will venture to assert, that when the several Bishops in America have agreed upon a uniform Liturgy, that it will be adopted by the Churches in this state.

Thus, R't Rev'd Sir, I have taken the liberty to lay before you this statement of facts, and the probable consequences of our compliance with what you wish; and however mistaken I may be, I have endeavored to do it with all that respect due to your character and office. Your known goodness and candour will excuse me if my pen has let any thing slip that is improper, for I assure you it was not intended.

I can only now add, Sir, that the gentlemen of the Charitable Society, and particularly myself, would think ourselves honoured with your company at the annual festival, and highly favoured by your preaching to them on that day, (and I will add, on the Sunday preceding, if you can make it convenient;) but at the same time they cannot authorize me to promise a recession from our present mode of performing the service, as they are apprehensive that such a measure would especially at the present time, when the Episcopal Church is peculiarly situated, tend to create divisions and parties among ourselves.

A committee of the Society was chosen at the last yearly meeting, to appoint some other gentleman to preach, in case you should not accept the invitation. You will, therefore, please to let me know, as soon as convenient, the result of your determination,

And believe me to be, with all possible respect and esteem,

R't Rev'd Sir, your most obedient,

And very humble Servant, S. PARKER.(1)

R't Rev'd BISHOP of Connecticut.

It was not in the nature of Bishop Seabury to allow any misconception of his motives, or wrong interpretation of his conduct, to remain long unexplained, and the post soon bore to the hands of Mr. Parker the Bishop's reply. Only a fragment of it is still preserved, and that is contained in the

(1) From the original draft, preserved among the Bishop Parker Papers.

MS. Letter Book of the Bishop, from which we have transcribed it. It is gratifying to know, that this frank discussion caused no interruption in a life-long friendship, and the Easter visit of Bishop Seabury to Boston soon followed, proving how completely all misunderstanding had been removed.

BISHOP SEABURY TO REV. MR. PARKER.

February 13, 1788.

— It was not my design to excite any resentment, or create any coolness, and I hope I have not done so. Indeed I have no suspicion of it from any expression in your letter. But I could not help observing that it was written with more formality than you used to write. Notwithstanding the statement of matters in it, I cannot help thinking you have been too hasty in adopting the alterations as you have done—that it has rendered a union among the Churches the more difficult, and clouded the small prospect of uniformity, which gave any encouragement to aim at it. That some of our Clergy have been too backward in accommodating the service of the Church to the state, or rather the temper of the country, I will not deny; I have more than once told them so. But errors may be committed through haste, as well as by delay. I am far from ascribing ill designs to you, or to any one who acted with you: but you must forgive me if I repeat it—such alterations as have been made are unprecedented in the Episcopal Church, without the concurrence of your proper Bishop. Forgive me, too, if I say, I did not flatter myself with having any steps taken in returning to the old service for my sake. I have been too long acquainted with my own unimportance, to expect it. But I did and do wish to have as great a uniformity as possible among our Churches; and I was grieved at a measure which I thought impeded so good a work. I never thought there was any heterodoxy in the Southern Prayer Book: but I do think the true doctrine is left too unguarded, and that the offices are, some of them, lowered to such a degree, that they will, in a great measure, lose their influence.(1)

It was not long after the return of Bishop Seabury from his visit to the Eastward, that Mr. Leaming renewed his correspondence with the Bishop of Pennsylvania in an interesting letter, which we give in full.

THE REV. JEREMIAH LEAMING TO BISHOP WHITE.

Stratford, June 16th, 1788.

My Rev. and dear Sir:

I have received your kind and obliging letter, dated the 10th of last February, and I should have answered it before this time, but have waited

(1) From Bishop Seabury's Letter Book.

to hear how the affair turned out, after the Convention in Virginia, with Dr. Griffith.

— As to the affair upon which our correspondence commenced, it appears to me, that the union of the Churches is, at present, a matter that cannot be effected. I was in hopes to see it accomplished soon after your return from England. But you inform me some object, and will have nothing to do with the Scotch Succession. Dr. P——y (1) is at the bottom of the plan. He has contrived it to make this country all *Unitarians*; for, to accomplish that, he must demolish the Church in these States. However, if we do not lend him a helping hand, he cannot do it. The Church will never fall, unless it is pulled down by her own members.

Perhaps you will say, you cannot think there is any such scheme on foot. It will not be long before you will find that what I have told you is fact. The Presbyterians are employed by ——, to fill all the Southern States with their sort of Ministers, before the Church is supplied with Episcopal Clergymen. Where people have no principles about the nature of a Christian Church, a man ordained by the Laity is as good as any. And a man who professes to believe no creed, but only this, *that he believes not in any creed*, is as good a Christian as any man can be. By this scheme the Unitarian doctrine is to take place. In order to preserve the Church, the members should be vigilant, lest the foundation should be undermined by clandestine enemies. If true Christianity is not preserved by the Episcopal Church, it will soon take its flight from these States, for Unitarians will be the whole.

In order that the common people, members of the Church in this state, might understand the nature of the Christian Church, and some of its leading doctrines, I have lately published a small treatise upon various subjects, a copy of which I now send you. This I should not have presumed to do, if you had not in a familiar manner expressed your desire that I would communicate to you any matters that might turn up with regard to our Church.

If you should, upon the reading of it, approve what I have advanced, I should be glad to know if reprinting of it would be of any advantage to the people of your State, who are under your care. If we desire to preserve the Church, we must acquaint the people for what end the Church was appointed, and what the doctrines of a Christian Church are, in order that they may understand them.

Thus I have expressed my sentiments freely, and perhaps have been too open. But this must be my apology: in love I have done it, and in love I hope it may be received.

I am, with every sentiment of esteem and regard, Right Rev. Sir,
Your sincere friend and very humble Servant,

JEREMIAH LEAMING. (2)

Right Rev. Bishop White.

Passing from the recital of these efforts for union we turn again to the painfully interesting correspondence of the Bishop-elect of Virginia with Bishop White.

(1) Dr. Priestly.

(2) From the Bishop White Correspondence.

THE REV. DR. GRIFFITH TO BISHOP WHITE

Fairfax Glebe, 9th July, 1788.

Dear Sir,

I have rec'd. yours of the 24th of June; an answer to the former part of which I sent you some time since, in a Letter in which was enclosed one from Mr. Balmain to me.

The zeal of the Persons you mention to support our Ecclesiastical System is very commendable. The proposal, (had it been in time) could, I should suppose, have given no offence, especially on the footing of a loan; tho' I confess, I see little probability that it would be repaid in any tolerable time. However, as I have determined to relinquish the appointment, I shall only say on this Subject, that I wish no more time may be lost, and that immediate application may be made to the Church in the other States united with us.

I shall inform you of what you wish to know respecting the P. Books and Journals, as soon as I can hear from the Persons to whom they are entrusted. Mr. Vasey is accountable for 100 copies. He sailed for England about three or four weeks ago. I will send you Dr. Madison's Sermon, by the first convenient private opportunity.

I sincerely congratulate you on the Establishment of the Federal Constitution, and pray that it may be productive of more than the many blessings we expect from it.

I remain Dr. Sir,

Your affectionate hu'ble Serv't,

DAVID GRIFFITH.(1)

Rt. Rev'd. Bp. White.

Nor was the state of the Church in Maryland much better. The refusal of the Wilmington Convention to recommend the Bishop elect was followed by no attempt to choose a less objectionable candidate and heart burnings and dissensions prevented the growth of the Church at this critical period of her existence

THE REV. DR. WEST TO BISHOP WHITE.

Baltimore Town, July 14th, 1788.

Right Reverend Sir.

I have received your Favour from Harford, for which I thank you. Presuming, from your Information, that the Convention of the Ch'h in Virginia was to set just before the Meeting of ours, I addressed Mr. Griffith on the Subject of Consecration, as at Richmond: But have since understood that no Convention of that Ch'h has happened. From which Circumstance I conclude that possibly Mr. Griffith, tho' perhaps willing to be consecrated, is not duly prepared. For as his Nomination or Appointment to the office of Bp. was, probably, *before* the Arrival of those *Testimonies*, *Expressly* required by the Bps. in England, it seems to me that a Convention must necessarily be, to comply with the Requisites indispensi-

(1) From the Bp. White Correspondence.

bly enjoined by them, before he can expect Consecration, even tho' duly recommended by the *General* Convention of the P. E. Ch'h. This appears to me the more unfortunate, because the present state of our Ch'h. in Maryland will, perhaps, place her among the last of those who shall be completely organized!

I presume you are no stranger (tho' not informed by me) to the unhappy Circumstances under which we have been and still are labouring on this Head. Indeed I have hinted to you that probably I had forfeited the Friendship of a Person for whom I entertain a very high Regard, on account of his singular talents and real Usefulness in many Respects. It is unnecessary to relate what passed between us two, on this Subject, in the Presence only of our God! To my very great surprize it was all dragged in to Convention more than a twelve-month ago; and I was under the irksome Necessity of *demanding* in *Public*, what I had peremptorily insisted upon in *Private* before, that my Name should be expunged from those who had formerly recommended him for Consecration. Then it was that a Scene commenced, which it still hurts me to reflect upon! And then too it was that one, whom I really love and respect, vented a Spirit of Bitterness upon me, which confirmed me in my previous Conviction that we had not been happy in our Early Nomination of a Man to the sacred office of Bp.! But I trust that Gentleman is now better affected towards me. Our last Convention was the only one, at which I have been present, without hearing something of a Bp. The *Necessities* of our Chh. seemed, in my Apprehension at least, to have been *postponed* to this Business, which tho' necessary, was not equally so with certain Rules or Canons for putting into Execution the *Principles* of our Ecclesiastical System (herewith sent you). The Gentleman of whom I have been speaking was clever; and I am hopeful will render the Chh. all the Services in his Power, without touching any more a Subject which has hitherto proved rather injurious to her than otherwise. I have troubled you with these Matters, in Order to apologize for the seeming Backwardness of our Chh. in perpetuating a Succession of its Ministry. But I trust other Chhs. are more happily circumstanced than this, and that, being so, they will recommend and send forward a Gentleman to complete the Canonical Number necessary for the desirable Purpose. And may Heaven long continue amongst us those two who have so realily and happily done their Parts!

Your humble Servant,

WM. WEST.(1)

Right Reverend William White, D. D., Philadelphia.

It was left to the erratic Purcell of South Carolina to discover defects in the proceedings at Wilmington in a characteristic letter which we append simply to illustrate the peculiarities of a man of whom we shall learn more bye and bye.

THE REV. DR. PURCELL TO BISHOP WHITE.

Dear and Rt. Rev. Sir.

I could be very severe upon the different Reception that our Reform has met with in the various States. And it

(1) From the Bp. White Correspondence.

is on this, in a great Measure, that I fix my Data, that the Convention then held at Wilmington was illegal and unconstitutional. There really was not a Majority of the associatad States And I can most unequivocally prove, without calling unto my Aid the Manner in which you met after adjourning sine die, to be unparliamentary without a fresh Delegation, that even the State of So. Carolina was unrepresented. This you'll say is strange indeed but tis no less so than true. Mr. Smith possessed a Power of nominating one or more Lay Gentleman to sit with him in the Convention; but 'twas hardly presunable that he would have made a choice of a Minor in the first Instance, and in the next one who had never been baptiz'd a Member of our Church. This I keep snugg to myself, 'tis not known but I am sorry that our Church should originate (for I date its Era from the first Convention) not in that perfect Purity or according to primitive Usage, so as to defy the tongue of Censure. But I forbear at present.(1)

Another letter from the Bishop elect of Virginia continues the painful correspondence with which we are already so familiar.

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe, 27th Nov. 1788.

Dear Sir,

A few days ago I wrote to you by Mr. F. Fairfax who, I hope, is safely arrived in Philad'a. I still find myself much embarrassed to reply to the proposal in your last letter, notwithstanding I have taken so much time to consider of it. This embarrassment arises from my reflections on the present State of Church Govern'm't in Virginia with the absolute necessity there appears to be for compleating our eccles'l System, and the consequences that must follow from my complying with the proposal. My resignation not having been rec'd, there might, perhaps, be no impropriety in my going to England for consecration, especially if it should be considered as a measure absolutely necessary for perfecting our Church system; But the present difficulties are the Situation in which I shall find myself at my return—the consequences that must result to my family—the effect it will probably produce in my Parish—the absolute impossibility for me, circumstanced as I am at present, to Exercise the Episcopal office conformably to our Canons, and the odium which this may bring on the Episcopal Character.

When I accepted the office to which I was chosen by the Convention of Virginia, I had great reason to expect *their* support from my *Parish* I was induced to hope that a more adequate Provision would be made, and greater punctuality observed in the Payments, and besides, I had the greatest reason to believe that my property in the Town of Alexand'a would, independent of other expectations, furnish my family with a competent living. In all these resources I find myself disappointed, at least for the present time. What I have to expect from the Convention you already know; nor is it probable that I shall be better or more punctually paid by my Parish than heretofore, and you may believe me when I assure

(1) From the Bishop White Correspondence.

you that the whole of what I have rec'd for the last 7 or 8 years does not amount to £ 50 pr annum on an average. My property in the Town produces hardly any thing; the oppressive laws of the State legislature have either driven away, or disabled from improving, the Persons who had leased my Ground. My present dependence for the support of a large family is my Glebe, which, tho' extensive, is but poor land, and requires close attention to procure from it a sufficiency of necessaries. What then must be my situation when in the exercise of the Episcopal office in this large State, which if faithfully attended to, will require a frequent absence of many weeks, as my duty would call me more than 300 miles from home? The consequence must be a neglect of my principal means of subsistence and the Education of my children, to which I am, now, obliged to attend—it must be attended with additional expenses, amounting to a much greater item than the whole of what I now receive—it must lead to disagreement between me and my Parishioners, who I believe, would not be content if I was, frequently, to leave them for many weeks together; and it might furnish them with a plea for withholding the very small sum I now receive from them. Besides, circumstanced as I now am, it would not be possible for me to exercise the Episcopal Office in a suitable manner and agreeable to our Canons; the want of Money to defray the necessary expences of Visiting and Confirming would prevent the performance of these duties, (unless I would undertake to travel as a mendicant) and this, tho' a reasonable and proper excuse, would not, I fear, be sufficient to preserve one from censure; there are always captious and unreasonable Men to be found who would attribute it to remissness or indolence; and the clamours of such Men, aided by a little party Spirit, might be sufficient not only to bring censure on an individual, but also to excite a prejudice against the Episcopal Character in general. My situation being such as I have represented it, and such being the attendant consequences of my officiating in the Episcopal Character under such circumstances, you can be at no loss to know my determination on the present question. I believe neither of us expected to be enriched by accepting the Office of a Bishop. I was, and still am, willing to engage in the laborious undertaking, my time and services I would willingly devote, and were I in independent Circumstances would do more; but these being as I have now represented them, I can only resolve to do what prudence dictates, and necessity compels, i. e. relinquish the appointment. I have come to this resolution with the greater reluctance as there appears to me but little probability of our Ecclesiastical System's being *soon* perfected, either from this or any neighbouring State. If I am wrong in my apprehensions, respecting other States, be pleased to inform me; To be assured to the contrary would relieve me from great anxiety, which I feel on the account, and afford me a very singular satisfaction.

In a Union of the Churches in the different States, Virginia is, certainly, of considerable importance, both from the number and consequence of its members. These, I am sorry to say, are declining very fast, occasioned not so much by the Zeal and Activity of dissenters, as the want of discipline among ourselves. This must continue to be the case so long as our Ecc'l System is incomplete. Unfortunately for the Episcopal Church in Virginia, it has, hitherto, been, almost without discipline; and tho' I am happy in knowing that the Clergy are, in general, disposed to submit to and promote it, yet, in the separated State in which they live, it will never gain ground without a Superintending power. This, I much fear, we shall not have in Virginia, in any reasonable time, if we are to depend on our

own Members for its introduction and support; For, besides the general backwardness to contribute on such occasions, the whole Country is, at this time, so greatly distressed for Money, that people of large fortunes find it extremely difficult to obtain small sums for the most necessary purposes. I can devise no other way for the introduction of an Episcopate in Virg'a than by applying, either to the Society for propagating the Gospel, or to the friendly Office of the Bishops of England. The Society, I should suppose, having a much less number of Missionaries than formerly would have something to spare on so necessary an occasion. I should hope that, if the means were in their power, they would not be prevented by prejudice from complying with the request. But should that be the case, yet, if the English Bishops would patronize a Subscription among the wealthy People of their Nation, the business might be effected. You, Sir, I make no doubt, know, pretty well, how such proposals would be received. If you are of Opinion that they would meet with a friendly reception, either from the Society or the Bishops, and would not be too degrading, I would engage to go over in the Spring provided yourself and Ep. Provoost with or without Dr. Chandler would recommend the Measure. I have thrown out this as a hint for your consideration, on a supposition that the business could not be effected soon, in any other way..

I was called on yesterday by a Mr. Robert Ayres, a Methodist Preacher,—his business was to inform me of his wish to obtain Episcopal Ordination and to settle near Fort Pitt in your State. He desired also that I would inform you of his intentions. Of Mr. Ayres I have nothing to say but that I never saw nor heard of him till yesterday. He brought no recommendatory Letter to me—has one from a Dr. Wheeler addressed to you. Mr. Ayres has been 4 years a Preacher, from which may conclude that his conduct has been unexceptionable for at least so long a time.

The Disenters, I am told, are renewing their attacks on the Church property, in the present Assembly. I expect that Buchanan will let me know the issue of their application.—

I remain D'r Sir,

Your affect'e and obed't Serv't

D. GRIFFITH. (1)

Relief from the peculiar difficulties attending the completion of the succession in the English line was offered from an unexpected source. The proposition contained in this letter should be considered in connection with a later communication from the same source.

REV. DR. MURRAY TO BISHOP WHITE.

Winchester Row, Paddington, Dec'r 3d, 1788.

Bishop White,

Right Reverend Sir.

Now to the old Subject. Your
Triennial Convention meets in July next. Pray explode not your old

(1) From the Ep. White Correspondence.

Liturgy, but leave a poor Remnant at least of the present generation to offer up their public devotions after these accustomed forms. Popular opinions or prejudices are not to be corrected in haste. Of this the good people of N. York were aware, and proceeded soberly and coolly to give no handle to Methodists and Dissenters; but your Hot-heads under a more Southern sun drove on like Phaetons, and quickly lost their course and credit; they are not inspired with ye Grace of final perseverance and steadiness. They blow hot and cold, or they would not have been till now without a third Bishop, which is very mysterious indeed. Do they still stick, as you mentioned, at the dangers and expense of a Voyage. I wish I had not resisted the repeated solicitations of Bishop Provoost who urged me to undertake the Superintendence of the Jerseys. But who could have then fore-seen your straits or my return in easy circumstances. You mention the Virginia Convention met as in May last which made me look out every month after for the arrival of Dr. Griffith but hearing nothing further of him since, I went last week to enquire of the Archbishop, but not finding him at home, as it seems he never is from 7 to 4, since the King's lingering nervous fever, I left notice with his Chaplain who by his Grace's Order favoured me with the following account, that, "The Lord Archbishop has not received any information of the person who was to come over to be consecrated." He is anxious to see your business finished here, and expressed some surprise before now that it was not.

May I then with great deference and submission tender my poor services to such of your good people as would cordially accept them whether in N. Jersey, Delaware or Maryland, the most convenient for my private business, till a fourth Bishop was consecrated when I would resign, and read Sunday evening lectures with the good Abp. Leighton, in your Academy or some placid place of retirement from public engagements, singing old Simeon's solemn requiem.

After what has passed, my case is obvious and simple. As I have lived upwards of three years under the immediate inspection of the Archbishops, and Bishops of London, and personally known to both, the Testimonials, with their formalities, necessary in your case, are entirely useless in mine which requires no more than for the Committee of any Provincial Convention, or for the Vestries of any Part or District thereof to set forth, that "Being well or credibly assured of the good learning, the soundness in the faith, and purity of manners; of the Rev'd A—M—, of the parish of St. Mary le Bone, in the county of Middlesex, in Great Britain, D. D., member of the Episcopal Academy, and *honorary* citizen of Philad'a, in the State of Pens'a, have duly elected, and with all submission (because my character must be submitted to cognizance here) do recommend the said A—M—. to his Grace, the Lord Archbishop of —or—to be consecrated Bp. in—agreeably to a British Act of Parliament, entitled An Act, &c., passed the day of—, in the year of our Lord—, and of his Britannic Majesty's reign the—." Some Instrument to this effect, accompanied with a joint Letter from you and Bp. Provoost, approving the choice, is all that is necessary.

As there is no occasion for Testimonials, so there is as little for Subscriptions here, but only in America, in order to be admitted a Member of Convention, and not to assist only at Consecration, or the Clergy who consecrated you must have subscribed your 20 Articles, Constitution, &c. It was enough they tacitly acknowledged them to be "according to the principles of the Church of Eng'd." Accordingly an English Bp. only on his travels thro' your Parts might canonically assist you at Consecrations or

Ordinations, without subscribing to Articles or Oaths religious or civil. You know my sentiments too well to think that I would sow the seeds of Schism or Seditious, by being allowed a latitude in the first instance.

As to Citizenship in its legal full extent, tho' I conceive I have not forfeited it, yet from prudential considerations I do and must waive it. Meantime it is enough that you do me the honour, as you readily can, to have me chosen a Member of your Episcopal Academy which entitles me or any one else not attained to *honorary* Citizenship where it is, that is to Protection in Person and Property at least. This appears necessary to obviate a strange ambiguity in the Act of Parliament, respecting "citizens out of his Majesty's dominions," tho' that particular relation is quite foreign to your intentions and Request, which betray no such narrow spirit, from all that can be collected from your Correspondence and Addresses.

The meaning, tho' mistaken, is however dubious, and to be guarded against. Dr. Seabury was consecrated when he was not only an Alien but an Enemy to the Commonwealth of Connecticut and was peaceably received there notwithstanding.

I have not heard from Dr. Smith since you left this, but I have every reason to believe that he would give me no opposition, but countenance and encouragement, as a Senior brother, and no Rival. It is a pity he had not been more guarded. He would have been so useful and active.

Thus I have taken the earliest opportunity of informing you of my present Situation and Resolutions. If you can avail yourselves of them, it will give me the sincerest pleasure, without expectation of fee or reward. As to honour or dignity, none can be derived from any department in your Church while the 8th Art. of your Constitution remains in force, which is humiliating in the extreme; but that you have good reason for it I doubt not.

I hazard the whole with you and Bp. Provoost only. Were anything of the kind to transpire, I would be exposed anew by some Grub Street Scribblers whom I would not provoke, tho' I little regard.

Your most obliged

and most obedient Servant

A. MURRAY.

Bishop White.

Right Reverend Sir.

Just as I was finishing Bishop White's letter

I take the liberty for the sake of despatch to address it to you, to forward it after perusal with your opinion on what equally concerns you both.

The Southern Conventions have served you ill 'tis true, to leave you so long in the lurch, but you may yet waken them to a sense of mutual obligation. If you can do better than in the way I have presumed to propose, I have my desire, which is neither lucre nor ambition but an hearty concern for an Orphan Infant Church, which has struggled, and has yet it seems to struggle thro' many and great difficulties.

In haste, Right Rev'd Sir,

Your most obedient

and most obliged Servant

A. MURRAY. (1)

Bishop Provoost.

BISHOP PROVOOST TO BISHOP WHITE.

N. York Febuary 16th 1789.

Right Reverend and D'r Sir

As your early receiving the inclosed may be of some consequence to Dr. Murray I send it by the first post. I am afraid the conversations you were witness to in England may have raised expectations in the Dr. which it will not be in my power to gratify. Soon after my arrival I really mentioned his Situation to some Gentlemen of Influence in the Church of N. Jersey and that it was probable he would have no aversion to become their Bp. provided he was duly elected, but not being listened to with the attention I could have wished, I had no encouragement to press or to resume the subject. The same causes which prevented the election of Mr. Beach will I am convinced be a bar for some time to their choosing any other person. I have not had time to pay a due consideration to the Doctor's Proposals, but I shall always be ready to unite with you in any reasonable mode that may be pointed out of rendering him every service in my power.

I am in great Haste D'r Sir
 your most affectionate Brother
 SAM'L PROVOOST. (1)

It was from Massachusetts that the proposition tending to unite the divergent lines of Episcopacy finally came. In a letter, the date of which, other than the year, the good Bishop, in the hurry and labor of a wearisome correspondence, forgot to append, the following language is used :

BISHOP WHITE TO MR. PARKER.

Philadelphia, 1788.

Rev'd and dear Sir ·

— Give me leave to take ye opportunity of asking whether our brethren of Massachusetts are determined still to keep at a distance from us, or whether they will meet us in Convention next July? If there are any matters in which we do not think exactly alike, you may rely on it that there is an accommodating spirit on our part. If ye same should not be found on theirs also; much more, if there should continue a backwardness even to confer with us: it is evident we shall never build up one respectable Church, pervading ye United States; and consequently shall never be so flourishing as some other religious societies who will accomplish that object.

We miss your society in another point of view. Of ye Southern States it is evident that ye Church is not sufficiently numerous, in some of them, to encourage their choosing a Bishop; while, in others, there are very particular circumstances preventing such a measure: so that even should Dr. Griffith repair to England for consecration, ye business would be imperfect, unless there were at least a fourth ready against his return: and we sup-

(1) From the Bp. White Correspondence.

pos there, that ye respectability of ye Church in Massachusetts would warrant our looking to them in this business.

I have formerly expressed to you another reason for my wishing you with us; and ye reason still exists: ye effecting of a junction with our brethren of Connecticut.

It must be considered by all as a surprising instance of negligence in our Church; her not availing herself of ye present opportunity of obtaining ye entire and independent possession of that Episcopacy which she had so long complained of ye want of. Our brethren in Virginia are no doubt most to blame. But when their indifference in ye case of Dr. Griffith had shown that there was no dependence from them, it should have been taken up elsewhere. The only excuse is what I have already stated—ye smallness of our communion in some states, and very particular circumstances in others. —

I can only add further at present, that I remain
Your affectionate Brother,

Rev'd S. Parker.

WM. WHITE. (1)

This letter was a great advance toward the union so ardently desired by the Churchmen of the North. It was doubtless communicated to the Bishop of Connecticut, whose criticisms upon it are contained in a letter of his addressed to Mr. Parker. This letter we give below :

BISHOP SEABURY TO THE REV. MR. PARKER.

December 16, 1788.

Rev'd and dear Sir:

I intended to have written to you more particularly concerning a union with the Southern Churches: but I am obliged to go out of town for two or three days, and shall not be back in time for the post. I can now only observe, that as it appears to me, all the difficulty lies with those Churches, and not with us in Connecticut. I have several times proposed and urged a union. It has been received and treated, I think, coldly. And yet I have received several letters urging such a union on me, as though I was the only person who opposed it. This is not fair. I am ready to treat of and settle the terms of union on any proper notice. But Bishops W. and P. must bear their part in it, actively, as well as myself; and we must come into the union on even terms, and not as underlings.—

Your affectionate, humble servant,

SAMUEL CONNECT. (2)

In the following month Mr. Parker replied to the letter addressed to him by the Bishop of Pennsylvania. This communication, a long and able discussion of the matter,

(1) From the Bishop Parker Correspondence.

(2) From the original letter among the Bishop Parker Correspondence.

and its temperate and conclusive arguments must have carried conviction with them.

THE REV. MR. PARKER TO BISHOP WHITE.

Boston, January 20th, 1789.

Right Rev. Sir:

I was honoured some time last month with your letter, which being without date leaves me uncertain how long it was on its passage, nor could I find out the bearer. I have been waiting some weeks for an opportunity to send to Philadelphia by a private hand, otherwise should have been more punctual in acknowledging the receipt of yours.

You ask, Sir, "whether your brethren of Massachusetts are determined still to keep at a distance from you?" I am quite at a loss how to answer the question. True it is that the Churches in Massachusetts have at present more the resemblance of Independent congregations than of Episcopal Churches, having one common centre of union and communion. There are but six Episcopal Clergymen in the state: two of these have received Orders since the Revolution; one from yourself, the other from Bishop Seabury; two of the other four are so lax in their principles of Episcopal government, that I rather think them averse to uniting under any common head. The Churches are without funds, and the Clergy supported by voluntary contributions, and most of them so small and poor as to afford their ministers but slender support. This being the case, your supposition that the respectability of the Church of Massachusetts would warrant your looking to them to complete the number of Bishops in the English line, is not, you will readily perceive, well founded. Greater difficulties would arise in this matter than a stranger would imagine; so great, indeed, that I despair of ever seeing it effected here.

If there is anything in the power of the clergy here that could effect a reconciliation between the Church of Connecticut and Philadelphia, it will, I am sure, be embraced with cheerfulness. Something I hope will be attempted in the spring. It appears to me that a union might take place, even if the constitutions of government and the Liturgy varied a little in the different States. An absolute uniformity of government and worship, perhaps, will never take place under a Republican form of civil government, and where there is such a variety of sentiments in religious matters. Still I conceive we may become so far united as to be one Church, agreeing in the general principles of discipline and worship.

The late alteration that has taken place in the political principles of the Nonjurors in Scotland, their being no longer entitled to that name, I should suppose will remove one bar to a reconciliation with Bishop Seabury. If our brethren in Connecticut are so tenacious of the rights of the Clergy, as not to be willing to yield any part of Church government to the Laity, why need that be an impediment to an union with those in offices pertaining to the Episcopal chair, who think the Laity are entitled to a share of the government? For my own part, I am not of opinion that the Church of England is entirely free from Lay government, and I am still more of the opinion that a Church existing under such constitutions of civil government as are adopted in the United States, especially where it has no funds of its own to support its officers, can never flourish without yielding to the Laity who hold the purse-strings, a share in the government.

This, however, in my mind, is the greatest obstacle to a union with our

brethren in Connecticut. It is in vain to dispute which form comes nearest to the primitive practice. The question is, which is most expedient under our present circumstances? They are doubtless too rigid in their sentiments, at least for the latitude of America, and must finally be obliged to relax a little. They think, on the other hand, that your Constitution is too democratical for Episcopal government, and especially in permitting the Laity to sit as judges at the trial of a Bishop, and to have a voice in deposing him. Bishop Seabury in a letter to me last month, has these words: "All the difficulty in effecting a union lies with the Southern Churches, and not with us in Connecticut. I have several times proposed and urged a union, it has been received and treated, I think coldly. And yet I have received several letters urging such an union on me, as though I was the only person who opposed it; this is not fair. I am ready to treat of and settle the terms of union, on any proper notice; but Bishops White and Provoost must bear their part in it actively as well as myself, and we must come into the union on even terms." Here certainly appears a disposition to unity; where, then, is the impediment?

I have lately heard that some proposals have been made by the Convocation at New York for a reconciliation. What they are, if any such have been made, I am not yet able to learn. I heartily wish that we were one body, and the Church in every state completely organized. Nothing on my part shall be wanting to effect this desirable end. If my meeting you in Convention next July would have any tendency to bring this to pass, I would willingly accept your kind invitation; and would endeavour to come properly authorized to accede to any proper terms of accommodation. In the mean time, I could wish to know if any general principles are agreed upon which it is supposed the opposite parties will accede to, and which would be the basis of the union. If some preliminaries of this kind were previously settled, it would much facilitate the business, and afford a more pleasing prospect of success.

Any communications of this kind you can find leisure to make will be most gratefully received by

Your most obedient and very humble Servant,
Right Rev. Bishop WHITE. S. PARKER. (1)

Meantime further letters from Dr. Griffith continue the story of the efforts of this worthy man to obtain the Episcopate to which he had been elected by the suffrages of the clergy and laity of Virginia.

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe. 10th Feb'y 1789.

Dear Sir;

I have rec'd yours of the second of Jan'y. Your objections to the proposal in my last satisfy me with respect both to the propriety of applying and the practicability of succeeding in the modes hinted at by me. I was by no means sanguine in my expectations of success in either

(1) From the Bishop White Correspondence.

way; but as I supposed you must be acquainted with the Sentiments of the English Bp's on those subjects, I ventured to mention them.

I have determined, notwithstanding the difficulties in the way, to go to England for Consecration, provided I can be furnished with the means. You mention my waiting for the Virginia Conven'n—this, I believe, would defeat the resolution I have taken, for I am persuaded there will either be no Convention or so thin a one that little could be expected from it. But should there be a full Convention and should their resolves be favourable, (which I really believe they would) yet I have no reason to suppose they will be more attended to than those already passed. The general scarcity of money is an additional reason for inducing me to believe they would be regarded with some inattention. To wait for our Convention would, in my opinion, be attended with the loss of another year, without accomplishing the business; I have resolved, therefore, if I am enabled to do so, to set off as early in the Spring as I can. And you will greatly oblige me by informing me, as soon as possible, whether I am to expect the proffered assistance, that I may be preparing for my departure. With respect to the necessary quantum you will be the best Judge who have made the trial. I can only say that, tho' I would not make a job of such business, it is only reasonable that every attendant expence should be allowed for, and that I should quit my home with great reluctance if I thought it would be in the power of accidents to reduce me to distresses in a Strange Country remote from my friends.

If your answer favours my determination I shall write you further on the subject, as I shall want information in many particulars, and your friendly assistance in procuring some introductory Letters.

With great esteem, I remain, D'r Sir
Your affectionate hu'ble Serv't
DAVID GRIFFITH.(1)

The R't Rev. William White, D. D.

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe, 30th April 1789.

Dear Sir,

I embrace this opportunity, the return of Mr. Foot, to inform you that I have received your two last Letters by the Post, on the contents of which I have only to observe, that had I known the *motives* of the Gentleman for making the proposal you was pleased to Communicate to me, I never should have given you so much trouble on that Score. The Object which appeared to me of *importance*, was the *completion of our Ecclesiast'l System*, and not the *particular occasion* in reserve. This great object, if I understood the matter right, was not likely to be effected, soon, in any other way than by my perseverance. This consideration, together with the necessity of a Superintending Officer, (for the want of which the Church in Virginia is not only manifestly but rapidly declining) induced me to bid defiance to difficulties, the many difficulties that stood in my way, and engage in the arduous work. It has pleased GOD, in his providence, to order it otherwise, and, I have no doubt, for some good purpose towards his Church. I acquiesce, cheerfully, in the dispensation,—having a double satisfaction therefrom; for I find myself relieved from a load of anxiety,

(1) From the Bp White Correspondence.

and I have also the satisfaction to know that the business is not impeded through any neglect or backwardness in me. The only Mortification I feel on the occasion is that I did not receive an answer in time to alter the arrangements I had made in my domestic affairs.

I am much pleased to hear of the restoration of the College Charter—have you restored the Provost to his office?

I remain, D'r Sir,

Your affec'e hu'ble Serv't

DAVID GRIFFITH (1)

In the meantime the proposal of Dr. Murray had not been lost sight of as the following letter shows.

