PROCEEDINGS

OF THE

Church Historical Society

PART II

1812

OR THE

Church and State in America One Hundred Years Ago

BY THE

REV. ARTHUR LOWNDES, D.D.

Editor of the Archives of the General Convention

The Founding of the Church in New England Outside of Connecticut

BY THE

REV. DANIEL GOODWIN, Ph.D., D.D.

of East Greenwich, R. I.

PHILADELPHIA

1916

January 21, 1911.

The annual meeting of the Church Historical Society was held in the Lecture Room of the Widener Free Library, Philadelphia, Thursday evening, January 21, 1911, the president in the chair.

The Executive Board presented its report for the first year of the Society, and announced the receipt of contributions from the American Church Union, Dr. A. P. Bowie, Allen Childs, Rev. James Biddle Halsey, the Misses Katharine K. Hare and Lillian H. Hare, J. Edward Haverstick, Rev. Arnold Harris Hord, Rev. Elisha B. Joyce, B. A. Mitchell, Rev. Walter C. Pugh, Wm. Ives Rutter, Jr., M. A. B. Smith, of Dartmouth, Nova Scotia, Rev. Louis C. Washburn, D.D., and Mrs. W. Beaumont Whitney. The gift of Mr. Childs was the original manuscript of the "Report of the Committee on Intercourse with the Church of Sweden," appointed by the General Convention of 1859; said report signed by John H. Hopkins, chairman; Charles P. McIlvaine, Stephen Elliott, Alonzo Potter, George Burgess, Francis L. Hawks, Hugh Davey Evans, and Henry M. Mason.

An amendment to the Constitution, proposed at the meeting of November 9, 1910, was adopted whereby the membership of the Executive Board was increased from six to nine members, three to be elected each year, the term of service to be three years.

The election of officers resulted as follows:

President—HENRY BUDD, ESQ.

Vice-President—MAJ. MOSES VEALE.

Secretary—WM. IVES RUTTER, JR.

Treasurer—SPENCER P. HAZARD.

Executive Board (to serve until 1914)—
REV. ARNOLD HARRIS HORD,
JOHN E. BAIRD.

Elected to the Executive Board in accordance with the foregoing constitutional amendment:

To serve until 1912—
REV. G. WOOLSEY HODGE.

To serve until 1913—
JAMES M. LAMBERTON, ESQ.

To serve until 1914—
FRANKLIN SPENCER EDMONDS, ESQ.

The Rev. Samuel F. Hotchkin, Registrar of the Diocese of Pennsylvania, delivered an address, the subject of which was, "Brief Sketches of the Lives of Bishops White, Onderdonk, Potter, Bowman, and Stevens."*

April 28, 1911.

The fourth meeting of the Church Historical Society was held in the rooms of the Church Club of Philadelphia, Friday evening, April 28, 1911, the president in the chair.

Following the transaction of routine business, an address, entitled "An Appreciation of the Rev. John Mason Neale, D.D.," was delivered by John Thomson, M.A., Librarian of the Free Library of Philadelphia.

October 28, 1911.

The fifth meeting of the Church Historical Society was held in the Assembly Room of the Church House, Philadelphia, Saturday evening, October 28, 1911, the president in the chair.

After the transaction of routine business, the Right Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Bishop of Missouri, and Presiding Bishop of the Church in the United States, delivered an address on "The Early Missions of the Church in Utah, Idaho and Montana."†

January 10, 1912.

The second annual meeting of the Church Historical Society was held in the rooms of the Church Club of Philadelphia, Wednesday evening, January 10, 1912, the president in the chair.

The treasurer presented his report to December 31, 1911, showing a balance on hand of $89.87, and the annual report of the Executive Board was read, in which it was stated that during the year just ended, gifts had been received from Rev. J. B. Blanchet, D.D., Rev. Hugh L. Burleson, Edwin H. Gorham, J. Edward Haverstick, Rev. W. Northey Jones, Mrs. Hugh M. North, Wm. Ives Rutter, Jr., and Mrs. A. E. Wager-Smith.

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* NOTE.—This address was later extended so as to include a sketch of Bishop Whitaker, and was published by the Diocese of Pennsylvania as a supplement to its Convention Journal for 1911.

† NOTE.—It is a matter of deep regret to the Executive Board that no stenographer was present, for the Bishop delivered his address without notes.

The annual election resulted as follows:

President—HENRY BUDD, ESQ.

Vice-President—MAJ. MOSES VEALE.

Secretary—WM. IVES RUTTER, JR.

Treasurer—REV. HORACE F. FULLER.

Executive Board (to serve until 1915)—
REV. HENRY RILEY GUMMEY, D.D.,
JOHN THOMSON, M.A.,
REV. ARTHUR LOWNDES, D.D.

Hon. Asa Bird Gardiner, LL.D., L.H.D., of the Diocese of Long Island, delivered an address upon "The Holy Catholic Apostolic Church of England in America: Its Establishment and Right of Precedence."

April 30, 1912.

The seventh regular meeting of the Church Historical Society was held in the Neighborhood House of Christ Church, Philadelphia, Tuesday evening, April 30, 1912, the president in the chair.

By resolution, the Executive Board was instructed to have the Society incorporated under the laws of the State of Pennsylvania.

The Rev. Arthur Lowndes, D.D., of New York, editor of the Archives of the General Convention, delivered the following address, entitled "1812, or the Church and State in America One Hundred Years Ago."

1812,

or

THE CHURCH AND STATE IN AMERICA ONE HUNDRED YEARS AGO.

BY ARTHUR LOWNDES, DOCTOR IN DIVINITY.

A hundred years ago tonight,* the debates in Congress were going on as to whether this country should declare war against Great Britain, or not. As we read the accounts of those debates we are struck by the lack of wisdom and foresight shown by the majority of the speakers. It is true that the Orders of Council promulgated by Great Britain were annoying and irritating to American commerce, but how to meet the situation was not so easy. The American Commissioners at the Court of St. James had realized far more forcibly than the politicians in the United States the great difficulties. I am not going to weary you tonight with any minute account of the negotiations between Great Britain and the United States.

Briefly speaking, this was the situation: Napoleon had crushed every power in Europe save England. He had realized that he could not successfully invade the tight little Island, and that the only way by which he could strike a mortal blow to her was by destroying, if he could, her maritime commerce. After the battle of Jena and the defeat of Prussia, he issued what is known as the Berlin Decree. After recapitulating what he was pleased to call the wickedness of England, he "declared that till she mended her ways the whole coast of England, Ireland, Scotland, and Wales, was in a state of blockade." All trade with the British Islands was forbidden. Englishmen and property belonging to them were to be seized wherever found. All goods, wares, and merchandise, the product of England or her colonies, were made lawful prize, and half the profits of such seizures set apart to indemnify merchants despoiled by English cruisers. No vessel which had so much as touched at an English port was to be suffered to enter any port or colony of France.

The decree was directed against all neutral trade. But the only neutral trade worthy of consideration was that carried on in American bottoms. In London, therefore, men of business read it with the deepest interest. At Lloyd's Coffee-House, where the underwriters gathered; on the Stock Ex-

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* *Read before the Church Historical Society on Tuesday evening, April 30th, 1912.*

change; at the Bank; at the Foreign Office in Downing Street, the questions of the hour were, Will the decree be enforced? If it be enforced, will the Americans submit? Will the Americans resist? And if they resist will they fight, and if they fight will they join us in the war? So serious did the matter seem that Monroe and Pinckney were informed that no treaty could be made till it was known what the United States would do. The treaty which is being made, said in substance, the British Commissioners, binds us to observe the neutral rights of the United States. Nay, more, it yields to the United States much of what we believe to be our unquestionable rights of war. To sign such a letter after reading the Berlin Decree would be to hinder ourselves from counteracting the policy of France. To do this would be unwise, unless the United States will agree to uphold her neutral rights against the decrees of Napoleon. Will your Government do this? Will you consent to draw up a treaty and send it to the United States with this understanding: the treaty to become binding when your Government formally agrees to maintain her rights on the seas against the aggressions of France?

As we look back, we see very clearly that the wise course for the United States would have been to have thrown in her lot with Great Britain against the common foe—Napoleon. I say common foe advisedly—because, while the British Orders in Council did hurt American commerce, still they did so chiefly indirectly, while the French advisedly and of set purpose had been molesting our American commerce, and that without any apparent excuse. In connection with this the following extract from a private letter from a Philadelphian, James Robertson, to his brother, Robert, written fourteen years before, that is, on May 28, 1798, may prove interesting: "It must give you pleasure to hear that Congress are acting with much more decision within this week or two, than formerly. It affords room to expect, a more favourable issue to our present gloomy prospects, than, three weeks ago, there was any reason to hope for. With union in her Councils, and the ample resources of this country, she has nothing to fear.—The Bill authorizing the capture of French Privateers passed, with little opposition, and by a very respectable Majority. This was a little surprizing, as it must be acknowledged, it was a very delicate subject; and the more surprizing as it may be considered as the death blow to that party, who have been so uniform in their opposition, even to measures of defence. The Armed Ship Ganges, of 20 Guns has sailed, completely manned, and commanded by an intrepid and experienced officer, Capt. Dale, who, I doubt not, will soon give a good account of himself. The Frigate is nearly

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

"I knew the Memorial from the American Commissioners to the Directory, which I lately sent, would please you. It is as clear and satisfactory, and as ably drawn up as any paper of the kind I ever read. But, it was scarcely to be expected, it would have any effect on the Directory. It is not from ignorance they have acted so wickedly towards this country, but from a desire of plunder, and of governing us, and making the people, and the treasures of this country subservient to their ambitious views. For my part, I have no expectation of any accommodation being effected with them, and I therefore sincerely wish, the Com'rs were once out of their country. I am not without apprehensions for their safety. My only hope is, that the vessels which were sent for them, would reach France before the dispatches; for, should the latter be published in France, before the Envoys get away, it is to be apprehended, their situation would be dangerous. I trust however, they will escape in safety. I dare say you read with great pleasure, the many excellent, and spirited Addresses to the President, and his still more bold and energetic Answers. It must afford great satisfaction to every friend to his country, that such a firm, and

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

Nothing official was done. It is true that American ships harassed the French on sea, but there was no declaration of war—and as the Directory in 1798 desired to wipe out American commerce, so did Napoleon afterwards. It was the settled purpose of all in authority in France to accomplish this end.

In 1811, Napoleon boldly declared "the decrees of Berlin and Milan are the fundamental laws of my Empire. The fate of American Commerce will soon be decided. I will favour it if the United States conform to these decrees. In a contrary case their ships will be driven from my Empire."

France cared nothing for the United States, and had England been defeated and crushed, it is certain that Napoleon

would have endeavored to annex the United States. The United States was flooded with pamphlets inciting the people to war against Great Britain and exclaiming against the perfidy of even doubting "their old friend and ally." The politicians in Congress spoke much about British gold, but there is a strong suspicion that French gold paid many a writer of these pamphlets. Meanwhile the debates in Congress continued and all sorts of contradictory reasons were given in favour of a war with Great Britain, but when it came to measures for providing the funds there was a curious spectacle of each State trying to tax the other and to free itself.

The orators might want war, but the solid citizens did not want to contribute a cent towards it. The South would not listen to a salt tax, the West would have nothing to do with a land tax, if a whiskey tax were imposed Maryland would benefit, while Pennsylvania, Virginia, and Kentucky would have to bear the burden of it, and finally this strange recommendation was made, that "none of these taxes should be laid unless war actually began, that none should continue longer than one year after peace, and that each State might assume and pay so much of the direct tax as fell to its share."

With the question of war or peace being in the balance there suddenly arrived at Boston two men who called themselves John Henry and Edward de Crillon. They were full of their grievances against England.

Crillon went to Washington, and bargained for the sale of the Henry letters to Monroe; the letters purported to be accounts of the angry feelings of the Federalists and of their threats of rebellion and secession and of the negotiations undertaken by them with the Governor General of Canada. The price asked for these letters was $125,000—the sum paid was $50,000. Their actual value had been correctly appraised by Lord Liverpool, to whom they had been previously offered, as not worth a shilling for the lot. By a unanimous vote the House sent the letters to the Committee on Foreign Relations.