BISHOP PROVOOST TO BISHOP WHITE.

Right Reverend and D'r Sir.

Before the receipt of your Letter I had sent an Answer to Dr. Murray in which without entering into the merits of his Scheme I mentioned to him the little encouragement I had to propose it to New Jersey, and that the suddenness of his intended departure from England would be a grand obstacle to its being embraced any where. Your Judicious observations will doubtless convince him not only of the impropriety of it, but also of the impracticability of its Execution either here or in England. The Doctor took my conversation rather too seriously, but I have really a regard for him and shall be ready to meet his wishes whenever I can do it in a regular and consistent manner.

As to our Friend Dr. Griffith my opinion is, that as he has Delayed his Departure so long, it will now be a point of prudence and Delicacy to wait the result of the next Virginia Convention; should the difficulty of furnishing him with the necessary means for his Voyage to England be still urged as the only Reason for protracting the time of his Consecration, his Friends will then be enabled to assist him without any impropriety in the manner they proposed and he will also have an Opportunity of getting his Credentials renewed in Gen. Convention

The Members of the Committee of Correspondence in this State will not be able to meet together till the adjournment of our Legislature which it is expected will take place in a few Days. There is no doubt but that Dr. Smith's proposal will be approved of by them except as to Connecticut. An Invitation to the Church in that State to meet us in General Convention I conceive to be neither necessary nor proper—not necessary, because I am Informed that they have already appointed two persons to attend the next gen. Conv; without any Invitation—not proper; because it is publicly known that they have adopted a Form of Church Government which renders them inadmissible as members of the Convention or Union.

The following is the Resolve alluded to in your Letter—

“Upon Motion of Mr. Harrison seconded by Mr. Rogers, it was unanimously Resolved, That it is highly necessary in the opinion of this Convention that measures should be pursued to preserve the Episcopal Succession in the English Line, and—

“Resolved also That the union of the Prot: Episc: Ch: in the United States is of great importance and much to be desired; and that the dele-

“gates of this State in the next general Convention be instructed to promote that union by every prudent measure, consistent with the Constitution of the Church and the continuance of the Episcopal Succession in the English Line.”

Delegates to the next General Convention

Reverend Messrs Beach, Moore, Ellison, Bloomer. Hon. James Duane, Col'l Giles, Messrs Harrison and Rogers.

As I am always happy to see your friends I can't conclude without expressing my obligation to you for your late Introduction of Mr. Harrison to my acquaintance. I find myself greatly prejudiced in his Favour and have only to regret that he has given us so little of his Company. With affectionate Compliments to Mrs. White and Family I remain with much esteem D'r Sir

Your affectionate Brother
SAM'L PROVOOST. (1)

N. York

February 24. 1789.

THE REV. DR. MURRAY TO BISHOP WHITE.

4th May, 1789.

Dear Sir :

As the proposal I made was only an expedient to hasten the organization of your Church in an easy way, as I conceived, it is as well it cannot be adopted, for by the time I can see you I trust it will be much better accomplished. It was hardly to be expected, at my time of life, that I could have resided in Maryland or Delaware but at the hazard of my health and usefulness. Indeed it mattered little where I resided at my own expense to answer a temporary purpose only. Your Constitution is so pure and primitive that it forbids Non-residence “in all cases whatsoever.” But does not the yet deranged state of the Church require a Supernumerary Itinerant Bishop for the convenience of confirmation and ordination to ye South of you? Will it be no prejudice to the Church that your Constitution also forbids any few districts or counties choosing a Bishop, without a majority of those in a State are agreed?

The more sound and zealous part of the people may remain destitute at this rate, of divine ordinances, because of the opposition or lukewarmness of the other. Pardon these remarks. You must know best who are on the post.(1)

A further letter from Dr. Murray expresses his philosophical acquiescence in the failure of his proposal of himself for an American Episcopate. It was certainly no discredit to this worthy and amiable man that he should thus suggest a solution for the vexed problem, and the fact that Bp. White ever regarded him as a deserving and estimable brother will free his memory from any suspicion of self-seeking in this expression of his willingness to return to his American home in the character of a Bishop of the Church of God.

(1) From the Bp. White Correspondence.

While these letters were passing and repassing the Churchmen at the north had not remitted their efforts for union, and at length, with prospects of success. But, even at this late day, Bishop Provoost was implacable. His own Convention, much to his annoyance, had taken measures looking to a union. He had himself declined acting on the absurd proposition of the Virginia Convention, that, in connection with Bishop White, he should proceed to the consecration of Dr. Griffith to the Episcopate of Virginia, without waiting the completion of the canonical number of Consecrators. But in his personal dislike of Bishop Seabury, even in the midst of the presages of the much desired union, which all his efforts could not prevent, he wrote to Bishop White as we have seen above.

Without waiting for the receipt of Mr. Parker's reply, Bishop White addressed a cordial invitation to Bishop Seabury and the Connecticut Church, to send representatives to the coming Convention in Philadelphia, on terms honorable to both parties. This overture was met in the kindly spirit which prompted it, and a hurried note from the good Bishop of Connecticut to Mr. Parker tells the result to one who, perhaps, more than any other, had been made the instrument of healing the divisions of the American Church. To this brief note we add a longer communication from the excellent Mr. Leaming, and then proceed to give, in full, Bishop Seabury's letters to Bishop White and Dr. William Smith.

BISHOP SEABURY TO THE REV. MR. PARKER.

April 10th, 1789.

Rev'd and dear Sir :

I believe we shall send two Clergymen to the Philadelphia Convention, to see whether a union can be effected. If it fail, the point will here be altogether given up.

I am, Rev. Sir, your affect. Bro'r and Serv't,
SAMUEL, BP. CONNECT.(1)

(1) From the Bishop Parker Correspondence.

THE REV. MR. LEAMING TO BISHOP WHITE.

Stratford, June 9, 1789.

Rev'd and dear Sir:

The circumstances of my family have prevented my attendance upon the two last Conventions in this state; but I hear Bishop Seabury had a letter from you, in which you observed that you had received a letter from me and had answered it; but as you heard nothing from me, supposed it had miscarried. You were right in that conclusion, for that letter hath not come to hand.

I am unacquainted with the subject of your letter to Bishop Seabury; but report says there was something in it concerning the union of the Churches—which thing I most reverently wish might take place upon that plan that we may worship God according to our consciences.

I have no doubt that such an event would be agreeable to Bishop Seabury; and to all the Clergy of this state, and to the Church Universal.

I cannot conceive the reason why you should apply to the Bishops of England to consecrate a Bishop for these States, when we have three Bishops in them already. It appears to me we ought to be united, in order that the line of succession of the English and Scotch Bishops *might unite in America*, as they were derived from the same line originally.

Bishop Seabury has twenty Clergymen in this state, and a very respectable body of people under their care, who are true sons of the Church; and if any state should send to the English Bishops to consecrate a Bishop, it would cast such a face upon affairs, as would exclude all possibility of a union: for such a measure would not be adopted unless they designed to keep up a separation from us. We shall do every thing in our power for a union, that is consistent with prudence, benevolence and religion. More than this no one can expect.

I am not able to see why there may not be a general union, although we did not agree in every little circumstance. I suppose you agree with us in all Articles of Faith. Although you have cast out two of our creeds, I imagine you do not mean to deny the Divinity of our blessed Lord: for if we are ever justified, it must be by the merits of Christ, and no created being can do any thing by merit for another. All he can do is only to act up to the dignity of his nature; and God has a right to all this, because he gave all the ability.

I do not wish this letter to be laid before the General Convention; but if you think proper, I should have no objection to its being seen by some Gentlemen of candour, that wish a union of this Church with yours.

I am your most obedient, humble Servant,
JEREMIAH LEAMING.(1)

BISHOP SEABURY TO RIGHT REV. DR. WHITE.

New London, June 20th, 1789.

Right Rev. and dear Sir:

Your favour of December 9th, 1788, came safely to me, though not till the middle of February. I heartily thank you for it, and for the sentiments of candour and Christian unity it contains, and beg you to believe that nothing on my part shall be wanting to keep up a friendly inter-

(1) From the Bishop White Correspondence.

course, and the nearest possible connection with you, and with all the Churches in the United States, that our different situations can permit.

That your letter has not been sooner attended to has not been owing to disrespect or negligence. I was unwilling to reply to the great and interesting subject of union between the Church of Connecticut and the Southern Churches, merely on the dictates of my own judgment; and as we were about to call a Convention of Lay delegates from our several congregations, to provide for the support of their Bishop, and to consider of the practicability of instituting an Episcopal Academy in this State, it was thought best that the point of sending Lay delegates to the General Convention should come fairly before them. The annual Convocation of our Clergy was also to meet in June, and I determined to take their sentiments on the subject of sending some of their number to your Convention.

When the matter was proposed to the Lay Convention after some conversation, they declined every interference in Church government or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained, with little alteration; and these matters, they thought, belonged to the Bishops and Clergy, and not to them. They therefore could send no delegates, though they wished for unity among the Churches, and for uniformity of worship; but could not see why these great objects could not be better secured on the old ground than on the new ground that had been taken with you.

The Clergy supposed that, in your Constitution, any representation from them would be inadmissible without Lay delegates, nor could they submit to offer themselves to make a part of any meeting where the authority of their Bishop had been disputed by one Bishop, and probably by his influence, by a number of others who were to compose that meeting. They therefore, must consider themselves as excluded, till that point shall be settled to their satisfaction, which they hope will be done by your Convention.

For my own part, gladly would I contribute to the union and uniformity of all our Churches; but while Bishop Provoost disputes the validity of my consecration, I can take no step towards the accomplishment of so great and desirable an object. This point, I take it, is now in such a state that it must be settled, either by your Convention, or by an appeal to the good sense of the Christian world. But as this is a subject in which I am personally concerned, I shall refrain from any remarks upon it, hoping that the candour and good sense of the Convention will render the further mention of it altogether unnecessary.

You mention the necessity of having your succession completed from England, both as it is the choice of your Churches, and in consequence of implied obligations you are under in England. I have no right to dictate to you on this point. There can, however, be no harm in wishing it were otherwise. Nothing would tend so much to the unity and uniformity of our Churches as the three Bishops, now in the States joining in the consecration of a fourth. I could say much on this subject, but should I do so, it may be supposed to proceed from interested views. I shall therefore leave it to your own good sense, only hoping you and the Convention will deliberately consider whether the implied obligations in England, and the wishes of your Churches be so strong that they must not give way to the prospect of securing the peace and unity of the Church.

The grand objection in Connecticut to the power of Lay delegates in your Constitution, is their making part of a *judicial* Consistory for the trial and deprivation of Clergymen. This appears to us to be a new power, utterly unknown in all Episcopal Churches, and inconsistent with their Constitution. That it should be given up, we do not expect; power, we know, is not easily relinquished. We think, however, it ought to be given up; and that it will be a source of oppression, and that it will operate as a clog on the due execution of ecclesiastical authority. If a Bishop with his Clergy are not thought competent to censure or depose a disorderly brother, or not to have sufficient principle to do it, they are unfit for their stations. It is, however, a presumption that cannot be made, and therefore can be no ground of action.

If the power with which your Constitution invests Lay delegates be conformable to the *sentiments of some of our best writers*, I confess I am unacquainted with them; and as I profess myself to be always open to conviction and information, I should be glad to know to what writers I am to apply for that purpose. And as to the *principles which have governed in the English Church*, I have always understood that the Liturgy and Canons and Articles were settled and agreed upon by the Convocation, and were then, by Act of Parliament, made part of the English Constitution. I know not that the Laity had anything further to do with it.

With regard to Massachusetts and Rhode Island, I never understood your Constitution has been adopted by either of them. Mr. Parker, in Boston, and I suppose the other congregations there, adopted your Liturgy with but little variation; but I know not that it was done elsewhere. And an attempt to introduce it into Newport, I speak my own opinion, has laid the foundation for such dissensions in that congregation as, I fear, will long continue.

Was it not that it would run this letter to an unreasonable length, I would take the liberty to mention at large the objections that have been here made to the Prayer Book published at Philadelphia. I will confine myself to a few, and even these I should not mention but from a hope they will be obviated by your Convention. The mutilating the Psalms is supposed to be an unwarrantable liberty, and such as was never before taken with Holy Scriptures by any Church. It destroys that beautiful chain of Prophecy that runs through them, and turns their application from Messiah and the Church to the temporal state and concerns of individuals. By discarding the word Absolution, and making no mention of Regeneration in Baptism, you appear to give up those points, and to open the door to error and delusion. The excluding of the Nicene and Athanasian Creed has alarmed ye steady friends of our Church, lest ye doctrine of Christ's divinity should go out with them. If the doctrine of those Creeds be offensive, we are sorry for it, and shall hold ourselves so much the more bound to retain them. If what are called the damnatory clauses in the latter be the objection, cannot these clauses be supported by Scripture? Whether they can or cannot, why not discard those clauses, and retain the doctrinal part of the Creed? The leaving out the *descent into Hell* from the Apostle's Creed seems to be of dangerous consequence. Have we a right to alter the analogy of faith handed down to us by the Holy Catholic Church? And if we do alter it, how will it appear that we are the same Church which subsisted in primitive times? The article of the *descent*, I suppose, was put into the Creed to ascertain Christ's perfect humanity, that he has a human soul, in opposition to those heretics who denied it, and affirmed that his body was actuated by

the divinity. For if when he died, and his body was laid in the grave his soul went to the receptacle of departed spirits, then he had a human soul as well as body, and was very and perfect man. The Apostles' Creed seems to have been the Creed of the Western Church; the Nicene, of the Eastern; and the Athanasian, to be designed to ascertain the Catholic doctrine of the Trinity, against all opposers. And it always appeared to me, that the design of the Church of England, in retaining the three Creeds, was to show that she did retain the analogy of the Catholic faith, in common with the Eastern and Western Church, and in opposition to those who denied the Trinity of persons in the Unity of the Divine Essence. Why any departure should be made from this good and pious example I am yet to seek.

There seems in your book a dissonance between the Offices of Baptism and Confirmation. In the latter there is a renewal of a vow, which in the former does not appear to have been explicitly made. Something of the same discordance appears in the Catechism.

Our regard for primitive practice makes us exceedingly grieved that you have not absolutely retained the sign of the Cross in Baptism. When I consider the practice of the ancient Church, before Popery had a being, I cannot think the Church of England justifiable in giving up the sign of the Cross, where it was retained by the first Prayer Book of Edward the VI. Her motive may have been good; but good motives will not justify wrong actions. The concessions she has made in giving up several primitive, and I suppose apostolical usages, to gratify the humours of fault-finding men, shows the inefficacy of such conduct. She has learned wisdom from her experiences. Why should not we also take a lesson in her school? If the humour be pursued of giving up points on every demand, in fifty years we shall scarce have the name of Christianity left. For God's sake, my dear Sir, let us remember that it is the particular business of the Bishops of Christ's Church to preserve it pure and undefiled, in faith and practice, according to the model left by apostolical practice. And may God give you grace and courage to act accordingly!

In your Burial office, the hope of a future resurrection to eternal life is too faintly expressed, and the acknowledgement of an intermediate state, between death and the resurrection, seems to be entirely thrown out; though, that this was a catholic, primitive and apostolical doctrine, will be denied by none who attend to this point.

The articles seem to be altered to little purpose. The doctrines are neither more clearly expressed nor better guarded; nor are the objections to the old articles obviated. And, indeed, this seems to have been the case with several other alterations; they appear to have been made for alteration's sake, and at least have not mended the matter they aimed at.

That the most exceptionable part of the English book is the Communion Office may be proved by a number of very respectable names among her Clergy. The grand fault in that office is the deficiency of a more formal oblation of the elements, and of the invocation of the Holy Ghost to sanctify and bless them. The Consecration is made to consist merely in the Priest's laying his hands on the elements and pronouncing, "*This is my body.* &c., which words are not consecration at all, nor were they addressed by Christ to the Father, but were declarative to the Apostles. This is so exactly symbolizing with the Church of Rome in an error; an error, too, on which the absurdity of Transubstantiation is built, that nothing but having fallen into the same error themselves, could have prevented the enemies of the Church from casting it in her teeth. The efficacy of Baptism, of Con-

firmation, of Orders, is ascribed to the Holy Ghost, and His energy is implored for that purpose; and why He should not be invoked in the consecration of the Eucharist, especially as all the old Liturgies are full to the point, I cannot conceive. It is much easier to account for the alterations of the first Liturgy of Edward the VI, than to justify them; and as I have been told there is a vote on the minutes of your Convention, anno. 1786, I believe, for the revision of this matter, I hope it will be taken up, and that God will raise up some able and worthy advocate for this primitive practice, and make you and the Convention the instruments of restoring it to His Church in America. It would do you more honour in the world, and contribute more to the union of the Churches than any other alterations you can make, and would restore the Holy Eucharist to its ancient dignity and efficacy.

I shall close this letter with renewing a former proposal for union and uniformity, viz. that you and Bishop Provoost, with as many proctors from the Clergy as shall be thought necessary, meet me with an equal number of proctors from Connecticut. We should then be on equal ground, on which ground only, I presume, you would wish to stand, and I doubt not everything might be settled to mutual satisfaction, without the preposterous method of ascertaining doctrines, &c , &c., by a majority of votes.

Hoping that all obstructions may be removed by your Convention, and beseeching Almighty God to direct us in the great work of establishing and building up His Church in peace and unity, truth and charity, and purity,

I remain with great regard and esteem,
 your affectionate Brother and very humble Servant,
 SAMUEL, BP. CONNECT.

I presume you will lay this letter before the Convention, and I have to request that I may be informed of their proceedings, as soon as convenient, as all our proceedings will be suspended till then or, at least, till November.

The remarks on your Prayer Book are the principal ones I have heard made. They are here repeated from memory, and I have not your Book at hand with which to compare them.

I observe you mention that the authority of Lay delegates in your Constitution is misunderstood. We shall be glad to be better informed, and shall not pertinaciously persist in any unfair constructions, when they are fairly pointed out to us. That the assent of the Laity should be given to the laws which affect them equally with the Clergy, I think is right, and I believe will be disputed no where, and the rights of the Laity we have no disposition to invade. (1)

BISHOP SEABURY TO THE REV. DR. WM. SMITH.

New London, July 23, '89.

—The wish of my heart, and the wish of the Clergy and of the Church people of this state, would certainly have carried me, and some of the Clergy, to your General Convention, had we conceived we could have done it with propriety. The ground on which Bishop P. disputes the validity of the Scotch Episcopal succession can best be explained by himself:

(1) From the original MS. preserved among the Bishop White papers. As this letter is mutilated more or less on every page, we have supplied the omissions from the first draft of this paper contained in Bishop Seabury's Letter-book.

I know not what it is. And the ground on which the Letters of Orders were called for from every Clergyman, in a former Convention at Philadelphia—if I have been rightly informed—in order to make a distinction between English and Scotch ordinations, they can best explain who were concerned in it. As I know not precisely how this matter ended, I shall say no more about it. But while this matter stands as it does, and there is a Resolve on the minutes of the New York Convention strongly reflecting on Bishop Seabury's Episcopal character—while by your own Constitution no representation of Clergymen can be admitted without Lay delegates; and no Church can be taken into your union without adopting your whole plan, I leave you to say whether it would be right for me, or for my Clergy, to offer ourselves at a Convention where we could be admitted only in courtesy? Should we feel ourselves at home? or, as being on an equal footing with the other ministers?

The necessity of a union of all the Churches, and the disadvantages of the present disunion, we feel and lament equally with you: and I agree with you, that there may be a strong and efficacious union between Churches where the usages are different. I see not why it may not be so in this case, as soon as you have removed those obstructions which, while they remain, must prevent all possibility of uniting.

My joining with Bishops W. and P. in consecrating a fourth Bishop was some time ago proposed to Bishop W., and by him declined. His noncompliance has had a bad effect here. It has raised a jealousy of attempting an undue superiority over the Church of Connecticut, which, as it at present consists of nineteen Clergymen, in full orders, and more than 20,000 People, they suppose as respectable as the Church in any state in the Union.

Before I wrote to Bishop White I took the most deliberate pains to obtain the sentiments of both Clergy and Laity; and I should not now think myself at liberty to act contrary to their sentiments, even did not my own coincide with theirs. I have, however, the strongest hope that all difficulties will be removed by your Convention—that the Connecticut Episcopacy will be explicitly acknowledged, and that Church enabled to join in union with you, without giving up her own independency.

A great deal, my dear sir, will depend on the part you now act. The dread of alterations in the Liturgy here arises from the observation, that every review of the Liturgy has set the offices of the Church lower, and departed further from primitive practice and simplicity. The book you published was a remarkable instance of depreciating the offices, and we hope to see it remedied. To enter into particulars after what I have written to Bishop W. will be useless. But if a uniformity of worship be aimed at, I know of no other method besides the one I mentioned to Bishop W.—to leave the matter to the Bishops and the Clergy. It is their business; and if your Laity will not consent to it, they interfere out of their sphere. —(1)

As the time for the Convention of 1789 drew near, the following letters passed between Dr. Griffith and Bp. Provoost and Bp. White. They are well worthy of preservation as

(1) From Bp. Seabury's Letter Book.

important contributions to the history of this period of our Church's organization.

THE REV. DR. GRIFFITH TO BISHOP WHITE.

Fairfax Glebe, 18th June, 1789.

Dear Sir.

I have no copy of my Letter to you of the 30th of April, but from what is suggested in yours dated the 30th of May, which I have r'cd. I fear I have been understood as censuring the Gentlemen who made the proposal you was so obliging as to communicate, or that I conceived myself improperly treated by you. However incautiously I may have expressed myself on that subject, you may rest assured that I feel no resentment against any Person for his conduct on that occasion, and that I entertain not the least suspicion respecting the propriety of yours particularly, through the whole of that business. I deem it, however, an unlucky circumstance that I was not acquainted with the motives that induced the proposal, as it certainly would have prevented me from offering myself (very imprudently I acknowledge) at the time I did. But I viewed the subject in a very different light from the Gentlemen before alluded to, and being anxious to complete our Ecclesiastical System, as well as desirous to prove my disinterestedness, I suffered myself to be led by a warm (I will not say blind) zeal, which, but for the interposition of Providence, would soon have brought me into great and additional perplexities. The Grace of God is, I believe, a sufficient support for his faithful Servants; yet human nature shrinks at the approach of such difficulties as I had in prospect, and I confess I feel much satisfaction at my deliverance from the weighty and oppressing Cross I was about to take on myself for the remainder of my Pilgrimage on Earth. The Cross I allude to is the particular inconveniences and distresses that must have attended me in the discharge of the Episcopal Office.

The Virg'a Conv'n met at the stated time—between 30 and 40 Members assembled. They did nothing except settle the Parochial, or rather Party, disputes in two of the lower Parishes, and again represent, to the Members of our Communion, the deplorable state of the Church in Virg'a. They made no alteration in the former appointm't of deputies to the General Convention, and, to show that I am not angry with them for neglecting their Bp. elect, and have not as some may expect, quitted, in disgust, the cause of the Church, as well as to gratify a respectable Majority of its Members in this State, who wish, I believe, that I should represent them, and to keep from among you certain troublesome innovators, I have determined to go to the ensuing Conven'n. I cannot find that they have given any additional instructions respecting the ratification of the Prayer Book.

I remain, D'r Sir,

Your affectionate

and very hu'ble Serv't

DAVID GRIFFITH. (1)

(1) From the Bishop White Correspondence.

BISHOP PROVOOST TO BISHOP WHITE.

Dear and Right Reverend Sir.

Your Letter of July 13th, was delivered to me by the Reverend Mr. Hurt who is to dine with me to-day and I shall be happy to shew him every attention due to your recommendation.

I am very sorry to inform you that it will not be in the power of Mrs. Provo'st and myself to accept your kind and repeated Invitation. I have been so much indisposed for some days past with a constant fever and violent headaches and have so little prospect of immediate amendment (for I have already been bled by Dr. Bard without receiving the relief I expected) that in compliance with the advice of my friends I have laid aside all thoughts of attending the General Convention.

I have every reason to think the Church of this State will be fully represented and I hope the present information will prevent any Inconveniences that might have arisen from my non-attendance without giving you timely notice.

I am Dear Sir

Your most affectionate Brother
SAM'L PROVOOST. (1)

N. York July 22d 1789.

(1) From the Bp White Correspondence.

THE CONVENTIONS OF 1789.

At the meeting of the General Convention of the Church in the Middle and Southern States, in July, 1789, a letter from the Rev. Samuel Parker, enclosing an invitation from the Clergy of Massachusetts and New Hampshire to the Bishops of Pennsylvania and New York, to unite with the Bishop of Connecticut in the consecration of the Rev. Edward Bass, their Bishop elect, demanded immediate attention. This measure, as we are assured by Bishop White, was set on foot by the energetic Parker; and, as appears in the sequel, was not so much intended to bring about Mr. Bass's consecration, as, by the presentation of a case in point, to effect that union which was the desire of the great body of Churchmen throughout the land. The tendency of this measure had not escaped the vigilant eyes of Bishop Provoost in New York, and the attempt was made by the most prominent Layman of Massachusetts, Dudley Atkins Tyng, Esq., to interest the various vestries of Massachusetts and New Hampshire in opposition to Mr. Bass's consecration, on the ground, that none but the Clergy had been permitted to participate in his election. It required the most determined and painstaking effort, on the part of Mr. Parker, to counteract this opposition, to the strength of which he refers in a letter we shall subsequently give. But by his judicious measures, the growing discontent was allayed, and on the third day of the session the following document was introduced.

“An act of the Clergy of Massachusetts and New Hampshire, recommending the Rev. Edward Bass for consecration, was laid before the Convention, by the Right Rev. Dr. White, and is as follows :

The good providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire Ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles :

We, Presbyters of said Church in the States of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his Church in the unity of spirit and the bond of peace, to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest Order of the Ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church : in these States, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint the Rev. Edward Bass, a Presbyter of said Church, and Rector to St. Paul's, in Newburyport, to be our Bishop ; and we do promise and engage to receive him as such, when canonically consecrated and invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission which, by the laws of Christ, and the constitution of our Church, is due to so important an office.

And we now address the Right Reverend the Bishops in the States of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said Brother, and canonically investing him with the apostolic offices and powers. This request we are induced to make from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment of the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters whose names are under written, held at Salem, in the County of Essex, and Commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

SAMUEL PARKER, Rector of Trinity Church, Boston.

T. FITCH OLIVER, Rector of St. Michael's Church, Marblehead.

JOHN COUSENS OGDEN, Rector of Queen's Chapel, Portsmouth N. H.

WILLIAM MONTAGUE, Minister of Christ Church, Boston.

TILLOTSON BRUNSON, Assistant Minister of Christ Church, Boston.

A true copy. Attest : SAMUEL PARKER.

At the meeting aforesaid,

Voted—That the Rev. Samuel Parker be authorized and empowered to transmit copies of the foregoing Act, to be by him attested, to the Right Reverend the Bishops of Connecticut, New York and Pennsylvania ; and that he be our agent to appear at any Convocation to be holden at Pennsylvania or New York, and to treat upon any measures that

may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of said Church.

EDWARD BASS, Chairman.

A true copy. Attest: SAMUEL PARKER."

Following the presentation of this important document, as we learn from the journals—

“A letter was also read from the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, to the Right Rev. Dr. White, and one from the same gentleman to the Rev. Dr. Smith.

Upon reading the said letters, it appearing that Bishop Seabury lay under some misapprehensions concerning an entry in the Minutes of a former Convention, as intending some doubt of the validity of his consecration—

Resolved unanimously, That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid. (1)”

On being referred to the committee of the whole, this matter was discussed day by day, until Wednesday, August 30, 1789, when, as appears from the Journal—

“The Rev. Dr. Smith, in order to bring the business before them to a conclusion, offered the following resolves :

The Committee of the whole, having had under their deliberate consideration the application of the Clergy of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, as their Bishop, do offer to the Convention the following resolves;

1st, *Resolved*, That a complete Order of Bishops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania; the Right Rev. Samuel Provoost, D. D., Bishop of the said Church in the State of New York and the Right Rev. Samuel Seabury D. D., Bishop of the said Church in the State of Connecticut.

2d, *Resolved*, That the said three Bishops are fully competent to every prop-

(1) Reprinted Journals of the General Convention, Perry's Edition I. pp. 70, 71.

er act and duty of the Episcopal office and character in these United States, as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church according to such rules, Canons and institutions as now are, or hereafter may be duly made and ordained by the Church in that case.

3d, *Resolved*, That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants and granting every just and reasonable request of their sister Churches in these States; and, therefore.

4th, *Resolved*, That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the States of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop-elect of the Churches in the said States; but, that before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England States to meet the Churches of these States, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

5th, *Resolved*, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty.

These resolves were unanimously agreed to as the Report of the Committee.

The Committee having finished the business committed to them, rose and reported to the Convention the above resolves.

On motion of the Rev. Dr. Smith, seconded by Mr. Andrews, this report was unanimously agreed to. (1)

The measures thus happily inaugurated are again referred to as the Convention drew near its adjournment, when the following action took place :

“The committee for preparing an address to the Most Rev. Archbishops of Canterbury and York, reported an address, which was read and adopted.

Ordered, that it be engrossed for signing, and that it be signed by the members of the Convention, as their address, and by the President officially.

Ordered, that it be published in the Journal of the adjourned meeting of this Convention.

(1) Reprinted Journals, Perry's edition, I. 74, 75.

On motion, Resolved, That the Right Rev. Dr. White, Rev. Dr. Smith, Rev. Dr. Magaw, Hon. Mr. Hopkinson, Mr. T. Coxe, and Mr. Burrows, be a Committee to forward the above mentioned address ; to prepare and forward the necessary answers to the Rev. Mr. Parker and the Clergy of Massachusetts and New Hampshire, respecting their application for the consecration of the Rev. Edward Bass, their Bishop elect; to answer, as far as may be necessary, the Right Rev. Dr. Seabury's letters ; to forward the minutes and proceedings of this Convention to the English Archbishops and Bishops ; and also to the Right Rev. Dr. Seabury, and to the Eastern and other Churches not included in this union, to notify to them the time and place to which this Convention should adjourn, and request their attendance at the same, for the good purposes of union and general government ; and to call such special meetings of the Convention as may be necessary." (1)

Bishop White lost no time in addressing a hurried note to Bishop Seabury, expressing his satisfaction at the prospect of a speedy union, on terms such as could not fail to commend themselves to all right-minded men.

BISHOP WHITE TO BISHOP SEABURY.

Philadelphia, Aug, 11th, 1789.

Right Rev. and dear Sir :

My delaying to acknowledge the receipt of your last letter arose from ye near meeting of ye Convention, to which it had an evident relation. And I now defer it longer, with ye expectation of our soon discussing ye weighty contents of it more fully and effectually than can be done in correspondence. For I cannot for a moment suppose that you will see cause to decline ye unanimous invitation which you will herewith receive from ye Convention to their adjourned meeting.

However conscious of rectitude in the part I have taken, and which will appear to you from the Journal, I am not without apprehension that it will be misunderstood by a Brother for whom I entertain a sincere esteem, and with whom I wish to be united in religious labors. I can conscientiously declare that my professed obligations are not supposed, either without due deliberation, or with a desire to create difficulties. (2)

(1) Reprinted Journals, Perry's edition, I. 86.

(2) In the original draft of this letter, from which we transcribe it, the following paragraph is here appended: "And if it shall appear from ye answer of ye Archbishops, either that I am released from ye said obligations, or that they were imaginary, I will join, without delay, in the proposed consecration of Mr. Bass. Further, it is my earnest wish to be relieved from them, that one of these two may appear, and I have so expressed myself in my letter to ye Archbishops of Canterbury."

Before I conclude, permit me, Sir, to draw your attention to ye case of a Mr. Marsh, a young gentleman born and educated in Connecticut, whom I ordained a Deacon last winter, for ye purpose of assisting (as a Curate) a Clergyman of my acquaintance in Maryland, who employed him in ye capacity of a Tutor in a large boarding school. Mr. Marsh has lately informed me that some domestic affairs induce his settling in his native country, and that he has ye offer of a parochial cure there. My reason for mentioning him to you is, partly to assure you that I believe his title to have been a sincere one, according to his prospects at that time, and partly to testify in his favour, that from ye accounts I have received of him from gentlemen in ye neighbourhood of his late residence, some of them my friends and near relatives, I believe him to be a deserving young man, and of unblemished morals.

With ye agreeable expectation of soon taking you by ye hand,

I am, Right Rev. and dear Sir, your aff. Brother,

WM. WHITE. (1)

P. S. Dr. Smith informs me he expects Bishop Seabury will take a bed at his house. This prevents an invitation to mine, to which I had previously invited Bishop Provoost, and in which I could not accommodate both in a suitable manner and agreeably to my own wishes. But I shall hope to have as much of Bishop Seabury's company at my house, as his conveniency shall allow.

The address to the English Prelates we give in full, and add to it the interesting letter from Bishop White to the Archbishop of Canterbury, which accompanied it, prefacing the whole with the brief minutes of the Committee appointed to forward it, which we transcribe from the original MS. in the hand-writing of Dr. Smith, among the papers of the General Convention.

MINUTES OF THE PROCEEDINGS OF THE COMMITTEE.

August 14th, at Mr. Hopkinson's. *Present*, Right Rev. Dr. White, Dr. Smith, Dr. Magaw, Mr. Hopkinson and Mr. Coxe.

The address to the Archbishops of Canterbury and York, enclosed in a letter from the Committee accompanied with a private letter from Bishop White, and two copies of the Journal of the Convention were forwarded to New York, to the Hon. Robert Morris, with a request that he would forward the same to England by the first and safest conveyance; Bishop White to have the charge of writing to Mr. Morris.

Agreed that a duplicate of the Address to the Archbishops, and all the accompanying papers, be immediately prepared and sent by Dr. Smith to the Rev. Dr. West, in Baltimore, to be forwarded to England by a ship from that port, which is speedily to sail.

Agreed that the letter to Bishop Seabury with the Journal of Convention, and copy of the address to the Archbishops, be forwarded to the Hon. Samuel Johnson, LL. D., at New York, to be by him sent to Bishop Sea-

(1) From the Bishop White Correspondence.

bury. Dr. Smith to take the charge of this communication to Bishop Seabury, through the hands of Dr. Johnson.

The letter to the Rev. Dr. Parker, in answer to the application of the Clergy of Massachusetts, respecting the consecration of the Rev. Dr. Bass, accompanied with a copy of the address to the Archbishops, were committed to the care of Mr. Tench Coxe, to be by him forwarded to New York, and from thence through the hands of some of the Massachusetts delegates, to Dr. Parker in Boston.

Dr. White is requested to write to Dr. Parker by post, to notify him that he may soon expect to receive this communication, in the way above directed, and to request Dr. Parker to acknowledge the receipt of the same as soon as possible.

The letter to the Clergy of North Carolina, addressed to the Rev. Mr. Cutting, to be communicated, was committed to the care of Bishop White, to be forwarded by the Rev. Mr. Wilson, lately ordained Presbyter for the Church in that State, or by some other safe and speedy conveyance.

The letter to the Clergy of Georgia was committed to the care of Mr. Coxe, to be forwarded by water to Savannah. (1)

AN ADDRESS to the most Reverend the Archbishops of Canterbury and York Most Venerable and Illustrious Fathers and Prelates.

We, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, impressed with every sentiment of love and veneration, beg leave to embrace this earliest occasion, in General Convention, to offer our warmest, most sincere and grateful acknowledgements to you, and (by your means) to all the venerable Bishops of the Church over which you preside, for the manifold instances of your former condescension to us, and solicitude for our spiritual welfare. But we are more especially called to express our thankfulness for that particular act of your fatherly goodness, whereby we derive, under you, a pure Episcopacy and succession of the ancient Order of Bishops, and are now assembled, through the blessing of God, as a Church duly constituted and organized, with the happy prospect before us of a future full and undisturbed exercise of our holy religion, and its extension to the utmost bounds of this continent, under an ecclesiastical constitution, and a form of worship which we believe to be truly apostolical.

The growing prospect of this happy diffusion of Christianity, and the assurance we can give you, that our Churches are spreading and flourishing throughout these United States, we know, will yield you more solid joy, and be considered as a more ample reward of your goodness to us, than all the praises and expressions of gratitude which the tongues of men can bestow.

It gives us pleasure to assure you, that during the present sitting of our Convention, the utmost harmony has prevailed through all our deliberations; that we continue, as heretofore most sincerely attached to the faith and doctrine of the Church of England, and not a wish appears to prevail, either among our Clergy or Laity, of ever departing from that Church in any essential article.

The business of most material consequence which hath come before us, at our present meeting, hath been an application from our sister Churches

(1) In the handwriting of Rev. Dr. Wm. Smith, and preserved among the papers of Bishop White.

in the Eastern States, expressing their earnest desire of a general union of the whole Episcopal Church in the United States, both in doctrine and discipline; and, as a primary means of such union, praying the assistance of our Bishops in the consecration of a Bishop elect for the states of Massachusetts and New Hampshire. We therefore judge it necessary to accompany this address with the papers which have come before us on that very interesting subject, and of the proceedings we have had thereupon, by which you will be enabled to judge concerning the particular delicacy of our situation, and, probably to relieve us from any difficulties which may be found therein.

The application from the Church in the states of Massachusetts and New Hampshire is in the following words, viz :

The good providence of almighty God, the fountain of all goodness; having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire Ministry, and affording to many of her communion the benefit of the labours, advice, and government of the successors of the Apostles.

We Presbyters of said Church in the States of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his Church in the unity of the spirit and in the bond of peace, to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest Order of the Ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these States, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint, the Rev. Edward Bass, a Presbyter of said Church, and rector of St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated and invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission which, by the laws of Christ, and the Constitution of our Church, is due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment to the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters whose names are underwritten, held at Salem, in the County of Essex, and commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

SAMUEL PARKER, Rector of Trinity Church, Boston.

T. FITCH OLIVER, Rector of St. Michael's Church, Marblehead.

JOHN COUSENS OGDEN, Rector of QUEEN'S CHAPEL, Portsmouth, N. H.

WILLIAM MONTAGUE, Minister of Christ Church, Boston.

TILLOTSON BRUNSON, Assistant Minister of Christ Church, Boston.

A true copy. Attest: SAMUEL PARKER.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorized and empowered to transmit copies of the foregoing Act, to be by him attested, to the Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any Convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of the said Church.

EDWARD BASS, Chairman.

A true copy. Attest: SAMUEL PARKER.

This was accompanied with a letter from the Rev. Samuel Parker, the worthy Rector of the Trinity Church, Boston, to the Right Rev. Bishop White, dated June 21st, 1789, of which the following is an extract:

"The Clergy here have appointed me their agent, to appear at any Convocation to be held at New York or Pennsylvania; but I fear the situation of my family and parish will not admit of my being absent so long as a journey to Philadelphia would take. When I gave you encouragement that I should attend, I was in expectation of having my parish supplied by some gentlemen from Nova Scotia: but I am now informed they will not be here till some time in August. Having, therefore, no prospect of attending in person at your General Convention next month, I am requested to transmit you an attested copy of an act of the Clergy of this and the state of New Hampshire, electing the Rev. Edward Bass our Bishop, and requesting the united assistance of the Right Reverend Bishops of Pennsylvania, New York and Connecticut, to invest him with apostolic powers. This act I have now the honour of enclosing, and hope it will reach you before the meeting of your General Convention in July.

"The Clergy of this State are very desirous of seeing an union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the southward to say, whether this shall be the case or not—whether we shall be an united or divided Church. Some little difference in government may exist in different States, without affecting the essential points of union and communion."

In like spirit, the Right Rev. Dr. Seabury Bishop of the Church in Connecticut, in his letter to the Rev. Dr. Smith, dated July 23d, writes on the subject of union, etc., as followeth:

"The wish of my heart, and the wish of the Clergy and of the Church people of this State, would certainly have carried me and some of the Clergy to your General Convention, had we conceived we could have attended with propriety. The necessity of an union of all the Churches, and the disadvantages of our present dis-union, we feel and lament equally with you; and I agree with you, that there may be a strong and efficacious union between Churches, where the usages are different. I see not why it may not be so in the present case, as soon as you have removed those obstructions which, while they remain, must prevent all possibility of uniting. The Church of Connecticut consists, at present, of nineteen Clergymen in full orders, and more than twenty thousand people, they suppose, as respectable as the Church in any State in the union."

After the most serious deliberations upon this important business, and cordially joining with our brethren of the Eastern or New England Churches in the desire for union, the following resolves were unanimously adopted in Convention, viz.

Resolved—1st, That a complete Order of Bishops, derived as well under the English as the Scots line of succession, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the state of Pennsylvania; the Right Rev. Samuel Provoost, D. D., Bishop of the said Church in the state of New York; and the Right Rev. Samuel Seabury, D. D., Bishop of said Church in the state of Connecticut.

2d, That the said three Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States; as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such canons, rules and institutions as now are, or hereafter may be duly made and ordained by the Church in that case.

3d, That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister Churches in these States; and, therefore,

Resolved—4th, That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop-elect of the Churches in the said States; but that, before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England States to meet the Churches of these States, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

5th, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops, and hope thereby to remove the difficulty.

We have now, most venerable Fathers, submitted to your consideration whatever relates to this important business of union among all our Churches in these United States. It was our original and sincere intention to have obtained three Bishops, at least, immediately consecrated by the Bishops of England, for the seven States comprehended within our present union. But that intention being frustrated through unforeseen circumstances, we could not wish to deny any present assistance, which may be found in our power to give to any of our sister Churches, in that way which may be most acceptable to them, and in itself legal and expedient.

We ardently pray for the continuance of your favour and blessing, and that, as soon as the urgency of other weighty concerns of the Church will allow, we may be favoured with that fatherly advice and direction, which to you may appear most for the glory of God and the prosperity of our Churches, upon the consideration of the foregoing documents and papers.

Done in Convention, this eighth day of August, 1789, and directed to be signed by all the members as the act of their body, and by the President officially.

WILLIAM WHITE, D. D.,

Bishop of the Protestant Episcopal Church,
in the Commonwealth of Pennsylvania, and President of the Convention.

NEW YORK. Abraham Beach, D. D., Assistant Minister of Trinity Church, in the City of New York. Benjamin Moore, D. D., Assistant Minister of Trinity Church in the City of New York. Moses Rogers, Lay Deputy from New York.

NEW JERSEY. William Frazer, A. M., Rector of St. Michael's Church, in Trenton, and St. Andrew's Church, in Amwell. Uzal Ogden, Rector of Trinity Church, Newark. Henry Waddell, Rector of the Churches of Shrewsbury and Middletown. George H. Spieren, Rector of St. Peter's Church, Perth Amboy. John Cox, Samuel Ogden, Robert S. Jones, Lay Deputies.

PENNSYLVANIA. Samuel Magaw, D. D., Rector of St. Paul's Philadelphia, and Vice-Provost of the University. Robert Blackwell, D. D., Senior Assistant Minister of Christ Church and St. Peter's Philadelphia. Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas' and All Saints. Joseph G. J. Bend, Assistant Minister of Christ Church and St. Peter's, in Philadelphia. Gerardus Clarkson, Tench Coxe, Francis Hopkinson, Lay Deputies.

DELAWARE. Joseph Cowden, Clerical Deputy. Stephen Sykes, Clerical Deputy. James Sykes, Lay Deputy.

MARYLAND. William Smith, D. D., Provost of the College and Academy of Philadelphia, and Clerical Deputy as late Rector of Chester Parish, Kent County, Md. And for Thomas John Claggett, Rector of St. Paul's, Prince George's County. Colin Ferguson, D. D., Rector of St. Paul's, Kent County. John Bissett, A. M., Rector of Shrewsbury Parish. Richard Carmichael, William Frisby, Lay Deputies.

VIRGINIA. Robert Andrews, Professor of Mathematics in the College of William and Mary.

SOUTH CAROLINA. Robert Smith, D. D., Rector of St. Philip's Church, and Principal of Charleston College. William Brisbane, William Burrows, Lay Deputies.

BISHOP WHITE TO THE ARCHBISHOP OF CANTERBURY.

Most Rev Father in God :

When I had ye honor of taking leave of your Grace at Lambeth, and even when I addressed you after my return to Philadelphia, I little expected that there would again come under your Grace's deliberation any difficulty in ye concerns of a Church for which you had so affectionately interposed your good offices. And it was my opinion that nothing remained but ye presentation of a third candidate with ye recommendations which had been prescribed.

It was not long, however, before an application came to me from ye Church in Virginia, a similar one being sent to my Brother, Bishop Provost, desiring us to consecrate ye worthy gentleman who had been before appointed by yt Church to repair to England for consecration. But although we have on all occasions done your Grace ye justice to declare how far you have been from imposing any restrictions interfering with the ecclesiastical independence which has arisen from ye civil Revolution in our country, yet we thought there were obligations laid on us, by ye nature of ye transaction, and especially by those addresses of our Conventions which had received ye interpretation of ye English Prelates. The responsibility I profess on this subject must be my apology for troubling your Grace with my enclosed answer to ye proposal from Virginia. Bish-

op Provoost sent a similar answer, and we have ye satisfaction of knowing that our conduct was agreeable to ye Churches in which we respectively preside. Owing either to neglect, manifested by ye Church in Virginia, or else some causes of which I am not a competent judge, ye worthy Dr. Griffith found himself obliged by Providence, honor and delicacy, to resign his appointment, and has lately deceased, much lamented by a numerous acquaintance in this part of America. So that, at present, there is not the least appearance of a speedy appointment for consecration from any State southward of this, of which I pretend not to assign ye cause; although I can declare ye full belief, and I think I may say knowledge, that it is not from any desire of relinquishing Episcopal Government and Ordination. But within a short time, Bishop Provoost and I have received an application from ye Clergy of Massachusetts and New Hampshire, requesting us to join with ye Right Rev. Bishop Seabury, in ye consecration of their Bishop elect. Bishop Provoost's indisposition, by occasioning his absence from ye late Convention, made it necessary for me to make up my mind without his opinion and advice, although I entertain no doubts of his concurrence. The principles governing me in ye whole of this business, require me to lay before your Grace my answer to ye Clergy of ye aforesaid applicant States, which I shall accordingly enclose.

There will be forwarded to your Grace, by this opportunity, ye proceedings of ye General Convention on ye above business; of which I have only to remark, that if in ye issue it should appear, from respect to ye Convention, as I wish it may, either that I am released from my obligations, or that I have been mistaken in ye supposing of them, there is neither principle nor personal considerations that can for a moment prevent my joining in ye solicited consecration. On ye contrary, all my endeavours have tended to an union with our Eastern Brethren, still in consistency with the completing of ye succession from England.

I cannot conclude without taking notice, that by ye blessing of God, your Grace's labors for ye Church in which I preside have not been unsuccessful. I have had ye satisfaction of supplying, not only ye Church in this State, but also very many distant Churches with, I trust, able and faithful Pastors. The apostolic rite of Confirmation has been of great efficacy in calling ye attention of many to ye other ordinances of religion and in every respect there appears an increasing desire, in all ye different orders of our Church, to promote her prosperity. And what adds greatly to our happiness, we live in uninterrupted unity among ourselves, and in peace with our fellow Christians of other persuasions. My parochial engagements prevent my wholly devoting of myself to ye duties of ye Episcopacy; although in this respect my situation has been considerably bettered by ye generosity of ye Vestry of my Churches, who have given me additional assistance, on such a plan as considerably relieves me from ye more fatiguing duties of ye pastoral charge.

I beg, my Lord, to present my most respectful compliments to Mrs. Moore, whose polite attentions I still hold in grateful remembrance.

Commending myself and ye Church under my care, to your Grace's prayers, I have ye honour to subscribe myself

Your Grace's obliged and very humble Servant,

WM. WHITE. (1)

(1) From the original draft, in the handwriting of Bishop White and preserved among his papers.

REV. DR. SMITH TO REV. BISHOP SEABURY.

From the original draft in Dr. Smith's hand-writing, (endorsed,)

August 16th, 1789.

Right Rev'd and dear Sir :

I was happy to receive your letter of 23d July, in answer to mine of the 13th, from New York, which came to hand at a very critical moment, viz. the first day of our Convention, and enabled me to be more effectually instrumental in projecting and prosecuting, I trust, to a nobler issue, the plan of an *union* of all our Churches, than your letter of a prior date to Bishop White, gave us room to hope. The *healing* and *charitable idea* of "an efficacious union and communion in all Essentials of Doctrine, as well as Discipline, notwithstanding some differences in the usages of Churches," in which your letter as well as mine agreed, and which was at the same time strongly held up in the Address of the Churches of Massachusetts and New Hampshire, and also in Dr. Parker's Letter, gave an opening at last, as well by a new clause, viz. the 2d in our ecclesiastical Constitution, as by 5 Resolves unanimously passed, to lay the foundation of an union, whereon a superstructure may be raised, against which even the gates of Hell shall never prevail.

The 4th of those Resolves, inviting you through the door so widely opened, to meet us in the Convention at Philadelphia, adjourned for that end to Sept'r 29th, is the preliminary Article of this union ; and I scarce entertain a doubt but that the great Head of the Church will by His blessed Spirit, so replenish our hearts with love, and so bless our joint councils, that we shall attain a *perfect uniformity* in all our Churches : or, what is, perhaps, alike lovely in the sight of God, a perfect harmony and brotherly agreement wherever, through local circumstances and use, smaller differences may prevail.

You will see from our printed journal herein enclosed, that, in a committee of the whole, the business of the Eastern Churches engaged our attention for the first five days of our sitting, and though a desire of union was every where evident among the members, yet much difficulty and variety of sentiment and apprehension prevailed as to the means, in-so-far that there appeared more than a probability of coming to no conclusion. In this stage of the business, I requested a postponement for one night, on the promise of proposing something against next morning which might meet the apprehensions of all ; as we all had but one great object of union in view : and I shall ever rejoice in it as the happiest incident of my life, and the best service I have ever been able to render to our Church, that the Resolves which were offered the next morning were unauimously and almost instantly adopted, as reconciling every sentiment, and removing every difficulty which had before appeared to obstruct a general union.

Bishop White, whom I consulted in framing the Resolves, and Dr. Moore, of New York, and Mr. (now Dr.) Smith, of South Carolina, were particularly zealous in whatever tended to promote this good work ; and I am well assured that you are in some mistake respecting Bishop White's having declined a "Proposal" for your joining with him and Bishop P. in consecrating a fourth Bishop. He has assured me and also declared in Convention, that no such proposal was ever made to him ; and I believe he has written, or will write to you on this subject. His whole conduct, wherever your name and Episcopate have been mentioned, does him honour, and is perfectly agreeable to his well-known excellent temper. and

zeal for the peace and unity of the Church. It was Dr. White who seconded, on a former occasion, my motion for not suffering any question in Convention, which might imply even a doubt of the validity of your consecration, and that at a time when admitting a doubt of that kind was considered by some as a good means of forwarding his own and Dr. Provoost's consecration.

Now, I cannot have the least doubt of your attending the adjourned Convention, according to the truly respectable invitation, given you. I must again repeat the invitation, that you will make my house your home, or place of residence, during your stay in Philadelphia. The Rev. Dr. Moore, of New York, will be my other and only guest, in the chamber adjoining yours, and he will accompany you from New York or Elizabeth to my house in Philadelphia, as you may agree: and I trust you will be with us a day or two before the 29th of Sept'r, rather than a day after, as we shall be pressed in respect of time.

I have enclosed some printed Proposals for publishing a body of sermons, in 4 or 5 vols., and have written on a blank leaf, (after the recommendation given to the design by Convention) what would be my wish respecting your approbation and recommendation of it to your Clergy.

The College of Philadelphia have, on Dr. White's recommendation and mine, granted the degree of D. D. to the Rev. Mr. Bass and Mr. Parker, which we thought a proper compliment to the New England Churches. We are sorry we forgot to pay the same compliment to the venerable old Mr. Leaming of the Connecticut Church. I hope he will accompany you to Philadelphia, and receive that compliment from us in person, if he has no where else received it before.

THE COMMITTEE TO BISHOP SEABURY.

Philadelphia, Aug. 16th, 1789.

Bishop Seabury:

Right Rev. Sir:

Your letter to the Right Rev. Bishop White, and also yours of a posterior date to the Rev. Dr. Smith, were laid before the General Convention of our Churches, and read with that deference and regard which are due to the communications of the Bishop and Pastor of a respectable sister Church.

As we "feel equally with you the necessity of a general union of all our Churches in the United States, and lament whatever may occur as tending towards the continuance of disunion," those parts of your letters which had any reference to this important point became the immediate subject of the most affectionate, candid and serious discussion; leaving every other part, either to future joint deliberations, or to be noticed in the answers of the gentlemen to whom your letters were, in part, personally addressed.

As a committee appointed for that purpose, we herewith transmit to you the printed proceedings of our Convention, and also a copy of our Address to the Archbishops and Bishops of England. By those documents you will readily perceive, that nothing hath been left unattempted on our part, which we conceived to be conducive, either towards the basis or superstructure of an union, so seemly and needful in itself, and so ardently desired by all

By the *second* Article of our printed Constitution (as now amended) you

will observe that your first and chief difficulty respecting Lay representation is wholly removed, upon the good and wise principles admitted by you as well as by us, viz. "That there may be a strong and efficacious union between Churches, where the usages are in some respects different." It was long so in the different dioceses of England.

By the Article of our Constitution above mentioned, the admssion of yours and the other Eastern Churches is provided for upon *your own principles of representation* ; while our Churches are not required to make any sacrifice of theirs ; it being declared

"That the Church in each state shall be *entitled* to a representation either of Clergy, or Laity, or of both. And in case the Convention [or Church] of any state should neglect or decline to appoint their deputies of either order, or if it should be their rule to appoint only out of one order ; or if any of those appointed should neglect to attend, or be prevented by sickness, or any other accident, the Church in such state, [district or diocese] shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, of either order."

Here, then, every case is intended to be provided for, and experience will either demonstrate that *an efficacious union* may be had upon these principles ; or mutual good will, and a further reciprocation of sentiments will eventually lead to a more perfect uniformity of Discipline as well as of Doctrine.

[The representation in those states where the Church appoints Clerical deputies only, or chooses to be wholly represented by its Bishop, will be considered as complete ; and as it cannot be supposed that the Clergy will ever neglect to avail themselves of their voice and negative, in every ecclesiastical decision, so neither can the Laity complain in those states where they claim no representation, and still less where they are declared to have a voice, and claim a representation, but neglect to avail themselves of their claim ; which latter is too likely to be the case in some of the states within our present union, where it is difficult to procure any Lay representation, although earnestly solicited by some of the Clergy, who are fully sensible of the advantages derived to our former Conventions, from the wise and temperate counsels, and the respectable countenance and assistance of our Lay-members.]

As to the second point, respecting your own *consecration* and the *Scots Episcopacy*, we are persuaded that you have fallen into some misapprehension concerning an entry made in the Journal of a former Convention, or have been misinformed of the circumstances attending it. Nothing was ever agitated in that Convention concerning the Scots Episcopacy, but the contrary. You may perceive by the Journal, that the Convention refused to come to any Resolution which would imply even a doubt of the validity of your consecration ; and the proceedings of the present Convention upon that subject, we are persuaded, will be more than sufficient to remove every obstacle of our future *union*, which might have been apprehended on that score.

As the last and greatest proof which we could give of respect for our sister Churches, and our desire of their assistance in the completion of our ecclesiastical system, we have postponed every thing, except what was intended immediately to open the door of union : and have adjourned our Convention till the 29th day of September, in the full confidence of then meeting a representation from all the Churches in the Eastern States, for the purpose of devising and executing such measures as, through the blessing of God, may concentre all our future labours in the promotion of truth

and righteousness, and for preserving our Church in the unity of the Spirit, and the bond of peace.

We hope that the time to which the Convention had adjourned may be found convenient to you and to your Churches. An early day was necessary, as the members from some of the Southern States could neither be detained long from home, nor return to their respective charges, with any prospect of attending at any more remote day, during the present year.

The day to which the adjournment was made, viz. Tuesday, September 29th, falls one week before the annual meeting of the Corporation for the relief of the widows and children of the Clergy, for the states of New York, New Jersey and Pennsylvania, of which you are a member; and the very existence of that pious and charitable institution depends upon our obtaining a full board for the explaining and amending some of the fundamental laws. It was, therefore, proper to make the adjournment of the Convention a week earlier than the meeting of the Corporation, that the business of both might be better transacted without interference: and the City of Philadelphia is the place where, according to *Charter*, the Corporation is to meet this present year and, exclusive of this consideration, Philadelphia was considered as more central and convenient, as well as less expensive, perhaps, to the members, than New York during the sessions of Congress, and the present concourse of strangers to that City.

We have now only to request your acknowledgement of the receipt of this Address as soon as convenient after it comes to your hand, with which we doubt not to have the agreeable assurance of meeting you (and such representation of your Church as your own rules may provide) in our adjourned Convention at Philadelphia, on the said 29th of September next.

We are with all respect,

Your affectionate Brethren and humble Servants,

W. W.
W. S.
S. M.
F. H.
T. C.(1)

16th August, 1789.

Two letters written the same day by the Bishops of Connecticut and New York, the one before the writer was acquainted with the final action of the Convention; the other, with that action fully understood, next claim our notice. The readiness of Bishop Seabury for the union, and the stubborn opposition of Bishop Provoost to any measure for comprehension and conciliation, are marked and suggestive features of these characteristic communications.

New London, Aug. 26th, 1789.

Rev. and dear Sir:

Have you yet heard the result of your application to the Southern

(1) From the original draft preserved among the papers of the Rev. Dr. William Smith of Philadelphia. The initials appended to this communication are those of Bishop White, the Rev. Drs. Wm. Smith and Samuel Magaw, and Messrs. Francis Hopkinson and Tench Coxe, Esquires.

Bishops respecting Mr. Bass's consecration? The Rev. Dr. Moore, of New York, informs me the application was referred to the Convention, and directions given to write to the English Bishops for their opinion. These steps to me look queer, and shew a degree of thralldom, both to the Convention and English Archbishops that ought not to be. Dr. Moore urges me very strongly to go to the adjourned Convention at Philadelphia, Sept. 29. And as they have removed the objections I made, I should be much inclined to go, was it not for the promise I made of visiting Portsmouth at that time. Having before twice disappointed them, I know not how to apologize again. Let me have your opinion on that matter, and also whether I ought to go to Philadelphia without an official invitation, which yet I have not received.

So far had I written, when the post brought me the proper official invitation, with the various communications from the Convention. These, I suppose, you will also receive by the post. I have determined to go to Philadelphia, and hope to see you there. Time will not permit me to add more, than that I am

Your affectionate, humble Servant,

S., Bp. Connect. (1)

Rev. Dr. Parker.

BISHOP PROVOOST TO BISHOP WHITE.

—How far I shall be able in future to act in concert with the General Convention of the Protestant Episcopal Church will depend upon the proceedings at their next meeting. The delegates from New York have grossly deviated from their instructions, which were worded with their consent, and at my particular request, in a manner that was intended to prevent their accession to any scheme of union, which might be purchased at the expense of the general constitution, which had been ratified in the Church of New York since my return from Europe, or which might endanger the preservation of the succession of our Bishops in the English line. I shall only add upon the subject, that it is not an absolution from the Archbishops and Bishops of England, that will induce me to sacrifice the principles upon which I first entered into the union, and upon which I have since uniformly acted.

Your affectionate Brother,

SAM'L PROVOOST. (2)

New York, August 26th, 1789.

The following day Bishop Seabury replied to the letter from Bishop White we have printed a little before. It is brief, but to the point; and in its prompt acceptance of the invitation to Philadelphia, and in its expression of a full determination to overcome all obstacles in the way to securing a representation from Connecticut, it must have borne to

(1) From the Bishop Parker Correspondence.

(2) From the Bishop White Correspondence.

the amiable Bishop of Pennsylvania the earnest of the coming day of union, peace and love.

BISHOP SEABURY TO BISHOP WHITE.

New London, August 27th, 1789.

Rt. Rev'd and dear Sir :

The post coming late in the evening into this town, and going out early the next morning, prevents my saying more than to acknowledge the receipt of your favour of the 12th instant, and to inform you that I will, God permitting, most willingly join you at your adjourned Convention the 29th Sept.

The time is so short, that I fear we shall not be able to get our dispersed Clergy together ; but every thing shall be done that can be done : and I presume, on so sudden an emergency, any little informality in the appointment of their representatives will be overlooked.

Accept my wishes for your health and usefulness, and my acknowledgements for your kind attentions. Will you do me the favour to acquaint Dr. Smith, that I have received his communications, and to thank him for them. It is impossible for me to write now to him ; and indeed, it is unnecessary, as I hope so soon to have a personal interview with him.

Believe me Rt. Rev'd and dear Sir, to be

Your affectionate Brother and very humble Servant,
S., BP. CONNECT. (1)

Bishop White was not wanting in efforts to conciliate the Bishop of New York. We have no means of reproducing his letters, which, if preserved, are not in our hands ; but their general character can be inferred from the replies of Bishop Provoost, which are still on file among the papers of the Correspondence of the Bishop of Pennsylvania.

BISHOP PROVOOST TO BISHOP WHITE.

Right Reverend and Dear Sir :

I am often surprised to find, that different persons will think so very differently upon the same subject. It was always my settled opinion, that the members of the General Convention, since their first meeting, were bound together by some general principles, which were to be kept inviolate as the basis of their union. Among these fundamental principles, the following stand foremost in my mind : I have always esteemed them as the best guard against an improper connection with other Churches, and I shall not readily consent to a deviation from them.

" There *shall* be in General Constitution a representation of both Clergy and Laity of the Church in each state, &c.

(1) From the Bishop White Correspondence.

“That in the said Church, in every State, there *shall* be a State Convention, consisting of Clerical and Lay Deputies.

As to what you style an implied engagement to the English Bishops, I look upon it, in regard to myself, as a positive one. I entered into it, *Ex Animo*, upon principle; and do not wish to ask or accept a release from it.

It is a fact not to be denied, that a General Constitution was held out and recommended to the state Conventions of the Church for their consideration and ratification; or, if you choose another word, for their approbation and adoption. New York had considered and adopted it (this will appear from the minutes of our Convention which are in your hands; for they are printed no further than 1787,) and had an undoubted right to restrict their delegates from consenting to any alteration of it. That the New York delegates have grossly varied from their instructions, they themselves do not deny; and, if the professions of men are to be believed, some of them are much concerned at their conduct. Dr. Beach saw the letter I wrote to you, and assented to the truth of every part of it. This was all I intended to assert in my last,

If you knew the particular circumstances under which these instructions were given you would allow their variations from them to be inexcusable. But to give you a precise idea of this matter would require too long a detail for me to attempt, with the present disorder in my head. You will probably hear from me again before the meeting of the Convention.

I am, dear Sir, your affectionate Brother,
SAMUEL PROVOOST.(1)

New York, Sep. 7, 1789

BISHOP PROVOOST TO BISHOP WHITE.

Right Reverend and dear Sir:

When I wrote last, it was with so violent a disorder in my head, that it is not surprising if I did not express myself so fully as to prevent a possibility of misconstruction. I now sit down to answer the material parts of your last letter of Sept'r 15, 1789. And, in the first place, I shall give, in a few words, my reasons why the Delegates, from New York were inexcusable in their deviation from their instructions. Previous to the meeting of the last state Convention, should be instructed to promote a general union of the Episcopal Church in the United States. [*Sic*].

I observed to Mr. Harrison that I should oppose his motion, being perfectly convinced, that while he was seeking an imaginary union, he would eventually bring about a real schism; that, for my own part, I should never consent to any proposals for a union, which would risque the Constitution of our Church, or endanger the continuation of the succession of our Bishops in the English line. Mr. Harrison and the gentleman who sided with him replied, that they only wished for a union which would be consistent with the Constitution, and proposed succession from the English Bishops; and he endeavoured to vary the words of his motion in a manner that might afford me satisfaction; but as I still thought the points I had at heart were not sufficiently guarded by his alterations, I had my dissent to the motion entered upon the Church Book. Expec-

(1) From the Bishop White Correspondence.

ting that the same motion would be renewed in the state Convention, which was to meet in a few days, I called the council of advice, consisting of the Reverend Drs. Beach, Moore and Mr. Duane, to take their opinions how I might most effectually oppose it, and with the least altercation. It was the sentiment of Dr. Moore, that Mr. Harrison should draw up his motion so particularly, and the Delegates to the General Convention be tied down so strictly to an adherence to the Articles which I requested might be secured, that my scruples as to any intention of varying from them might be entirely removed. This we all consented to. The resolve was accordingly drawn up by Mr. Harrison in words I enclosed to you. It was submitted next morning to the inspection of Mr. Duane and myself, and being deemed satisfactory, was permitted to pass in Convention without objection. I now remained perfectly easy in my own mind, concluding that whatever change might take place in the sentiments and proceedings of the General Convention, the members of the Church of New York would continue united among themselves. My expectations have been a little disappointed, but whatever may be the event, I shall always endeavour to preserve a consistency of character and conduct.

I must still insist upon it, that the general principles mentioned . . . the great leading principles which the gentlemen assembled at New York, in 1784, understood they were to act upon. This appears from the State Conventions, consisting of Clergy and Laity, that were immediately formed by the Churches that these were to unite upon the system we had agreed on. These principles are in fact virtually contained in the printed proceedings of that meeting. They were more fully expressed and incorporated in the constitutions recommended by the Conventions of '85 and '86 and they were decided upon in the Convention held at Wilmington, in October, '86, as is evident from the following words, extracted from the minutes, page 14:

"A question was then proposed and seconded, viz. Whether the Convention hath authority to admit members, persons deriving their appointment not from a *State Convention* but from a particular parish or parishes only? On the question being put it was determined in the negative."

"Another question was then proposed and seconded, viz. Whether this Convention can consistently with its fundamental articles admit a state to be represented by a Clerical or Lay Deputy only? Which was also determined in the negative."(1)

I shall now endeavour to prove that the State Convention of New York had ratified or adopted the general constitution submitted to their consideration, as fully as the General Convention or any reasonable person could have required.

If you will examine again our minutes, page 16, you will find these words: "The eight first articles approved of by the last Convention were again ratified." (2) You will also find that the ninth, which relates to the new Prayer Book, was received in the manner recommended by the General Convention, "the respective congregations of this Church be at liberty to use the new form of Prayer," &c., (3) page 17, "approved of by last Convention." The addition proposed to the sixth article was only

(1) Perry's reprint of the Journals of the General Conventions I, page 57.

(2) Vide "Journals of the Convention of the Prot. Ep. Church in the Diocese of New York," reprinted 1844, p. 17.

(3) *Ibid.* The references in the Bishop's letter are to the "Proceedings of the Convention of the Prot. Ep. Church in the State of New York, held in the City of New York." New York, printed by Hugh Gaine, 1787

recommendatory. The article itself had been before unconditionally adopted.

I have enlarged more upon this than was necessary for the argument in my former letter: for if our Convention had only adopted the 2d and 3d articles of the Constitution, they would unquestionably have had a right to tie down their delegates to a strict observance of the said two articles.

I have read the above to John Jay and James Duane, Esqs., who entirely agree with me in sentiment, and allow it to be a true and accurate statement of facts. I again enclose a copy of the instructions to the New-York delegates, which it may perhaps be proper for you to lay before the Convention, as I shall not think myself bound by any proceedings of said delegates which run counter to the tenor of their instructions.

I thank you for the concern you express at my disorder. It is not a new complaint with me. I was once before confined with it for near three months. Though something better for the last few days, I shall not be able to attend Convention.

I should have added a line or two concerning the nature of my engagements to the English Bishops; but as my paper is nearly exhausted and my complaint returning, I must conclude.

Your most affectionate Brother,
SAMUEL PROVOOST. (1)

COPY OF A RESOLVE PASSED IN THE LAST CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW YORK.

Upon motion of Mr. Harrison, seconded by Mr. Rogers, it was universally Resolved, That it is highly necessary, in the opinion of this Convention, that measures should be pursued to preserve the Episcopal Succession in the English line; and resolved, also, that the union of the Protestant Episcopal Church, in the United States of America, is of great importance and much to be desired, and that the delegates of this State, in the next General Convention, be instructed to promote that union by every prudent measure consistent with the constitution of the Church, and the continuance of the Episcopal Succession in the English line.

A long and interesting letter, written by Dr. Parker to his brother-in-law, on the 27th of September, from New-York, after mentioning his interview with Bishop Seabury and Messrs. Jarvis and Hubbard, at Dr. Benjamin Moore's, gives us some interesting chit-chat with reference to the whole matter:

"I shall set out to-morrow for Philadelphia, if the weather permits. But I have some presentiments that nothing will be accomplished by the Convention. The aspect is unfavourable in this quarter, and I find that a certain gentleman (2) who has interested himself in Church matters in

(1) From the Bp. White Correspondence.

(2) Dudley Atkins Tyng?

Massachusetts, was set at work by some characters here who are opposing a union with Bishop Seabury with great vehemence. If they go to the Convention, and have any influence, we shall bring nothing to pass. Bishop Provoost, Mr. Duane, the Mayor, and one other person here, are the characters I allude to. Provoost will not go to Philadelphia." (1)

Happily these presentiments were not verified. There remains among the interesting papers preserved by Bishop White, among the archives of the General Convention, a dingy yellow half-sheet of paper bearing these words :

" We do hereby agree to the Constitution of the Church, as modified this day in the Convention. 2d October, 1789.