As we look back, we see plainly that this exposé precipitated the decision. Pressed on every side, Madison finally declared war on June 19, 1812.

John Henry was an Irishman by birth, but a Philadelphian by residence. It is pathetic to remember that this rascal married Sophia, the daughter of Parson Duché, and a sweetheart of John Henry Hobart. Poor little Sophia was evidently dazzled by the plausible Irishman, and refused to accept the offer of marriage from the staid young deacon who was then in charge of Trinity Church, Oxford.

As one of the conditions of the sale, Henry had wisely insisted on the provision that his precious documents should not be given out till he was safely at sea. As for Crillon,

he also announced that he must return to France. Nothing could check his eagerness, and on April first he left Washington, laden with despatches to Barlow and Bassano. But his courtly manners, his charming conversation, his patriotism, his admiration for Napoleon, had not been forgotten by the men who had lionized him at Washington when it began to be whispered that he was an imposter. The whispers were soon confirmed by positive statements, and Madison, the Secretaries, and society learned with deep mortification that no such person as Count Edward was known to the Crillon family; that no such officer was known in the Army of France; that no such estate as that of St. Martial "in Lebeur near the Spanish border" existed; and that the man on whom Crillon drew his drafts in favor of Henry had been dead five years. It remained, however, for posterity to discover that the pretended count was in reality a secret agent of the French police.

So the War of 1812 was begun—precipitated of set purpose by two rascally French spies, and needless since the very cause of complaint, the British Orders in Council, had been decided to be revoked by the British Ministry, and only the sudden assassination of the Prime Minister had delayed the proclamation which, however, was actually issued on June 23, 1812, not knowing that only four days previously war had been declared by the United States. It is a melancholy reflection that if there had then been a cable connection between the two countries, there would have been no war.

The war proved not only disastrous to the American land forces, but nearly brought about the secession of the whole of New England.

The passionate orators who had urged on the declaration of war had all agreed that while the United States could inflict no damage on Great Britain on the seas, yet, on land, uniform victory was predicted, and for this reason the war will be beneficial—Quebec will easily fall, Halifax will be taken, and with the loss of the Canadas British power and intrigue in America will be ended. Let us then have, they cried, a war on land at the public cost, and a war on sea at private cost.

This feeling was voiced by Thomas Jefferson, who, as far back as May 7th, 1786, wrote from Paris, to David Humphreys, on the European outlook, and said that in case of war with Great Britain, "Should such an event become necessary, we have need of only one resolution to place us on sure ground. That is to abandon that element, where they are strong, and we nothing, & to decide the contest on terra firma where we have all to gain & can lose nothing."

Curiously enough, all these predictions were wrong.

Neither Quebec nor Halifax were taken, nor were the Canadas annexed. The American land forces met with a series of defeats and the city of Washington was burned and occupied by the British troops.

It was left to the Navy to redeem the honour of the American flag, and the victories of the ships were as brilliant as they were audacious.

A hundred years ago tonight Wellington was, little by little, driving the French out of Spain. Ciudad Rodrigo had fallen, and three weeks before, on April 6th, Badajos had been stormed and captured. Negotiations were being carried on between Russia and Turkey, which were a month hence to find their culmination in the Peace of Bucharest, whereby the River Pruth was to be the boundary line between the two empires. Napoleon was making his final preparations for his war against Russia, the first act in which was his capture of Wilna two months hence, on June 28, little realizing that in little less than four months he was to begin his retreat from Russia. In England the Perceval Ministry was evidently hastening to its fall, which the assassination of Perceval himself, on May 11th, precipitated.

The exposition of his system of *similia similibus curantur* was being expressed by Hahneman, and the homœopathists, amidst the ridicule of the older practitioners, were beginning to make recruits to their system.

The first steam printing press, invented by König, the German mathematician, was beginning its work.

We complain this year of the backwardness of our spring, but the same complaint was being made a hundred years ago tonight. There had been snow in Philadelphia on April 13th, and the weather was cold and raw on April 30th, presaging another fall of snow on May 4th. In 1812, the steamboat "New Jersey" was plying between Philadelphia and Whitehall, two miles below Bordentown.

A railroad, the second in this country, was running from Thomas Leiper's stone quarries, on Crum Creek, Delaware County, to his landing on Ridley Creek, a distance of about one mile.

This is what Watson says, but as steam for railroads was not introduced till 1828 or 1829, I am inclined to think that this railroad consisted only of rails laid down, perhaps on an inclined plane.

"In the year 1812, Mr. George Shoemaker, then an innkeeper at Pottsville, and Nicholas Allen, discovered coal on a piece of land they had purchased, now called Centreville. Allen soon became disheartened, and gave up the concern to Shoemaker, who, receiving encouragement from some gen-

tlemen in Philadelphia, got out a quantity of coal, and took nine wagon-loads to Philadelphia. Here again, our coal met with a host of opposition. On two wagonloads Mr. S. got the carriage paid; the others he gave away to persons who would attempt to use it. The result was against the coal; those who tried it, pronounced it stone and not coal, good for nothing, and Shoemaker an imposter! At length, after a multitude of disappointments, and when Shoemaker was about to abandon the coal and return home, Messrs. Melon and Bishop, of Delaware County, made an experiment with some of the coal in their rolling mill, and found it to succeed beyond expectation, and to be a highly valuable and useful fuel. The result of their experiments was published at the time in the Philadelphia papers. Some experiments with the coal were made in the works at the falls of Schuylkill, but without success. Mr. Wernwag, the manager at the Phœnix works, at French Creek, also made trial of the coal, and found it eminently useful. From that time forward, the use of the coal spread rapidly."

One hundred years ago, this very day, Louisiana was admitted into the Union.

A century ago the population of Philadelphia was approaching one hundred thousand; it was the largest in the country—but New York was rapidly gaining upon it. Having been for a time the seat of government, it had acquired somewhat of a metropolitan character, and during the French Revolution and ascendency of Bonaparte many aristocratic exiles made it their home and contributed to its culture. Some made a livelihood by teaching languages and arts, especially music; others brought scientific knowledge and the principles of the Encyclopædia. A diversified and parti-colored life had replaced the simplicity and monotony of the provincial period; the age of contrasts had begun. Roman Catholicism and deistic infidelity, the social refinements and license of Versailles, were all in evidence. Beside the French emigrants there were many German and Irish Catholics; Michael Egan, a member of the Franciscan order, had just been consecrated their bishop.

In the winter of 1811-1812 theatre-goers were in a wild state of excitement over the arrival of George Frederick Cooke, the English tragedian.

"He was engaged for twelve nights, and made his first appearance, on the 25th of March, as *Richard III*. There were no reserved seats in those days, and it was not an unusual thing to see a servant, or some one hired for the purpose, rush into the house as soon as he could gain admittance, drop into some desirable seat, and occupy it until his master

or employer came to claim it. On the occasion of Cooke's first appearance, which was on a Monday, such precautionary measures were of little avail. As early as Sunday evening—as related by Charles R. Leslie in his 'Autobiography'—the steps of the theatre were covered with men who had come prepared to spend the night there, that they might have the first chance of taking places in the boxes. Some actually took off their hats and put on nightcaps. When the doors were opened at ten o'clock, Monday morning, the street in front of the theatre was impassable. The rush was tremendous. Men literally fought their way through, coats were torn off the backs of their owners, hats knocked off and mashed; one fellow, swinging himself up by means of the iron bracket of a lamp, ran over the heads of the crowd into the theatre. By evening the crowd that besieged the doors was so dense and tumultuous that it was evident ticket-holders, and especially ladies, could not make their way through it without danger."

The theatre was the old Market Street Theatre, and it may interest you to know that Cooke lies buried in St. Paul's Church-yard, New York, where there is a monument erected to his memory by his friend, Edmund Kean.

When we come to take a survey of the Church as it was in this country one hundred years ago, on April 30, 1812, we shall find much to sadden us. Apathy and indifference almost everywhere, and yet we are tonight more fortunate than were the few zealous souls who were living a century ago. We know that this apathy and indifference was soon about to be dissipated and that the Church was not only going to arouse herself, but to become actually aggressive within a very few years and that through that aggressiveness, we who are alive tonight have entered upon the labours and benefited by the warfare waged by the soldiers and captains of our Church.

We had then seven Bishops, White, Provoost, Claggett, Jarvis, Moore, Hobart, and Griswold. The report made to the General Convention of 1811 gave a total number of clergy in the United States as 178, but there must have been at least 220 in all, as Virginia and other Southern dioceses made no report. Among the parochial clergy who afterwards became Bishops were Dehon, Channing Moore, Kemp, Croes, Bowen, Chase, Meade, Stone, Kemper, and Gadsden. Among those who held or who afterwards attained honour and preferment are found the names of Beach, Berrian, Eaton, Addison, Andrews, Hubbard, Bowden, Jarvis, Wharton, Abercrombie, Blackwell, Pilmore, Beasley, Smith, Judd, Percy, Bronson, Burhans, Cave Jones, Wilkins, Rudd, Crocker, Gordon, McVickar and Absalom Jones. To these names must be added those of the two men who never attained any honour or pre-

ferment, whose lot was one of poverty, disappointments, difficulties, hardships and neglect, but who were, perhaps, the greatest in the Kingdom of God—Daniel Nash and Davenport Phelps.

Over that territory known as the Eastern Diocese, comprising Massachusetts, which then included Maine, New Hampshire, Vermont, and Rhode Island, Alexander Viets Griswold had been placed just eleven months ago as its first Bishop. Griswold was an excellent scholar, perhaps the most scholarly of the seven Bishops of that day, he had a keen judgment of men and a ready appreciation of what had to be done in the way of the extension of the Church. He was untiring and faithful in his oversight of the huge and unpromising territory committed to his charge. His manners were so mild and unassuming that men failed to recognize beneath that gentle exterior the intellectuality of the mind and the firmness of purpose.

In Connecticut, Abraham Jarvis had succeeded Seabury to the Metropolitical See of all America, and had faithfully and conscientiously carried out the work of his predecessor. Afflicted with asthma, and weak of body, he was, in 1812, living in practical retirement in New Haven. He looked forward with pride to the future career of his son, Samuel Farmer, who had been ordained two years previously, and who was beginning to evidence that zeal for learning which afterwards made him the great scholar of the American Church.

In New York, Trinity Church was paramount. This was owing, partly, to her endowments, but largely to the well-merited influence of the very able men whom the parish had selected. Connected with Trinity parish, there were three Bishops, Provoost, Moore, and Hobart. Provoost was what we should now call a retired Bishop, Moore was the actual Bishop, and Hobart was his assistant. Owing to the contradictory action taken by the House of Bishops in the election of Benjamin Moore, there had been a good deal of controversy in 1811 over the precise rights of Bishop Provoost and Bishop Moore, but into this I need not enter. The parish and the Diocese were fortunate in having men of such marked ability as its early rectors and bishops. Provoost was a man of strong parts, well educated, scholarly in tastes, refined and courtly, and unidentified with the Tory cause during the war, he was able to win to his side the prominent Whig families, and not be a cause of irritation to the common people as the devoted loyalist and gentleman, Charles Inglis, would have been. Provoost's courtly manners at the same time conciliated the few families who were Tories at heart.

All sorts of absurd stories, manufactured out of whole

cloth, have been stupidly told about Samuel Provoost, but the simple fact remains that he conscientiously performed all the duties of his Bishopric as the office of Bishop was then considered in England. He has been taxed as being a latitudinarian by those who have never read his sermons. Fortunately, hundreds of his MSS. sermons have been recovered, and he who reads them will find them models of brevity and terse reasoning, and if they were preached today would be considered by many as being too High Church in tone.

He was a wise administrator, and to him and to Abraham Beach, must be given the praise of having conserved, not only the patrimony of the parish, but also its spiritual inheritance at a time of confusion and disintegration. A hundred years ago he was living in retirement, owing to failing health.

Benjamin Moore was not so virile a man as either his predecessor or his successor. Gentle and quiet, he went on his way unassumingly, but to him must be given the praise of having been the first Bishop in the American Church to realize the necessity of missionary work in new settlements. He not only visited his large Diocese carefully and punctually, but gave directions to Davenport Phelps as to how he should conduct his missionary work in the northern part of the State, which are still models in instruction for missionary work. He took a warm and personal interest in his clergy, as their letters to him prove. In 1812, he had been for some time disabled by paralysis from doing any active work.

John Henry Hobart stands alone, and defies characterization. He was restless, impetuous, ardent, untiring, loving, and yet studious, thoughtful, dignified, and negligent of his friends. His one dominant passion was zeal for the House of the Lord, and in that crucible all other qualities are fused. He was the remodeller of the Episcopate, the type of the modern rector and parish priest, the insistent advocate of the grace of the sacraments, the preacher of righteousness, the proclaimer of the divine character of the American Church, the founder of the Catholic Movement in the Anglican Communion, and the standard bearer of what, in 1812, was considered a forlorn hope, the jurisdiction of the American Church over the whole continent of the United States, and the trumpeter calling upon all her sleeping children to rally to her standard. Trinity Church, and not Oxford, is the cradle of the Oxford movement, and Trinity Church is the alma mater of that type of Christianity which has for its motto, Hobart's words, "Apostolic Order, and Evangelical Truth."

On the staff of Trinity Church, besides these three Bishops, were a hundred years ago tonight, Abraham Beach,

William Berrian, Thomas Yardley How, and William Edward Wyatt.

In New York City, counting Trinity Church and its Chapels, there were twelve churches in 1812.

To account for Hobart's preponderating influence in the whole Church, and not only in New York, I have gone over the whole list of the 178 clergy returned to the General Convention of 1811, and I find that 93 of them were in regular correspondence with him, that is, more than one-half of the clergy sought his advice and counsel. We must remember that the revival one hundred years ago was not due to Hobart only, but to the number of men who looked up to him as a leader and counsellor.

Churchmen in New Jersey, having no Bishop of their own, looked to New York for Episcopal advice and ministrations. The leading men in that State were John Croes and John Churchill Rudd.

About William White, it would be idle for me to say anything in this place.

It is fitting to say here that John Henry Hobart was a native of Philadelphia, baptized and confirmed in this historic church and brought up under the ministrations of Dr. White.

At Christ Church, a hundred years ago tonight, beside Bishop White, there were Dr. Blackwell and Dr. Abercrombie, and Jackson Kemper was to come there the following month. Dr. Pilmore was at St. Paul's, and Absalom Jones, the first colored priest of the American Church, was in charge of St. Thomas's.

Pittsburgh was then the outpost of the Church, and there had labored faithfully John Taylor, who had organized Trinity Church in 1805. It was the only live parish in Pennsylvania, west of the mountains. Joseph Doddridge had in vain pleaded and pleaded that if the Church could do nothing for the western part of Pennsylvania that at any rate a separate Diocese could be erected. Doddridge says that after waiting eighteen months for an answer he was at last told nothing could be done.

"I lost all hope of ever witnessing any prosperity in our beloved Church in this part of America. Everything connected with it fell into a state of languor. The vestries were not re-elected, and our young people joined other societies. Could I prevent them when I indulged no hope of a succession in the ministry? . . . I entertained no hope that even my own remains, after death, would be committed to the dust with the funeral services of my own Church."

Chase was consecrated for Ohio in 1819, and it was not till six years afterward, that is, in 1825, that William White paid his first visit to that part of his Diocese.

In Delaware, which was practically under Bishop White, the clergy were: William Pryce, at the Old Swedes, who did an immense amount of good by the republication of standard and useful books on sound Anglican theology; Robert Clay, at Newcastle; James Wiltbank, at Lewes; and Hamilton Bell, at Georgetown.

In Maryland, Bishop Claggett was at the helm. He was the first Bishop consecrated in this country, uniting the Scottish and English lines of succession. Claggett was energetic, but feeble in health, unfortunately. Still he tried hard to raise the tone of Churchmanship both among the clergy and the laity, as evidenced by his pastoral of 1804. He took especial pains to plant the Church in the Southwest, sending Edward Gantt and other men there on missionary tours.

Bend was at St. Paul's, and Kemp and Kewley were on the Eastern Shore, and Jackson at St. Peter's, Talbot County, all men energetic and definite in their teaching of the peculiar claims of the American Church, as was also, in his quiet way, William Murray Stone. It may be of interest to remind you that Bishop Claggett wore a mitre at great functions. In Virginia, Madison had but just died about seven weeks previously and had left the Church in a very feeble condition. James Madison had always considered that his duty lay first to the College of William and Mary. He had right ideas of the duties of the clergy and laity, as is shown by his convention addresses, but unfortunately he never magnified his office of Bishop.

The Church, in Virginia, in April, 1812, was in a deplorable condition, partly through the indolence of the Church people and partly owing to the absorption of the best families in the game of politics, partly owing to the prevalence of a species of infidelity considered as a fashionable importation from France. When the Methodists and Baptists traversed Virginia, it is no wonder that some Virginians, hungry for any religion, flocked to their standards, or that their ardent missionary zeal made sad inroads into the Church. The culminating blow was the confiscation by the State of the Church glebes in 1802. After this, Virginia churchmen seem to have settled down to despair. In 1812, the faint beginnings of a revival were stirring the dry bones. A few of the younger men determined to revive the Church. Among them was William Meade, who, owing to his intimacy with Edward J. Lee and other young men, all friends of John Henry Hobart, and loyal churchmen, deplored the decline of religion, and determined to bring about a better state of things. In this connection may be given a letter written twenty months later, but showing the spirit actuating Meade and his young friends in 1812.

"DECEMBER 31ST, 1813.

"DEAR SIR:

"Your communications concerning Doctor More I have received & am well pleased with; I think his conduct very correct. His proposals raise him in my estimation. I think we may venture to assure him of the office of Bishop. Surprized I am indeed that Doctor Hobart should recommend him *"Timeo Danaos etiam dona ferentes."* I hope the People of Richmond will accept his terms, if they are wise & if God yet smiles on Episcopacy, they will gladly take him. I believe I shall write to Doctor Brockenburg on the subject. Doctor More should be in Richmond before April. I am truly sorry that you will be absent when I come down. God willing—nothing preventing—I shall be there toward the last of next week. I shall certainly be at your house. With prayers for the welfare of your soul & the happiness of your present life I remain your sincere friend,

"WILLIAM MEADE.

"Superscription—
"Mr. Edmund Lee,
"Alexandria,
"Columbia."

In North Carolina, the Church was at a low ebb. Notwithstanding the efforts of Charles Pettigrew, who was elected Bishop, Solomon Halling, Parson Meiklejohn and Parson Miller and a few earnest laymen, who, from 1790 to 1795, worked hard to revive the Church, it seemed almost impossible to waken her, although faithful work was done at Wilmington, Edenton and New Bern. The arrival of men like Bethel Judd, Adam Empie, and Gregory Thurston Bedell marked the turn of the tide, and when Richard Channing Moore became Bishop of Virginia he was placed in charge, and did all in his power to hearten those who were working for a revival of the Church.

In South Carolina the situation was equally deplorable. St. Michael's and St. Philip's in Charleston continued their work, and the Church was strong numerically in Charleston, but with no thought of its responsibility outside of the city. The South Carolinians had always been jealous of the powers of a Bishop, and deferred as long as possible to have one. Robert Smith, after a brief Episcopate of six years had died in the autumn of 1801, but it was not until eleven years afterward that Dehon was consecrated the second Bishop of that Diocese. When Dehon did assume charge, it was found that he took his office very seriously; he was a real Bishop, and pressed forward the work of Church extension. In 1812 there was only one man who took to heart the work of fur-

thering the cause of the Church, and that was Andrew Fowler.

The first Confirmation ever held in the Diocese was in the parish of Andrew Fowler in March, 1813. Mr. Fowler found it not only necessary to instruct his candidates, but to issue a tract explanatory of the rite for the benefit of the whole parish. So important and momentous did he consider the event that he wrote a minute account of it, with his address at the presentation of the candidates, to the Bishop.

In Georgia a like condition prevailed. Outside of the parish of Savannah, there was complete apathy, an apathy not broken until the zealous Dehon took charge of the Church on his election to the Bishopric of South Carolina.

Louisiana, which had been ceded by France in 1802, was made a State in 1812.

The Church in New Orleans had been organized June 2, 1805, through the efforts of a few laymen, notably James M. Bradford, James C. Williamson and Edward Livingston. In consequence of a communication sent by these men to John Henry Hobart, on August 10, 1805, asking him to recommend a suitable person for their minister, Philander Chase was sent there. For six years, from November, 1805, to March, 1811, he displayed his restless energy in building up the parish. In 1812, the parish was vacant, but services were maintained by laymen, until James Hull went there in 1814.

In West Virginia and in Ohio towns on the Ohio River, Joseph Doddridge, a physician and priest, ministered faithfully, notwithstanding disappointments and discouragements of all kinds.

One hundred years ago was formed that noble Society for the Advancement of Christianity in Pennsylvania. Jackson Kemper was the prime mover in its formation. Its object was to increase the supply of clergy; to provide for the distribution of prayer books; to revive the decaying parishes; to strengthen the feeble ones, and to plant new ones where needed. Jackson Kemper was chosen as the first missionary of the new society, and in the autumn of 1812 set out on that remarkable tour of exploration which marked an era in the Church in Pennsylvania and adjoining States. In his report he states that Doddridge had told him that in his opinion half of the original settlers of Ohio, Kentucky and Tennessee had been Episcopalians, and that it was then not too late to recover some of them. As you and I know, nothing was done, and the Church lost those States.

Examine the last census returns, and see how weak the Church is in Pennsylvania, Ohio, Kentucky and Tennessee, how infinitesimal our numbers are in those four States in comparison with the Roman Catholics, the Methodists, the Pres-

byterians, or the Baptists, and as you sigh over the showing, do not blame the men of today—they are doing all they can, poor souls, to recover the lost headway; but blame, and blame severely the men of one hundred years ago and more, for the wilful and woeful neglect of church-people, let alone their apathy in extending the domains of the Church.

In his report, Kemper stated as his conclusions that the apathy of the congregation is principally entirely owing to the pastor who presides over it, and that the custom throughout Pennsylvania, of being anti-rubrical, has been attended with much fatal consequences to our Zion.

In 1812 we had at least 100,000 communicants, and about 220 clergy.

In 1812 as far as I can make out, the Roman Catholics had an Archbishop, four Bishops, and seventy priests, with eighty churches in the United States, and numbering at least 200,000 adherents.

The Methodists, in 1812, reported a total of 156,852 whites, and 38,505 colored adherents, with 688 preachers, and two Bishops or superintendents.

Today they number 5,749,838.

The population of the United States was seven and a quarter millions. Today it is ninety-two millions, or fifteen times greater. Taking this ratio of increase the last census ought to have given us 1,500,000 communicants; to the Methodists, 2,350,000; and to the Romanists, 3,000,000. From this estimated increase we have fallen short by 700,000. The Methodists have 5,750,000, or have doubled the estimated increase, and the Roman Catholics have 12,000,000, or have quadrupled the estimated increase.

In 1812 there was a small body of Christians in an obscure corner of Pennsylvania numbering but a handful. These people, known as the Disciples of Christ, have in the one hundred years of their existence, outstripped the Church. Starting from a few families, they now number 1,142,359 communicants, having a quarter of a million more communicants than we have today.

I think the Methodist figures returned to the census are fairly reliable, as they are painstaking in their reports. The Roman Catholic figures are undoubtedly exaggerated, and they include all adherents, not their communicants only, as we report. Even making every allowance for the immigration of Roman Catholics to this country, and the partial immigration of Methodists, the fact remains that we have not only not made the increase we ought to have done, but have actually fallen off. It is far better to face facts than to ignore them, and a false security is always the most disastrous.

Let me press home to you that the work was being done

one hundred years ago just as I believe it is being done this very night by those who are battling every possible combination arrayed against the Church, being done by the humble men of heart in quiet and obscure places.