		SAMUEL SEABURY, D. D., <i>Ep. Ep'l Ch'ch, Connect.</i>
Connecticut	{	ABRAHAM JARVIS, A. M., <i>Rector of Christ's Church, Middletown.</i>
		BELA HUBBARD, A. M., <i>Rector of Trinity Church, New Haven.</i>
		SAMUEL PARKER, D. D., <i>Rector Trinity Church, Boston, Massachusetts, and Clerical Deputy for Massachusetts and New Hampshire."</i>

It is this half-sheet of paper which attests the Church's return to unity and peace.

But there had been certain changes wrought in the Constitution of the Church, by the voluntary action of this Convention, ere these signatures were attached to the instrument of union. These changes, as recorded in the proceedings of the Convention, are as follows :

Christ Church, Wednesday, September 30th, 1789.

The Convention met

The Right Rev. Dr. White presided, *ex officio*.

The Right Rev. Dr. Samuel Seabury, Bishop of the Protestant Episcopal Church in Connecticut, attended, to confer with the Convention, agreeably to the invitation given him, in consequence of a resolve passed at their late session; and the Rev. Dr. Samuel Parker, Deputy from the Churches in Massachusetts and New Hampshire, and the Rev. Mr. Bela Hubbard and the Rev. Mr. Abraham Jarvis, Deputies from the Church in Connecticut, produced testimonials of their appointment to confer with the Convention, in consequence of a similar invitation.

These testimonials were read and deemed satisfactory.

The Right Rev. Dr. Seabury produced his Letters of Consecration to

(1) From the Bp. Parker Correspondence.

the holy office of a Bishop in this Church, which were read and ordered to be recorded.

Resolved, That this Convention will, to-morrow, go into a Committee of the whole, on the subject of the proposed union with the Churches in the States of New Hampshire, Massachusetts and Connecticut, as now represented in Convention.

Christ Church, Thursday, October 1st, 1789.

The Convention met.

The Rev. Mr. Rowe read prayers,

The Convention then resolved itself into a Committee of the whole, agreeably to the order of the day,

The Rev. Dr. Robert Smith in the chair,

And after some time arose and reported the following resolve, viz.

Resolved, That for the better promotion of an union of this Church with the Eastern Churches, the General Constitution established at the last session of this Convention is yet open to amendment and alterations, by virtue of the powers delegated to this Convention.

The question being put on this Report, and a division being called for, it was determined in the affirmative.

On motion, *Resolved*, That a Committee be appointed to confer with the Deputies from the Eastern Churches, on the subject of the proposed union with those Churches. Whereupon,

The Rev. Dr. William Smith, the Rev. Dr. Robert Smith, Rev. Dr. Benjamin Moore, Richard Harrison, and Tench Coxe, Esqrs., were chosen for this purpose.

Adjourned to meet at the State House to-morrow morning.

State House, in the City of Philadelphia, }
Friday, October 2d, 1789. }

The Convention met.

The Rev. Dr. Robert Smith read prayers.

The Rev. Dr. William Smith, from the Committee appointed to confer with the Deputies, from the Churches of New Hampshire, Massachusetts and Connecticut, concerning a plan of union among all the Protestant Episcopal Churches in the United States of America, reported as follows:

That they have had full, free and friendly conference with the deputies of the said Churches, who, on behalf of the Church in their several States, and by virtue of sufficient authority from them, have signified that they do not object to the Constitution which was approved at the former session of this Convention, if the third article of that Constitution may be so modified as to declare explicitly the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention, and to negative such acts proposed by the other House as they may disapprove.

Your Committee conceiving this alteration to be desirable in itself, as having a tendency to give greater stability to the Constitution, without diminishing any security that is now possessed by the Clergy or Laity; and being sincerely impressed with the importance of an union to the future prosperity of the Church, do therefore recommend to the Convention a compliance with the wishes of their brethren, and that the third article of Constitution may be altered accordingly. Upon such alteration being

made, it is declared by the Deputies from the Churches in the Eastern States, that they will subscribe the Constitution, and become members of this General Convention.

Upon special motion the above report was read a second time; whereupon the following resolution was proposed, viz.

Resolved, That the Convention do adopt that part of the report of the Committee, which proposes to modify the Third Article of the Constitution, so as to declare explicitly "the right of the Bishops, when sitting in a separate House, to originate and propose acts for concurrence of the other House of Convention, and to negative such acts proposed by the other House as they may disapprove, provided they are not adhered to by four-fifths of the other House."

After some debate, the resolution, with the proviso annexed, was agreed upon, and the Third Article was accordingly modified in the manner following:

ART. 3. The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation, the latter, with their reasons in writing, within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops as aforesaid, any Bishop attending a General Convention, shall be a member *ex officio*, and shall vote with the Clerical Deputies of the State to which he belongs: and a Bishop shall then preside.

On motion, *Resolved*, That it be made known to the several state Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other House.

Ordered, that the General Constitution of this Church, as now altered and amended, be laid before the Right Rev. Dr. Seabury, and the Deputies from the Churches in the Eastern States, for their approbation and assent.⁽¹⁾

This assent, as we have seen, was duly given, and the Bishop of Connecticut and his deputies, together with Dr. Parker, as deputy from Massachusetts and New Hampshire, took seats in the Convention. There being three Bishops in the Church, the House of Bishops was organized, Bishop Seabury presiding.

The "Proposed Book" having never been ratified as the service book of the American Church, there was, mainly

(1) Reprinted Journals, Perry's Edition, I. pp. 93—96.

through the influence of the delegates from the Eastern States, practically, though not ostensibly, a return to the English Prayer Book, as the basis of the new compilation.

A body of canons was also prepared. Bishop Seabury was requested to preach the opening sermon at the next meeting of the Convention; and among the closing proceedings, the following Report gives the final action of the Convention with reference to the measures for union:

“The Committee on the Means of Perpetuating the Episcopal Succession in the United States of America, made the following report, which was read and adopted, viz.

The Committee on the Means of Perpetuating the Episcopal Succession in these United States, are of opinion—

That the Standing Committee, which, agreeably to the Constitution, is chosen, as above, to act during the recess of the General Convention, ought, in the name of the Convention, to recommend for consecration any person who shall appear to them to be duly elected and qualified for the Episcopal office. That should any person elected and qualified as above, be proposed, and should the answer from the English Archbishops be favourable to the intended plan of consecrating by the Right Rev. the Bishops Seabury, White and Provoost, the Committee shall write to the said three Bishops, intimating that it is the will and desire of the General Convention, that such consecration should, as soon as convenient, take place. That, should the answer from England be unfavourable, or any obstacle occur, by the death of either of the three Bishops, or otherwise, the said Committee shall recommend any Bishop elect to England, for consecration.”(1)

(1) Reprinted Journals, Perry's edition I. 113.

APPENDIX OF DOCUMENTS

“The Case of the Episcopal Churches in the United States considered” written by the Rev. William White, at a time when there seemed little prospect of securing the apostolic succession for the American Church has been too often referred to in the preceding pages to require further preface. Bp. White’s own reference to this pamphlet will be found in his *Memoirs of the Church*, second edition. pp. 89-92.



THE
CASE
OF THE
EPISCOPAL CHURCHES
IN THE
UNITED STATES
CONSIDERED.

To make ew articles of faith and doctrine, no man thinketh it lawful; new laws of government, what commonwealth or church is there which maketh not at one time or another? HOOKER.

PHILADELPHIA:

PRINTED BY DAVID C. CLAYPOOLE.

1783

PREFACE.

It may be presumed, that the members of the Episcopal Churches, some from conviction, and others from the influence of ancient habits, entertain a preference for their own communion ; and that accordingly they are not a little anxious, to see some speedy and decisive measures adopted for its continuance. The author believes, therefore, that his undertaking needs no apology to the public ; and that those for whom it is designed will give him credit for his good intentions.

Nothing is farther from his wishes, than the reviving of such controversies as have been found destructive of good neighbourhood and the christian temper ; especially as he conceives them to be unconnected with the peculiar situation of the churches in question. He has for this reason, avoided the discussion of subjects, on which Episcopalians differ from their fellow christians ; and even of those, concerning which a latitude of sentiment has prevailed among themselves.

He thinks his design is subservient to the general cause of religion and virtue ; for a numerous society, losing the benefit of the stated ordinances within itself, cannot but severely feel the effect of such a change, on the piety and morals of its members. In this point of view, all good men must lament that cessation of public worship, which has happened to many of the Episcopal churches, and threatens to become universal.

The present work he also believes to be connected with the civil happiness of the community. A prejudice has prevailed with many, that the Episcopal churches cannot otherwise exist than under the dominion of Great Britain. A church government that would contain the constituent principles of the Church of England, and yet be independent of foreign jurisdiction or influence, would remove that anxiety which at present hangs heavy on the minds of many sincere persons.

Such is the natural tendency of this performance. If it should fail of effect on account of the insufficiency of the author, it may nevertheless be of advantage, by drawing to the subject the attention of others, better qualified for the undertaking.

THE CASE, &c.

CHAPTER I.

To form an idea of the situation of the Episcopal * Churches in the present crisis, we must observe the change their religious system has undergone in the late revolution.

On whatever principles the independence of the United States may be supposed to rest; whether merely on establishments which have very probable appearances of being permanent, or on withdrawing the protection of the former sovereign, or (as the author of these sheets believes) on the inherent right of the community to resist and effectually to exclude unconstitutional and oppressive claims, there result from it the reciprocal duties of protection and allegiance, enforced by the most powerful sanctions of natural and revealed religion.

It may reasonably be presumed, that, in general, the members of the Episcopal Churches are friendly to the principles, on which the present governments were formed; a fact particularly obvious in the southern states, where the Episcopalians, who are a majority of the citizens, have engaged and persevered in the war, with as much ardour and constancy as their neighbours. Many even of those whose sentiments were at first unfavourable to the revolution, now wish for its final establishment, as a most happy event; some from an earnest desire of peace, and others from the undistinguished oppressions and ravages of the British armies. Such persons accordingly acknowledge allegiance, and pay obedience to the sovereignty of the states.

Inconsistent with the duties resulting from this allegiance, would be their subjection to any spiritual jurisdiction connected with the temporal authority of a foreign state. Such a dependence is contrary to the fundamental principles of civil society, and therefore cannot be required by the Scriptures; which, being accommodated to the civil policy of the world at large, neither interfered with the constitution of states as found established at the time of their promulgation, nor handed down to succeeding ages any injunctions of such a tendency.

To apply these observations to the case of the Episcopal Churches in the United States. They have been heretofore subject to the ecclesiastical authority of the Bishop of London. This authority was derived under a commission from the crown; which, though destitute of legal operation, found a general acquiescence on the part of the churches; being exercised no farther than to the necessary purposes of ordaining and licensing ministers. Hereby a connection was formed, between the spiritual authority

* The general term "Episcopal" is usually applied, among us, to the churches professing the religious principles of the Church of England. It is thought by the author to be sufficiently descriptive, because the other Episcopal Churches in America are known by names peculiar to themselves.

in England and the Episcopal Churches in America, the latter constituting a part of the Bishop of London's diocese.

But this connection is dissolved by the revolution. Had it been matter of right, it would have ceased with the authority of the crown; being founded on consent, and the ground changed, it cannot be allowed of in future, consistently with the duties resulting from our allegiance.* Even suppose the Bishop of London hereafter exempted, by act of Parliament, from the necessity of exacting the oaths, a dependence on his lordship and his successors in that See, would be liable to the reproach of foreign influence, and render Episcopalians less qualified than those of other communions, to be entrusted by their country; neither (as may be presumed) will it be claimed after the acknowledgement of the civil independence, being contrary to a principle clearly implied in many of the institutions of the Church of England, particularly in the 34th article of religion: which asserts, that "every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church, ordained only by man's authority, so that all things be done to edifying." Though the Episcopal Churches in these states will not be national or legal establishments, the same principle applies, being the danger of foreign jurisdiction.

The ecclesiastical power over the greater number of the churches, formerly subsisting in some legislative bodies on this continent, is also abrogated by the revolution. In the southern states, where the Episcopal Churches were maintained by law, the assemblies might well have been supposed empowered, in conjunction with the other branches of legislation, to regulate their external government; but now, when the establishments are overturned, it would ill become those bodies, composed of men of various denominations (however respectable collectively and as individuals) to enact laws for the Episcopal Churches, which will no doubt, in common with others, claim and exercise the privilege of governing themselves.

All former jurisdiction over the churches being thus withdrawn, and the chain which held them together broken, it would seem, that their future continuance can be provided for only by voluntary associations for union and good government. It is therefore of the utmost consequence to discover and ascertain the principles, on which such associations should be framed.

CHAPTER II.

WHOEVER should consider the subject before us as merely speculative and propose the suggestions of his own judgment or fancy, without attention to the sentiments, habits, and circumstances of the people interested would probably have little weight, and would unquestionably not be useful. In the present investigation, therefore, it will be proper to keep in view the particular situation of the churches in question.

In most cases where spiritual jurisdiction has been established or defined, such has been the connection between church and state, that it was scarcely possible to adopt measures, which did not show some traces of accommodation to political views; but this may be avoided in the present instance, where all denominations of Christians are on a level, and no church is farther known to the public, than as a voluntary association of individ-

* Were the British colonies independent of their parent kingdom, the Episcopalians in this country would be a society independent of the national church.

Dr. Chandler's Appeal farther defended. Page 113.

uals, for a lawful and useful purpose. The effect of this should be the avoiding of whatever may give the churches the appearance of being subservient to party, or tend to unite their members on questions of a civil nature. This is unquestionably agreeable to the simplicity of the gospel; it is conceived to be also, under the present circumstances, agreeable to good policy; for whatever church shall aim at such subjects, unless on account of an invasion of their religious privileges, will be suspected by all others, as aiming at the exclusive government of the country.

In the parent church, though whatever regards religion may be enacted by the clergy in convocation, it must afterwards have the sanction of all other orders of men, comprehended in the parliament. It will be necessary to deviate from the practice (though not from the principles) of that church, by convening the clergy and laity in one body. The former will no doubt have an influence proportioned to the opinion entertained of their piety and learning; but will never (it is presumed) wish to usurp an exclusive right of regulation; a sentiment which cannot more properly be expressed than in the following words of that great defender of the church of England Mr. Hooker; "The most natural and religious course of making laws, is that the matter of them be taken from the judgment of the wisest in those things which they are to concern. In matters of God, to set down a form of prayer, a solemn confession of the articles of the christian faith and ceremonies meet for the exercise of our religion, it were unnatural not to think the pastors and bishops of our souls, a great deal more fit than men of secular trades and callings—howbeit, when all that the wisdom of all sorts can do is done for the devising of laws in the church, it is the general consent of all that giveth them the form and vigour of laws."* And in another place "but were it so that the clergy might give laws to all the rest, forasmuch as every estate doth desire to enlarge the bounds of their own liberties, it is easy to see how injurious this would prove to men of other conditions,"†

The power of electing a superior order of ministers ought to be in the clergy and laity together, they being both interested in the choice. In England, the bishops are appointed by the civil authority; which was an usurpation of the crown at the Norman conquest, but since confirmed by acts of parliament. The primitive churches were generally supplied by popular elections; even in the city of Rome, the privilege of electing the bishop continued with the people to the tenth or eleventh century; and near those times there are resolves of councils, that none should be promoted to ecclesiastical dignities, but by election of the clergy and people. It cannot be denied, that this right vested in numerous bodies, occasioned great disorders; which it is expected will be avoided, when the people shall exercise the right by representation.

Deprivation of the superior order of clergy should also be in the church at large. In England, it has been sometimes done by the civil authority; particularly in the instances of Queen Mary's Roman Catholic bishops by Queen Elizabeth, and of the non-juring bishops at the revolution; which last occasioned a separation from the national church, Sancroft and the others being still considered by their advocates as bishops of their respective sees, and Tillotson and his associates reprobated by them as schismatics. So far is the civil policy of England from permitting an entire separation of ecclesiastical authority, that in Queen Ann's reign, when Bishop Watson was deprived for immorality, it was allowed, that as a peer

*Ecclesiastical Polity. Page 432. † Ibid. Page 437.

he might have objected to the archbishop's jurisdiction, provided he had pleaded his privilege in time. It is well known, that the interference of the civil authority in such instances as the preceding has been considered by many as inconsistent with ecclesiastical principles, an objection which will be avoided, when deprivation can only be under regulations enacted by a fair representation of the churches, and by an authority entirely ecclesiastical. It is presumed, that none will so far mistake the principles of the church of England, as to talk of the impossibility of depriving a bishop.

In England, dioceses having been formed before parishes, a church supposes one common flock, subject to a bishop and sundry collegiate presbyters; without the idea of its being necessarily divided into smaller communities, connected with their respective parochial clergy; the latter having been introduced some considerable time after the conversion of the nation to the christian faith. One natural consequence of this distinction, will be to retain in each church every power that need not be delegated for the good of the whole. Another, will be an equality of the churches; and not, as in England, the subjection of all parish churches to their respective cathedrals.

The last circumstance to be here mentioned, is the impossibility that the churches should provide a support for that superior order of clergy, to which their acknowledged principles point; of consequence, the duty assigned to that order ought not materially to interfere with their employments, in the station of parochial clergy; the superintendence of each will therefore be confined to a small district; a favorite idea with all moderate Episcopalians.

It is proposed to offer the outlines of a frame of church government, founded on the preceding sentiments.

CHAPTER III.

The author offers the following sketch of a frame of government, though he is far from thinking it complete; to make it so even according to his own ideas, would carry him beyond the compass intended in this essay.

As the churches in question extend over an immense space of country, it can never be expected, that representatives from each church should assemble in one place; it will be more convenient for them to associate in small districts, from which representatives may be sent to three different bodies, the continent being supposed divided into that number of larger districts. From these may be elected a body representing the whole.

In each smaller district, there should be elected a general vestry or convention, consisting of a convenient number (the minister to be one) from the vestry or congregation of each church, or of every two or more churches, according to their respective ability of supporting a minister. They should elect a clergyman their permanent president; who, in conjunction with other clergymen to be also appointed by the body, may exercise such powers as are purely spiritual, particularly that of admitting to the ministry; the presiding clergyman, and others to be liable to be deprived for just causes, by a fair process, and under reasonable laws; meetings to be held as often as occasion may require.

The assemblies in the three larger districts may consist of a convenient number of members, sent from each of the smaller districts severally within their bounds, equally composed of clergy and laity, and voted for by

those orders promiscuously ; the presiding clergyman to be always one, and these bodies to meet once in every year.

The continental representative body may consist of a convenient number from each of the larger districts, formed equally of clergy and laity, and among the clergy, formed equally of presiding ministers and others ; to meet stately once in three years. The use of this and the preceding representative bodies is to make such regulations, and receive appeals in such matters only, as shall be judged necessary for their continuing one religious communion.

These are (what was promised) no more than outlines ; which it will not be proper to dismiss, without a few observations on the degree of power to be exercised, in matters of faith, worship, and government.

For the doctrinal part, it would perhaps be sufficient to demand of all admitted to the ministry, or engaged in ecclesiastical legislation, the questions contained in the book of ordination ; which extend no farther than an acknowledgment of the scriptures, as a rule of faith and life ; yet some general sanction may be given to the thirty-nine articles of religion, so as to adopt their leading sense ;* which is here proposed rather as a chain of union, than for exacting entire uniformity of sentiment. If the last be considered as a desirable object, the articles have undeniably been found insufficient for the purpose ; which is not here said from an opinion that such was the intention of the compilers, but rather with a conviction that they designedly left room for a considerable latitude of sentiment ; if to the above there be objected the danger of a public opposition between ministers, this obvious answer may be made ; that the strictest tests ever devised cannot be so effectual to prevent such conduct, as the regulation contained in the 53d canon ; which considers it as indecent and punishable, independently of the merits of the doctrines litigated.

As to divine worship, there must no doubt be somewhere the power of making necessary and convenient alterations in the service of the church. But it ought to be used with great moderation ; otherwise the communion will become divided into an infinite number of smaller ones, all differing from one another and from that in England ; from whence we may expect considerable numbers to migrate hereafter to this country ; who if they find too wide a deviation from the ancient practice, will probably form an independent communion of their own. Whatever may in other respects be determined on this head, it is presumed the Episcopalians are generally attached to that characteristic of their communion, which prescribes a settled form of prayer.

On the subject of government, whether civil or ecclesiastical, there is great truth and beauty in the following observation of the present Bishop of St Asaph, "the great art of governing consists in not governing too much." Perhaps it would be sufficient, if an immoral life were followed by exclusion from the sacrament and ecclesiastical employment ; deprivation from church benefices following of course. The above is not to be understood as excluding the enforcing such rules, as are necessary to pre-

* Suppose, for instance, a form RESEMBLING that which Dr. Ferdinando Warner, a late ecclesiastical Historian of the Episcopal church, says (book 16) was proposed in the reign of Charles II. by the Lord Keeper Bridgman, Bishop Wilkins and Chief Justice Hale, "to serve instead of all former subscriptions." The form was this, "I do hereby profess and declare, that I approve the doctrine, worship and government established in the church of England, as containing all things necessary to salvation, and that I will not endeavour by myself or any other, directly or indirectly, to bring in any doctrine contrary to that which is so established ; and I do hereby promise that I will continue in the church of England, and will not do anything to disturb the peace thereof."

serve decency and order. As to excommunication or an entire separation from the church, however necessary it was in the primitive ages, when christianity itself, being not generally known, and misrepresented as a sanction for lewdness, treason and clandestine murders, must have been essentially wounded by the immoralities of any of its professors; there is great room to doubt of their being the same use in it at present, when the vices of a professing christian are universally known to be opposite to the precepts of his religion. Such are the tyranny and hypocrisy too frequently arising from the exercise of this power, that it may be thought safest to leave men to those great sanctions of duty, the will of God and a future retribution; attended as they will generally be with a sense of shame, dissuading from actions so notoriously scandalous, as to be a foundation for church censures.

In the preceding pages, the idea of superintending ministers has been introduced; but not a word has been said of the succession supposed necessary to constitute the Episcopal character; and this has been on purpose postponed, as demanding a more minute discussion.

CHAPTER IV.

On the subject of Episcopacy, the general opinion of the churches in question is of peculiar consequence; yet it can be collected only from circumstances; to assist in ascertaining it, the two following facts are stated.

Wherever these churches have been erected, the ecclesiastical government of the church of England has been adhered to; they have depended on the English bishops for ordination of their clergy, and on no occasion expressed a dissatisfaction with Episcopacy. This, considering the liberty they enjoyed in common with others, of forming their churches on whatever plan they liked best, is a presumptive proof of their preferring the Episcopal government; especially as it subjected them under the former connection to many inconveniences, such as sending to the distance of three thousand miles for ordination, the scandal sometimes brought on the church by the ordination of low and vicious persons,* the difficulty of getting rid of immoral ministers, and that several of the clergy formed attachments of which this country has been always jealous, and which have at last proved extremely prejudicial to her interests.

On the other hand, there cannot be produced an instance of laymen in America, unless in the very infancy of the settlements, soliciting the introduction of a bishop; † it was probably by a great majority of them thought an hazardous experiment. How far the prerogative of the king as head of the church might be construed to extend over the colonies, whether a bishop would bring with him that part of the law which respects ecclesiastical matters, and whether the civil powers vested in bishops in England would accompany that order to America, were questions which for aught they knew would include principles and produce consequences, dangerous and destructive to their civil rights. ‡

* Generally by deceptions on the Bishop of London.

† If there has been any, it must have been from so few, as rather to corroborate than weaken the sentiment conveyed.

‡ Whether the above appendages would have accompanied an English bishop to America, the author is no judge. That they were generally feared by the Episcopalian laity, he thinks the only way of accounting for the cold reception they gave (a fact universally known) to

From these two facts it may fairly be inferred, that the Episcopalians on this continent will wish to institute among themselves an Episcopal government, as soon as it shall appear practicable, and that this government will not be attended with the danger of tyranny, either temporal or spiritual.

But it is generally understood, that the succession cannot at present be obtained. From the parent church most unquestionably it cannot; whether from any is presumed to be more than we can at present be informed. But the proposal to constitute a frame of government, the execution of which shall depend on the pleasure of persons unknown, differing from us in language, habits, and perhaps in religious principles, has too ludicrous an appearance to deserve consideration; the peculiar circumstances of the war in which our country is engaged preclude us from procuring the succession in those quarters to which alone application could consistently be made; the danger of offending the British government constraining (perhaps) a refusal of what, it would of course be indelicate in us to ask. Now, on the other hand, to depart from Episcopacy, would be giving up a leading characteristic of the communion; which, however indifferently considered as to divine appointment, might be productive of all the evils generally attending changes of this sort. On the other hand, by delaying to adopt measures for the continuance of the ministry, the very existence of the churches is hazarded, and duties of positive and indispensable obligation are neglected.

The conduct meant to be recommended, as founded on the preceding sentiments, is to include in the proposed frame of government a general approbation of Episcopacy, and a declaration of an intention to procure the succession, as soon as conveniently may be; but in the mean time to carry the plan into effect without waiting for the succession.

The first part of this proposal is conceived to be founded on the plain dictates of propriety, prudence, and moderation; for if the undertaking proceed on acknowledged principles, there will be far less shock to ancient habits, and less cause of intestine divisions, than if new principles are to be sought for and established. To illustrate this by an allusion; had our old governments been so adjusted to the genius of the people and their present circumstances, as at the revolution to have required no farther change than what necessarily arose from the extinction of royal authority, it is obvious, that many pernicious controversies would have been prevented. Such, however, except in a few instances, was not the happiness of the colonies. But it is precisely the situation of the Episcopal churches in their religious concerns; none of their constituent principles being thereby changed, but what were founded on the authority of the king.

In the minds of some, the idea of Episcopacy will be connected with that of immoderate power; to which it may be answered, that power becomes dangerous, not from the precedency of one man, but from his being independent. Had Rome been governed by a presbytery instead of a bishop; and had that presbytery been invested with the independent riches and dominion of the papal see; it is easy to conceive, of their acquiring as much power over the christian world, as was ever known in a Gregory or a Paul.

every proposal for the introduction of a bishop. Those who pleaded for the measure on a plan purely spiritual, thought he would not be invested, by the laws of England, with such powers; but in case it had proved otherwise, they proposed the limiting him by act of parliament. What the people would have thought of measures, which must have required an act of that body to render them harmless, no person formerly acquainted with their temper and sentiments need be told; and whether they judged right or not, recent events have abundantly shown.

It may be further objected, that Episcopacy is anti-republican; and therefore opposed to those ideas which all good citizens ought to promote, for securing the peace and happiness of the community. But this supposed relation between Episcopacy and monarchy arises from confounding English Episcopacy with the subject at large. In the early ages of the church, it was customary to debate and determine in a general concourse of all christians in the same city; among whom the Bishop was no more than president. Matters were indeed too often conducted tumultuously, and after a manner which no prudent and peaceable man would wish to see imitated; but the churches were not the less Episcopal on that account. Very few systems of religious discipline on this continent are equally republican with that proposed in the preceding pages. The adage of King James I. "No Bishop no King," and "No King no Bishop," ought only to be understood concerning that degree of Episcopal power, together with its civil appendages, of which he certainly meant it.

But it will be also said, that the very name of "Bishop" is offensive; if so, change it for another; let the superior clergymen be a president, a superintendent, or in plain English, and, according to the literal translation of the original, an overseer. However, if names are to be reprobated, because the powers annexed to them have been abused, there are few appropriated to either civil or ecclesiastical distinctions, which would retain their places in our catalogue.

The other part of the proposal was an immediate execution of the plan, without waiting for the Episcopal succession. This is founded on the presumption, that the worship of God and the instruction and reformation of the people are the principal objects of ecclesiastical discipline: if so, to relinquish them from a scrupulous adherence to Episcopacy, is sacrificing the substance to the ceremony.

It will be said we ought to continue as we are, with the hope of obtaining it hereafter. But are the acknowledged ordinances of Christ's holy religion to be suspended for years, perhaps as long as the present generation shall continue, out of delicacy to a disputed point, and that relating only to externals? It is submitted, how far such ideas encourage the suspicion of want of attachment to any particular church, except so far as is subservient to some civil system. All the obligations of conformity to the divine ordinances, all the arguments which prove the connexion between public worship and the morals of a people, combine to urge the adopting some speedy measures, to provide for the public ministry in these churches; if such as have been above recommended should be adopted, and the Episcopal succession afterwards obtained, any supposed imperfections of the intermediate ordinations might, if it were judged proper, be supplied without acknowledging their nullity, by a *conditional* ordination resembling that of *conditional baptism* in the liturgy; the above was an expedient proposed by Archbishop Tillotson, Bishops Patrick, Stillingfleet, and others, at the revolution, and had been actually practised in Ireland by Archbishop Bramhall.*

But it will be said, the dropping the succession even for a time would be a departure from the principles of the Church of England. This prejudice is too common not to deserve particular attention.

* Nichol's Defence of the Church of England, Introduction.

CHAPTER V.

It would be to the greatest degree surprising, if the Church of England, acknowledged by all Protestant churches to lay a sufficient stress on the essential doctrines and duties of the gospel, should be found so immoderately attached to a matter of external order, as must in some cases be ruinous to her communion. But, far from this, it will not be difficult to prove, that a temporary departure from Episcopacy in the present instance would be warranted by her doctrines, by her practice, and by the principles on which Episcopal government is asserted.

Whatever that church holds must be included in the "thirty-nine articles of religion;" which were evidently intended for a comprehensive system of necessary doctrine. But what say these articles on the present subject? Simply, that "the book of consecration of archbishops and bishops and the ordering of priests and deacons, doth contain all things necessary thereunto; neither hath it any thing that of itself is superstitious and ungodly."* The canons speak the same sense censuring those who shall "affirm that the government of the Church of England by archbishops, bishops, &c. is antichristian, or repugnant to the word of God."† And those who shall "affirm that the form and manner of making and consecrating bishops, priests, and deacons, containeth any thing in it that is repugnant to the word of God, or that they who are thus made bishops, &c. are not lawfully made, &c."‡

How can such moderation of sentiment and expression be justified, if the Episcopal succession be so binding, as to allow no deviation in a case of extreme necessity? Had the church of England decreed concerning baptism and the Lord's supper, only that they were "not repugnant to the word of God," and that her offices for those sacraments were "not superstitious and ungodly," would she not be censured by almost all christendom, as renouncing the obligation of those sacraments? Equally improper would be the application of such moderate expressions to Episcopacy if (as some imagine) she considers it to be as much binding as baptism and the Lord's supper.

The book of consecration and ordination carries the idea no farther, except that the preface as altered at the restoration (for it was not so in the old preface) affirms that "from the apostle's times there have been these orders in Christ's church, bishops, priests and deacons." But there is an evident difference between this and the asserting the unlawfulness of deviating from that practice in an instance, extraordinary and unprovided for.

Next to the doctrine of the church, let us enquire, whether her practice will furnish us with a precedent to justify the liberty we plead.

Many of the English protestants, during the persecution by Queen Mary, took refuge in foreign countries, particularly in Germany and Geneva. When protestantism revived at the auspicious accession of Queen Elizabeth, and at the same time a cloud was gathering on the continent in consequence of the emperor's victories over the princes of the Smacaldic league, many of the exiles returned to their native land; some of whom, during their absence, had been ordained according to the customs of the countries where they had resided; these were admitted without re-ordination to preach

* Article 36.

† Canon 7.

‡ Canon 8.

and hold benefices; one of them* was promoted to a deanry; but at the same time, as several of them were endeavouring to make innovations in the established church, it was provided in a law (13th Elizabeth 12.) that "whoever shall pretend to be a priest or minister of God's holy word, by reason of any other form of institution, consecration or ordering, than the form set forth by act of parliament, before the feast of the nativity of Christ next ensuing, shall in the presence of the bishop—declare his assent and subscribe to all the articles of religion agreed on, &c."† Here existed an extraordinary occasion, not provided for in the institutions for common use; the exigency of the case seems to have been considered; and there followed a toleration, if not implied approbation, of a departure in that instance from Episcopal ordination. There cannot be expected another example, because no similar instance of necessity has happened; unless that at the restoration be considered as such; but, it is presumed, no stress will be laid on the omission of the like indulgence at that period; when the minds of the ruling Episcopalians, irritated by recent sufferings, were less intent on conciliation than on retaliation.‡

Let us next take a view of the grounds on which the authority of Episcopacy is asserted.

The advocates for this form maintain, that there having been an Episcopal power originally lodged by Jesus Christ with his apostles, and by them exercised generally in person, but sometimes by delegation (as in the instances of Timothy and Titus) the same was conveyed by them before their decease to one pastor in each church, which generally comprehended all the Christians in a city and a convenient surrounding district. Thus were created the apostolic successors, who, on account of their settled residence are called bishops *by restraint*; whereas the apostles themselves were bishops *at large*, exercising Episcopal power over all the churches, except in the case of St. James, who from the beginning was bishop of Jerusalem. From this time the word "episcopos," used in the New Testament indiscriminately with the word "presbuteros," (particularly in the 20th chapter of the Acts where the same persons are called "episcopoi" and "presbuteroi,") became *appropriated* to the superior order of ministers. That the apostles were thus succeeded by an order of ministers superior to pastors in general, Episcopahans think they prove by the testimonies of the ancient fathers, and from the improbability that so great an innovation (as some conceive it) could have found general and peaceable possession in the second or third century, when Episcopacy is on both sides acknowledged to have been prevalent.§ The argument is here concisely stated, but (as

* Whittingham.

† Bishop Burnet says (History of his own times, anno 1661) that until the act of uniformity, passed soon after the restoration, "those who came to England from the foreign churches had not been required to be ordained among us." If so, the argument founded on practice extends farther than it has been here urged. The act of Elizabeth, however, had no operation beyond the Christmas next ensuing; neither indeed did it pronounce that a good ordination which would have been otherwise defective; but its being meant to comprehend those who were AT THAT TIME invested with foreign non-episcopal ordination, is evident from their being actually allowed to preach and hold benefices, on the condition of their subscribing the thirty-nine articles.

‡ Bishop Burnet assigns a reason still less excusable; that many great preferments were in the hands of obnoxious persons, who, on account of their services towards the restoration, could not otherwise be ejected, than by making the terms of conformity difficult. History of his own times, anno 1661.

§ The original of the order of bishops was from the presbyters choosing one from among themselves to be a stated president in their assemblies, in the 2d or 3d century. Smectonum divines, as quoted in Neal's history of the Puritans, anno 1640.

is believed) impartially, the manner in which the subject is handled by Mr. Hooker and Bishop Hoadly being particularly kept in view.