Let me read to you two letters, written just one hundred years ago. Here is one from Amos Glover Baldwin to Bishop Moore, giving an account of his pioneer work:

"On the 7th of this month I officiated in Fairfield, Herkimer County, ten miles North East of Herkimer, and seven North of the Little Falls on the Mohawk. It was the first time that divine service according to our mode has been performed perhaps within twenty miles of that place. A respectable congregation assembled; and I was extremely happy to learn that none were disgusted or displeased, but many solemnly impressed at hearing our excellent service performed. It was Saturday at sundown before I arrived in the place, and, therefore, all who are attached to the Church did not receive information of my being there. And indeed no one knew all that are attached to us. Everything exceeded my most sanguine hopes. I found within the circle of a few miles during my stay of two days and a half, fifteen or twenty respectable families, and some of them influential characters. Some of these have attended the Church but very little since the revolution but still love her with all their hearts. You would have smiled, I believe, to see them bring in books in which the name of GEORGE was not the least conspicuous. I hope that I have been the means of rekindling a flame of piety and love to the Church which will never go out in that place. They will meet soon for the purpose of organizing themselves. I intend to give them every attention in my power. If any prayer books or tracts are in the gift of the Church they would do great good there."

And in a letter to Hobart of the same date, he adds these further particulars:

"When I go again, a respectable farmer with his family of nine children intend to be baptized with several others. This must be to me a great solemnity—himself being as old as my father."

Just imagine where the Church would be today had there been a hundred men doing what this man was doing—boldly establishing outposts right in the enemies camp, and extending the borders of the Church of God by audacious attacks. Just imagine what the Church would be one hundred years hence if one hundred men were doing just that kind of work tonight. God bless all those, be they few or be they many, who tonight are boldly seizing new territory and annexing it to the Church we say we love so much.

The other letter is from that holy and humble man of

heart, David Nash—a letter chosen out of many such because just at this minute one hundred years ago, on the evening of Thursday, April 30, 1812, it had reached the hands of John Henry Hobart who was reading it.

"I have as yet collected no Money for the Magazines. They came very irregular—one or else two Numbers are missing in every place—who is in fault for this, I know not—I imagine the Post Masters.—When I come to New York I will pay for them, on Condition any Money is granted me by the Society.—I would send it now had I any, but I am not the possessor of a single Dollar, only as I have borrowed some.—If you have any Prayer Books let me be remembered for good.—A year ago last Autumn I received four from the Bishop—for a number of years previous to that I had not received any.—The Bibles and Testaments did much good.—I am sensible I have no demand—but on condition you have any to give away I shall esteem it a great favour not to be forgotten.—I have yet to struggle with many difficulties,—but they are light in comparison to your's—I hope you may be enabled to possess your soul in patience.—We ought to do good to all—even our expressions of disapprobation should be tempered with mildness."

Imagine if you can this faithful soldier of Christ in his lonely outpost, and rejoicing that he received four prayer books for distribution, in the course of fifteen months! And who, without a dollar in the world, is willing that the cost of the Churchman's Magazine shall be deducted from the next payment of his meagre stipend.

When I picture to myself this brave and courageous soldier, my heart goes out to him in all loving tenderness, and also with self-reproach. He has joined the company of those spirits of just men made perfect, and God has blessed this whole Church of ours for his life of self-sacrifice and devotion, and strangers as you all are to me, I am confident that could I trace your spiritual genealogy, there are some here present tonight who owe their spiritual descent to some souls won and saved by Daniel Nash. God bless every man whoever he is who is tonight trying to serve his Master in the same spirit. God bless him, and give him courage to pursue, though the Church leave him unsupported, on the perilous outpost. God bless him.

I have finished my survey. I have tried to sketch for you just how Church and State stood in this country, one hundred years ago tonight. My lines may be too sharp in some places, and blurred, perhaps, in others—yet it is an attempt to set before you honestly and fairly the situation on April 30, 1812, as I understand it. The lesson to us tonight is twofold.

Dark as was the outlook for the State a century ago, yet, notwithstanding the politicians, the country has gone forward with a majestic trend. The stars in the flag which then numbered eighteen, now number forty-eight, but never in the whole history of the United States have the Stars and Stripes flown more proudly on this land, and on all seas of the ocean, than does that brave flag tonight. It speaks of battles won and of victories achieved over the powers of baseness, and of success in almost every realm of human thought and enterprise.

Dark as was the outlook for the Church one hundred years ago tonight, yet, notwithstanding faint hearts and weak knees, notwithstanding loud-mouthed speakers and those who whispered secretly against her, the Church has risen to a nobler conception of her duty to all within this land of ours than she ever had before. Never in her history have her devoted priests and laity been more oppressed with the responsibility of their inheritance than tonight. Never have there been in her history a more pathetic yearning to win the approval of her dear Lord and Master by obeying his twofold command of worship to God and love to man.

The problems that confront Church and State tonight are far mightier than those which confronted them both a century ago. The nation has solved the problem of union which lay smouldering a hundred years ago. The Church has that problem yet to solve. But in all the problems that lie before us, both, let us both remember that victories can only be won in spite of the politicians in Church and State. That those who were faint hearted and despaired of the future were not those who fought and sacrificed themselves or their lives, not those who gave to further the welfare of Nation or Church, but those who in selfish ease and indolent apathy foretold the ruin of both.

So tonight the issues of land and church are, believe me, humanly speaking, in the hands of those who are positive, determined and aggressive, and of those who dare to act as well as think, who dare to believe that the Stars and Stripes shall never he hauled down, no matter how dark the hour may be.

In the hands of those who dare to believe that this Church of ours is intended by their Master to be the abiding resting place of all Americans, who dare to believe that though we have been doubtful, disbelieving, and unfaithful in the past that God will give us and our children the courage and the wisdom to make this in name and in deed, the American Church.

Faint heart never won anything to be desired. Faint heart never won a battle or added a star to our flag. Faint

heart never pushed forward boldly into the enemy's land. Faint heart never planted the banner of the cross nor fought and bled to keep it where planted. The Church must take her lesson from the State and learn to be imperialistic. Never apologize for the Church. No man worth his salt ever apologizes for his country. And God grant that whoever shall speak in my place a hundred years hence in this venerable parish may be able to record the fruits of a holy alliance between Church and State, of work braved and accomplished, of moral, social, and economic problems solved by both, hand in hand. They never can be solved by either one independently. Of capital and labour, recognizing that they are but members of one body, that legislation must not be for the benefit of politicians, but for the benefit of the weak and tender in the nation, the woman, and the child. That Ephraim in the State must not envy Judah in the Church, nor shall Judah vex Ephraim.

And as red, white and blue have ever been the sacred colors of the Church of God, so shall red, white and blue ever wave over a united Church in a united land.

So remembering that the Lord ruleth over all, be the people never so impatient, let us enter the coming century with a holy boldness and a loyal ardour to fight for land and church no matter what comes, and with cheers for the red, white and blue, say,

God save the Church!
God save the State!

November 8, 1912.

The eighth regular meeting of the Church Historical Society was held in the Neighborhood House of Christ Church, Philadelphia, Friday evening, November 8, 1912, the president in the chair.

After the routine business had been transacted, Professor Amandus Johnson, Ph.D., of the University of Pennsylvania, delivered an address upon "The Swedish Lutherans in Pennsylvania and Their Relations to the Episcopal Church."*

After the conclusion of Professor Johnson's address the Rev. Snyder B. Simes, rector of Gloria Dei Church, Wicacoe, by request of the Society, addressed it upon the history of Old Swedes Church and its connection with the Church in the early days of the province.

January 31, 1913.

The ninth regular and third annual meeting of the Church Historical Society was held in the Neighborhood House of Christ Church, Philadelphia, Friday evening, January 31, 1913, the president in the chair.

The annual report of the Executive Board was submitted. Contributions to the Society's collections were received during the year from the following: Griffin C. Callahan, J. Edward Haverstick, Rev. Edward M. Jefferys, D.D., Rev. Arthur Lowndes, D.D., Rev. John P. Peters, D.D., Rev. Walter C. Pugh, Wm. Ives Rutter, Jr., Rev. William Smythe, Estate of Rev. Thomas C. Yarnall, D.D., and four volumes of the Publications of the Archives Commission of the General Convention.

It was *Resolved,* That it is the opinion of the Society that the Charter to be applied for incorporating the Society, should provide for the election of a Board of Managers to be composed of such number as may be fixed from time to time by the By-Laws of the Corporation, it being understood that the plans may provide for the exercise of the powers of such Board, in the recess between its meetings, by a standing committee.

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*As Dr. Johnson has incorporated this address in one of his historical publications concerning the Swedish settlers in America the Society is not privileged to publish it here.

The annual election of officers resulted as follows:

President—Henry Budd, Esq.
Vice-President—Maj. Moses Veale.
Secretary—Wm. Ives Rutter, Jr.
Treasurer—John Thomson.
Executive Board (to serve until 1916)—
Allen Childs,
Albert S. Haeseler,
James M. Lamberton, Esq.

Rev. Louis C. Washburn, D.D., rector of Christ Church, Philadelphia, gave a very interesting talk upon "Local Origins—Illustrated," the illustrations being the many valuable historical relics belonging to Christ Church.

April 22, 1913.

The tenth meeting of the Church Historical Society was held in the Neighborhood House of Christ Church, Philadelphia, Tuesday evening, April 22, 1913, the president in the chair.

Following the transaction of routine business, the Rev. Joseph Hooper, rector of the Church of the Epiphany, Durham, Conn., and member of the Archives Commission of the Diocese of Connecticut, delivered an address upon "The Office of Presiding Bishop in the American Church, with Notices of Its Incumbents."*

November 13, 1913.

The eleventh meeting of the Church Historical Society was held in the rooms of the Church Club of Philadelphia, Thursday evening, November 13, 1913, the president in the chair.

The Rev. C. Braxton Bryan, D.D., rector of Grace Church, Petersburg, Va., and principal of the Bishop Payne Divinity School, delivered an address upon "The Beginnings of the Church in Virginia."†

The president stated that in accordance with the resolution adopted at the meeting held April 30, 1913, application for a charter had been made and the same granted, bearing date of June 10, 1913, of which the following is a copy:

*Note.—It was hoped to include this address in the present pamphlet, but owing to serious illness Mr. Hooper has been unable to prepare it for publication in time for this issue.

† Note.—It is expected to include this address in the next issue of the Proceedings of the Society.

CHARTER OF THE "CHURCH HISTORICAL SOCIETY."

To the Honorable the Judges of the Court of Common Pleas No. 3, for the County of Philadelphia, of March Term, 1913, No. 3824:

In compliance with the requirements of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the incorporation and regulation of certain corporations," approved April 29th, A. D. 1874, and the supplements thereto, the undersigned, all of whom are citizens of Pennsylvania, having associated themselves in the formation of a society for the purposes hereafter set forth, and desiring to be incorporated according to law, do hereby certify:

1. The name of the proposed corporation is the "Church Historical Society."

2. The purpose of the corporation is the preservation and publication of historical documents connected with the Protestant Episcopal Church in the United States of America, the investigation of its history and the development of interest in all relevant historical research.

3. The business of the corporation is to be transacted in the city of Philadelphia.

4. The corporation shall have perpetual existence.

5. The said corporation is to have no capital stock, the names and residences of the subscribers appear by their signatures hereto.

6. The said corporation shall be maintained solely by dues, assessments and contributions collected therein.

7. The directors of the corporation shall consist of a president, vice-president, secretary, treasurer, and nine managers. The number of managers may, however, be increased from time to time as may be ordained by a by-law of the corporation duly enacted, and when so increased may be, in like manner, diminished; *provided,* that the number of managers shall never be reduced below nine. The president, vice-president, secretary and treasurer, and one-third of the managers shall be elected by the members of the Society at a meeting to be held in January of each year, the president, vice-president, secretary and treasurer so elected, to hold office for one year, and the managers so elected to hold for the term of three years; but a failure to elect officers at the meeting as above provided shall not work a forfeiture of the charter or cause the corporation to be dissolved, but offi-

cers and directors may be elected at a meeting of the Society subsequently held, notice being given that an election will be had.

The officers chosen for the first year of the corporation are: president, Henry Budd, Philadelphia; vice-president, Moses Veale, Philadelphia; secretary, William Ives Rutter, Jr., Philadelphia; treasurer, John Thomson, Philadelphia.

Managers:

To serve until January, 1914, Arnold Harris Hord, Philadelphia; John E. Baird, Philadelphia; George Woolsey Hodge, Philadelphia.

To serve until January, 1915, Henry Riley Gummey, Sewanee, Tenn.; Arthur Lowndes, New York City; Horace F. Fuller, Philadelphia.

To serve until January, 1916, Allen Childs, Philadelphia; Albert S. Haeseler, Philadelphia; James M. Lamberton, Harrisburg.

Witness our hands and seals this twenty-second day ot April, A. D. one thousand nine hundred and thirteen (1913).

John Cadwalader, 1519 Locust Street, Philadelphia.
Rowland Evans, Lower Merion, Pa.
M. Veale, 509 South Forty-second Street.
John Thomson, 2101 North Camac Street, Philadelphia.
Allen Childs, 4506 Pine Street, Philadelphia.
Henry Budd, 233 South Thirty-ninth Street, Phila.
Albert S. Haeseler, 3735 Walnut Street, Philadelphia.
Wm. Ives Rutter, Jr., 525 South Forty-first Street, Philadelphia.
Arnold Harris Hord, 244 High Street, Germantown, Philadelphia.
Henry Martyn Medary, 2120 North Eighteenth Street, Philadelphia.
G. Woolsey Hodge, 334 South Thirteenth Street, Philadelphia.
Francis A. Lewis, 2207 St. James' Place.
Clinton Rogers Woodruff, 2219 Spruce Street.
John E. Baird, 307 Real Estate Building.
G. W. Pepper, 1730 Pine Street.

Commonwealth of Pennsylvania, } *ss.:*
County of Philadelphia, }

Before me, the subscriber, Recorder of Deeds in and for said county, personally appeared M. Veale, William Ives Rutter, Jr., Henry Budd, being three of the subscribers to the

above and foregoing certificate, and being all of them citizens of the Commonwealth of Pennsylvania, and in due form acknowledged the same to be their act and deed.

Witness my hand and official seal this twenty-second day of April, Anno Domini 1913.

JOS. K. FLETCHER,
(Seal) *Deputy Recorder of Deeds.*

DECREE.

IN THE COURT OF COMMON PLEAS NO. 3, FOR THE COUNTY OF PHILADELPHIA.

March Term, 1913. No. 3824.

And now, to wit, June 10th, A. D. 1913, the above certificate of incorporation having been presented to me, a law judge of said county, accompanied by due proof of publication of the notice of this application as required by the Act of Assembly in such case made and provided, I certify that I have perused and examined said instrument and found the same to be in proper form and within the purposes named in the first class as specified in Section 2 of the Act of the General Assembly of the Commonwealth of Pennsylvania, approved on the twenty-ninth day of April, 1874, entitled "An Act to provide for the incorporation and regulation of certain corporations," and the supplements thereto, and the same appearing to be lawful and not injurious to the community, it is hereby, on motion of William R. McAdam, Jr., Esq., counsel for the applicants above named, ordered and decreed that the above charter be and is hereby approved, and that upon the recording of the said charter and of this order the subscribers to said charter and their associates shall be a corporation by the name of the "Church Historical Society," for the purposes and upon the terms therein stated.

HOWARD A. DAVIS,
(Seal) *Judge.*

Recorded in the Office for the Recorder of Deeds, etc., in and for the City and County of Philadelphia, in Charter Book, No. 50, Page 11, etc.

Witness my hand and seal of office this eleventh day of June, Anno Domini, 1913.

ERNEST L. TUSTIN,
(Seal) *Recorder of Deeds.*

The original constitution now being superseded by the charter, it became necessary to adopt new by-laws. They are as follows:

THE CHURCH HISTORICAL SOCIETY.

BY-LAWS.

ARTICLE I.

The annual dues of active members shall be one dollar. Members whose dues remain unpaid for more than two years may be dropped by vote of the board. On payment of ten dollars, any person otherwise eligible to membership may become a life member.

ARTICLE II.

The officers of this Society shall consist of a President, Vice-President, Secretary and Treasurer, and fifteen Managers, who shall constitute the Executive Board. The officers and one-third of the Managers shall be nominated at the stated meeting in each year in October, and shall be elected at the stated meeting in the following January. All vacancies may be filled by the Executive Board until the next January meeting of the Society, when an election for the unexpired term shall take place.

The terms of officers shall be one year and that of the Managers three years, provided that at the election in January, 1914, in addition to the Managers chosen to fill the places of those whose term then expire, six Managers shall be chosen whose respective terms shall be determined by lot, in such wise that the terms of one-third of the whole number of the Managers shall expire in January, 1915, one-third in January, 1916, and one-third in January, 1917.

ARTICLE III.

The duties of the several officers shall be such as are usually incidental to their offices.

ARTICLE IV.

The Treasurer, when required, shall give bonds in such sum as the Board may demand.

ARTICLE V.

There may be a Librarian, who shall be elected by and perform such services as the Board shall direct, be paid such compensation as it may consider just, and be subject to discharge by it.

ARTICLE VI.

This Society shall meet in the months of October, January and April, at such time and place as the Executive Board shall direct. The Executive Board (hereinafter called the Board), shall meet on the call of the President or of any three members thereof. Seven of its members shall constitute a quorum. This number shall not be decreased without the direction of the Society.

ARTICLE VII.

A separate fund shall be created, which shall be called the Endowment Fund, and all contributions for the purpose of procuring a building, with fireproof facilities, for the Society, together with such other contributions as may be set apart or received for that purpose shall be invested, at convenient times, in good securities.

ARTICLE VIII.

Such Endowment Fund shall be managed by three Trustees, who shall be elected annually in the same manner and at the same time as the officers of the Society.

ARTICLE IX.

One of the objects of the Society shall be to collect for the Library and the Cabinet the particulars hereinafter mentioned, namely:

For the Library.

a. Narratives relating to dignitaries and benefactors of the Protestant Episcopal Church and Missions.
b. Biographical notices of eminent and remarkable persons.
c. Sketches and catalogues of schools, academies and colleges.
d. Copies of records of proceedings of religious, literary, scientific or social bodies.
e. Journals and newspapers.
f. Manuscripts on any subject or of any date.
g. Magazines and pamphlets.
h. Church almanacs, directories, diaries, etc.

For the Cabinet.

a. Prints, especially of persons, church buildings, etc.
b. Pictures.
c. Medals.
d. Utensils.
e. Any article of value from its historical or biographical affinities.

ARTICLE X.

These By-Laws shall be subject to amendment by a majority vote of the Society at any stated meeting, notice having been given of intention to move the same at the previous meeting.

January 27, 1914.

The twelfth regular and fourth annual meeting of the Church Historical Society was held in the Neighborhood House of Christ Church, Philadelphia, Tuesday evening, January 27, 1914, the president in the chair.

The executive Board presented its annual report showing gifts received from the following: Rev. C. Braxton Bryan, D.D., J. Edward Haverstick, Rev. Joseph Hooper, Rev. John S. Littell, D.D., Rev. Alexander Mann, D.D., Rev. Leighton Parks, D.D., Wm. Ives Rutter, Jr., Rt. Rev. Beverly D. Tucker, D.D., Edward H. Virgin, Rev. Louis C. Washburn, D.D., and the Diocese of Pennsylvania. The contribution from the last named consisted of books, pamphlets and Church periodicals, over five thousand in number.

The annual election resulted as follows:

President—HENRY BUDD, ESQ.
Vice-President—MAJ. MOSES VEALE.
Secretary—WM. IVES RUTTER, JR.
Treasurer—JOHN THOMSON, LITT.D.
Executive Board (to serve until 1917)—
REV. ARNOLD HARRIS HORD,
JOHN E. BAIRD,
REV. G. WOOLSEY HODGE.

Additional members of the executive board in accordance with the terms of the charter:

To serve until 1915—
HON. L. BRADFORD PRINCE, LL.D.,
REV. WILLIAM F. PEIRCE, D.D., L.H.D.

To serve until 1916—
REV. JOHN STOCKTON LITTELL, D.D.,
REV. C. BRAXTON BRYAN, D.D.

To serve until 1917—
REV. GEORGE C. HALL, D.D.,
EDWARD HARMON VIRGIN.

The Rev. Daniel Goodwin, Ph.D., D.D., of East Greenwich, R. I., delivered the following address upon "The Founding of the Church in New England":

THE FOUNDING OF THE CHURCH IN NEW ENGLAND, OUTSIDE CONNECTICUT.

Mr. President Budd, other Officers and Members of the Church Historical Society:

You have kindly asked me to tell you the story of the founding of the Church in New England, so far as I am familiar with it.

When Jackson Kemper was sent out, nearly four score years ago, to be the first missionary Bishop in the Northwest, he exclaimed: "A bishop spread out over a hundred thousand square miles of territory will make a very thin bishop indeed."

But is it not still more obvious that a speaker of one hour, spread out over the history of the founding of the Church, in a province as extensive as New England, will, apart from all other deficiencies, make a very thin speaker indeed? It will be only too easy to see through him.

This, however, is the subject assigned, and the present speaker, having fallen into the habit of Colonel Newcomb, of answering—all too readily—"*Adsum,*" when his name is called, has no recourse but to do the best in his power, with the topic, in the time allotted.

At least, he may claim the advantage of being able, by reason of a long lifetime spent within the territory and of the performance of clerical work in almost every part of it, except Connecticut, to give an inside view of the subject.

As an introduction, will you kindly give attention to a quiet scene of more than three centuries ago?

Two little ships are described lying at anchor in the lee of a fir-clad island. Upon a slight eminence, near the shore, stands a cross, formed from the unhewn trunk of a tree. Presently you behold a number of light shallops, propelled by rowers, plying between the vessels and the beach, on which they land a hundred or more of the voyagers, who proceed to ascend the hillock, with a white-robed priest at their head. When all, at length, stand grouped around the cross, you catch the voice of the clergyman rising in prayer, the people, at intervals, devoutly responding. Then the Word of God is read, a plain sermon is preached, and, after the singing of a hymn, the worshippers, in reverent guise, return to their ships again.

It is a pious act of simple Christian emigrants, long tossed on the sea, but now rejoicing to be able to offer homage to Jehovah, once more, upon the solid land.

That is all. But is it all?

Is not the incident rather a kind of solemn, timely pageant, rehearsing the events which shall be, long hence in the far future, occurring upon these now solitary shores, somewhat as the Greek chorus used, in ancient days, to file out in grave procession in front of the stage, to foreshow the incidents and significance of the drama about to be enacted?

The scene just now depicted is laid upon the coast of Maine, off the mouth of the Kennebec River.

The tiny island observed has been dutifully named by the voyagers, English as they are, after the tutelary saint of their homeland, "St. George—His Island." The two vessels are the fly-boat, "The Gift of God," commanded by George Popham, and the good ship, "Mary and John," of London, Raleigh Gilbert, captain. The emigrants are would-be "planters," to the number of a hundred and twenty, seeking a dwelling place in the New World.

The minister is the Reverend Richard Seymour, a priest of the Church, the leaders of the expedition being likewise loyal Churchmen.

The service said at the foot of the rude cross is the earliest known use of the Book of Common Prayer upon the New England coast, stretching six or seven hundred miles from the eastern boundary of New York, on Long Island Sound, to the Saint Croix River, on the western confines of New Brunswick.

The time is a Sunday in August, in the year of Grace 1607, scarcely above a century after the border of North America had been skirted by the first adventurous navigators of those seas, John Cabot, and Sebastian, his son, and more than a dozen years before the Plymouth Pilgrims will raise "their hymns of lofty cheer" on the wintry Sunday, at Clark's Island, on the Massachusetts coast.

In view of all that this transaction at "St. George—His Island" presaged of the future planting of the Church of Old England throughout the new district bearing its title, how do we seem to hear, above the voices of the earthly participants in the service, the morning stars singing together and all God's sons raising a shout of joy!