Can any reasonable rule of construction make this amount to more than ancient and apostolic practice? That the apostles adopted any particular form, affords a presumption of its being the best, all circumstances at that time considered; but to make it unalterably binding, it must be shown enjoined in positive precept. Bishop Hoadly clearly points out this distinction in his answer to Dr. Calamy. The latter having considered it as the sense of the Church, in the preface to the ordinal, that the three orders were of divine appointment, and urged it as a reason for non-conformity; the bishop, with evident propriety, remarks that the service pronounces no such thing; and that therefore Dr. Calamy created a difficulty, where the church had made none: there being "some difference," (says he) "between these two sentences—bishops, priests, and deacons, are three distinct orders in the church by *divine appointment*—and—*from the apostle's time* there have been in Christ's Church bishops, priests, and deacons."*†

Now, if the form of church government rest on no other foundation, than ancient and apostolic *practice*, it is humbly submitted to consideration, whether Episcopalians will not be thought scarcely deserving the name of Christians, should they, rather than consent to a temporary deviation, abandon every ordinance of positive and divine appointment.

Any person, reading what some divines of the Church of England have written against dissenters, would in general widely mistake their meaning, should he apply to the subject before us, the censures he will sometimes meet with, which have in view, not merely the merits of the question, but the duty of conforming to the established church, in all things not contrary to the law of God. Thus Bishop Stillingfleet, who at the restoration had written with great tenderness towards the dissenters, and many years afterwards preached a sermon on a public occasion, containing severe animadversions on their separation; on being accused of inconsistency, replies (in the preface to his treatise on the unlawfulness of separation) that the former was "before the laws were established;" meaning principally the act of uniformity. So also Bishop Hoadly says, the acceptance of re-ordination by the dissenting ministers, would not be a denial of that right, which (as they conceived) presbyters had to ordain; but a confession that their former ordination was "so far null and void, that God did not approve the exercise of that right in opposition to the lawful settled method."‡ Dr. Henry Maurice also, who has written with great learning and reputation in defence of Episcopacy, makes the same distinction; observing that the "dissenters do foreign churches great injustice when they concern them in their quarrel," the ordination of the latter being "not only without, but in opposition to bishops, against all the established laws of this church, &c."§ Even where the same distinction is not expressed, it is generally implied. Whether the above censures are well or ill founded, is a question

* Reasonableness of conformity, part I.

† The same distinction is accurately drawn and fully proved by Stillingfleet in "the *Irenicum*." But as that learned prelate was afterwards dissatisfied with his work (the most probably not with that part of it which would have been to our purpose) it might seem uncandid to cite the authority of his *OPINION*. Burnet, his cotemporary and friend, says (History of his own times, anno 1661) "to avoid the imputation that book brought on him, he went into the humours of an high sort of people beyond his own sense of things." The book, however was it seems easier *RETRACTED* than *REFUTED*: for though offensive to many of both parties, it was managed (says the same author) with so much learning and skill, that none of either side ever undertook to answer it.

‡ Reply to objections against Episcopal ordination.

§ Maurice against Clarkson, page 453.

that has no connection with our subject; they cannot be thought applicable to the liberty here pleaded.*

Again, it cannot be denied, that some writers of the Church of England apply very strong expressions to Episcopacy, calling it a divine appointment, the ordinance of Christ, and the law of God, and pronounce it to be of divine right. Yet, in reason they ought to be understood only as asserting it to be binding, wherever it can conveniently be had: not that law and gospel are to cease rather than Episcopacy. Mr. Hooker, who uses such strong expressions, makes nevertheless a clear distinction between matters of necessity and those of ecclesiastical polity; as may be seen at large in his third and fourth books. Even Archbishop Whitgift, said by some† to have been the first in his high station, under whose patronage such pretensions were annexed to Episcopacy, and whose zeal for that form and the other rights of the church, made him verily believe in the famous conference at Hampton court, that "the king spoke by the spirit of God," is quoted by Bishop Stillingleet, as asserting that "no kind of government is expressed in the word or can necessarily be concluded from thence."‡ In short, particular expressions which writers use from zeal for that form they endeavour to establish, are not to be given in proof of their opinions, concerning the conduct suited to extraordinary occasions. Many instances to the same purpose might be produced of English divines qualifying such high expressions and guarding against seeming consequences; but this part of the subject shall conclude with the authority of a clergyman of this country, who a few years ago wrote on Episcopal government. He insists on it as of divine right, asserts that "the laws relating to it bind as strongly as the laws which oblige us to receive baptism or the holy eucharist,"§ and that "if the succession be once broken, not all the men on earth, not all the angels of heaven, without an immediate commission from Christ, can restore it."|| Nevertheless, he acknowledges "the necessity of bishops is no more than a general necessity, or in other words, bishops according to the belief of the Church of England, are necessary only where they can be had."¶ He then distinguishes between cases where the necessity is real, and those where Episcopacy had been willingly and expressly rejected, as by the people of Scotland and the English dissenters.

Now if even those who hold Episcopacy to be of divine right, conceive the obligation to it to be not binding when that idea would be destructive of public worship, much more must *they* think so, who indeed venerate and prefer that form as the most ancient and eligible, but without any idea of divine right in the case. This the author believes to be the sentiment of the great body of Episcopalians in America; in which respect they have in their favour *unquestionably* the sense of the Church of England, and, as

* In England, the members of the established church consider the dissenters as blameable in not conforming to it as such, there being nothing required contrary to the law of God. These on the other hand blame the members of the establishment, for not yielding to their conscientious scruples, which thus exclude them from public offices, and subject them to considerable burthens. Such were the principle sources of the animosities which have subsisted between the two parties; and hence arises an argument for charity and mutual forbearance among religious societies in America, with whom the same causes of contention and mutual censure have no place, and with whom of course the same degree of bitterness would be less excusable than in England.

† Dr. Warner says (book 14) that "Archbishop Bancroft was the first man who had preached up the divine right of Episcopacy in the church of England." The first occasion of his doing this, is said by others to have been when he was Whitgift's chaplain.

‡ Irenicum, chapter 38.

§ Dr. Chandler's appeal, page 7. || Ibid, page 4.

¶ Chandler's appeal defended, page 68.

he believes, the opinions of her most distinguished prelates for piety, virtue and abilities.

CHAPTER VI.

It is to be expected, that the far greater number of writers in defence of Episcopal government, confine their observations to the ordinary state of the church, without giving their opinions on supposed cases of necessity. Yet, if it were required to multiply authorities, and writers were consulted with that view, it is probable that many more than the following might be produced. But, as the lawfulness of deviation, in cases of necessity, is a fair inference from the sentiments of expressly to the purpose (perhaps) all, it will be sufficient if those quoted rank among the most respectable for their authority.

The first mentioned shall be the venerable Hooker. His books on ecclesiastical polity are universally allowed to be a work of masterly judgment, and deep erudition; they are frequently spoken of as containing the most rational and complete defence of the Church of England; and were recommended by king Charles I. (whose attachment to Episcopacy will not be doubted) as the best for fixing the principles of his children, on those questions which had distracted the nation. This accomplished writer, after asserting with great zeal the authority of Episcopal government, makes the following exception; "when the *exigence of necessity* doth constrain to leave the usual ways of the church, which otherwise we would willingly keep; when the church must needs have some ordained and neither hath nor can have possibly a bishop to ordain; in case of *such necessity* the law of God hath oftentimes and may give place; and therefore we are not, simply and without exception, to urge a lineal descent of power from the apostles, by continued succession in every effectual ordination."*

The same great man, speaking in another place of some churches not Episcopal, says, "this their defect and imperfection, I had rather lament in such a case than exaggerate; considering that men oftentimes, without any fault of their own, may be driven to want that kind of polity or regiment, which is best; and to content themselves with that which either the irremediable error of former times, or the *necessity of the present* hath cast upon them."†

Had Mr. Hooker been asked to define "*the exigence of necessity*," could he have imagined any more urgent than the case in question? Or had he been enquired of concerning the "*necessities of present times*," could he have mentioned any in the cases to which he alludes (those of Scotland and Geneva,) so strongly pleading for the liberty he allows, as those now existing in America?

The name of Bishop Hoadly will probably be as long remembered, as any on the list of British worthies; and will never be mentioned without veneration of the strength of his abilities, the liberality of his sentiments, and his enlightened zeal for civil liberty. He has written in defence of Episcopal government, with more argument and better temper than is commonly to be met with in controversial writings. This amiable prelate expresses himself as follows, "as to the credit of the reformed churches abroad

* Ecclesiastical Polity, Book 7, Section 14.

† Ibid, Book 3, Section 11.

we think it no presumption, as we censure them not, who in a case of necessity went out of the ordinary method, so to expect they will not censure us for not approving such irregularities, where there is no such necessity for them.* In another place he says, "for my own part I cannot argue that Episcopacy is essential to a christian church, because it is of apostolical institution; and on the other hand, I do argue, that we are obliged to the utmost of our knowledge, to conform ourselves to the apostolical model, unless in such where the imitation is impracticable or would manifestly do more hurt than good to the church of Christ; neither of which can possibly be affirmed in the ordinary state of the church."†

What necessity was there of the "reformed churches abroad" equal to ours? Is not an immediate imitation of the ancient usage "impracticable?" Would not such a plan as has been proposed be conforming (as far as circumstances allow) to our ideas of "the apostolic model?"

The character of Archbishop Usher for extensive learning and fervent piety is generally known; and is distinguished both by his great moderation on the subject of Episcopacy, and by the service it has received from his indefatigable researches. In a letter to Dr. Bernard he writes thus, "in places where bishops cannot be had, the ordination of presbyters stands valid."‡ What part of the christian world could the learned primate have named, of which it could have been so properly said as it may be of ours, that "ordination by bishops cannot be had?"

The great reformer and martyr Archbishop Cranmer was one of the first characters of the age in which he lived, for learning, piety, and virtue; and is supposed to have done more than any other towards compiling the liturgy of the Church of England; "His equal (says Dr. Warner) was never yet seen in the see of Canterbury, and I will take upon me to say, that his superior never will." In the reign of Henry VIII. according to Bishop Burnet,§ there were proposed by the King, to this great man, in conjunction with other learned divines, certain questions, among which are the two following, with the Archbishop's answers annexed:

Question. Whether if it fortune a Prince Christian, to conquer certain dominions of infidels, having none but the temporal learned men with him, it be defended by God's law, that he and they should preach the word of God there or no, and also make and constitute priests there or no?

Answer. It is not against God's law; but contrariwise they ought indeed so to do; and there be histories that witness, that some christian princes and other laymen have done the same.

Question. Whether it be defended by God's law, that if it so fortune that all the bishops and priests of a region were dead; and that the word of God should remain there unpreached; and the sacrament of baptism and others unministered; that the King of that region should make bishops and priests to supply the same or no?

Answer. It is not forbidden by God's law.

The above may be offered as the opinions of not only Cranmer, but also of most of the eminent bishops and other clergy of that period; for whoever will attend to all the questions with the several answers as recorded by Burnet,|| will find, that although the Archbishop seems singular in his

* Reasonableness of conformity, part I.

† Defence of Episcopal ordination, conclusion.

‡ Quoted from Neale's History.

§ History of the reformation, anno 1540. Stillingfleet, with less appearance of authenticity, says it was in the reign of Edward VI.

|| History of the reformation, appendix to vol. I.

sentiments as to the original institution of bishops and priests, they generally agree with him on the supposed occasions of necessity. On the former subject, the learned historian believes, that Cranmer soon afterwards changed his opinion: but the reason assigned for that belief, if it be well founded,* does not extend to the purpose for which his authority is here cited.

Now every circumstance in the cases supposed makes the principle apply, with the greater force, to that now under consideration. If a christian King may on an emergency constitute a bishop, much more may the whole body of the churches interested; especially when they interfere not thereby with the civil magistrate. If a Prince would be justifiable in taking such a step, rather than have recourse to the spiritual authority of some neighbouring and allied kingdom, much more would we, who labour under peculiar political difficulties. If it were commendable on the mere hope of converting infidels to the christian faith, it would be more so, for the purpose of maintaining the principles of christian knowledge and practice, among those who are already of the number of its professors. If a prince ought to do this from concern for the spiritual welfare of his subjects, much rather ought we, for that of ourselves and our children.

On the credit of the preceding names, the author rests this the last part of his subject; and if his sentiments should meet with an unfavorable reception, he will find no small consolation from being in a company so respectable.

Perhaps, however, there would be little room for difference of sentiment among the well informed, if the matter were generally taken up with seriousness and moderation, and were to rest on religious principles alone. But unhappily there are some, in whose ideas the existence of their church is so connected with that of the civil government of Britain, as to preclude their concurrence in any system, formed on a presumed final separation of the two countries. Prejudices of this sort will admit of no conviction but such as may arise from future events; and are therefore no farther considered in this performance, than with a sincere sorrow, that any persons, professing to be of the communion of the church of England, should so far mistake the principles of that church, as to imagine them widely different from what form the religion of the scriptures; which, as Bishop Sherlock observes, "stand clear of all disputes about the rights of princes and subjects; so that such disputes must be left to be decided by principles of natural equity and the constitution of the country."†

* The reason is Cranmer's signing the book called "the erudition of a christian man." This book has led some to believe that the archbishop's principles on church government were unsettled at the time of its publication. That it contradicts itself on that subject, is certain; but this was owing not to Cranmer's inconsistency, but that of the King. In the answers of the former as given by Burnet, his sentiments seem fully fixed, and (perhaps) are reconcilable with the Episcopal plan, according to the distinction taken between the APPROPRIATED and LARGER meanings of the word "Bishop." As to "the erudition," Guthrie says (history of England, vol. 3, page 597.) "the writings were modelled by the King, as he wanted them to appear before the parliament and public;" and Dr. Warner says (book II) "it is more probably a declaration of the King's religion, than of any other man's in the kingdom."

† Vol. 4. Discourse 13th.

The indefeasible right of Kings is pretended to be founded on certain passages of scripture. The author takes the liberty of referring to the very sensible sermon above quoted, for an easy and natural explanation of the passages alluded to; whereby they are vindicated from a sense which makes the Gospel an engine of despotism and oppression, and which, however sincerely believed by some, is with others a mere trick of state. Although Bishop Sherlock's reputation in the church of England is generally known, it may be proper to mention, that his sermons are among the books formerly sent out by the honourable "Society for propagating the gospel," to be distributed by their missionaries.

As for those who are convinced that the "United States," have risen to an independent rank among the nations or who even think that such may probably be the event of the war, they are loudly called on to adopt measures for the continuance of their churches, as they regard the public worship of God, the foundation of which is immutable; as they esteem the benefit of the sacraments, which were instituted by the supreme bishop of the church; and as they are bound to obey the scriptures, which enjoin us "not to forsake the assembling of ourselves together, as the manner of some is."

More especially is this their duty, if they entertain a peculiar preference for the principles and worship of their own communion, from a persuasion of their superior excellence. That the church of England is a creature of the state, an engine of civil policy, and no otherwise to be maintained than by human laws, has been said by some, as a reason for their dissenting from her. If the same prejudice has been with others a reason for conformity, it is to be hoped they are comparatively few, and that the great majority of Episcopalians, believing that their faith and worship are rational and scriptural, have no doubt of their being supported, independent of state establishments; nay, it is presumed there are many, who, while they sincerely love their fellow christians of every denomination, knowing (as one of their prayers expresses) that the "body of Christ" comprehends "the blessed company of all faithful people," are more especially attached to their own mode of worship, *perhaps* from education, but *as they conceive*, from its being most agreeable to reason and scripture, and its most nearly resembling the pattern of the purest ages of the church. On the consciences of such, above all others, may be pressed the obligation of adopting speedy and decisive measures, to prevent their being scattered "like sheep without a shepherd," and to continue the use of that form of divine service, which they believe to be "worshipping the Lord in the beauty of holiness."

THE END.

BP. SEABURY'S COMMUNION OFFICE.

The influence of this pamphlet upon the present Office for the Holy Communion of the American Church induces us to give in full the rare pamphlet which has already received notice in the text. It is printed *verbatim* from one of the few copies of this interesting liturgical production which are now extant.

THE
Communion-Office,
OR ORDER
FOR THE ADMINISTRATION
OF THE
HOLY EUCHARIST
OR
SUPPER OF THE LORD.
WITH
PRIVATE DEVOTIONS.
Recommended to the Episcopal Congregations
in *Connecticut*.

By the Right Reverend

BISHOP SEABURY.

NEW-LONDON:

Printed by T. GREEN, M,DCC,LXXXVI.

T H E

Communion-Office.

¶ *The Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily, not considering the Lord's body; for then we are guilty of the body and blood of Christ our Saviour; we kindle God's wrath against us, and bring his judgments upon us. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then the Priest, or Deacon shall say,*

Let us present our offerings to the Lord with reverence and Godly fear.

¶ *Then*

¶ Then the Priest shall begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

IN process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. *Gen. iv. 3, 4.*

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod. xxv. 2.*

Ye shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut. xvi. 16, 17.*

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal. xcvi. 8.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Mat. vi. 19, 20.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Matth. vii. 21.*

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *Mark xii. 41, 42, 43, 44.*

Who goeth a warfare at any time of his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we should reap your carnal things? *1 Cor. ix. 11.*

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel. *1 Cor. ix. 13, 14.*

He that soweth sparingly, shall reap also sparingly: and he who soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal. vi. 6, 7.*

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, to forget your work and labour of love, which ye

ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb. vi. 10.*

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

¶ *While the Priest distinctly pronounceth some or all of these sentences for the offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people, in a bason provided for that purpose. And when all have offered, he shall reverently bring, and deliver it to the Priest; who shall humbly present it before the Lord, and set it upon the holy table, saying.*

BLESSED be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all; both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

¶ *And the Priest shall then offer up, and place the bread and wine prepared for the sacrament upon the Lord's table, putting a little pure water into the cup: and shall say,*

The Lord be with you.

Answer. And with thy spirit.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee O Lord, * [holy Father,] Almighty, everlasting ** These words (holy Father) must be omitted on Trinity-Sunday.*

¶ *Here shall follow the proper preface, according to the time, if there be any especially appointed; or else immediately shall follow,*

Therefore with angels and archangels, &c.

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son, to be born * [as on this day] for us, who, by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

** During the seven days after Christmas, say, as at this time.*

¶ *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee, for the glorious resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

¶ *Upon*

¶ Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son, Jesus Christ our Lord; who, after his most glorious resurrection, manifestly appeared to all his apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with angels and archangels, &c.

¶ Upon Whitsunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down * [as on this day] from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the gospel unto all nations, whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

* During the six days after Whitsunday, say, as at this time.

¶ Upon the feast of Trinity only.

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ After which prefaces shall follow immediately this doxology.

WHEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen

¶ Then the Priest standing at such a part of the holy table as he may with the most ease and decency use both his hands, and shall say the prayer of consecration, as followeth.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice until his coming again. For, in the night

(a) Here the Priest is to take the paten into his hands:

(b) And here to break the bread:

(c) And here to lay his hands upon all the bread.

(d) Here he is to take the cup into his hand:

(e) And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

that he was betrayed, (a) he took bread; and when he had given thanks, (b) he brake it, and gave to his disciples, saying, Take, eat, (c) THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise after supper (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for (e) THIS IS MY BLOOD, of the new testament, which is shed for you, and for many, for the

the remission of sins: DO this as oft as ye shall drink it in remembrance of me.

WHEREFORE, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine majesty, with these thy holy gifts, which we NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee O merciful Father,

The Oblation.

The Invocation.

to hear us, and of thy almighty goodness vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we (and all thy whole church) may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee, humbly beseeching thee, that we and all others who shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen*

¶ *Let us pray for the whole state of Christ's Church.*

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine majesty; beseeching thee to inspire continually the universal church with the spirit of truth, unity and concord; and grant that all they who do confess thy holy name, may agree in the truth of thy holy word and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and grant that they, and all who are in authority, may truly and impartially minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace, that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the congregation here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness,

goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants, who, having finished their course in faith, do now rest from their labours: yielding unto thee most high praise and hearty thanks, for the wonderful goodness and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their stedfastness in faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power and the glory, forever and ever. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy communion, this invitation.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

¶ *Then shall this general confession be made, by the people, along with the Priest; all humbly kneeling upon their knees.*

ALmighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, or the Bishop, being present, stand up, and turning himself to the people, pronounce the absolution as followeth.*

ALmighty God our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me, all ye that labour, and are heavy laden, and I will refresh you. *Matth. ix. 28.*

Private ejaculation.

Refresh, O Lord, thy servant wearied with the burden of sin.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. *John iii. 16.*

Private ejaculation.

Lord, I believe in thy Son Jesus Christ, and let this faith purify me from all iniquity.

Hear also what St. Paul saith.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *I Tim. i. 15.*

Private ejaculation.

I embrace with all thankfulness that salvation that Jesus has brought into the world.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. *I John ii. 1, 2.*

Private ejaculation.

Intercede for me, O blessed Jesu! that my sins may be pardoned, through the merits of thy death.

¶ *Then shall the Priest, turning him to the altar, kneel down, and say, in the name of all them that shall communicate, this collect of humble access to the holy communion, as followeth.*

WE do not presume to come to this thy holy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table: But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, if he be present, or else the Priest that celebrateth, first receive the communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the sacrament of the body of Christ to others, he shall say*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

¶ *Here the person receiving shall say, Amen.*

¶ *And when the Priest receiveth the cup himself, or delivereth it to others, he shall say,*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

¶ *Here*

¶ *Here the person receiving shall say, Amen.*

¶ *If the consecrated bread or wine be all spent before all have communicated, the Priest is to consecrate more, according to the form before prescribed, beginning at the words, All glory be to thee, &c. and ending with the words, that they may become the body and blood of thy most dearly beloved Son.*

¶ *When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,*

Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; that being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Priest shall say this collect of thanksgiving as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and doth assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, Gloria in excelsis, as followeth.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to Thee, O God, the only begotten Son Jesus Christ; and to Thee, O God, the Holy Ghost.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest, or Bishop, if he be present, shall let them depart, with this blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

Private

Private Devotions for the Altar

BLESSED Jesus! Saviour of the world! who hast called me to the participation of these thy holy mysteries, accept my humble approach to thy sacred table, increase my faith, settle my devotion, fix my contemplation on thy powerful mercy; and while with my mouth I receive the sacred symbols of thy body and blood, may they be the means of heavenly nourishment to prepare my body and soul for that everlasting life which thou hast purchased by thy merits, and promised to bestow on all who believe in and depend on thee. *Amen.*

Prayer to God.

O Gracious and merciful God, Thou supreme Being, Father, Word and Holy Ghost, look down from heaven, the throne of thy essential glory, upon me thy unworthy creature, with the eyes of thy covenanted mercy and compassion: O Lord my God, I disclaim all merit, I renounce all righteousness of my own, either inherent in my nature, or acquired by my own industry: And I fly for refuge, for pardon and sanctification, to the righteousness of thy Christ: For his sake, for the sake of the blessed Jesus, the Son of thy covenanted love, whom Thou hast set forth to be a propitiation for fallen man, and in whom alone Thou art well pleased, have mercy upon me, receive my prayers, pardon my infirmities, strengthen my weak resolutions, guide my steps to thy holy altar, and there feed me with the meat which perisheth not, but endureth to everlasting life. *Amen.*

After Receiving.

BLESSED Jesus! Thou hast now blest me with the food of thy own merciful institution, and, in humble faith of thy gracious promise, I have bowed myself at thy table, to receive the precious pledges of thy dying love; O may thy presence go with me from this happy participation of thy goodness, that when I return to the necessary labours and employments of this miserable world, I may be enabled by thy grace to obey thy commandments, and conducted by thy watchful care through all trials, till, according to thy divine wisdom, I have finished my course here with joy, that so I may depart out of this world in peace, and in a steadfast dependence on thy merits, O blessed Jesus, in whose prevailing words I shut up all my imperfect wishes, saying,

Our Father, &c. Amen.

THE END.

THE ALTERATIONS OF 1789.

We have given in full the changes from the book of Common Prayer of the Church of England which were adopted in the "Proposed Book." We append with a view to give completeness to our record of the liturgical revision of the American Church the following official announcement of the "Alterations," as the heading of the rare pamphlet we copy styles it—from the *English* Prayer Book, which constitute our present Prayer Book. The pamphlet is without title, and has neither place nor year of publication, but was evidently issued for temporary use while the first edition of the new Prayer Book was in press. It is reprinted *verbatim et literatim*.

TABLES of LESSONS of Holy Scripture,
to be read at Morning and Evening Prayer, throughout the Year.

A TABLE of Lessons for Sundays.

SUNDAYS.	MORNING.		EVENING.	
	First Lesson.	Second Lesson	First Lesson.	Second Lesson.
1 <i>S. in Adv.</i>	Isaiah 1	Luke 1 to v 39	Isaiah 2	Rom. 10
2	5	1 v 39	24	12
3	25	3 to v 19	28 to v 23	14
4	30	Matt. 3 to v 13	32	1 Cor. 1
1 <i>S. aft. Chr.</i>	35	Luke 2 v 35	40	2
2	41	Mark 1 to v 16	42	Heb. 2
1 <i>S. aft. Epi.</i>	44	Matt. 2 v 13	45	1 Cor. 3
2	51	John 1 v 29	52 to v 13	13
3	54	Matt. 4 v 12	55	2 Cor. 4
4	57	Luke 4 v 14 to 33	59	5
5	61	Matt. 5	62	Gal.
6	65	6	66	3
<i>Sept. Sund.</i>	Jere. 5	7	Jere. 22	Eph. 1
<i>Sexag. Sund.</i>	35	Luke 7 v 19	36	2
<i>Quinq. Sund.</i>	Lam. 1	Mark 6 to v 30	Lam. 3 to v 37	3
1 <i>S. in Lent.</i>	Jere. 7	Matt. 10	Jere. 9	4
2	Eze. 14	Luke 10 to v 23	Eze. 18	5
3	20 to v 27	Mark 9 to v 30	20 v 27	6
4	Mich. 6	Luke 19 v 28	Hab. 3	Philip. 1
5	Hag. 2 to v 10	21	Zech. 13	3
6	Dan. 9	Matt. 26	Mal. 3 & 4	Heb. 5 to v 11
<i>Easter Day.</i>	Exo. 12 to v 37	Rom. 6	Exo. 12 v 37	Acts 2 v 22
1 <i>S. af. East.</i>	Isai. 43	Acts 1	Isaiah 48	1 Cor. 15
2	Hos. 13	3	Hos. 14	Coloss. 1
3	Joel 3 v 9	5	Mic. 4	3
4	Mic. 5	6	Nah. 1	1 Thes. 3
5	Zech. 8	8 v 5	Zech. 10	4
<i>S. af. Ascen.</i>	Joel 2	John 17	Zeph. 3	2 Thes. 3 to v 17
<i>Whitsunday.</i>	Deut. 16 to v 18	Acts 4 to v 36	Isai. 11	Acts 19 to v 21
<i>Trin. Sunday</i>	Gen. 1	Matt. 3	Gen. 2	1 John 5
1 <i>S. af Trin.</i>	3	Acts 9 to v 32	6	1 Tim. 6
2	9 to v 20	10	15 to v 19	2 Tim. 2
3	37	11	42	3 & 4 to v 9
4	Gen. 43	14	45	Titus 2 & 3 to v 10
5	49	15	50	Heb. 10
6	Exo. 3	17	Exo. 5	11
7	9	20	10	12
8	14	24	15	13
9	Num. 16	26	Num. 22	James 1

A TABLE.

A TABLE of Lessons for Sundays.

SUNDAYS.	MORNING.		EVENING.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
10 <i>S. of Trin.</i>	Num. 23	Acts 28	Num. 24	James 2
11	Deut. 4 to v 41	Matt. 18	Deut. 5	3
12	6	20	7	4
13	8	23	9	5
14	33	25	34	1 Pet. 1
15	Josh. 23	Mark 4	Josh. 24	2
16	Judges 4	13	Judg. 5	3
17	1 Sam. 12	Luke 13	1 Sam. 17	4
18	2 Sam. 12	15	2 Sam. 19	5
19	1 Ki. 8 to v 22	20	1 Kings 8 v 22 to v 62	2 Pet. 1
20	17	John 3	18	2
21	2 Kin. 5	7	2 Kin. 19	3
22	Dan. 6	8	Dan. 7	1 John 1
23	Prov. 1	9	Prov. 2	2
24	3	10	8	3
25	11	11	12	4
26	13	15	14	Jude
27	15	16	16	2 John

A TABLE of Lessons for Holy-Days.

HOLY-DAYS.	MORNING.		EVENING.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
<i>Nativity.</i>	Isai. 9 to v 8	Luke 2 to v 15	Isai. 7 v 10 to 17	Tit. 3 v 4 to 9
<i>Epiphany.</i>	60	Rom. 11	49	John 2 to v 12
<i>Ash Wednesday.</i>	59	Luke 6 v 20	Jonah 3	2 Pet. 3
<i>Good Friday.</i>	Gen. 22 to v 20	John 18	Isai. 52 v 13 and 53	Phil. 2
<i>Mond. in East. Week.</i>	Exo. 16	Matt. 28	Job 19	Acts 3
<i>Tuesd. in East. Week.</i>	Isai. 26 to v 20	Luk. 24 to v 13	Isai. 12	2 Cor. 5
<i>Ascension.</i>	2 Kings 2	24 v 44	Deut. 10	Eph. 4 to 17
<i>Mond. in Whit- sun Week.</i>	Gen. 11 to v 10	1 Cor. 12	Num. 11	1 Cor. 14 to 26
<i>Tuesd. in ditto.</i>	1 Sam. 19 v 18	1 Thess. 5	Deut. 30	Gal. 5

ALTERATIONS

In the Order for daily Morning and Evening Prayer.

The three following Texts are added to the sentences, with which the Minister is to begin Morning and Evening Prayer.

THE Lord is in his holy temple; let all the earth keep silence before him. *Hub. ii. 20.*

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts. *Mal. i. 11.*

Let the words of my mouth and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer. *Psal. xix. 14.*

In the Exhortation, dele the word most before, chiefly, and the words, after me, at the close.

In the general Confession, the Lord's Prayer, and in all other places for them that, read those who.

The Absolution in the Communion service may be used instead of that following the general confession.

The suffrage after the Lord's prayer, O God make speed to save us, Ans. O Lord make haste to help us, are omitted.

Instead of the four last verses in the Venite, exultemus, the two following are adopted.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh, to judge the earth; and with righteousness to judge the world, and the people with his truth.

Then a portion of the Psalms as formerly appointed. or one of the selection of Psalms set forth by this

Church; and at the end of every Psalm, and likewise at the end of the Venite, and other Hymns, may be said the Gloria Patri, or Gloria in Excelsis, as in the Communion service.

In the Te Deum, instead of thine honourable, read, thine adorable, true and only Son.

Instead of, thou didst not abhor the Virgin's womb, read thou didst humble thyself to be born of a Virgin.

For, let thy mercy lighten upon us, read, let thy mercy be upon us.

The Hymns after the first lesson at evening prayer are the Cantate Domino, or 98th Psalm, and instead of the Magnificat, the four first verses of Psalm 92.

Psalm xcii. 1, 2, 3, 4.

It is a good thing to give thanks unto the Lord, and to sing praise unto thy Name, O most Highest;

To tell of thy loving kindness early in the morning, and of thy truth in the night season;

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

After the second lesson at morning prayer, the Jubilate Deo, or 100 Psalm; or the four first verses only of the Benedictus is to be used.

At evening prayer the Deus miseratur, or 67 Psalm, or Benedic, Anima mea, part of 103 Psalm.

Praise the Lord, O my soul; and all that is within me, praise his holy name.

Praise

Praise the Lord, O my soul; and forget not all his benefits.

Who forgiveth all thy sin, and healeth all thy infirmities.

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

O praise the Lord, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his, that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion. Praise thou the Lord, O my soul.

The Apostles or Nicene Creed, may either of them be used at morning and evening prayer, and the words in the Apostles Creed, he descended into hell, may be omitted, and any Churches may substitute the words, he went into the place of departed spirits, which are considered as words of the same meaning in the Creed.

The suffrages after the Creed are all omitted, except the first and the last, with the responses to each.

The Collect for the day is to be omitted when the Communion service is read.

The last paragraph in the Collect for grace, at morning prayer, to be read thus; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord.

The Collect for aid against perils at evening prayer, begins thus, O Lord, our heavenly father, by whose almighty power we have been preserved this day; by thy great mercy defend us, &c.

A prayer for the President of the United States, and all in civil authority.

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne

behold all the dwellers upon earth: most heartily we beseech thee, with thy favour, to behold and bless thy servant, the President of the United States, and all others in authority; and so replenish them with the grace of thy holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord, *Amen.*

The prayer for the Clergy and People reads thus.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of grace; and that, &c.

In the prayer for all conditions of men, instead of, the good estate of the catholic Church, read, we pray for thy holy Church universal; that, &c.

In the 8th petition in the Litany, instead of, From fornication and all other deadly sin, read, From all inordinate and sinful affections; and, &c.

In the 13th, for in all time of our wealth, read, in all time of our prosperity.

The 15th is thus read, That it may please thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth.

The 16th, 17th, 18th, 20th and 21st are omitted.

The 19th to follow the 15th, and then the 22d.

In the 24th, instead of dread, read, fear thee.

In the 29th, read, all women in the perils of child-birth, for all women labouring with child.

The Minister may at his discretion of the world; have mercy upon us, omit all that follows, from O Lamb to the prayer, We humbly beseech of God, who takest away the sins thee, O Father, &c.

PRAYERS AND THANKSGIVINGS,

Upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.

A prayer for Congress to be used during their session.

Most gracious God, we humbly beseech thee, as for the People of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

To the other occasional Prayers and Thanksgivings, in which there are only some verbal alterations, the following are added.

For a sick Person.

O Father of mercies, and God of all comfort, our only help in time of need; Look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick servant, for whom our prayers are desired: Look upon *him* with the eyes of thy mercy; comfort *him* with the sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under *his* affliction;

and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory: Or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ. *Amen.*

For a sick Child.

Almighty God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick child for whom our prayers are desired: Deliver *him*, O Lord, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

For a Person or Persons going to Sea.

O Eternal God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend, to thy almighty protection, thy servant, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sick-

ness,

ness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercy, through Jesus Christ our Lord, *Amen.*

For a Person under Affliction.

O merciful God and heavenly Father, who hast taught us in thy holy word, that thou dost not willingly afflict or grieve the children of men: Look with pity, we beseech thee, upon the sorrows of thy servant, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*; Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace, through Jesus Christ our Lord, *Amen.*

For Malefactors, after Condemnation.

O Most gracious and merciful God, we earnestly beseech thee to have pity and compassion upon *those persons* recommended to our prayers, who now lie under the sentence of the law, and are appointed to die. Visit *them*, O Lord, with thy mercy and salvation; convince *them* of the miserable condition *they* are in, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son our blessed Saviour, and make it effectual to the salvation of *their* souls. O Lord, in judgment remember mercy; and whatever sufferings *they* are to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their* souls, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

Thanksgivings.