Yet soon the high hopes of these settlers were dashed and the brave enterprise came to an end, the auspicious opening proving but a harbinger of what only the distant future day was finally to bring forth. After a single winter, during which a few dozen simple cabins and a rough chapel had been raised, the faint-hearted colonists sought again the Old World, and the work of planting the Church on that western shore, was for many years abandoned. Indeed were one to be asked to give a history of the Church of England in the

New England Colonies, during the greater part of the seventeenth century, he could substantially embrace it in the single sentence, "There was no Church of England in the New England Colonies at that period."

A minority, it is true, of the scattered colonists preferred the English Church.

Churchmen, singly or in small groups, were to be discovered here and there. But it is not until the close of the century that we behold the Church beginning to assume any approach to an organic form.

It is convenient to begin our survey of the founding of the Church in New England with the District of Maine, both on account of its geographic position and as the scene, as we have just been reviewing, of the first prayer book service in the Province.

MAINE.

As early as 1636, probably through the influence of Sir Ferdinando Gorgas, "the father of colonization in America," the Rev. Richard Gibson, a good man, learned and gratefully accepted among those who loved the Church of England, crossed the sea to do the duties of an itinerant along the coast of Maine and New Hampshire.

A few years later, the Rev. Robert Jordan, also, was sent out by Robert Trelawney, to his plantation in Maine, to minister to the various little settlements of the region.

Perhaps it was due to the results of the modest labors of these two missionaries that a certain Thomas Jenner, a Congregational minister, made the rather odd report to Governor Winthrop, in 1641, that "The people of Saco, Maine, were much addicted to Episcopacy." Episcopacy, in the view of this divine, must have been similar to an intoxicating drink or a highly deleterious drug—the baleful hemp of India perhaps—calculated to paralyze the spiritual faculties of the user. At that period, most of the leading men in York, Falmouth, now Portland, where Mr. Jordan dwelt for thirty-six years, Saco, the home of those "addicted to Episcopacy," Scarborough and Kittary, were favorable to the Church, although compelled to support Congregationalism. Mr. Bancroft records (Hist. U. S., I, 432) that, "Maine . . . was not admitted to the Union of the Colonies, formed in 1643, because the people ran a different course from the Puritans, in both their ministry and their civil administrations." But, as has been intimated, the labors of the clergymen and the inclinatons of the laymen did not avail, in the seventeenth century, to establish the Church of England in Maine.

The actual founders of the Church there were two men of a much later day, the Rev. Jacob Bailey and Dr. Sylvester

Gardiner. It was not until 1760, in response to a petition of the people of Frankfort and Georgetown, that Mr. Bailey arrived among them, as a missionary of the S. P. G., at London, one sent slightly earlier not having proved effective. Mr. Bailey was a New Englander by birth, and a graduate of Harvard College, being a classmate of John Adams.

A biography of him has been written, under the picturesque title, "The Frontier Missionary." It recounts very vividly the alternating lights and shades which then made up the life of a pioneer of the cross in the wilderness.

What may be styled the "romance of missions" was illustrated more strikingly in the vast northeastern district of New England than in any other part of the province, and in the career of Jacob Bailey than in that of almost any other missionary.

For ten or twelve years he lived, with his family, in an old fort, the chapel of the post constituting all the church he had there. When, after that period, he had built a church at Pownalboro, and removed into a new parsonage house nearby, only one room in it was completed, and he was forced to board the carpenters while they finished off another.*

Mr. Bailey found in the county of Lincoln, which was practically his parish, fifteen hundred families scattered over a territory a hundred miles in length and sixty miles in breadth. Traveling was attended with great difficulty, the whole country being full of rapid rivers and almost impenetrable forests. In the winter, with the extreme cold and the snows sometimes five or six feet in depth, moving from place to place was still more impracticable.

In the early spring of the first year, the missionary reported to the society that, notwithstanding these discouragements, he had travelled six or seven hundred miles, backward and forward to preach among the people and baptize their children, enumerating five principal stations where he frequently ministered.

With a sort of winning simplicity he begged the society to send him, in addition to prayer books and catechisms, some "small pious tracts" for use among the poor, or, as was expressed in another place, "Bibles, Common Prayer Books and other pious tracts."

So sanguine was Mr. Bailey of the success of his grand

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*Mr. Bailey was always poor, except in that best kind of wealth, aplenty of children, six of whom survived him. One of them, Charles Percy Bailey, contributed to the rather romantic distinction of the family, by being taken under the patronage of the Duke of Kent, father of Queen Victoria, being given a commission in his own regiment and at last falling, with honor, at the Battle of Chippewa.

undertaking at Pownalboro, that he proudly declared it likely to become one of the largest churches in New England.

At this later date, the town has disappeared from the map, and the church, which seems to be nearest to the locality, reports twenty-four communicants. Portland, then Falmouth, on the other hand, which did not seem on the occasion of his infrequent ministrations, to have particularly impressed him, is now the principal standpoint of the Church in Maine, with its four strong parishes and eighteen hundred communicants. So unstable are the steps of the uninspired prophet.

The last years of Mr. Bailey's services in Maine were embittered by the political disturbances of the period. He considered himself bound by the most sacred obligations to adhere to the royal cause.

Forbidden to pray for the King and yet persisting in doing so, his congregation fell off and he was repeatedly summoned to appear before the Committee of Safety.

To avoid the fury of the patriot men-at-arms, he was, at one time, obliged to flee from his home at night.

While we do not, with our present light, approve his course, we cannot but sympathize with him in his sufferings.

After nineteen years of faithful service as a priest in the valley of the Kennebec, Mr. Bailey felt compelled to leave its well-loved scenes and to withdraw to Nova Scotia. But the fruit of his work remains and redounds to his praise as one of the typical founders of the Church in Maine.*

The lay pioneer referred to a moment since, Dr. Sylvester Gardiner, was the founder of the city bearing his name and the great-great-grandfather of our present highly respected leading layman, the Hon. Robert Hallowell Gardiner, of Gardiner.

Dr. Gardiner was born and bred in Narragansett, Rhode Island, early becoming imbued with strong Church principles under the tutelage of that stiff old Churchman, the Rev. Dr. MacSparran.

By a successful professional and mercantile career in Boston, he amassed what was for the time, a large fortune, becoming one of the most liberal and efficient of the King's Chapel congregation. Some years previous to the Revolutionary War, Dr. Gardiner acquired the possession or the managership of large tracts lying on the Kennebec River and extending to the westward, "not further than the coast of the

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*Mr. Bailey is declared, by an enthusiastic chronicler with a little pardonable exaggeration, to have endured more hardness and done more real work, among a widely scattered people, than any ten priests, who have yet been in Maine. So much does it cost to plant the Church in a new field.

Pacific Ocean." No sooner had he come into control of the territory than he began to devise liberal things for the Church. To Pownalboro he gave the use, for seven years, of Richmond House and farm, for Mr. Bailey's improvement. For building the church and parsonage there he subscribed fifty pounds sterling, and, what was even harder, volunteered to solicit subscriptions from others. Rather curiously, but with enlightened liberality, he published, at his own sole expense, an edition of Bishop Beveridge's Sermon on the Excellency of the Book of Common Prayer, distributing the copies to a good purpose. To Gardiner's Town, now Gardiner, he also gave a Glebe, built a church and parsonage, and started an endowment, with an annual gift of twenty pounds sterling for the perpetual support of an Episcopal minister at that point.

It was a day of small things, in general, the poor people paying a weekly pew tax of two pence, the middle class one of three pence, while the rich families were taxed four pence a Sunday. It was most fortunate, however, for the Church on the Kennebec to enjoy at such a time the leadership of a layman so generous, so earnest, so permeated with the spirit of the Gospel, and so widely known and honored in the social world of the day, as was Dr. Sylvester Gardiner, and right nobly have five generations of his descendants maintained the family traditions as Churchmen.

It was not until 1820, on the occasion of the admission of the District of Maine to be a sovereign state, that the few Episcopal churches within it formed themselves into a diocese.

In 1847, that remarkable man of God, George Burgess, was consecrated first Bishop of Maine, and labored for nearly a score of years, in season and out of season, with unrivalled energy, ability and devotion, to build up the diocese, but with only moderate visible success. In truth, the people of Maine, without bitter, puritanical antagonism to the Church, simply do not, as a class, want to be Churchmen, and do want to be Congregationalists, and there, at present, is the end of the matter.

During Bishop Burgess's period of greatest activity, a dear old Congregational minister, of Augusta, too frank by half, approached him with a rainbow scheme of practical federation of churches, to be illustrated primarily by the establishment of what is called a Union Church, somewhere on the Kennebec.

The Methodists were to be assigned a generous share in the effort, and the Baptists admitted to the enterprise, while the glad hand of fellowship was held out for the contributions of the few and struggling Episcopalians, all of them

joining in the use of the structure. When the good man took breath, after describing the blessed and harmonious result, Bishop Burgess inquired, in his quizzical, courteous manner, "Well now, my dear Doctor, what do you suppose will be the actual, ultimate issue of this co-operative undertaking?" "To open my heart freely to you, Bishop Burgess," he replied, with engaging candor and not without a suppressed twinkle of the eye, "I presume the final outcome will be the establishment of a nice little Congregational church."

The Church is today comparatively strong in Portland, the seat of the Bishop, and there are some half dozen other strong parishes outside, one of them maintained on a generous scale by summer residents, whose own parishes are far away. But engaging and inestimably precious as is the work of the Church in Maine and whole-heartedly self-sacrificing as have been its three Bishops, the day of its predominance appears to be always retreating.

When Bishop Neely entered upon his office, in 1867, with ripe experience and complete consecration, he soon discovered that there was still much land left to be possessed. The solid northern half of the Diocese was yet unexplored, in a Church point of view, a territory twice as large as the whole of New Jersey, but, of course, very thinly inhabited.

One of his first active steps was to make a missionary journey through the length and breadth of this *terra incognita,* beginning with a course due north from Bangor and Oldtown, two hundred miles on the Aroostook Road, taking with him one of his clergy and two laymen.

As they were to pass many clear mountain streams and had an eye for sport as well as work, they carried, among their paraphernalia, a generous supply of fishing rods. In the course of the expedition they happened to lodge, one night, near the foot of Mount Katahdin, at a village which boasted a weekly newspaper about the size of a man's hand. In the succeeding issue of the journal, it was chronicled, "Last Wednesday night there passed through the town the Bishop of Maine and the rector of St. John's Church, Bangor, on a missionary journey. Judging from a glance at their wagons, we should not infer that they are exclusively fishers of men." The Bishop did faithfully angle for men, as well as otherwise, but it must be acknowledged that the bait was rather rarely taken.

So primitive was the field traveled over that, in a notice of a Sunday morning service, posted beforehand by a friendly resident, no hour was given, but only the intimation that "the meeting would begin when the sun should be about 2½ hours high."

One night the party had been dragging wearily along for

seven miles through the almost pitchy dark forest without coming to a single house, when a sort of rough inn was reached, with, however, no ray of light in the windows, the inmates having long before entered upon their slumbers.

It was with great difficulty that anyone was aroused or could be persuaded to open the door, it being urged that only seven miles more would bring the benighted company to the next house.

Nevertheless, when, on the following morning, the hostess discovered that she was entertaining a Bishop of the Church of her birth in England, she pleaded with him to baptize her numerous young children.

After the end of breakfast, a spotless cloth was laid over one end of the table. A white china bowl filled with water from the spring was set upon it, Bishop Neely entered the room, fully robed, the solemn office was said, a half dozen little souls were received into the Ark, and the Church was established in the northern half of Maine, two hundred and sixty years, to a single month, from the date when the initial use of the Book of Common Prayer in the southern half had occurred at "St. George—His Island," in 1607.

So long does it take to make a Diocese in New England.

New Hampshire.

The history of the introduction of the Church into New Hampshire, which, in early days, included also Vermont, may be said, almost literally, to have been embraced in the annals of a single parish, that of St. John's Church, Portsmouth, known before the Revolutionary War as Queen's Chapel.