The Thanksgiving of Women after Child-birth.

O Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of child birth, this woman, thy servant, who desires now to offer her praises and thanksgivings unto thee: Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

For a Recovery from Sickness.

O God, who art the giver of life, of health, and of safety; We bless thy name, that thou hast been pleased to deliver from *his* bodily sickness this thy servant, who now desires to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his* heart be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee, through Jesus Christ our Lord. *Amen.*

For a safe return from Sea.

Most gracious Lord, whose mercy is over all thy works; We praise thy holy name, that thou hast been pleased to conduct in safety, through the perils of the great deep, this thy servant, who now desireth to return his thanks unto thee, in thy holy Church: May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness, by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. *Amen.*

Communion

Communion Service.

The Lord's Prayer may be omitted, remainder of that period. Judge if morning prayer hath been said immediately before.

After the Commandments the Minister may say,

Hear also what our Lord Jesus Christ saith.

THou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind : This is the first and great commandment. And the second is like unto it ; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Let us Pray.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that thro' thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Then follows the Collect for the day, the Epistle and Gospel, and then the Apostles or Nicene Creed, unless one of them hath been read immediately before in the morning service.

In the Prayer for the whole state of Christ's church militant (N. B. here on earth, omitted.) Read, We beseech thee, also, so to direct and dispose the hearts of all christian rulers, that they may truly and impartially administer justice, &c.

Give grace, O heavenly Father, to all Bishops and other Ministers, that, &c.

In the Exhortation at the Communion. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament ; so is the danger great, if we receive the same unworthily ; omitting the

Instead of the proper preface for Trinity Sunday, the following may be used ; (the words, holy Father, being retained in the introductory address.)

For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the holy Ghost the Comforter, who are one with thee in thy eternal Godhead. Therefore with Angels, &c.

The Prayer of Consecration as followeth.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ; and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice until his coming again.

For in the night

in which he was

betrayed (a) he

took bread ; and

when he had given

thanks, (b) he

brake it and gave

it to his disciples,

saying, Take, eat,

(c) This is my

Body, which is

given for you ; Do

this in remem-

brance of me.

Likewise after

supper (d) he took

the cup ; and when

he had given

thanks, he gave it

to them, saying,

Drink ye all of

this ; for (e) This

(a) *Here the Priest is to take the Paten into his Hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his Hands upon all the Bread.*

(d) *Here he is to take the Cup into his Hand.*

(e) *And here he is*

to lay his Hand upon every Vessel, in which there is any Wine to be consecrated.

is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me.

cifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole church, may obtain remission of our sins, and all other benefits of his Passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

The Oblation.

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same.

The Invocation.

And we most humbly beseech thee, O merciful Father, of thy almighty goodness, vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy Institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mer-

Then shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.

The first Prayer following the Lord's Prayer being taken into the Consecration Prayer, the second is always to be used in the Post-communion.

Matrimony.

The introductory Address in the Marriage service to be read thus.

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is commended of St. Paul to be honourable among all men; and therefore is not by any to be entered into

unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can shew just cause, why, &c.

At giving the Ring, the words, with my body I thee worship, are omitted. And also the remainder of the service after the blessing.

The

The Burial of the Dead.

After they are come into the Church shall be said or sung the following Anthem, taken from the 39th and 90th Psalms.

Lord, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou maketh his beauty to consume away, like as it were a moth fretting a garment: Every man therefore is but vanity.

Hear my prayer, O Lord; and with thine ears consider my calling: Hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner; as all my Fathers were.

O spare me a little, that I may recover my strength; before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting; and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as asleep; and fade away suddenly like the grass

In the morning it is green, and groweth up; but in the evening it

is cut down, dried up, and withered. For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone; we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years; yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days; that we may apply our hearts unto wisdom.

While the earth shall be cast upon the body, the Minister shall say.

FORasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general Resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious Majesty to judge the World, the Earth and the Sea shall give up their Dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working whereby he is able to subdue all things unto himself.

The shorter Litany before the Lord's Prayer, to be omitted, and the Prayer following it to be read thus.

Almighty God, with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they

they are delivered from the burthen of the flesh, are in joy and felicity: We give thee hearty thanks, for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee,

that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

A Form of PRAYER and THANKSGIVING

To Almighty God, for the Fruits of the Earth, and all the other Blessings of his merciful Providence; to be used yearly on the first Thursday in November, or on such other Days as shall be appointed by the Civil Authority.

Among the sentences at the beginning of Morning Prayer, shall be the following.

Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov. iii. 9, 10.*

The Lord by wisdom hath founded the earth; by understanding hath he established the Heavens: By his knowledge the depths are broken up, and the clouds drop down the dew. *Prov. iii. 19, 20.*

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut. xxxiii. 27.*

Israel then shall dwell in safety alone; the fountain of Jacob shall be upon the land of corn and of wine, also his heavens shall drop down dew. *Deut. xxxiii. 28.*

Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency. *Deut. xxxiii. 29.*

Instead of "O come let us sing, &c." the following shall be said or sung.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, & praise is comely.

The Lord doth build up Jerusalem; he gathereth together the out-casts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

He covereth the Heaven with clouds, and prepareth rain for the earth; he maketh the grass to grow upon the mountains.

He giveth to the beast his food; and to the young ravens which cry.

Praise the Lord O Jerusalem; Praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders; and filleth thee with the finest of the wheat.

Then shall be said or sung, one of the Selections; or some other portion of the Psalms; at the discretion of the Minister.

The first Lesson shall be Deut viii; and the second Lesson shall be Thess. v, 12 to 24.

After the general Thanksgiving, shall be said this which followeth.

Most gracious God, by whose knowledge the depths are broken up and the clouds drop down the dew; we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of Seed-time and Harvest. and for crowning the year with thy goodness, in the increase of the ground and the gathering in of the fruits thereof.

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thereof. And we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

The Collect: to be used instead of that for the day.

O Most merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 16.

DO not err, my beloved Brethren; every good gift and every perfect gift is from above; and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us of the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved Brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word; and not hearers only, deceiv-

ing your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But who-so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. Matt. v. 43.

YE have heard that it hath been said, Thou shalt love thy Neighbour and hate thine Enemy. But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the Publicans the same? Or if ye salute your Brethren only, what do ye more than others? do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Forms of PRAYER to be used in Families.

MORNING PRAYER.

The Master or Mistress having called together as many of the Family as can conveniently be present; let one of them, or any other whom they shall think proper, say as followeth, all kneeling.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven; Give us this Day our daily Bread; And forgive us our Trespases, as we forgive those who trespass against us; And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. *Amen.*

Acknowledgement of God's mercy and preservation, especially the night past.

** When disturbances of any kind befall a family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.*

ALmighty and everlasting God, in whom we live and move and have our being; we, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day; and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it. * (that no disturbance hath come nigh us or our dwelling; but that we are brought in safety to the beginning of this day.) For these thy mercies, we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake, who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

AND, since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous and godly life: In which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

For grace to enable us to perform that resolution.

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and give us the constant assistance of thy holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great Day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks; and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways (* and prosper the works of our hands in the business of our several stations.) Defend us from all dangers and adversities; and be graciously pleased to take us and all things belonging to us under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.*

For grace, to guide and keep us the following day, and for God's blessing on the business of the same.

**On Sunday morning, instead of this, say, and let thy holy Spirit accompany us to the place of thy public worship; making us serious and attentive; and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of thy Church, and listen to our duty with lowly hearts, in order to practice it.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

The family being together a little while before Bed-Time, let the Master or any other whom they shall think proper, say as follows, all kneeling.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; thy will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil; For thine is the Kingdom, And the Power, And the Glory, For ever and ever. *Amen.*

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness; acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

Confession of sins, with a prayer for contrition and pardon.

** Here let him who reads make a short pause: that every one may secretly confess the sins and failings of that day.*

AND lest through our own frailty, or the temptations which encompass us we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy holy

Prayer for grace, to reform and grow better.

Spirit.

Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest, in peace, charity, and good will, with a conscience void of offence toward thee and toward men: That so, we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

The Intercession.

AND accept, O Lord, our Intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant, that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings temporal, and spiritual, upon all our relations, friends and neighbors. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake, who went about doing good, thy son our Saviour Jesus Christ. *Amen.*

The Thanksgiving.

TO our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniencies of life. Above all we adore thy mercy, in sending thy Son into the world, to redeem us from sin and eternal death; and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day: Beseeching thee to continue these thy blessings to us, and to give us grace to shew our thankfulness, in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. *Amen.*

Prayer for God's protection the night following.

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace, always to live in such a state, that we may never be afraid to die: So that living and dying we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

On Sundays and on other days, when it may be convenient, it will be proper to begin with a Chapter, or Part of a Chapter, from the New Testament.

SELECTIONS

SELECTIONS OF PSALMS,

To be used instead of the Psalms for the Day, at the Discretion of the Minister.

SELECTION I.

From Psalm xix.

Cæli enarrant.

THE heavens declare the glory of God; and the firmament sheweth his handy-work.

One day telleth another; and one night certieth another.

There is neither speech nor language; but their voices are heard among them.

Their sound is gone out into all lands; and their words into the ends of the world.

In them hath he set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth forever; the judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught; and in keeping of them there is great reward.

Who can tell how oft he offendeth; O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me.

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Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight.

O Lord; my strength, and my Redeemer.

Psalm xxiv. *Domini est terra.*

THE earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

For he hath founded it upon the seas, and prepared it upon the floods,

Who shall ascend into the hill of the Lord? or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord; and righteousness from the God of his salvation.

This is the generation of those who seek him; even of those who seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

Who is the King of glory? it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

Who is the King of glory? even the Lord of hosts, he is the King of glory.

Psalm ciii. *Benedic, anima mea.*

PRaise the Lord, O my soul; and all that is within me praise his holy Name.

Praise the Lord, O my soul; and forget not all his benefits;

Who

Who forgiveth all thy sin, and healeth all thine infirmities ;

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness ;

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

The Lord executeth righteousness and judgment, for all them that are oppressed with wrong.

He shewed his ways unto Moses, his works unto the children of Israel.

The Lord is full of compassion and mercy, long-suffering, and of great goodness.

He will not always be chiding ; neither keepeth he his anger for ever.

He hath not dealt with us after our sins ; nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth ; so great is his mercy also toward those who fear him !

Look how wide also the east is from the west ; so far hath he set our sins from us !

Yea, like as a father pitieth his own children ; even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made ; he remembereth that we are but dust.

The days of man are but as grass ; for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone ; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth forever and ever upon those who fear him, and his righteousness upon childrens children ;

Even upon such as keep his covenant, and think upon his commandments to do them.

The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.

O praise the Lord, ye Angels of his ye that excel in strength ; ye that fulfil his commandment, and

hearken unto the voice of his words.

O praise the Lord, all ye his hosts ; ye servants of his, that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

SELECTION II.

From Psalm cxxxix.

Domine, probasti.

O Lord, thou hast searched me out, and known me ; thou knowest my down-sitting and mine uprising ; thou understandest my thoughts long before.

Thou art about my path, and about my bed ; and spiest out all my ways.

For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me ; I cannot attain unto it.

Whither shall I go then from thy Spirit ? or whither shall I go then from thy presence ?

If I climb up into heaven, thou art there ; if I go down to hell, thou art there also.

If I take the wings of the morning, and remain in the uttermost parts of the sea ;

Even there also shall thy hand lead me, and thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me ; then shall my night be turned to day.

Yea, the darkness is no darkness with thee, but the night is as clear as the day ; the darkness and light to thee are both alike.

For my reins are thine ; thou hast covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made ;
marvellous

marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written,

Which day by day were fashioned, when as yet there was none of them.

How dear are thy counsels unto me, O God; O how great is the sum of them!

If I tell them, they are more in number than the sand; when I wake up, I am present with thee.

Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

Look well if there be any way of wickedness in me; and lead me in the way everlasting.

Psalm cxlv. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King, and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee, and praise thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praised; there is no end of his greatness.

One generation shall praise thy works unto another, and declare thy power.

As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works;

So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be shewed, and men shall sing of thy righteousness.

The Lord is gracious and merciful; long suffering, and of great goodness.

The Lord is loving unto every man, and his mercy is over all his works.

All thy works praise thee, O Lord; and thy saints give thanks unto thee.

They shew the glory of thy kingdom, and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall, and lifteth up all those who are down.

The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season.

Thou openest thine hand, and fillest all things living with plenteousness.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

He will fulfil the desire of those who fear him; he also will hear their cry, and will help them.

The Lord preserveth all those who love him; but scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy Name for ever and ever.

SELECTION III.

Psalm li. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin:

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But

But lo, thou requirest truth in giving, among such as keep holy-day. the inward parts, and shalt make Why art thou so full of heaviness, me to understand wisdom secretly, O my soul? and why art thou dis-

Thou shalt purge me with hyssop, quieted within me? and I shall be clean; thou shalt wash me, and I shall be whiter than yet give him thanks for the help of his countenance. snow.

Thou shalt make me hear of joy The Lord hath granted his loving and gladness; that the bones, which kindness in the day-time; and in the thou hast broken, may rejoice. night season did I sing of him, and made my prayer unto the God of my life

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, I will say unto the God of my strength, Why hast thou forgotten and renew a right spirit within me? why go I thus heavily, while the enemy oppresseth me?

Cast me not away from thy presence, and take not thy Holy Spirit from me. Namely, while they say daily unto me, Where is now thy God?

O give me the comfort of thy help Why art thou so vexed, O my soul? again, and stablish me with thy free and why art thou so disquieted within me?

Then shall I teach thy ways unto O put thy trust in God; for I will yet thank him, who is the help of the wicked, and sinners shall be converted unto thee. my countenance, and my God.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

Psalm xlii. *Quemadmodum.*

Like as the hart desireth the water-brooks, so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

My tears have been my meat day and night; while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God,

In the voice of praise and thanks-

SELECTION IV.

Psalm xxxvii. *Noli æmulari.*

Fret not thyself because of the ungodly; neither be thou envious against the evil doers:

For they shall soon be cut down like the grass, and be withered even as the green herb.

Put thou thy trust in the Lord, and be doing good; dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord, and he shall give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to pass.

He shall make thy righteousness as clear as the light; and thy just dealing as the noon-day.

Hold thee still in the Lord, and abide patiently upon him; but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

Leave off from wrath, and let go displeasure; fret not thyself, else shalt thou be moved to do evil.

Wicked doers shall be rooted out; and

and they that patiently abide the Lord, those shall inherit the land.

Yet a little while, and the ungodly shall be clean gone; thou shalt look after his place, and he shall be away.

But the meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace.

The ungodly seeketh counsel against the just, and gnasheth upon him with his teeth.

The Lord shall laugh him to scorn; for he hath seen that his day is coming.

The ungodly have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of a right conversation.

Their sword shall go through their own heart, and their bow shall be broken.

A small thing that the righteous hath, is better than great riches of the ungodly:

For the arms of the ungodly shall be broken, and the Lord upholdeth the righteous.

The Lord knoweth the days of the godly, and their inheritance shall endure forever.

They shall not be confounded in the perilous time; and in the days of dearth they shall have enough.

As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs; yea, even as the smoke shall they consume away.

The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.

Such as are blessed of God, shall possess the land; and they that are cursed of him, shall be rooted out.

The Lord ordereth a good man's going, and maketh his ways acceptable to himself.

Though he fall, he shall not be cast away; for the Lord upholdeth him with his hand.

I have been young, and now am old, and yet saw I never the right-

eous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth; and his seed is blessed.

Flee from evil, and do the thing that is good, and dwell for evermore.

For the Lord loveth the thing that is right; he forsaketh not his that be godly, but they are preserved for ever.

The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

The righteous shall inherit the land, and dwell therein forever.

The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

The law of his God is in his heart, and his goings shall not slide.

The ungodly seeth the righteous, and seeketh occasion to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land; when the ungodly shall perish, thou shalt see it.

I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

I went by, and lo, he was gone; I sought him, but his place could no where be found.

Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

As for the transgressors, they shall perish together; and the end of the ungodly is, they shall be rooted out at the last.

But the salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble.

And the Lord shall stand by them, and save them; he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

SELECTION V.

Psal. i. *Beatus vir, qui non abiit.*

Blessed is the man, that hath not walked in the council of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful:

But his delight is in the law of the Lord; and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them, but they are like the chaff which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

Psal. xv. *Domine, quis habitabit?*

Lord, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart:

He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour:

He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord:

He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance:

He that hath not given his money upon usury, nor taken reward against the innocent:

Whoso doeth these things, shall never fall.

Psal. xci. *Qui habitat.*

Whoso dwelleth under the defence of the most High, shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold; my God, in him will I trust.

For he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid of any terror by night, nor for the arrow that flieth by day;

For the pestilence that walketh in darkness, nor the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

For thou Lord, art my hope; thou hast set thine house of defence very high.

There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

For he shall give his Angels charge over thee, to keep thee in all thy ways.

They shall bear thee in their hands; that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder; the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my Name.

He shall call upon me; yea, and I will hear him; I am with him in trouble; I will deliver him, and bring him to honour.

With long life will I satisfy him, and shew him my salvation.

SELECTION VI.

From Psal. xxxii. *Beati, quorum.*

Blessed is he, whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man, unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

I will acknowledge my sin unto thee, and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go, and I will guide thee with mine eye.

Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

Psalm cxxx. *De profundis.*

OUT of the deep have I called unto thee, O Lord; Lord, hear my voice.

O let thine ears consider well the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

For there is mercy with thee; therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him; in his word is my trust.

My soul fleeth unto the Lord before the morning watch: I say, before the morning watch.

O Israel, trust in the Lord; for

with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

Psalm cxxi. *Levavi oculos meos.*

I Will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh even from the Lord, who hath made heaven and earth.

He will not suffer thy foot to be moved, and he that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord himself is thy keeper; the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day; neither the moon by night.

The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out and thy coming in; from this time forth for evermore.

SELECTION VII.

Psalm xxiii. *Dominus regit me.*

THE Lord is my shepherd; therefore can I lack nothing.

He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full.

But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm

Psalm xxxiv. *Benedicam Domino.*

I Will always give thanks unto the Lord, his praise shall ever be in my mouth.

My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

O praise the Lord with me; and let us magnify his Name together.

I sought the Lord, and he heard me; yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened; and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

The Angel of the Lord tarrieth round about them that fear him, and delivereth them.

O taste, and see, how gracious the Lord is; blessed is the man that trusteth in him.

O fear the Lord, ye that are his Saints; for they that fear him lack nothing.

The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

What man is he that lusteth to live, and would fain see good days?

Keep thy tongue from evil, and thy lips, that they speak no guile.

Eschew evil, and do good; seek peace, and ensue it.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto those who are of a contrite heart; and will save such as are of an humble spirit.

Great are the troubles of the right-

eous, but the Lord delivereth him out of all.

He keepeth all his bones, so that not one of them is broken.

But misfortune shall slay the ungodly, and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

Psalm lxxv. *Te decet hymnus.*

THou, O God, art praised in Sion, and unto thee shall the vow be performed in Jerusalem.

Thou that hearest the prayer; unto thee shall all flesh come.

My misdeeds prevail against me; O be thou merciful unto our sins.

Blessed is the man whom thou chooseth, and receivest unto thee; he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

Thou shalt shew us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Who in his strength setteth fast the mountains; and is girded about with power.

Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens; thou that makest the out-goings of the morning and evening to praise thee.

Thou visitest the earth, and blessest it; thou makest it very plentiful.

The river of God is full of water; thou preparest their corn, for so thou providest for the earth.

Thou waterest her furrows; thou sendest rain into the little vallies thereof, thou makest it soft with the drops of rain, and blessest the increase of it.

Thou crownest the year with thy goodness;

goodness; and thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness; and the little hills shall rejoice on every side.

The folds shall be full of sheep; the vallies also shall stand so thick with corn, that they shall laugh and sing.

SELECTION VIII.

From Ps. lxxxiv. *Quam dilecta.*

O How amiable are thy dwellings thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be alway praising thee.

Blessed is the man whose strength is in thee; in whose heart are thy ways.

Who going through the vale of misery, use it for a well; and the pools are filled with water.

They will go from strength to strength, and unto the God of gods appeareth every one of them in Si-on.

O Lord God of hosts, hear my prayer; hearken, O God of Jacob:

Behold, O God our defender; and look upon the face of thine Anointed.

For one day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness.

For the Lord God is a light and defence; the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts, blessed is the man that putteth his trust in thee.

Psal. lxxxv. *Benedixisti, Domine.*

Lord, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people, and covered all their sins.

Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour, and let thine anger cease from us.

Wilt thou be displeas'd at us forever? and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken us, that thy people may rejoice in thee?

Shew us thy mercy, O Lord, and grant us thy salvation.

I will hearken what the Lord God will say concerning me; for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall flourish out of the earth, and righteousness hath looked down from heaven.

Yea, the Lord shall shew loving-kindness; and our land shall give her increase.

Righteousness shall go before him, and he shall direct his going the way.

Psalms xciii. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength.

He hath made the round world so sure, that it cannot be moved.

Ever since the world began, hath thy seat been prepared; thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves.

The

The waves of the sea are mighty, and rage horribly, but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure; holiness becometh thine house forever.

Psalm xvii. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him; righteousness and judgment are the habitation of his seat.

There shall go a fire before him, and burn up his enemies on every side.

His lightnings gave shine unto the world; the earth saw it and was afraid.

The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

The heavens have declared his righteousness, and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods; worship him all ye gods.

Sion heard of it and rejoiced; and the daughters of Juda were glad, because of thy judgments, O Lord.

For thou, Lord, art higher than all that are in the earth; thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil; the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous, and give thanks for a remembrance of his holiness.

SELECTION IX.

Psal. viii. *Domine, Dominus noster.*

O Lord, our Governor, how excellent is thy Name in all the

world; thou that hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers; the moon and the stars which thou hast ordained.

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Thou madest him lower than the angels, to crown him with glory & worship.

Thou madest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet.

All sheep and Oxen; yea, and the beasts of the field.

The fowls of the air, and the fishes of the sea; and whatsoever walketh thro' the paths of the seas.

O Lord, our Governor, how excellent is thy name in all the world!

From Ps. xxxiii. *Ecclatate, justi.*

REjoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

Praise the Lord with harp; sing praises unto him with the lute, and instrument of ten strings.

Sing unto the Lord a new song; sing praises unto him with a good courage.

For the word of the Lord is true, and all his works are faithful.

He loveth righteousness and judgment; the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were upon a heap, and layeth up the deep, as in a treasure-house.

Let all the earth fear the Lord; stand in awe of him, all ye that dwell in the world:

For

For he spake, and it was done; he commanded, and it stood fast.

Psalm cxlvii. *Laudate Dominum.*

O Praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

He healeth those who are broken in heart, and giveth medicine to heal their sickness.

He telleth the number of the stars, and calleth them all by their names.

Great is our Lord, and great is his power; yea, and his wisdom is infinite.

The Lord setteth up the meek; and bringeth the ungodly down to the ground.

O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God;

Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and the herb for the use of men.

Who giveth fodder unto the cattle, and feedeth the young ravens that call upon him.

The Lord's delight is in those who fear him, and put their trust in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Sion.

For he hath made fast the bars of thy gates, and hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the flour of wheat.

He sendeth forth his commandment upon earth, and his word runneth very swiftly

He giveth snow like wool, and scattereth the hoar frost like ashes.

He casteth forth his ice like morsels; who is able to abide his frost.

He sendeth out his word, and melteth them; he bloweth with his wind, and the waters flow.

He sheweth his word unto Jacob, his statutes and ordinances unto Israel.

He hath not dealt so with any nation, neither have the heathen knowledge of his laws.

From Ps. lvii. *Miserere mei, Deus!*

SET up thyself, O God, above the heavens; and thy glory above all the earth.

My heart is fixed, O God, my heart is fixed; I will sing and give praise.

Awake up, my glory; awake lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the people, and I will sing unto thee among the nations.

For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

Set up thyself, O God, above the heavens; and thy glory above all the earth.

SELECTION X.

From Ps. xcvi. *Cantate Domino.*

O Sing unto the Lord a new song; sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise his Name; be telling of his salvation from day to day.

Declare his honour unto the heathen; and his wonders unto all people.

For the Lord is great, and cannot worthily be praised; he is more to be feared than all gods.

Psalm cxlviii. *Laudate Dominum.*

O Praise the Lord of heaven; praise him in the height.

Praise him all ye angels of his; praise him all his host.

Praise him sun and moon; praise him all ye stars and light.

Praise him all ye heavens, and ye waters that are above the heavens.

Let them praise the Name of the Lord; for he spake the word, and they

they were made ; he commanded, and they were created.

He hath made them fast for ever and ever ; he hath given them a law which shall not be broken.

Praise the Lord upon the earth, ye dragons, and all deeps ;

Fire and hail, snow and vapours, wind and storm, fulfilling his word ;

Mountains and all hills ; fruitful trees and all cedars ;

Beasts and all cattle ; worms and feathered fowls ;

Kings of the earth and all people ; princes and all judges of the world ;

Young men and maidens, old men and children, praise the Name of the Lord ; for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people : and all his saints shall praise him ; even the children of Israel, even the people that serveth him.

From Ps. cxlix. *Cantate Domino.*

O Sing unto the Lord a new song, let the congregation of saints praise him.

Let Israel rejoice in him that made him ; and let the children of Sion be joyful in their King.

Let them praise his name in the dance, let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people ; and helpeth the meek-hearted.

Psalm cl. *Laudate Dominum.*

O Praise God in his holiness ; praise him in the firmament of his power.

Praise him in his noble acts ; praise him according to his excellent greatness.

Praise him in the sound of the trumpet ; praise him upon the lute and harp.

Praise him in the cymbals and dances ; praise him upon the strings and pipe.

Praise him upon the well tuned cymbals ; praise him upon the loud cymbals.

Let every thing that hath breath praise the Lord.

For HOLY - DAYS.

Portions of Psalms, to be sung or said, at Morning Prayer, on certain Feasts and Fasts, instead of the "Venite Exultemus," when any of the foregoing Selections are to follow instead of the Psalms, as in the Table.

CHRISTMAS-DAY.

From Psalms xlv. lxxxix. cx.

THY seat, O God, endureth for ever ; the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity ; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving kindness of the Lord ; with my mouth will I ever be shewing thy truth, from one generation to another.

For I have said, mercy shall be set

up for ever ; thy truth shalt thou establish in the heavens.

The Lord is our defence, the holy one of Israel is our king.

Thou spakest sometime in visions unto thy saints, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people.

I will set his dominion in the sea, and his right hand in the floods.

And I will make him my first-born, higher than the kings of the earth.

The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy foot-stool.

The

The Lord shall send the rod of thy power out of Sion; be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The Lord swear, and will not repent, Thou art a priest for ever after the order of Melchizedech.

ASH-WEDNESDAY.

From Psal. xxxii. xxxviii. cxxx.

Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine anger; neither chasten in thy heavy displeasure:

For thine arrows stick fast in me, and thine hand presseth me sore.

My wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

I will confess my wickedness, and be sorry for my sin.

Haste thee to help me, O Lord, God of my salvation.

Out of the depth have I called unto thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the general Thanksgiving.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee: that they, whose consciences by sin are accused, by thy mer-

ciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made: who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Then shall the People say this that followeth, after the Minister;

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting and praying. For thou art a merciful God, full of compassion long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them: and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ, our Lord, *Amen.*

GOOD-FRIDAY.

From Psalms xxii. lxix. xl.

MY God, my God, look upon me; why hast thou forsaken me? and art so far from my health, and from

from the words of my complaint?

But thou art holy, O thou that inhabitest the praises of Israel.

I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying,

He trusted in God, that he would deliver him; let him deliver him, if he will have him.

The counsel of the wicked layeth siege against me; they pierced my hands and my feet.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O Lord: O my strength, haste thee to help me.

Thy rebuke hath broken my heart; I am full of heaviness; I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat; and when I was thirsty, they gave me vinegar to drink.

Sacrifice and meat offering thou wouldest not, but mine ears hast thou opened.

Burnt offerings and sacrifice for sin hast thou not required: Then said I, Lo, I come;

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

ASCENSION-DAY.

From Psalms xxiv. xlvii.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

Who is the King of Glory? the Lord strong and mighty; even the Lord, mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

Who is the King of Glory? even the Lord of hosts, he is the King of Glory.

O clap your hands together, all ye people; shout unto God with a voice of triumph.

For the Lord most high is terrible; he is a great King over all the earth.

God is gone up with a shout; the Lord with the sound of a trumpet.

Sing praises to God, sing praises; sing praises unto our King, sing praises.

God reigneth over the heathen; God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God. He is greatly exalted.

WHITSUNDAY.

From Psalm ii. lxviii.

I Will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

The Lord gave the word; great was the company of those that published it.

Though ye have lain among the pots, yet shall ye be as the wings of a dove; covered with silver, and her feathers with yellow gold.

Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men, yea, for the rebellious

rebellious also, that the Lord God might dwell among them. Lo, he doth send out his voice, and that a mighty voice.

Blessed be the Lord, who daily loadeth us with benefits; even the God of our salvation. Ascribe the strength unto God; his excellency is over Israel, and his strength is in the clouds.

Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord. O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.

To him that rideth upon the heaven of heavens, which were of old:

H Y M N S.

H Y M N I.

The Song of ANGELS,

For the Nativity of our blessed LORD and SAVIOUR.

Luke II. ver. 8—15.

- 1 **W**HILE Shepherds watch'd their Flocks by Night,
all seated on the Ground,
The Angel of the Lord came down,
and Glory shone around.
- 2 " Fear not, said he, (for mighty Dread
" had seiz'd their troubled Mind)
" Glad Tidings of great Joy I bring
" to you and all Mankind:
- 3 " To you, in David's Town, this Day
" is born of David's Line.
" The Saviour, who is Christ the Lord;
" and this shall be the Sign:
- 4 " The heav'nly Babe you there shall find
" to human View display'd,
" All meanly wrapt in swathing Bands,
" and in a Manger laid."
- 5 Thus spake the Seraph, and forthwith
appeared a shining Throng
Of Angels, praising God, who thus
addressed their joyful Song:

- 6 " All Glory be to God on high,
 " and to the Earth be Peace ;
 " Good-Will, henceforth, from Heaven to Men,
 " begin and never cease."

HYMN II.

The Song of Men, responsive to the Song of Angels.

- 1 **W**Hile Angels thus, O Lord, rejoice !
 shall Men no Anthems raise ?
 O may we lose these useless Tongues,
 when we forget to praise !
- 2 Then let us swell responsive Notes,
 and join the heav'nly Throng ;
 For Angels no such Love have known
 as we, to wake their Song.
- 3 Good-will to sinful Dust is shewn,
 and Peace on Earth is giv'n ;
 For lo ! th' incarnate Saviour comes,
 with News of Joy from Heav'n !
- 4 Mercy and Truth, with sweet Accord,
 his rising Beams adorn ;
 Let Heav'n and Earth in Consort sing—
 " The promis'd Child is born" !
- 5 Glory to God, in highest strains,
 by highest Worlds is paid !
 Be Glory, then, by us proclaim'd,
 and by our Lives display'd
- 6 Till we attain those blissful Realms,
 where now our Saviour reigns ;
 To rival the celestial Choirs
 in their immortal Strains !

HYMN III.

For GOOD FRIDAY.

On the Sufferings of our blessed Lord and Saviour.

- 1 **F**rom whence these direful Omens round,
 which Heav'n and Earth amaze ?
 Wherefore do Earthquakes cleave the Ground ?
 why hides the Sun his Rays ?

2 Well

- 2 Well may the Earth, astonish'd shake,
and Nature sympathise!
The Sun as darkest Night be black!
their Maker, Jesus, dies!
- 3 Behold fast streaming from the Tree
his all atoning Blood!
Is this the Infinite? 'tis he,
my Saviour and my God!
- 4 For me these Pangs his Soul assail,
for me this Death is borne;
My Sins gave Sharpness to the Nail,
and pointed ev'ry Thorn.
- 5 Let Sin no more my Soul enslave,
break, Lord, its Tyrant Chain,
O save me, whom thou cam'st to save,
nor bleed, nor die in vain!
-

H Y M N IV.

*For E A S T E R D A Y.**On the Resurrection.*

- 1 **S**ince Christ our Passover is slain,
a Sacrifice for all,
Let all, with thankful Hearts, agree
to keep the Festival:
- 2 Not with the Leaven, as of old,
of Sin and Malice fed;
But with unfeign'd Sincerity,
and truth's unleav'ned Bread.
- 3 Christ being rais'd by Pow'r divine,
and rescu'd from the Grave,
Shall die no more; Death shall on him
no more Dominion have.
- 4 For that he died, 'twas for our Sins
he once vouchsaf'd to die:
But that he lives, he lives to God
for all Eternity.

H Y M N S.

- 5 So count yourselves as dead to Sin,
but graciously restor'd,
And made, henceforth, alive to God,
through Jesus Christ our Lord.

H Y M N V.

For the same.

- 1 **C**Hrist from the Dead is rais'd and made
the first Fruits of the Tomb ;
For as by Man came Death, by Man
did Resurrection come.
- 2 For, as in Adam all Mankind
did Guilt and Death derive,
So by the Righteousness of Christ,
shall all be made alive.
- 3 If then ye risen are with Christ
seek only how to get
The Things which are above, where Christ
At God's Right Hand is set.
-

H Y M N VI.

For W H I T S U N D A Y.

- 1 **C**ome, Holy Ghost ! Creator, come,
inspire the Souls of thine ;
Till ev'ry Heart which thou hast made
is fill'd with Grace divine.
- 2 Thou art the Comforter, the Gift
of God, and Fire of Love ;
The everlasting Spring of Joy.
and Unction from above.
- 3 Thy gifts are manifold, thou writ'st
God's Law in each true Heart,
The Promise of the Father, thou
dost heav'nly Speech impart,
- 4 Enlighten our dark Souls, till they
thy sacred Love embrace,
Assist our Minds (by Nature frail)
with thy celestial Grace.

- 5 Drive far from us the mortal Foe,
and give us Peace within,
That, by thy Guidance blest, we may
escape the Snares of Sin.
- 6 Teach us the Father to confess,
and Son, from Death reviv'd,
And thee, with both, O Holy Ghost .
who art from both deriv'd.

H Y M N VII.

For the same.

- 1 **C**OME, Holy spirit, heav'nly Dove,
with all thy quick'ning Pow'rs;
Kindle a Flame of sacred Love,
in these cold Hearts of ours.
- 2 See how we grovel here below,
fond of these earthly Toys;
Our Souls, how heavily they go,
to reach eternal Joys!
- 3 In vain we tune our lifeless Songs,
in vain we strive to rise!
Hosannas languish on our Tongues,
and our Devotion dies.
- 4 Come, Holy Spirit, heav'nly Dove,
with all thy quick'ning Pow'rs,
Come shed abroad a Saviour's Love,
and that shall kindle ours!

H Y M N VIII.

For the same.

- 1 **H**E's come! let ev'ry Knee be bent,
all Heart's new Joy resume;
Sing, ye Redeem'd, with one Consent,
"the Comforter is come."
- 2 What greater Gift, what greater Love,
could God on Man bestow?
Angels for this rejoice above,
let Man rejoice below!

- 3 Hail, blessed Spirit! may each Soul
thy sacred Influence feel;
Do thou each sinful Thought controul,
and fix our wav'ring Zeal!
- 4 Thou to the Conscience dost convey
those Checks which we should know;
Thy Motions point to us the Way,
thou giv'st us Strength to go.

HYMN IX.

For the HOLY COMMUNION.

From the Revelation of St. John.

- 1 * **T**HOU God, all Glory, Honour, Pow'r,
art worthy to receive,
Since all Things by thy Pow'r were made,
† and by thy Bounty live.
- 3 And worthy is the Lamb, all Pow'r,
Honour and Wealth, to gain,
Glory and Strength; who for our Sins
a Sacrifice was slain.
- 3 ‡ All worthy thou, who hast redeem'd
and ransom'd us to God,
From ev'ry Nation, ev'ry Coast,
by thy most precious Blood.
- 4 § Blessing and Honour, Glory, Pow'r,
by all in earth and Heav'n,
To him that sits upon the Throne,
and to the Lamb, be giv'n.

HYMN X

For the same.

- 1 **M**Y God, and is thy Table spread?
and does thy Cup with Love o'erflow?
Thither be all thy Children led,
and let them thy sweet Mercies know.

2 Hail

* *Chap. iv.* † *Chap. v. 12.* ‡ *Chap. v. 9.* § *Ver. 13.*

- 2 Hail sacred Feast, which Jesus makes !
 rich Banquet of his Flesh and Blood !
 Thrice happy he, who here partakes
 that sacred Stream, that heav'nly Food !
- 3 Why are its Dainties all in vain
 before unwilling Hearts display'd
 Was not for you the Victim slain,
 are you forbid the Children's Bread ?
- 4 O let thy Table honour'd be,
 and furnish'd well with joyful Guests ;
 And may each Soul Salvation see,
 that here its holy Pledges tastes !
- 5 Drawn by thy quick'ning Grace, O Lord !
 in countless Numbers let them come,
 And gather from their Father's Board,
 the Bread that lives beyond the Tomb !
- 6 Nor let thy spreading Gospel rest,
 till through the World thy truth has run,
 Till with this Bread all Men be blest,
 who see the Light, or feel the Sun !

H Y M N XI.

For the same.

- 1 **A**ND are we now brought near to God,
 who once at Distance stood ?
 And to effect this glorious Change,
 did Jesus shed his Blood ?
- 2 O for a Song of ardent Praise,
 to bear our Souls above !,
 What should allay our lively Hope,
 or damp our flaming love !
- 3 Then let us join the heav'nly Choirs,
 to praise our heav'nly King !
 O may that Love which spread this Board,
 inspire us while we sing—
- 4 “ Glory to God in highest Strains,
 “ and to the Earth be Peace ;
 “ Good-will from Heav'n to Men is come—
 “ And let it never cease !”

HYMN XII.

On the NEW-YEAR.

- 1 **T**HE God of Life, whose constant Care,
 With blessings crowns each op'ning Year,
 My scanty Span doth still prolong,
 And wakes anew mine annual Song.
- 2 How many precious Souls are fled
 To the vast Regions of the Dead,
 Since to this Day the changing Sun
 Through his last yearly Period run.
- 3 We yet survive; but who can say,
 Or through this Year, or Month or Day,
 " I shall retain this vital Breath,
 " Thus far at least, in League with Death?"
- 4 That Breath is thine, eternal God;
 'Tis thine to fix my Soul's Abode;
 It holds its Life from thee alone
 On Earth, or in the World unknown.
- 5 To thee our Spirits we resign,
 Make them and own them still as thine;
 So shall they live secure from Fear,
 Though Death shall blast the rising Year.
- 6 Thy Children, panting to be gone,
 May bid the Tide of Time roll on,
 To land them on that happy Shore,
 Where Years and Death are known no more!

HYMN XVII.

For the Mercies of Redemption.

- 1 **A**LL-glorious God, what Hymns of Praise
 Shall our transported Voices raise;
 What ardent Love and Zeal are due,
 While Heav'n stands open to our View?
- 2 Once we were fall'n, and O how low!
 Just on the brink of endless Woe;
 When Jesus, from the Realms above,
 Borne on the Wings of boundless Love.
- 3 Scatter'd

- 3 Scatter'd the Shades of Death and night,
And spread around his heav'nly Light!
By him, what wond'rous Grace is shown
To Souls impoverish'd and undone!
- 4 He shews, beyond these mortal Shores,
A bright Inheritance as ours;
Where Saints in Light our coming wait,
To share their holy, happy State.

H Y M N XXV.

Funeral Consolations.

- 1 **H**EAR, what the Voice from Heav'n declares
to those in Christ who die!
"Releas'd from all their earthly Cares,
"they reign with him on high."
- 2 Then why lament departed Friends,
or shake at Death's Alarms?
Death's but the Servant Jesus sends
to call us to his Arms.
- 3 If Sin be pardon'd we're secure,
Death hath no Sting beside;
The Law gave Sin its Strength and Pow'r;
but Christ, our Ransom, died!
- 4 The Graves of all his Saints he bless'd,
When in the Grave he lay;
And rising thence their Hopes he rais'd
to everlasting Day!
- 5 Then joyfully, while Life we have,
to Christ, our Life, we'll sing—
"Where is thy Victory, O Grave?
"and where, O Death, thy sting?"



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- “ Preamble—declaring civil and eccl. independence of the P. E. Ch. in the U. S. of A., of all foreign authority; I. 21—referring to meeting of Cler. and lay dep. of said Ch. in Mass., R. I., Conn., N. Y., N. J., Pa., Del., and Md., in New York, Oct. 6, 7, 1784, and to the recommendations and proposals issued by the same, I. 21,—announcing the due appointment and assembling of said dep. from N. Y.,

- N. J., Pa., Del., Va., and S. C., and that they do hereby determine and declare, I. 21, 40;
- I. That there shall be a Gen. Con. of the P. E. Ch. in the U. S. of A. in Phila. on the third Tuesd. in June 1786, and triennially forever in such place as shall be determined upon by the Conv. —that special meetings may be held at such other times and in such other place as shall be hereafter provided for—that this Ch. in a majority of the states aforesaid shall be represented before proceeding to business—that the representation from two states shall be sufficient to adjourn—and that in all business of the Conv., freedom of debate shall be allowed. I. 21, 22, 41, 83; alterations in 38.
 - II. That there shall be a representation of both Clergy and Laity of the Ch. in each State—one or more, not exceeding four, of each Order—that in all questions said Ch. in each state shall have one vote—and that a majority of suffrages shall be conclusive, I. 22, 41, 83; alterations in 38.
 - III. That in said Ch. in every State represented by this Conv. there shall be a Conv. consisting of the Clergy and Lay dep. of the congregation. I. 22, 38, 41, 83, 95; altered, 96.
 - IV. That the Book of Com. Pr. and Administration of the Sacraments etc. "according to the use of Ch. of Eng." shall be continued to be used by this Ch. as the same is altered in a certain instrument of writing passed by their authority, entitled "Alterations of the Liturgy of the P. E. Ch. in the U. S. of A. in order to render the same conformable to the Am. Rev. and the Constns of the respective States." I. 22, 38, 41, 84.
 - V. That in every State where there shall be a Bp. duly consecrated and settled and who shall have acceded to the articles of this gen. eccl. constitution he shall be considered as a member of the Conv. ex. officio. I. 22, 41, 84; alterations in 38.
 - VI. That the Bp. or Bps. in every State shall be chosen agreeable to rules fixed by the respect. Convns and that every Bp. of this Ch. shall confine the exercises of his Epis. office to his proper jurisdiction unless requested to ordain or confirm by any Ch. destitute of a Bp. I. 22, 41, 84; alterations in 38, 39.
 - VII. That a P. E. Ch. in any of the U. S. not now represented, may at any time hereafter be admitted on acceding to the articles of this union. I. 22, 39, 41, 84.
 - VIII. That every clergyman whether Bp. presbyter or deacon shall be amenable to the authority of the Conv. in the State to which he belongs so far as relates to suspension or removal from office, and that the Conv. in each state shall insti-

- tute rules for their conduct and an equitable mode of trial, I. 22; alterations in, 39, 41; objected to by Eng. Bps. 53; approved 60, 84.
- IX. That whereas it is represented to this Conv. to be the desire of the P. E. Ch. in these States that there may be further alterations in the Liturgy than such as are made necessary by the Am. Rev., therefore the book of Com. Pr. etc. accord. to the use of the Ch. of Eng. as altered by an instrument of writing passed under the authority of this Conv. entitled "Alterations in the Book of Com. Pr. and Admin. of the Sacra. and other Rites and Cerem. of the Ch. accord. to the use of the Ch. of Eng. proposed and recommended to the P. E. Ch. in the U. S. of A." shall be used in this Ch. when the same shall have been ratified by the Conv'ns which have respectively sent dep. to this Gen. Con., I. 22, 23; alterations in, 39, 41, 42, 84.
- X. That no person shall be ordained or permitted to officiate as a minister in this Ch. until he shall have subscribed the following declaration. "I do believe the Holy Scriptures of the O. and N. Test. to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the P. E. Ch. as settled and determined in the Book of Com. Pr. and Admin. of the Sacra. set forth by the Gen. Conv. of the P. E. Ch. in these U. S., I. 23; alterations in, 39, 40, 42, 59, 84; referred to, 60, 61.
- XI. That this Gen. Ecclesiastical Constitution when ratified by the Ch. in the different states, shall be considered as fundamental and shall be unalterable by the Conv. of the Ch. in any State, I. 23; alterations of, 40, 42, 84.
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A HISTORY
OF THE
EASTERN DIOCESE.

BY

CALVIN R. BATCHELDER.

IN THREE VOLUMES.

VOL. I.

CLAREMONT, N. H.
THE CLAREMONT MANUFACTURING COMPANY,
CHURCH PRINTERS.

1875.

ADVERTISEMENT.

The following pages are printed as a sample of a Work in three volumes 8vo., entitled *The History of the Eastern Diocese*, by the Rev. Calvin R. Batchelder, which is now ready for publication. Owing to its character, it must be published by subscription. More subscriptions are needed in order to pay the expense of printing.

The book of which this tract is a Section relates the history of the Protestant Episcopal Church, in New England, except Connecticut, from the first settlement of the country to 1843. It contains a history of all the parishes, which existed in New England, with the above exception, before the Revolution, and memoirs of the Priests who served in them. It gives an account of the organization of the Church after that event, the formation of the Eastern Diocese, and all the Addresses and Pastoral Letters of Bishop Griswold. It contains in connection with his Addresses, in the form of notes, a history of all the parishes organized during his Episcopate and memoirs of most of those ordained by him and since deceased. Sections in different parts of the work give the history of the Missionary and Charitable institutions of the Church and of its general interests. It, also, contains carefully prepared tables of all the Missionaries of the Society for the Propagation of the Gospel and those clergymen licensed to the Plantations by the Bishop of London, who came into New England, and all the ordinations, confirmations, consecrations and institutions performed by Bishop Griswold.

As far as possible, this work is documentary and intended to be a book of reference. It has been written in the interest of the Protestant Episcopal Church. It does not deal with matters of theology nor questions of ecclesiastical regiment. Its simple aim is to present a fair and connected history of the Episcopal Church in the Dioceses, which constituted what was called the Eastern Diocese.

The price of this work will be three dollars per volume in cloth, and, in other bindings, at reasonable rates. Subscriptions may be sent to the author at Claremont, N. H., or to the publishers, The Claremont Manufacturing Company, Claremont, N. H., who pledge their best efforts to do their part in a way as nearly as possible worthy of the subject and the manner in which it has been treated by its pains-taking author, and also to put it to press as soon as possible after a sufficient number of names is obtained.

They respectfully request all who appreciate the importance of the work, and into whose hands this may fall, to give them such aid as may be in their power in completing the list and thus hastening the day of publication.

QUEEN ANNE'S CHAPEL, NEWBURY.

ST. PAUL'S CHURCH, NEWBURYPORT.

About the year 1685, a serious difference arose among the Congregationalists in the West Precinct of Newbury respecting the location of a Meeting-house. Those who felt themselves aggrieved petitioned the town for "some help in the ministry amongst" them. As the answer to this petition was not satisfactory, in 1689, sixteen persons erected a Meeting-house on "the plains". In 1695, the town voted, that Pipe-stave hill shall be the place for the Meeting-house. Those living nearer to the house on "the plains" than to Pipe-stave hill acted steadily in opposition to the vote of the town, the civil authority and a majority of the precinct. Those in favor of Pipe-stave hill as the place for the Meeting-house, appear to have wavered in their determination. About the time of the settlement of the Rev. Samuel Belcher, in 1696, the parish voted to build a ministry house and to enlarge the Meeting-house on "the plains". In January, 1706, the contest was renewed. The precinct voted that "they either would remove the Meeting-house and build an addition to it, or else build a new Meeting-house". February 28th, it was voted "that ye inhabitants of ye west end of the town of Newbury will build a new Meeting-house upon Pipe-stave hill, fifty-four feet long and thirty-four broad, within the space of five years at ye furthest

and to meet in the old Meeting-house five years, not to force any person to pay any money or pay till three years be expired, and then to pay one quarter part yearly until ye whole be paid." Twenty persons dissented from this vote. The Meeting-house on Pipe-stave hill was accordingly built. In February, 1709, the party in favor of the house on "the plains" petitioned the General Court for relief. In it they said that, "having built a Meeting-house and settled a minister, which hath not been effected above twelve years or thereabouts, there are certain of our inhabitants *since planted* in the upper parts of our precinct, who under the supposing notion of a major vote of our inhabitants have adventured against our declared dissents to make a considerable and chargeable process towards the building of another Meeting-house, wherein they have proceeded so far as to adventure upon ourselves to levy a tax upon that account and to employ a collector to take away our goods, and so forth".

"If the abovesaid process and design on hand proceed to take effect according to the desire of ye managers thereof, namely to fix ye Meeting-house and ministry solely there, where they have now erected their new Meeting-house, it will not only as we apprehend very unreasonably necessitate us to lose ye great charge we have been at, but which is worse, frustrate our good ends therein, which were our own and our children's enjoyment of ye means of grace, and render it in divers respects more difficult and inconvenient than before our separation, and so forth. We therefore pray your excellency and honors to vouchsafe to us a favourable regard to our humble address that our very hard and costly privileges may be continued to us in such sort as may not be suppressed by our opponents, and so forth. And we humbly pray that if no better method may be found out for our relief that we may be set off, so far as may agree

with righteousness and religion, to maintain our minister and ministry amongst ourselves, the charge whereof we choose abundantly to undergo rather than have our good ends, desires and endeavours abovesaid, frustrated and made voyde." Fifty-five persons signed this petition.

This petition was not granted. On the twenty-second of June, 1710, it was "resolved in Council that Pipestave hill is the most convenient place and so forth, and that a committee of the principal inhabitants in the said precinct, do forthwith attend the Reverend Mr. Belcher and acquaint him with the desire of this court, that when a meeting house shall be erected there and a convenient dwelling house thereto for his reception, with suitable accommodations of land and so forth, he be content to remove thither." The Council also resolved that "a tax be laid on all the inhabitants."

Unmoved by this decision of the Council, twenty-seven of the petitioners entered into the following agreement: "We whos names Are hearto Subscribed doo Agree And oblidge oursealves to each other to mayntain the publiek ministry At the old meeting house in ye west precinct in Newbury Although we are forsed to pay Elsewhere what shall be lavid upon us."

July 13th, 1710, the inhabitants of the west parish held a meeting, and "voted to observe the direction and resolve of the General Court June twenty-second in every particular." On the 17th of July, they had another meeting, in which they "voted to levy a tax of four hundred pounds to defray part of the charges of building a Meeting-house, ministry house and so forth, to pay back all they had taken by distraint and to confirm all that the building committee, chosen in 1706, had done and gave them full power to finish and so forth." April 19th, 1711, the precinct had another meeting, and, as the

time of five years, during which they had determined, in February 1706, to meet in the old Meeting-house, had expired, the majority proceeded to carry the remainder of the vote into execution. They chose a committee of three, to dispose of the ministry house and land near the old Meeting-house, and obtain a house and land near the new Meeting-house, at Pipe-stave hill. They also voted "to take the seates and boards and glass out of ye old Meeting-house to be improved in the new Meeting-house, and also to remove the old Meeting-house and sett it up att Pipe-stave hill to be *improved for a barn* for the ministry in convenient time."

Before the "convenient time" came for the committee to remove the old Meeting-house, a party of men from the upper part of the precinct came down, in the night, and tore it down and carried off the materials. Whether they improved it as a barn for the ministry or roasted roast with it is not a material question.

Exasperated by this course of action, the minority began immediately to make preparation to build a new house. The Pipe-stave hill party was equally decided. In July, a Committee of six persons petitioned the General Court to interfere and stop the work of building. July 19th, 1711, the Court advised and directed for the preservation of the peace of the town of Newbury that the persons concerned in building on "the plains" should "desist there proceeding to the raying their Meeting-house until there be a hearing of the matter before the court." To this advice and direction the people of the plains paid no attention. August 24th, next following, the hill party, by their committee, sent another petition to the Court, in which they stated that the people of the plains "had raised and in part covered a Meeting-house and set it near the dividing line." Thereupon the Court immediately ordered that "Samuel

Bartlet, John Ordway, deacon Joshua Brown, Joshua Bailey, Skipper Lunt and Penuel Titcomb be anew served by the Sheriff with a process and order of this Court of the nineteenth of July, strictly forbidding them and their associates proceeding in the work of their intended Meeting-house and so forth, and that said persons be summoned to attend this Court on the second Wednesday of their fall session."

October 23d, 1711, the people of the plains again petition the General Court, "to grant them leave to goe on with their Meeting-house that they have begun, that the farthermost of forty families and about thirty more of our neighbors are not above one and a half miles from the Meeting-house we are about to erect and prepare and that we deem it our duty to maintain the reverend Mr. Belcher, for whom we have a peculiar respect, until we may be orderly dismiss." They also request the Court "to set them off as a precinct, making Artichoke river the dividing line, and that there are now ninety-six families above Artichoke river."

November 2d, 1711, the General Court made the following decision: "Upon hearing the case of Newbury referring to the house late pretended to be raised for the publick worship of God on or near deacon Joshua Brown's land, contrary to the direction of this Court, of which there is no present necessity. It is ordered that the building of the said house be not on any pretence whatever further proceeded in but that the division of the town into two precincts between the old Meeting-house and that upon Pipe-stave hill be the present division of the auditory and is hereby confirmed and established and all persons concerned are to yield obedience accordingly, and that the disorders, that have been in the proceedings about the said house in Brown's land, be referred to the next sessions of peace in Essex."

The issue was now fairly made. If these people of "the plains" continued in the loving family of Congregationalism, they must obey the mandate of the General Court. At this stage of affairs, Mr. John Bridges, Surveyor of the King's woods, advised them to conform to the Church of England and assured them of protection. His advice was at once accepted and followed. February 27th, 1711—12. Abraham Merrill, Joshua Brown, Samuel Bartlet, John Bartlet, Samuel Sâyer, Joseph Bailey, and sixteen others presented the following petition to Governor Dudley :

"To his excellency Joseph Dudley, the humble petition of several freeholders and the inhabitants of the town of Newbury :

Whereas your excellency's petitioners have declared themselves members of the Church of England, and have raised a building for the worship of almighty God according to the manner of service prescribed in the said Church humbly desire your excellency's protection and encouragement in our just and laudable undertakings. We are convinced that the Church of England is a pure orthodox Church, and so are resolved to continue no longer in that separation, which has so unhappily prevailed among the mistaken and prejudiced inhabitants of this country. This resolution has occasioned ye ill will of our dissenting brethren, who levy upon us more than ordinary rates towards the maintainance of their minister, and other purposes of that nature, which act of theirs is a very great hardship and grievance to us, since we have addressed a letter to our right reverend diocesan ye bishop of London to send us a minister, which we shall most gladly receive, but think ourselves under no obligation to any other; it being a thing unknown in her majesty's dominions yt ye members of the Church of England are obliged to contribute to the support of the dissenting teachers. We therefore pray your excellency's favour, that we may not be molested for the future upon this account and beg leave to subscribe ourselves

Your excellency's most duitiful and obedient servants."

To this petition the Governor made the following answer :

"Boston, February 28th, 1711—12

I received yesterday an address and petition, signed by twenty-two freeholders and inhabitants of the town of Newbury, setting forth that they are declared members of the Episcopal Church of England,

as by law established, and that they have rayzed a building for the service of God according to the manner of service prescribed in the said Church, desiring protection and encouragement therein accordingly, and that they have addressed the right reverend the Bishop of London to have a minister sent to them, and that thereupon they may not be obliged to contribute to the subsistence of the other ministers of any other profession as at large is set forth in this petition.

I am also informed by the reverend Mr. Harris, one of the ministers of the Church of England in this place, that at their desire he has visited and preached to that new congregation, and had a very considerable auditory, and that he shall continue so to do, until their said address to the lord bishop of London shall be considered and orders given therein. I am thereupon of opinion that the said petitioners and others that joyne with them ought to be peaceably allowed in their lawful proceedings therein for their good establishment; and ought not to be taxed or imposed upon for the support and maintenance of any other public worship in the said town. Of which I desire all persons concerned to take notice accordingly.

Given under my hand,

J. DUDLEY."

Some time before the date of the papers above given, the people of Newbury had made an application to the Bishop of London for a minister, and did convey, or propose to convey, their church edifice and probably some other property, either to him or the Society for the Propagation of the Gospel. The precise date of this application is not here known. It was made between November 4th, 1711 and February 28th, 1712. It was favorably received by the Bishop and answered as follows, the superscription being lost:

" Sir,

I am very glad of the assurance from you, how well your people are disposed to hold communion with us; and you need not doubt of all due encouragement so far as the difficulty of the times will allow, and therefore I should be glad to hear what it is particularly, that may suffice for this encouragement; and in the mean time I shall endeavour to gett the best advice I can in reference to the deed. I pray God prosper your pious endeavours and pray believe me

Sr your most assured friend

and humble servant,

HENRY LONDINI.

Fulham, April 19th, 1712 "

Acting on the authority given him by the Society for the Propagation of the Gospel, General Nicholson sent the Rev. John Lambton, a "Chaplain to her Majesty's Ship Phœnix," to Newbury in November 1712. This act was recognized and approved by the Society. In the Abstract of 1713-14, the following statements are made: "To the Reverend Mr. *John Lambton*, appointed to *Newbury* by the abovementioned General (who was commissioned thereto) for his great Pains bestow'd there from *November* last, and whilst his Health shall permit, a reasonable Gratuity. But as this Place will require a due Consideration of it beyond most others, and will expect a Person of suitable Accommodation to its Exigencies, at present troublesome enough, through the Rigors of those of the Independent Perswasion, in Exactions, and otherwise, (however mollified by Colonel *Dudley*, the Governour's Opinion, and by General Nicholson's Protection.) The Society's Care is to dispatch, as soon as conveniently may be, one to succeed him, of good Example, Temper, Learning, Piety, and Courage, with a sufficient Appointment for one of such Qualifications, and to remove with Speed those Discouragements the *new Converts* of that Place lie under. For this Parish, or *Naraganset*, was designed the Reverend Mr. *Dudley Bradstreet*, a Native of the Country, and Proselyte of their Way by Education, Grandson to Governour *Bradstreet*, who being timely convinc'd of his Duty to receive *Episcopal* Ordination, was desirous, when *confirmed* of *strengthening his Brethren* in Orthodoxy of Faith, and Regularity of Manners, and great Expectations were raised; but God suffer'd them to be defeated by his Decease, opportune enough for himself, who was (seiz'd at *Loulon* by a Distemper then almost *epidemic*,) full of Intentions to do good; but untimely to his Family and Dependents, who yet were not burthen'd with the Expenses of his Sick-

ness, or Funeral Charges; and had besides a Surplusage of the Society's Benevolence transmitted to them, as a Testimony of *their* Regards to him, whose *Gain was their Loss.*" 2 Anniv. Sermon. (1713-14) 47-49.

A letter of the Rev. Mr. Lambton to the Secretary of the Society is of value:

"Newbury, New England, Feb. 12, 1713.

Sir,

I do myself the honour to acquaint the Ven'ble Society for Propagating the Gospel in Foreign Parts that from the fourteenth day of November last I have served the Church of Newbury, being appointed to take care of that place by the Hon'ble Francis Nicholson, Esq'r, by virtue of a power granted to his Excellency by the Society to settle a Missionary either at Newbury or Brantry; as to the latter of these places there is not the least prospect of reviving the Church, but in the former a very considerable congregation is formed already and by the blessing of God will daily increase. I think it therefore my duty to send you the following acct that the Hon'ble Society may be fully informed with the circumstances and condition of the people who have so earnestly begged the favour and encouragement of their superiours in England.

Upon my arrival at Newbury I found a handsome building raised & finished at the sole cost and expence of the Inhabitants in that place for the service of Almighty God according to ye way of worship, prescribed in our excellent Church. There is a considerable auditory every Sabbath Day to the number of 200 and upwards and would daily increase only they are imposed upon by ye neighbourhood to pay to the Independent Ministers by us. Our adversaries here insinuate that they are a frivolous and inconsiderate ill people w'ch is quite otherwise as Rev'd Mr. Harris who has lived among them and myself now present w'ch them can testifie. They are a sober good people & were settled in their principles by reading Dr. King's books & others w'ch have been dispers'd among them by ye Ministers of ye Church of England here. The ease as to the support of the Minister is a little intricate at present but hope to lay it more fully before the Hon'ble Society the next opportunity. The Hon'ble Francis Nicholson, Esq'r, has through his great care retained most of the Council in this Country that he may by his regular proceedings understand what laws are in force here for or against the Church that if he cannot by them support this excellent work began he may appeal to our good Laws at home. All the troubles we lay under are imposed upon us by our adversaries to discourage many

well disposed people from joining wth us being afraid by ye increase of ye Church their interest here will be diminished we lying in ye very heart of the Country where there is the greatest prospect imaginable of a flourishing Church.

This is what at present I thought fit to lay before the Hon^{ble} Society hoping to receive due encouragement that such a good work as is begun among us so numerous and well dispos^d people may not come to nothing.

Your humble Serv^t,
JOHN LAMBTON."

Mass. Hist. C. Papers, 89, 90.

The matter in law referred to above was the appeal of Joshua Brown and Joseph Bayley from the decision of a justice court, in regard to the payment of a tax levied by the Congregationalist Society in West Newbury, to the Court of Common Pleas at Ipswich. The judgment of Mr. Jewett was reversed and the Plaintiff taxed the costs. Mass. Hist. C. Papers, 109, 110.

Of the Rev. Mr. Lambton, Humphreys observes "he staid not long having contracted a bad State of Health." From the fact that the Society gave him forty pounds for his services in Newbury, we may suppose that he was there the greater part of a year. 2 Anniv. Serm. (1714-15) 26; Humphreys, 327.

March 30th, 1714, the first election of Wardens and Vestry of Queen Anne's Chapel, respecting which we have any information, was made. Abraham Merrill and Joshua Brown were chosen Wardens. Some organization may have existed before this date. Some persons had been baptized by the Rev. Mr. Harris and by the Rev. Mr. Lambton.

April 2d, 1714, the west parish "voted to free all that are, or shall be, for the episcopal way of worship and also quakers."

About the beginning of 1715, the Rev. Henry Lucas, who had been appointed to Braintree in 1713-14, was transferred by the Society to Newbury. The Society

gave him sixty pounds per annum. It also gave a library for the use of the parish, and probably the usual allowance of Bibles and Prayer Books. 2 Anniv. Serm. (1713-14) 47; (1714-15) 18, 19.

May 20th, 1715, soon after the transfer of Mr. Lucas to Newbury, Mr. John Bridges wrote "to the Church Wardens and Vestry at Newbury" from London, "I have no reason to doubt he will fully answer your expectations and advance the church amongst you to the praise and glory of Almighty God and to the edification of many souls."

During the vacancy in the Queen's Chapel, the Dissenters took possession and carried off its ornaments, vestments and books. July 6th, 1716, Mr. Lucas wrote to the Secretary of the Society that, on his coming into the parish, those who had occupied the Chapel withdrew and the articles which had been taken away were returned. In the early part of his ministry in Newbury the audience of Mr. Lucas was about 100, and he had 20 communicants. He found his parish quite negligent in regard to promises that had been made to the Society. No 40 pounds were paid to him, and no proper house was provided. His stipend of £60 was his chief support. In a subsequent communication, Mr. Lucas notices the withdrawal of some persons who had no liking for the Church and the confirmation of others in their attachment to it. "Being desired to go over to Jamaica, a place so called in the town of Saulsbury 4 miles off to Baptize 2 Children of one who comes to Church, the weather being exceedingly cold that they could not be brought, I went and baptized them; this was the cause of a great appearance of People that deny water & Infant baptism. There were a great many Quakers Annabaptists and Presbyterians or Independents which came out of Curiosity to see the performance. Upon

this, having read the Common Prayer and Baptized the Children I preached a Sermon upon John the 3rd & the 5th which had such an Influence (by the Blessing of God) upon some of them that they are resolved to have their Children baptized & I gave them directions how to prepare them for it. I intend as soon as the season will permit (if Please God) to continue my Lectures to them and catechise the Children. Some small Tracts would be very gratefully accepted."

The last communication of Mr. Lucas to the Secretary of the Society, dated June 10th, 1720, was full of sadness and disappointment. One can hardly tell how much in it may be truth and how much may be the production of a diseased mind. Manifestly by not fulfilling its engagements in regard to his salary and accommodations, the parish had added somewhat considerable to his unhealthy mental condition. In his Church there existed parsimony and indifference. In the community, he was opposed and annoyed in every possible way. At the time of this writing, the number of his communicants was twenty-five. Mass. Hist. C. Papers, 115, 117, 119, 127, 128, 132, 133.

"The Congregation of Mr. Lucas was but small at first, the People having lived long in a Disuse of the Sacraments, they still continued negligent of them. Mr. *Lucas* not only by publick Discourses advised them, but also visited them, and used his best Endeavours in private, to convince them of the Usefulness and Benefit of both those Ordinances." Humphreys, 327.

The earliest baptism recorded by Mr. Lucas was in October 1715, and the last one was that of his own son James, March 22d, 1719.

From the following extract one may infer that the Church in Newbury, under the care of Mr. Lucas, made some considerable progress. October, 27th, 1715. A com-

mittee of the west end precinct Church was appointed, "to discourse with certain members of the church, who had withdrawn from their communion, and see if something could not be said or done to draw them to our communion again, and if we cannot draw them by fair means, then to determine what means to take with them." West Parish Records in Coffin 187.

The course of the Rev. Henry Lucas was closed by his own act, in a fit of extreme depression of mind, or insanity, August 23d, 1720. In his diary, Judge Sewall made this record: "'Tis said Mr. Lucas, the Church of England minister, cut his own throat at Newbury. However, the minister of Marblehead set a good face on it, had the corpse carried into the church and preached a funeral sermon." His body was buried under Queen Anne's Chapel. The minister of Marblehead at that time was the Rev. David Mossom. He said in his report to the Society in 1719-20, "that since the death of the Reverend Mr. Lucas, he has, at the earnest Request of the People, preach'd and administer'd the Sacrament at Newbury; that there were present above One Hundred People, Twenty of which were Communicants." 2 Anniv. Serm. (1719-20) 54.

In 1720-21, the Rev. Matthias Plant was appointed by the Society to the mission in Newbury. His salary was sixty pounds per annum. The following extract from his journal is of interest: "Anno Domini, 1722, 13th Feb. I took passage for New England, in the ship Drake: left London and came to Gravesend the 16th; sailed out of the Downs the 19th: March 1st, about 11 o'clock, saw Captain Bourne's ship on fire, 200 leagues from land; sixteen souls came aboard to us out of their ship the same day: landed at Boston, N. E., April 15th, about 12 o'clock; preached two sermons upon Thursday, an appointed fast, April 19th; preached Sunday 22d, in the morning only;

set out for Marblehead 23d; came thence to Newbury April 24th, and preached in my parish April 29th, 1722." 2 Anniv. Serm. (1720-21) 41.

Being accredited and licensed by the Bishop of London, Mr. Plant "was received with much Favour and Civility by the People of the Church of *England*. He began to discharge his Ministerial Office with Success, many people shewed a great Earnestness for the Public Worship, and more continually were added to them. They contributed their usual Rates very frankly to Mr. *Plant*, and he was so sensible of their Favour in many Respects, he makes this grateful Acknowledgement of it to the Society: 'I find both my People, and others, the Inhabitants, very civil, and indeed kind to me, several not belonging to my Church contributing something to me; and tho' my Place is reckoned the smallest, I must confess, that the Love I have for the People, and the truly good Will, and extraordinary Civility and Kindness I receive from them, makes me esteem my Place as inferiour to none'! Mr. *Plant* continues now in his Mission, his Congregation now amounts to near 200. Some of his hearers come from Towns 4, 5 or 6 Miles distant; and their Number is daily increasing." Humphreys, 327, 328.

The following pleasant and profitable incident occurred soon after the settlement of Mr. Plant in Queen Anne's Chapel. "His Excellency, *Samuel Shute, Esq.*, his Majesty's Governor of the Province of the *Massachusetts Bay* in *New England*, hath signified to the Society, in his Letter of the 28th of *May* last, that he has visited the Church at *Newbury*, of which the Reverend Mr. *Plant* is Minister, who seems to be a sober and ingenious Man; that he staid there all the Sabbath Day, as did Lieutenant Governour *Wentworth*, and some other Gentlemen, which he hopes, will give him a good Countenance, and assures the Society, that he shall want no due Encouragement

from him, and the like Encouragement he has promis'd to the several Missionaries in his Government." 2 Anniv. Serm. (1721-22) 43, 44

About three months after this visit, Mr. Plant wrote to the Society, "That his Congregation at present consists of upwards of 200 People; and that in the four Months that he has resided there, he has baptized two Children, and admitted three new Communicants. 2 Anniv. Serm. (1721-22) 51, 52.