The original settlers of New Hampshire, who had planted themselves at the mouth of the Piscataqua as early as 1623, under the auspices of Mason and Gorges, were, however, of the Church, and even built there, previously to 1638, a simple chapel and a parsonage, with a view to the Rev. Richard Gibson's occupancy, in combination, as already referred to, with his ministrations in Maine.

Governor John Winthrop made a somewhat sinister reference to the fact, declaring that some of the members of that settlement were "professed enemies of the way of the churches," i. e., of the Puritan churches.

A grant of fifty acres of land was made to the Church by the provisional government of the period, in New Hampshire, in a deed, by which it is still held, a portion of the land lying in the compact part of Portsmouth.

The chapel itself, however, after 1640, appears to have lapsed into a meeting house, by which name it was called ever

after, being used for worship by the Congregationalists for eighteen years. (Batchelder's History of the Eastern Diocese, I, 139.)

In 1642, Mr. Gibson was banished by the government of Massachusetts, to which New Hampshire belonged until 1679, on the accusation of exercising the unauthorized right to baptize and marry. From that date all traces of any organized Church life in Portsmouth seem to have been suppressed for nearly a century by Puritan intolerance and persecution.

In the early portion of the eighteenth century, however, circumstances became more favorable. Many men of character and substance attached to the Church of England, became residents in the town or its vicinity. In 1732, they combined and erected a church on the high ground above the Piscataqua. The Queen presented to it two large flagons, a chalice, a paten and a christening bowl of solid silver, the chapel being called, in gratitude, as has been already noted, Queen's Chapel.

One of the enthusiastic promoters of the enterprise, whose instruction in the catechism seems to have stopped short of the tenth commandment, cast a longing eye at this juncture towards Rhode Island, and permitted himself to covet the Society's missionary assigned to Providence, the Rev. Arthur Browne. In writing to a gentleman in London, a certain Captain John Thomlinson, judged to have considerable influence with the S. P. G., the Portsmouth Churchman lays bare the grounds of his scheme for removing Mr. Browne, and remarks, after speaking of Portsmouth as a seaport, the metropolis of the King's government, "Now Providence being a country town and but very few professed Churchmen there, and those, too, more in profession than reality, of very different behaviour, . . . and but a small distance from Road Island [meaning Newport, just thirty miles away], where there is a Church established, and I believe were Mr. Browne to write his own sentiments he could give but a very indifferent character of the people there, and such a one as would scarce deserve the Society's care. Besides, as we have built a Church, which hath already cost us near, if not quite, two thousand pounds, etc." Perhaps it was not unnatural that Mr. Browne concluded that there was a good opening for the inculcation of Christian charity, at least in Portsmouth. In any case he accepted the invitation to the pastoral care of Queen's Chapel and remained there for thirty-seven years, until his death. He was a very attractive gentleman, a friend of Bishop Berkeley, an excellent preacher and a faithful parish priest, being reputed to have been the original of the "Parson," in the "Poet's Tale," among Longfellow's

"Tales of a Wayside Inn," although the passage alluding to him there seems scarcely to do him justice:

> "The Parson, too, appeared, a man austere,
> The instinct of whose nature was to kill;
> The wrath of God he preached from year to year,
> And read, with fervor, Edwards on the Will."*

The Portsmouth layman's notion, in which there is no evidence that others shared, of the relative importance of the Parson's two charges has hardly been borne out by subsequent history. Portsmouth has but a few thousands of people, with two churches, embracing a little over five hundred communicants, at even the present day, while Providence has reached a population of about two hundred thousand, and contains above a dozen churches, with nearly seven thousand communicants.

One of the powerful patrons of Queen's Chapel was Governor Benning Wentworth, a constant and wise counsellor and a member of the S. P. G., his successor, Sir John Wentworth, being also concerned in the welfare of the parish. By the influence of Governor Benning Wentworth, large tracts of land in many towns of New Hampshire were reserved for the endowment of the Church. With such parishioners as gathered around the new enterprise led by so acceptable and even brilliant a rector, it is not surprising that soon Queen's Chapel became noted, throughout New England for the comparative splendor and social prominence of its congregation. A clergyman from rural Narragansett, who officiated at Portsmouth on a Sunday in September, 1773, set down in his Parish Register, upon his return, with a sort of quaint and bucolic elation, "Preached in Portsmouth Church, which I found to be a small but gay and shining congregation in Respect to Dress and Appearance."**

Since the name of the parish was changed to St. John's, after the Revolutionary War, its prosperity has continued ample, one rector, the Rev. Dr. Charles Burroughs, being at its head from 1809 to 1858, and a large share of the men of education in the town, among them, in former years, Daniel Webster and Jeremiah Mason, being counted as its attendants and giving it great weight in the Diocese.

For about eighty-six years of its history the Church has

**Digest of the S. P. G. Records*, page 852.

** Would it not be entertaining to have pictured for us, if possible, the costumes and adornments, which thus appear to have drawn off the attention of the simple-hearted parson from his own excellent discourse a hundred and forty years ago?

been served by only two rectors. Two other parishes were early organized in New Hampshire in the western section, one at Claremont, about 1773, and the other at Cornish, in 1793, probably as a result of the conformance to the Church of Philander Chase, afterwards the great pioneer Bishop of Ohio and Illinois, but born a Congregationalist. The Church at Rumford, now Concord, belongs to a later date. There is much of very deep interest in the history of these parishes and in the establishment of the great school, St. Paul's, at the latter place, giving to the Diocese its chief present attraction, the Church in New Hampshire, although vigorous and churchly, never having attained great size, even under the devotion and zeal of its most excellent Bishops.

MASSACHUSETTS.

If the Advent of the Church in Maine was, as has been seen, like a tranquil dawn, its introduction into Massachusetts bore a far different aspect.

More aptly might it be compared, with the opposition it there met, to the storming of a grim fortress, where every gate had been bolted and barred and every bridge drawn up. The Puritans were in almost absolute possession of Boston during the middle of the seventeenth century, holding the civil power as well as the spiritual, and they intended to remain so. There was no face of the organized Church of England in the Colony until about 1679. Neverthless, the situation was not as simple as it might appear. By no means all inside that stronghold had lost their love for the Church of their youth. The Puritans had driven out the Church through the door, but it had come back through the window. Some of them were half ready to undo the bars and draw back the bolts of the castle. There were furtive spiritual traitors within the walls. From many a figuratively grated window was whispered beneath the breath, "Sing us one of the songs of Zion!" The last thing desired or intended by the Royal Commission promoting the Colony, was that it should be occupied by an exclusively Puritan personnel.

Steadily the London adventurers and the Council of New England favored the emigration of those of milder views of religion. The Rev. John Robinson, an arch-Puritan, indeed, but recognized as "the most learned, polished and modest spirit, that ever separated from the Church of England," took the liveliest interest in the plan for emigration to America and was active in negotiations with the Virginia Company. But he himself was never permitted to follow his flock to Massachusetts. He wrote to Brewster, in 1623, "I persuade

myself that, for me, they, of all others, are unwilling I should be transported," and he never came. There was, however, a call for numerous emigrants. Comparatively few Churchmen cared to venture their fortunes in the New World. They had no motive for leaving England. Vast numbers of those of Puritan tendencies, however, harassed by ecclesiastical conditions at home thought they saw relief and happiness in New England and they formed a great majority of the settlers. But many of even them were not out and out separatists, after all. They could not bear to cut the last rope. Winthrop himself was a communicant member of the Church as long as he remained in England and united in an affectionate farewell to it on his departure.

Francis Higginson, when leaving his native shore, exclaimed to the assembled passengers, "We will say, 'Farewell, dear England. Farewell, the Church of England.' . . . We do not go to New England as separatists from the Church of God in England, although we cannot but separate from the corruption of it."

There were many who, in their personal experience, illustrated the favorite and, perhaps, somewhat sentimental apologue, "The Changed Cross." Turned against the Church by the despotic attitude of the King and the proscriptive policy of land, they fancied they should find rest for their souls from their heavy cross in the Congregational order and form of worship. But when they wearied of that, too, and discovered thorns beneath the roses which twined around their new cross, they chanced, at length, upon a form just suited to their needs and just what they could bear, and, lo! their eyes were opened and they saw their own dear old Church itself which had been, for a season, deserted and despised.

Even William Blackstone, who, of course, never thought of separating from the Church but still had been sufficiently galled to be caused to emigrate, found that there was human nature in the saints who joined him at Boston. as well as in the ecclesiastical magnates whom he had fled from England to be rid of, exclaiming, as has been so often quoted, "I left England because of my dislike of the Lord Bishops, but now I do not like the lord brethren," and again folded his tent and found in Rhode Island, as an anchorite, the peace his soul loved. It is an error to judge the men of that time harshly. They lived in days of great spiritual disturbance. The ecclesiastical equilibrium in England was thoroughly unsettled. Nobody was wholly to blame. Great problems of the mind and heart were clamoring to be worked out. A new field for the conflict needed to be provided. Now that the fight is mainly over and the smoke has been blown away, the

air seems all the clearer and no one deeply regrets that the battle was set in array.*

Puritans and Churchmen all were men in earnest. Both parties believed themselves in the right. In a sense, they were both in the right, because they sincerely believed so. We are often warned that two wrongs do not make a right. No less true is it that two opposing rights, even very different ones, do not always make a wrong. Most of the bitterness and strife of the world has arisen from overlooking the principle that in a conflict of honest convictions, both parties may be at root correct.

In the case in hand our sympathies are, of course, heartily with the Churchmen. But if the native New Englanders of today have any iron in their blood, we must remember that it is because they are descended from such sturdy old Puritans as John Endicott and John Winthrop and John Cotton.

The earliest attempt of which we are informed to plant the Church in Massachusetts was in 1623. In that year, the Rev. William Morrell, an ordained clergyman, came with Captain Robert Gorges, and lived for a while at Weymouth, on the south shore, being entrusted with a rather ill-advised commission from the Ecclesiastical Court to "exercise a kind of superintendence over the churches which are or may be established in New England."

He found, outside of Plymouth, where there was naturally no urgent demand for his services, few inhabitants except Indians and no churches at all, to submit to his quasi-episcopal authority.

One of the grim Puritans of the day remarked quite aptly, "Mr. Morrell did well not to open his commission until there appeared a subject-matter to work upon." But no "subject-matter" offering, he quite philosophically wrought the result of his Colonial observations into a very fair Latin poem and resailed for England or otherwhere. It is believed, without absolute evidence, that Blackstone, gentleman, scholar and long sole occupant of Shawmut peninsula, came as a companion of Morrell. In 1629 the two Browns, John and Samuel, members of the Council of Massachusetts Bay Company, as well as staunch Churchmen, arrived in Salem and began to meet in a private house, with a few others, for worship in

*The Puritans believed themselves victims of oppression and persecution, on the part of the ecclesiastical authorities of England. But, when at length they found themselves in the saddle, in Boston, they did not dream of granting the few Churchmen among them, such freedom as they had so bitterly complained of being denied. The fact is, that neither Puritans nor Churchmen, in that age, had learned the lesson of soul liberty. But it has now passed into a common place, thanks very much to that very combat.

the manner of the Church of England. Finding these two brothers to be particularly high spirited and their speeches and practices tending, as Governor Endicott claimed, to mutiny and faction, he told them roundly that New England was no place for such as they and deported them to the Old World, it being nearly a century before any considerable number of Churchmen were gathered again in the town of Salem. Before 1630, there were somewhat numerous settlers in Massachusetts, known as the "Old Planters," such as Maverick, Conant and Woodbury, who held firmly to the Church of England, and were scrupulous in having their children baptized by the Rev. Mr. Lyford, an Irish clergyman of Puritan tendencies, but not a separatist, who came to Plymouth in 1624, and removed into Virginia in 1627, in response to a "loving invitation," not receiving, it appears, "a like loving invitation" to remain at Plymouth.

In 1646, "A Remonstrance and Humble Petition," i. e., conventionally humble, against Puritan repression and intolerance was presented to the General Court of Massachusetts, promoted by William Vassall, of Scituate, called "a man to be feared," and signed by seven gentlemen, notably Samuel Maverick and David Yale, a vigorous Churchman, a grandson of Thomas Morton, Bishop of Durham, and father of the famous Eli, or Elihu, Yale. Mr .Yale thus incurred the censure of the General Court for "meddling in other people's business," and is said to have taken refuge with Roger Williams, being believed to have been the first Churchman ever living in Providence.