Not long after the settlement of Mr. Plant in Newbury, some difficulty arose about taxes for the support of religion between Queen Anne's Chapel and the neighboring Congregationalist parishes. They were not willing to give up the right of taxing Churchmen. Probably, the west parish in Newbury had no part in these proceedings, as it had voted in 1714 to "free all that are, or shall be, for the episcopal way of worship." The matter having been duly presented to the consideration of the Governor, he issued the following mandate :

"Boston, 27th, July 1722. Whereas upon information from the Rev. Matthias Plant, minister of the church of England, Newbury, that several persons of that and the adjoining towns have professed themselves members of the said church, and accordingly have entered their names in their register-book; and the Rt. Rev. the Bp. of London hath settled a minister amongst them, and that there is a very considerable congregation; I do therefore, order that the persons who have already declared, or shall hereafter declare, for the said established church, be peaceably allowed in their proceedings, and must not be taxed or imposed upon for the support and maintenance of any other public worship in the said town or towns, wherein they shall inhabit: Of which all persons concerned are to take notice accordingly

SAMUELL SHUTE.

Given under my hand,

To his majesty's justices of the peace for
the county of Essex, or any one of them."

In 1725-26, the Society received "also a Letter from the Reverend Mr. *Plant* at *Newbury* in *New England*, giving

an Account of the great Increase of his Congregation, insomuch that his Church will not contain them, and they are therefore building Galleries for their more commodious Reception; and that the Number of his Communicants is forty-one; but that he expects daily an Increase." Queen Anne's Chapel was "a Timber building 50 Feet long and 30 broad." 2 Anniv. Sermon. (1725-26) 41, 42; Humphreys, 327.

1727-28. The Society learned "from the Reverend Mr. *Plant*, Missionary at *Newbury* in *New England*, that he hath this Year baptized two *Negro* Men, and one *Negro* Boy about 6 years old; also a Quaker is lately come over to his Church; and that the Number of his Hearers and Communicants have increased every Year since his coming among them." 3 Anniv. Sermon. (1727-28) 39.

1728-29. The Society received "from the Reverend Mr. *Plant*, Minister of *Newbury* in *New England*, That his Congregation still increases; that on the first Sunday of *November* 1729, he had three new Communicants who were formerly Dissenters; and that he baptized two of their Children." 3 Anniv. Sermon. (1728-29) 47.

1731-32. "The Reverend Mr. *Plant*, Minister at *Newbury*, in a Letter dated 24th of *September* 1732, acquaints, That the Number of his Congregation is very much increased; that the Body of the Church, and the Galleries round it will scarce contain them; and that the main Thing which contributes to the increase of his Congregation is the perfect Love and Unity which is among them; while their dissenting Neighbours are in great Confusion and Disorder. He remarks also, that on the first Sunday in that Month, they had a Shock of an Earthquake, which shook their Houses very much, tho' attended with little or no Noise; it extended over a great part of *New England*," 3 Anniv. Sermon. (1731-32) 59, 60.

"The Reverend Mr. *Plant*, Missionary at *Newbury*, in

his Letter dated the 24th of *September* 1732 acquaints, That the Number of his Hearers is very much increased, the Body of the Church and the Galleries, being little more than able to contain them; and that he hath baptized since his last, four Children, one at York, and three at Piscataqua, Places about twenty-six Miles distant from him." ' 3 Anniv. Serm. (1732-33) 49.

As early as 1725, the question of a new church edifice in Newbury at some place more convenient for the people than that at "the plains," was agitated. Nothing, however, was done. The matter rested until 1738. The population and business at "the water side" had so much increased that it seemed proper to build a church there. Joseph Atkins, Esq., offered to give fifty pounds for that purpose. Mr. Plant proposed to give the same amount. During that year St. Paul's Church was raised on the site of the present edifice; but it was not so far finished as to be opened for Divine Service until 1740. Mr. Plant, considering it within the limits of his parish, officiated in it on alternate Sundays. Having now a church edifice, the people at "the water side" seem to have organized a distinct parish, and presumed to act as such. In 1742, the following instrument in writing was addressed to the Rev. Mr. Plant :

"Newbury, Feb. 3d. 1742.

We, the subscribers, members of the new Church in Newbury aforesaid, called by the name of St. Paul's Church, desiring the worship of God according to the rubric of the Church of England, do desire, and do make choice of the Rev. Mr. *Matthias Plant*, as the minister to officiate and to carry on the said worship, in said church of St. Paul's, in Newbury aforesaid.

In witness whereof we have hereunto set our hands, and so forth.

MICHAEL DALTON, } Wardens.
EDMUND COTTLE, }

Joseph Atkins and nine others."

Mr. Plant agreed to accept this invitation, with the

consent of the congregation of Queen Anne's Chapel, so far as to officiate in St. Paul's Church one half of the time. In December of the same year, regret having been felt and expressed, that the above invitation had been given to him, a vote of the vestry or proprietors was passed, reconsidering the action of February third, and requesting Mr. Plant to return the instrument. This was done by him April 23d, 1743. In the meantime, some party, now unknown, had written to the Society in England respecting Mr. Plant. The only complaint, made public, was that "his habit was not canonical." June 25th, 1742, he wrote to the Rev. Dr. Bearcroft, the Secretary of the Society, respecting the complaint about his habit as follows :

"You inform me of a complaint made against me that I even officiate in Church with a coloured handkerchief around my neck instead of a band. Moreover you say it was with some difficulty that you prevented the complaint from being laid before the Society."——"It is a little surprizing that the author of it should stoop so low, or at least be so malicious as to notice my habit without first giving me notice that it was offensive to him."——"I never once in my whole time of preaching here, went to Church to officiate without a band, nor do I remember the time when I ever wore a speckled handkerchief, nor any other about my neck in time of Divine Service; nay I never buried an infant in the most tempestuous weather without a band, though I have rode several miles to perform it."

In another letter to the same gentleman, evidently written not long after the preceding, Mr. Plant wrote with great copiousness respecting the honor and regard which had, at various times, been shown him by governors, and some incidents of social life. All of it which has any particular relation to the subject of this memoir is contained in the last paragraph. This shows plainly the position he had taken and the way in which the difficulty between himself and St. Paul's Church could be settled.

“I do most humbly and earnestly entreat the Right Rev. members to recommend it to those gentlemen to look on me as their minister and treat me as such, that they would come to pay me a visit—that every thing on their part should be buried in oblivion and I should do the same on my part, to be confirmed by the usual compliment of mutually and cordially shaking of hands. If the Right honourable members would be pleased to grant my request in some such form of direction to them, the matter would I think be justly stated on both sides, and there would be no foundation for the gentlemen to say in a domineering way, ‘We have got the better of Plant at the Society, the Society have ordered Plant to allow our minister £20 and if we can but get the money (as is a common expression with them) we do not care what becomes of Plant!’ Such expressions must be grating to a generous mind. I entreat that what I have written may find favor and not blame with the Society. If they would condescend to answer the request of their missionary in some such sort, it would be satisfactory, but if it cannot be obtained, be pleased to send me their directions and they shall be cheerfully and readily obeyed, by Rev. Sir, your most obedient

MATTHIAS PLANT.”

After the exclusion of Mr. Plant, the people at “the water side” seemed to desire to make St. Paul’s Church entirely independent of the Rector of Queen Anne’s Chapel. This, as seen above, was resisted by Mr. Plant. He demanded, with firmness, induction into St. Paul’s Church and the privilege of appointing his senior warden. Until this was done, he refused either to nominate or receive an Assistant. The Society evidently tried to mediate between the parties. A letter from the Secretary, dated October 21st, 1746, recommended to Mr. Plant that, on being inducted into St. Paul’s Church, he should make good his promise of twenty pounds annually. There was no difference between the Society and Mr. Plant. The congregation of St. Paul’s Church would not pursue this course of action. In the meantime, Mr. Plant appears to have officiated occasionally in St. Paul’s Church. Owing to the state of feeling towards him, his audience was very small. In his private journal, he often mentions that it was only ten or twelve persons.

Those who were opposed to him were quite rude. "If they met me in the street, or saw me nigh to them, some of them would turn their backs, or glower with their eyes from under their hats, or give it a little nugg with their hands and sneeringly walk off." In the absence of Mr. Plant, very unchurch-like and wrong things were done in St. Paul's Church. Persons having no authority to officiate anywhere were allowed to hold services therein.

October 23d, 1747, Mr. Plant wrote to the Secretary of the Society: "I was desired to attend a meeting of the church and all the proprietors" of St. Paul's Church. "I told them the Society had allotted to me the honour of being the chief minister of the whole parish, and of annually paying an assistant £20 sterling, but that I might be the minister of the whole parish, it would be necessary they should induct me into the church, and desired the church wardens, vestry and proprietors to give me induction. They said there was no occasion for it, and asked me of what service it would be to me. I told them it gave me a right to the desk and pulpit, that none could officiate in the church or parish. This they refused to give. How, says I, can I be the chief minister of the whole parish, if I have no privilege to act in your parish or officiate in your Church without asking your leave every time I come? Capt.—said they would not allow me to be their minister, or to have any thing to do in their parish. They would sometimes give me leave to preach in their new Church.—They said they would neither give me nor any other whom they might hereafter have, a power to keep out a minister, whom they should wish to hear. It was their own property, and they would invite whom they pleased to preach." "I am not bound to sacrifice the good discipline of the Church, which these gentlemen are endeavouring to wrest from me.—This usurpation would soon diffuse itself into an universal precedent in the Churches to their told ruin."

After this free fight, the combatants seem to have rested on their arms. June 24th, 1751, this war of ten years, about a canonical habit and the speckled handkerchief was closed. On that day, the man with the band was inducted into the Rectorship of St. Paul's Church, according to the rites and forms of the Church of England.

Not long after the restoration of peace, the Rev. Mr. Plant made choice of Mr. Edward Bass to be his Assistant. In December following, he wrote to Dr. Bearcroft, by him, then about to go to England for ordination, as follows:

“December 23d, 1751.

Rev. Dr.

In a letter I received from you bearing date October 21st, 1746, sent by Mr. M'Gilchrist and received by me, March 25th, 1747, I am there recommended, upon my being the chief minister of the whole parish of Newbury, to make good my promise of paying annually £ 20 sterling to some young candidate, when admitted into holy orders, to be my assistant at St. Paul's Church, in Newbury. The proprietors of St. Paul's Church, having given me induction into the said church, June 24th, I, to comply with the Society's directions, have made choice of Mr. Edward Bass, the bearer hereof, to assist me in the said office, when admitted into orders; promising to pay said Mr. Bass annually £ 20 sterling, according to the true purport and meaning of the Society's directions in that affair; humbly praying the Society to recommend Mr. Bass to my Lord Bishop to be admitted into orders, that he may as soon as possible return to my assistance, who now labour under a weak disposition. Mr. Bass came to me so well recommended, that I verily believe he will be of service in the Church, and especially in Newbury, the place designed for his residence.” The above is certified by Mr. Plant, in his records, to be a copy of the letter which he gave Mr. Bass, when he went to England for orders.

Mr. Bass went to England early in 1752. May 24th, 1752, he was made a Deacon by Dr. Thomas Sherlock, the Bishop of London, and afterwards he was ordained to

the Priesthood by the same. The license of Mr. Bass was dated May 24th, 1752. He returned to New England in the autumn of that year, and entered on his duties in St. Paul's Church, Newbury. On the decease of the Rev. Mr. Plant, April 2d, 1753, he became the Rector of the parish. His salary from the Society in England was fifty pounds. Perhaps the same amount was paid to him by his parish.

The following Abstract has respect to this new order of things. "The Inhabitants of the Town of *Newbury*, in the Province of *Massachusetts' Bay*, having some Time since built a second Church in that Town, and agreed with the Reverend Mr. *Plant*, the Society's Missionary there, to join with him advanced in Years, in making a proper Provision for a Minister to assist him therein, they recommended Mr. *Edward Bass* B. A. of *Harvard* College in that Province, to the Society for Holy Orders in the Church of *England*, and Mr. *Bass*, after a proper Examination, being found worthy, was ordained, at the Society's Request, and returned to the Church of *Newbury*; and there, according to Letters from the Church-wardens to the Society, dated April the 3d, 1753, he has behaved to their universal Satisfaction; and therefore they prayed the Society to appoint him their Missionary in the Room of Mr. *Plant*, whom it had pleased God to take to himself the Day before; The Society hath granted their Request, with a Direction to Mr. *Bass*, to officiate also once in a Month, at *St. Ann's* Chapel in that Town." 5 Anniv. Serm. (1753—54) 48.

It is not now known what was the number of those who attended on the services of the Church in Newbury at the time when the Rev. Mr. Bass became the Rector. In 1744, the congregation of Mr. Plant consisted of about two hundred, fifty of whom were communicants. Very likely many became alienated from the Church on ac-

count of the change of the place of worship to the water side. Mr. Coffin states that, May 21st, 1760, twenty-two members of the congregation of Queen Anne's Chapel, in consequence of the discontinuance of public worship in that building three sabbaths in every month, united with several others, in an agreement to build a new meeting-house, and again become congregationalists, for the same reason that some of their ancestors became episcopalians, namely, distance from the meeting-house, and petitioned the general court to form a new parish.

This new parish was incorporated April 5th, 1761. The members of it having held a meeting in Queen Anne's Chapel, without leave, Mr. Bass wrote as follows to their committee :

“June 9th, 1761.

Gentlemen,

I am informed that you with a number of people whose committee I hear you are, broke into the old church the other day. I shall be very glad to find that I am misinformed, for if it be really so I think you have used me in a very uncivil and ungentleman-like manner, and without any provocation and not a little exposed yourselves. If you had business to transact, or any grave matters to talk over near the church and it was necessary or convenient that you should go into the church for that purpose I don't know of any body that would have been against it, but certainly you ought to have done it in an orderly manner by asking leave of me, who am the proper guardian of that Church.

EDWARD BASS.”

September 8th, the committee of this new society addressed the members of the old church, and after stating the incorporation of the parish, and that they had no convenient house for the worship of God at present, conclude thus: “we therefore as neighbours and friends desire your consent to improve the said church in the vacancy of Mr. Bass not attending there until we are accommodated with a new house.” This request was granted the following day by the proprietors of Queen Anne's Chapel.

1760—61. “The Rev. Mr. *Bass*, the Society’s Missionary at *Newbury*, writes in his Letter of March 24th, 1760, that there is a good Prospect of the Increase of the Church there, several Dissenters of Repute and Substance having constantly attended its public Worship of late.” 6 Anniv. Serm. (1760—61) 44, 45.

1761—62. “The Rev. Mr. *Bass*, the Society’s Missionary at *Newbury*, writes, in his Letters of *Sept.* 29, 1760, and *March* 25, 1761, That his Congregation continues to increase, though very slowly; that he has baptized at *Newbury*, within the Year, 12 Infants, and six, together with a Negroe woman and her three Children at *Hopkinton*, to which Place he made a Journey towards the End of the Year 1760, and preached to a considerable Congregation, who seemed desirous of a Missionary. In another Letter, dated *Sept.* 29, 1761, he complains, That the Dissenters, upon his refusing to give them Leave to hold their Religious Meetings in his Church, till they could build a Meeting-house, had forcibly intruded into it; and thereupon he consulted Governor *Bernard*, who recommended the granting them the Use of the Church, upon their disclaiming all Right to it, and disavowing the Force they had used. But Mr. *Bass*, considering the Church as a Trust committed to him by the Society, earnestly requests their Directions upon this Head, who have ordered him to follow Governor *Bernard’s* Advice, in permitting the Dissenters to make Use of the Church for a limited Time, such as the Governor shall recommend provided they disclaim all Manner of Right to it, and provided their assembling there does not interfere with the Hours of his performing Divine Service, and other occasional Duties of his Parish.” 6 Anniv. Serm. (1761—62) 40, 41.

1763—64. “The Rev. Mr. *Bass*, the Society’s Missionary at *Newbury* in the Province of Massachusetts’ Bay, in his Letter dated *Sept.* 29, 1763, writes, that in the last

half Year he had preached and performed Divine Service twice at *Amesbury*, as Mr. *Brown* of *Portsmouth* had done once; and that each Time there was a large and attentive Congregation, especially at the Opening of the Church, on which Occasion, two or three of the Dissenting Teachers were present. As the People of *Amesbury* are without a Missionary, he thinks it would be of great Service, if the Society would supply them with some proper Books and Pamphlets for their Instruction; which Request has been complied with. From this and a former Letter of *March 25, 1763*, it appears that within the Year he has baptized 18 Infants." 6 Anniv. Serm. (1763—64) 60—62.

January 28th, 1764, that part of *Newbury* now called *Newburyport*, was incorporated as a separate town. It is the smallest township in the State. It contains an area of only one square mile. At that time the population of *Newburyport* was 2282.

1764—65. "The Rev. Mr. *Bass*, the Society's Missionary at *Newbury* in the Province of *Massachusetts' Bay*, in his Letters dated *March 25*, and *Sept. 29, 1764*, complains, that the enthusiastick Spirit of Methodism is lately revived here to an uncommon Degree. Nocturnal Meetings are frequent, at which not only grown Persons, but even Children, utter strange (some say, blasphemous) Expressions, and fall into Raptures and Trances. He observes, however, that none of his Congregation are infected with these Things. He adds, that the People of *Amesbury* are in a very good Way, having Prayers and Sermons read to them by a young Gentleman, who is designed for Holy Orders. They duly attend the Church, and are so desirous of a settled Minister, that they are doing all in their Power to raise a suitable Salary among themselves towards his Support. In the mean Time the Society have directed the neighbouring Missionaries to

officiate at *Amesbury* as often as they conveniently can." 6 Anniv. Serm. (1764—65) 49, 50.

In 1766, Queen Anne's Chapel ceased to be used for Divine Service. It had fallen into decay. The larger part of the Congregation were nearer to St. Paul's Church than to it, and, by general consent, that became the place of worship. The old Chapel remained standing until 1777. The pews, galleries and other parts had been removed. In August of that year, on a calm and sultry Sunday, it fell down. Nothing remains of it except the bell, which was put upon a school house in the neighborhood.

Under the care of the Rev. Mr. Bass, the course of St. Paul's Church seems to have been a quiet and prosperous one. His reports to the Society were not uniformly published. In 1773—74, he reported that during the preceding year, he had "baptized 12 Children and received 2 new Communicants." In 1775—76, Mr. Bass, wrote "that he hath baptized 13 Children and 1 Adult in his own Parish, and 3 Children and 1 Adult in New Hampshire, where at Present there is one Missionary only, who is in one of the Extremities of the Province." In 1776—77, Mr. Bass reported 34 baptisms and 6 marriages. 7 Anniv. Serm. (1773—74) 23; (1775—76) 38, 39, (1776—77) 54.

There were no more reports to the Society rendered by Mr. Bass. In 1779, his name was struck from the List of the Missionaries of the venerable Society on account of supposed sympathy with the rebellion. Public sentiment was such that he deemed it prudent and for the interest of the Church to omit the State Prayers of the Church of England. Individuals in his parish, to a large extent, made up to him the loss of his salary from the Society. After the close of the war, St. Paul's Church, having received some hurt, was still in a vigorous condi-

tion and able to bear its part in the new organization of the Church, which political changes had rendered necessary. The election of Dr. Bass to the Bishoprick of Massachusetts, in 1796, did in no way affect his relation to St. Paul's Church. In 1800, the old church edifice was taken down. May 22d, 1800, the corner-stone of the new one, on the same site was laid in ample form. Under it were deposited a great variety of medals and coins, a plate, engraved in Hebrew and Masonic characters, and another, on which was the following inscription:

"This Corner-stone of St. Paul's Church (founded A. D. 1738) was laid by the Right Reverend brother Edward Bass, D. D., Bishop of Massachusetts and Rector of this Church, assisted by the M. W. Samuel Dunn, Esquire, G. Master, the D. G. Master, the G. Wardens and brethren of the G. Lodge of Massachusetts, on the Feast of the Holy Ascension, in the year of grace MDCCC, and of the U. S. XXIV." This church was consecrated by Bishop Bass, October 8th, of the same year.

In July 1803, the Rev. James Morss was chosen the Assistant Minister of St. Paul's Church. Bishop Bass having deceased, he became the Rector in June 1804.

In January 1811, Mr. Morss stated that he had, during the preceding seven years, married thirty-one couples, baptized two hundred and six persons and buried sixty-seven. At that time the parish consisted of about one hundred and ten ratable polls, the same number of families, and there were forty communicants. In 1812, he reported twenty-two baptisms during the preceding year and forty-four communicants. From May 1816 to November 1817, he reported seventy-three baptisms. At that time, the number of families connected with the parish was from ninety to an hundred, and there were seventy communicants. To the Convention of 1822, Mr. Morss reported, for the previous year, thirty baptisms,

ninety families and eighty-six communicants. In 1827, he reported forty-one baptisms, for the year preceding, one hundred and five families and eighty communicants. In 1842, the year of the decease of Dr. Morss, there were reported to the Convention fifteen baptisms and one hundred and three communicants.

The Rev. Dr. Morss was succeeded by the Rev. John S. Davenport of the Diocese of Connecticut, in March 1843. He resigned the parish in November 1844.

The Rev. Edward A. Washburn followed Mr. Davenport in the Rectorship of St. Paul's Church. He resigned in 1851. In 1849, Mr. Washburn reported to the Annual Convention 28 baptisms and 109 communicants.

September 1st, 1853, the Rev. William Horton became the Rector of St. Paul's Church. He continued in the faithful discharge of the duties of this office, as far as failing health would permit, until his decease, October 29th, 1863.

The increase of St Paul's Church has been moderate. It could not be otherwise. Surrounded by various religious organizations, served by educated and able men, and the population of the town being quite limited—in 1800, 5946 and in 1840, 7124—it has not had much chance for growth. Its standing among the Churches of the Diocese has always been respectable and influential. Some of its members have been persons of high culture and exemplary devotion. St. Paul's Church enjoys the benefit of some funds. The most important of these is that named the Bass Fund, by the Hon. Dudley Atkins Tyng. This fund was made up by legacies and subscriptions. It is designed for the support of the Rector of the Church, and is held, in trust, by the Trustees of Donations. May 21st, 1830, the Hon. Edward S. Rand paid the legacy of his father, Edward Rand, amounting to five hundred dollars. At the same time he added two hundred dollars

on his own account. The Hon. D. A. Tyng, at his decease, August 1st, 1829, left, by his will, two hundred dollars, to be added to the same fund. The receipt of these sums was acknowledged by the Treasurer of the Board of Trustees, May 25th, 1830. At her decease the widow of Bishop Bass left a legacy of two hundred dollars to the same fund. Others may have added something to it. July 1st, 1870, this fund amounted to \$10,516.97. When the annual income of it shall be \$1000, the same may be used for the comfortable support of the Rector of St. Paul's Church.

Mrs. Bass gave her dwelling-house in Newburyport, after the decease of Mr. Edward Bass, an aged nephew, to St. Paul's Church, to be used as a parsonage. At his decease, October 29th, 1863, the Rev. William Horton, D. D., left, by his will, one sixteenth of his estate to St. Paul's Church. This legacy was to be payable after the decease of his mother and widow. It is not here known what other conditions were attached to this bequest, nor what it amounted to. At the time, it was supposed that the estate would be, on due settlement, worth from 125,000 to 150,000 dollars.

THE REV. MATTHIAS PLANT, A. B. was born in Staffordshire, England, in 1691. He graduated at Jesus College, Cambridge, in 1712. He was appointed a Missionary at Newbury, Mass., by the Society for the Propagation of the Gospel, in 1720. He came to this country and entered on the duties of his mission April 29th, 1722. He died, April 2d, 1753.

Mr. Plant was a worthy and laborious Priest. In his habits he was observing and methodical. His Rectorship of thirty one years was abundant in good fruits. The latter part of it was made unpleasant by the evil conduct of those connected with St. Paul's Church. He had

the satisfaction of settling the difference and leaving the parish in the care of the Rev. Edward Bass—the man of his own choice.

December 27th, 1722, Mr. Plant married Lydia, daughter of Samuel and Elizabeth (Titcomb) Bartlet. Mrs. Plant died October 8th, 1753. They left no Children.

The bodies of Mr. Plant and his wife were buried near Queen Anne's Chapel. Upon the stone which marks the grave of Mr. Plant, there is the following inscription:

“Here lies buried the
body of the Rev. Mr. Matthias
Plant, born in Staffordshire
in Great Britain, Minister
of this Church and Rector of St. Paul's;
obit Apr. 2d, 1753, Aetatis 62.”

Sprague's Anns. Am. E. P. 142, 143; Humphreys, 327; Morss^a Hist. Disc. 17—20.

THE RT. REV. EDWARD BASS, S. T. D. was a lineal descendant of Samuel Bass of Braintree, who was admitted a Freeman in 1634. He was the first Deacon in the Congregational Church in that town and held the office more than fifty years. From 1641 to 1653, he was a member of the General Court. He died Dec. 3d, 1694, at the age of 94 years, having seen 162 descendants. His wife, Ann, died Sept. 5th, 1693.

Edward Bass, son of Joseph and Elizabeth Bass, was born at Dorchester Mass., November 23d, 1726. He graduated at Harvard College in 1744. After his graduation, Mr. Bass spent about three years in teaching school. From 1747 to 1751, he resided at College and pursued a course of theological and other reading. Some time during this period, he received a license to preach among the Congregationalists. In 1752, he conformed to the Church of England. He was made a Deacon by Dr. Sherlock, Bishop of London, May 24th, 1752, and subsequent-

ly he was advanced to the Priesthood by the same. In the autumn of that year, he became the Assistant of the Rev. Mr. Plant. On the decease of Mr. Plant April 2d, 1753, he succeeded to the Rectorship of the parish.

The first twenty-three years of the ministry of Mr. Bass in Newbury and Newburyport appear to have been passed in the quiet discharge of his duties. But when the war of the Revolution commenced, he was placed in a very trying position. Public sentiment was such, that it became quite impossible for him to use the prayers for the King and Parliament. July 14th, 1776, the following communication was addressed to him:

“REV. SIR,—The representatives of the United Colonies in America having, in Congress, declared said Colonies free and independent States, and disavowed all allegiance to the King of Great Britain,—and the service of the Churches to which we belong, prescribing certain prayers, and so forth, to be used for said King and his government, we find ourselves under the necessity of requesting you to omit, in your use of the service, all prayers, collects, or suffrages, which relate to the king, royal family, or government of Great Britain, both as we would avoid very great inconsistency, and as we value the welfare of the Church, being assured that without such omission, the existence thereof would immediately cease.

With great respect and esteem,

We are, Rev. Sir, your most obed't serv'ts.”

Signed by the Wardens and Vestry.

To this request, Mr Bass gave the following answer:—

“July 16, 1776.

GENTLEMEN,—As it is your opinion, that it is necessary to the existence of the Church in this place, that all prayers in our liturgy relative to the king, and royal family and British government be omitted, and therefore request me to omit those prayers in my future ministrations, I think it incumbent on me, for so important an end, to comply with this request during the present state of our political affairs; and remain with great esteem and affection, yours to serve in every reasonable respect,

EDWARD BASS.”

The Society for the Propagation of the Gospel was offended by the course of Mr. Bass. Influenced by po-

litical excitement and the misrepresentations of the Rev. Joshua W. Weeks, the Rev. William Clark and a Mr. Salter, respecting the sentiments and actions of Mr. Bass, the Society struck his name from the list of missionaries, in 1779. Efforts were made by himself, the Rev. Jacob Bailey and others to induce the Society to reconsider its action. This was never done. The lack of means of living, caused by the course of the Society, was to a large extent made up to him, by Dalton, Atkins, Tracy, Smith, Jenkins, Cutler, Marquand and others.

June 4th, 1789, Mr. Bass was chosen Bishop of Massachusetts and New Hampshire by a Convention of Clergymen at Salem. The election was acquiesced in by him. An application was made, July 30th, of that year, to the General Convention for his consecration. The feeling of the convention was favorable; but it was judged necessary that the Churches in those states, by their delegates, should meet the three bishops—Seabury, White and Provoost,—in an adjourned Convention “to settle certain articles of union and discipline among all the Churches, previous to such consecration.” Deputies from Massachusetts, New Hampshire and Connecticut attended this Convention at Philadelphia, and, October 2d, 1789, agreed to, and signed the Constitution of the Protestant Episcopal Church. No further steps were taken, however, for the consecration of Dr. Bass. In July of this year, he had received the degree of S. T. D., from the University of Pennsylvania.

Sept. 19th, 1793, Dr. Bass was elected Bishop of the Church in Vermont, by a Convention assembled at Pawlet. He accepted the office, on the condition that he should not be required to reside constantly in the state. Nothing was done to secure his consecration, and the Rev. Samuel Peters, D. D., in the February following was elected to the same office. May 24th, 1796, Dr. Bass was

elected Bishop of the Diocese of Massachusetts. He accepted the office and was consecrated May 7th, 1797, in Christ Church, Philadelphia, by Bishop White, assisted by Bishops Provoost and Claggett. He died September 10th, 1803, in the 74th year of his age.

The Rectorship of Dr. Bass, extending through the period of fifty-one years, appears to have been a peaceful and satisfactory one. He was a gentleman of good learning and true wisdom. His spirit was humble, gentle and equable. His public ministrations were always reverent, simple and suited to promote the interests of religion. Among the poor and afflicted, he did the work of a brother.

At the time of his consecration, Bishop Bass was an old man. He anticipated no long term of service in that high office. It extended through only about six years. In his episcopal duties he was discreet and faithful, and did much to promote good order and peace. With a master's skill, he built with gold, silver and precious stones upon the Chief Corner Stone.

Bishop Bass published only "An Address to the Masonic Lodges, on the Festival of St. John the Baptist" in 1779. After his decease, "A Sermon preached before the Merrimac Humane Society in Newburyport in 1803," was published.

In 1754, Bishop Bass married Sarah Beck. She died in 1789. Afterward he married Mercy Philips. She lived many years after his death. He had no children by either marriage. *Farmer's Geneo. Reg.*; *Spragne's Anns. Am. E. P.* 142—146; 6 *Gospel Advocate* (1826) 429—436; 1 *Jour. Gen. Conv. (Bioren)* 49, 50, 53, 54, 72—78.

THE REV. JAMES MORSS, S. T. D., son of Jonathan and Judith Morss, was born at Newburyport, October

25th, 1879. He graduated at Harvard College in 1800. Having pursued a course of theological reading under the Rev. Mr. Pierce and Bishop Bass, he was made a Deacon by him, in St. Paul's Church, Newburyport, July 3d, 1803, and became his Assistant. In June 1804, he was raised to the Priesthood by Bishop Moore, and entered on the duties of the Rectorship of St. Paul's Church in the November following the death of Bishop Bass. In 1826, Mr. Morss received the degree of Doctor in Divinity from the College of New Jersey. He died April 26th, 1842.

Dr. Morss was not in the usual sense of the word, a great man. He was a good scholar and the master of a chaste and lucid style of composition. His aim was to convey important instruction respecting the doctrines and duties of religion, in a plain and pleasing manner. In his habits, he was simple and genial. With a mind free from bigotry and firmly attached to the forms and system of the Church, he always exercised, in domestic and social life, the graces of a meek and charitable spirit.

Dr. Morss was twice married. October 19th, 1804, he married Martha, daughter of Jacob and Sarah Boardman of Newburyport. By her, he had eight sons and four daughters. Mrs. Morss having died, he married, January 6th, 1831, Mrs. Elizabeth Tyng, the widow of the Hon. Dudley Atkins Tyng. She died January 7th, 1841.

The publications of Dr. Morss were the following:— A Sermon delivered in St. John's Church, Portsmouth, N. H., on the occasion of the Opening of the new Church there, in 1808; A Sermon on the Origin, Progress and Present State of the Episcopal Church in Newbury and Newburyport, preached in St. Paul's Church in 1811; A Sermon on the Divinity of Christ, preached in St. Paul's Church, in 1812; A Discourse before the Merrimac Bible Society, 1815; A Controversy between

himself, as Philo and an Inquirer, on keeping Christmas, 1816; A Sermon on the Nativity of our Lord, to which is added the substance of two Sermons delivered January 1st, 1838, being the close of a Century since the first Church Edifice was erected in Newburyport, and containing a succinct History of the Episcopal Church in Newburyport and Vicinity. Sprague's *Annals*. Am. E. P. 492—494; Coffin's *Hist. Newbury*, 384.

THE REV. WILLIAM HORTON, S. T. D., son of James and Nancy (Bassett) Horton, was born at Newburyport, Mass., March 14th, 1805. He graduated at Harvard College in 1824. For a time, Mr. Horton was a member of Andover Theological Seminary. He then studied under the direction of Bishop Griswold. He was made a Deacon by him in St. Peter's Church, Salem, in 1828, and advanced to the Priesthood, by the same, at Windsor, Vermont, October 15th, 1830. He immediately became the Rector of St. Paul's Church, Windsor. Mr. Horton took charge of Trinity Church, Saco, Maine, in 1835. In 1840, he became the Rector of St. Thomas' Church, Dover, N. H. After leaving Dover, he officiated for a time in St. Paul's Church, Brookline, Mass. September 1st, 1853, he became the Rector of St. Paul's Church, Newburyport, and continued in that office until his death, October 29th, 1863. Mr. Horton received the degree of Doctor in Divinity from Hobart College, and from the College at Lenoxville, Canada East. September 1st, 1830, Mr. Horton married Mary Evadne, daughter of the Hon. Ralph Hill French of Marblehead.

Dr. Horton was a laborious and faithful Priest. At the time of his decease, he gave liberally, by his will, to various institutions and objects. His estate was estimated to be worth from 125,000 to 150,000 dollars. He gave his Library to Hobart College. After the decease of his

mother and widow, he gave one fourth of his estate to the town of Newburyport for the erection of an Alms House; one sixteenth to the American Church Missionary Society; one sixteenth to the Margaret Coffin Prayer Book Society; one sixteenth to the Foreign Missionary Committee of the Protestant Episcopal Church; one sixteenth to the Howard Benevolent Society of Newburyport; one sixteenth to the Church Home for Orphans in Boston; one sixteenth to the Society for the Relief of Aged and Indigent Females in Newburyport; one sixteenth to St. Paul's Church, Newburyport; one sixteenth to Gambier College; one sixteenth to the Society for the Relief of Aged and Indigent Clergymen in the Diocese of Massachusetts; one sixteenth to the Society for the Relief of the Widows and Orphans of Clergymen in the same Diocese; and one sixteenth to the American Tract Society. Much was done by Dr. Horton during his life time for various institutions and individuals.—Sermon of the Rev. George T. Chapman, S. T. D. Nov. 8th, 1863, 15, 16.

Much of the material of the preceding memoir, where no references have been given, was gathered from the History of Newbury by Joshua Coffin, A. B., S. H. S., and from the Historical Discourse of the Rev. James Morss, 1811.