Elihu, his son, born in Boston, or its vicinity, was only three years old when the family returned to England. He, too, was almost certainly a Churchman, being recorded as a generous contributor to the S. P. G. It was rather in his capacity as a native of New England than on account of any especial sympathy with Congregationalism, that out of a large fortune acquired during his governorship in the East Indies, he made his memorable gift to the New Collegiate School at Saybrook, which later developed into Yale College.

The cosmopolitan character of Governor Yale's life is illustrated by the curious inscription on his tomb in Wales:

Born in America, in Europe bred,
In Afric travelled and in Asia wed.

When Charles II came to the throne, at the Restoration, in 1660, measures were taken in favor of the Church, leading to higher hopes in Massachusetts. An agent of the General Court, deprecatingly reported in London that "Episcopacy, Common Prayer, bowing at the Name of Jesus, sign of

the Cross in Baptism, the Altar and organs are in use, and like to be more."

Two years later, in 1662, the King, in replying to an address of the General Court, especially provided for the grievances of Churchmen, by charging it to allow liberty, "so that they that desire to use the Book of Common Prayer . . . be not denied the exercise thereof."

About 1679 a considerable number of the inhabitants of Boston petitioned King Charles II that a Church might be allowed in that city and in form the plea was granted, although nothing practical appears to have been immediately done. But, in 1684, the charter of the Colony was declared by the High Court of Chancery to be forfeited, and, in 1686, a new order of government was established, the practical result being that the members of the Church of England were enfranchised. In the spring of that same year, Joseph Dudley, himself an independent, but friendly to the Church, came into power, as President of New England. He was accompanied by the Rev. Robert Radcliffe, a clergyman of the Church of England.

The times were now ripe for the establishment of the Church. Although Mr. Radcliffe appeared to have had, in so large a degree, the countenance of the government, the use of any of the three meeting houses of Boston was, at first, denied him, the east end of the Town house and later the Exchange being offered to him as places to preach in. But the day soon came when, in a way to be regretted, the employment of the Congregational meeting houses was in a manner commandeered rather than patiently pleaded for. Sir Edmund Andros soon succeeded President Dudley and immediately sought for the opening of one of the three meeting houses for the purpose of worship according to the usage of the Church of England.

On March 23, 1687, the crisis came. Andros demanded the keys of the south meeting house, so that, as he put it, "they might say their prayers there." On March 25th, the government took possession of the house and had the Good Friday service held in it; so great was the change of relations since forty years before, when David Yale was censured by the General Court for "meddling in other people's business," by protesting against Puritanical intolerance, and driven to Rhode Island.

It is quaintly recorded that "Goodman Needham, tho' had resolved to the contrary, was prevailed upon to ring ye bell and open ye door, at ye Governor's command."

Sunday, March 27th, being Easter, the Governor again occupied the same place and had the full service. Judge Sewall ruefully records that they "met at 11, and broke off

past 2 because of ye Sacrament and Mr. Clarke's long sermon, though we were appointed to come half hour past one; so 'twas a sad sight to see how full ye street was with people gazing and moving to and fro, because had not entrance into ye house."

That was the high-handed and inauspicious way in which Church services were inaugurated in Boston.

It was on June 15th of that same year, 1686, that King's parish was organized, the Rev. Mr. Radcliffe being recognized as minister, or rector, some of the Puritans amiably nicknaming his "Baal's priest" and even from the pulpit stamping the prayers of the prayer book, "leeks, garlic and trash."

In 1688, a plain church of wood, the first Episcopal Church in Massachusetts, was built on part of the ground still occupied by King's Chapel, at a cost of two hundred and eighty-four pounds sterling, the first service in it being held in June, 1689. The present venerable stone chapel, was opened for divine service in August, 1754, one hundred pounds sterling having been contributed towards its construction by the S. P. G., appropriations for the support of the rector having, however, been previously declined by the Society.

The edifice was designed by Peter Harrison, the favorite Newport architect of the day, its lovely and graceful interior being doubtlessly suggested by that of Trinity Church, in his own city, where he had long sat as a worshipper and which is said itself to have been modelled on the ancient St. James's Church, Picadilly.

The resignation of Mr. Radcliffe soon after the opening of the first chapel was followed by the election of the Rev. Samuel Myles, who was succeeded by the Rev. Roger Price and the Rev. Henry Caner. During Mr. Myles's rectorship of thirty-nine years, the members of the congregation were reported as six hundred and communicants one hundred and twenty.

The unhappy circumstances attending the transfer of King's Chapel to the Unitarians, soon after the Revolutionary War, cannot be dwelt upon here. It is impossible, however, to escape noticing that the one church which was established with a high hand and depended for its early existence upon the fiat of the royal governor, should have fallen into the hands of an heretical body and been, for a century and a quarter the scene of the use of an emasculated Book of Common Prayer, almost suggesting a thought of the solemn pronouncement, "They that take the sword shall perish with the sword."

Nor can it be doubted that the period is approaching when this antique structure will be gladly and voluntarily restored to its original use, just as the day will surely come, too, in

the evolution of public honesty and honor, when the British nation will carry back the Elgin marbles from the Museum to the Acropolis.

By 1722 it was recognized that King's Chapel was not large enough to accommodate all the inhabitants of Boston, who desired to attend the Church of England.

A new house of worship, of brick, was therefore erected at the north end of the city, during 1723, and named Christ Church. From the outset it had a large congregation, seven or eight hundred attendants, a few years after its opening, it being especially recorded that on Christmas day, 1744, it was thronged with dissenters. The old North Church steeple has become famous from being the scene of the hanging out of the signal lanterns—

"one if by land, and two if by sea,"—

at the time of "Paul Revere's Ride," the whole venerable building looking today much as it did two centuries ago.

In a half dozen years, King's Chapel again overflowed and steps were taken for the building of Trinity Church, its corner-stone being laid in 1734. This soon became the principal church in the city and has numbered among its rectors at least five who were or have become bishops.

A very different day had dawned in Boston, the Puritan stronghold, when three strong parishes of the Church were founded in it, in the course of about forty years.

It is related that when a fourth church, St. Paul's, was proposed, the Trinity rector of the day exclaimed, on hearing of it, in a manner which showed at once the great change in the social status of the Church since primitive Colonial times, and a rather singular conception of the proper object of churches in any wise: "A new church in Boston! What call is there for a new church? Isn't Trinity large enough for all the gentlemen in Boston?"

At the time of the chartering of the S. P. G., 1701, there was no church in Massachusetts outside the town of Boston. But soon afterwards, in the section around, where many inhabitants were attached to the Church of England and ready to welcome its services, churches sprang up, each interesting and important enough to be worthy of a detailed description, but necessarily to be dismissed here with a bare mention of the name—St. Paul's Church, at first called St. Anne's Chapel, Newburyport, where Bishop Bass ministered for fifty years—St. Michael's Church, Marblehead, where, on account of poverty, there were frequent changes of pastor, the Puritan minister, Mr. Barnard, settled, of course, for life, jotting down jeeringly in his diary that Marblehead must be a very salubrious locality, inasmuch as no rector of St. Michael's ever died there—Christ Church, Braintree, now Quincy, the scene of Dr. Ebenezer Miller's labors—St. Andrew's Church, Scitu-

ate, where the Rev. Ebenezer Thompson so long ministered—St. Peter's Church, Salem, whence the Rev. Mr. Brockwell, missionary of the S. P. G., wrote, in elation, June 30, 1739, that he "was received with great joy and found a handsome, well-furnished church, with the Ten Commandments in golden letters upon black, and the Lord's Prayer and the Creed in black letters upon gold, at the Communion Table"—St. Thomas's Church, Taunton—Christ, later St. Paul's, Church, Dedham—and Christ Church, Cambridge, with another of Peter Harrison's creations for its church, which was styled by the missionary, the Rev. East Apthorp, "decently elegant."

The mention just now of St. Andrew's Church, Scituate, built in 1731, on "Church Hill," suggests an incident which, although it occurred several years previously, may have had some connection with the inception of the church movement in the town and, at least, illustrates the original attitude prevailing towards the Church of England. In the latter part of the seventeenth century, young William Wanton, whose father was a prominent Quaker of Scituate, fell in love with Miss Ruth Bryant, a daughter of an equally decided Congregationalist.

Religious objections against the match arising on both sides, threatening to bring it to an end, the impatient swain exclaimed to his lady love, "Friend Ruth, let us break from this unreasonable bondage. I will give up my religion and thou shalt give up thine, and we will go over to the Church of England and—go to the devil together,"—a proposition which they proceeded literally to carry out—that is, the first part of it.

They adhered all their lives to the Church of England, in Newport, whither they removed, and brought up in it their nine children, the Wantons being the most powerful family of its day in the Rhode Island Colony, five of them becoming its governors.

As years went on many of the religious asperities of Massachusetts, of the earlier period, appear to have been smoothed down. Times grew milder. On one occasion it is recorded that a considerable portion of the congregation of Christ Church, Boston, consisted of "dissenters, decent and composed." In one section after another the requirement that Churchmen should be taxed for the support of the Puritan clergy was relaxed. Governor Dudley, who, although an Independent, seems always, as has been already noted, to have had a friendly feeling for the Church, gave it as his opinion that certain petitioners of Newbury Church "ought not to be taxed or imposed upon for the support and maintenance of any other public worship in the said town."

The casting into prison of certain reputable citizens of Bristol, now Rhode Island, but then included in Plymouth Colony, for refusing to pay imposts for the salary of the Congregational minister, aroused such indignation as hindered its repetition.

One Puritan magistrate called upon to certify to the churchmanship of a citizen who claimed to be free from maintaining the "Standing Order" (it was in Connecticut), is related to have shown his humor, good or otherwise, by inditing, "The bearer of this, John Smith, having taken oath that he has abjured the Christian religion and joined the Episcopal Church, is hereby relieved from the payment of the regular rates."

In what contrast to that day of small things for the Church, when it was forced to fight its way for existence, stands an impressive scene enacted, on a very recent date, in Boston.

The time is the sixth day of October, in the autumn just closed, 1913. A procession is beheld issuing from a large steeple-crowned edifice at the head of Boston Common, and marching along the elm-arched mall to a stately, columned structure across the street, on the left. At the head of the line walks a vested cross-bearer. In the procession are seen white-robed choristers, students in black gowns, a great number of clergy wearing surplices and many-colored hoods, and one commanding figure, most marked of all, clad in Episcopal vestments. It is the Bishop of Massachusetts with his clergy proceeding to his Cathedral Church to sing a Te Deum in grateful recognition of the completion of twenty years since his consecration. On each side are massed crowds of citizens, respectful and sympathetic, swift to show honor to one whom all love. The very building, which has been freely and gladly offered for the robing place of the procession and as its starting point, is most significant of the wonderful transformation wrought since the day when Churchmen were shut out of every meeting house in Boston and compelled to gain admission by the strong arm of the civil law. It is the Park Street Church, long almost the latest citadel of Puritanic domination, the location being popularly styled, by reason of the stiff Calvanism preached in the structure, "Brimstone Corner." No longer are the adherents of the Church a mere handful of people, grudgingly tolerated. Rather do they enjoy an almost perilous degree of prosperity, as the predominant religious body in the city.

A recent census of all that large section lying west of the Public Garden and filled with the residences of the leading citizens, has disclosed the fact that a far greater number of its families attend the Episcopal Church than any other.

The faithful Diocesan can reflect as he enters his Cathedral today, to the sound of the exultant Ambrosian Hymn, that in Greater Boston he has under his cure thirty-five churches, embracing more than fifteen thousand communicants, and in his whole Diocese one hundred and ninety-one parishes and missions, with forty-nine thousand communicants, while the entire State, until lately wholly under the charge of the Bishop of Massachusetts, contains two hundred and fifty-two parishes and missions and sixty-three thousand communicants. So literally has the little one become a thousand.

Rhode Island.*

The introduction of the Church into Rhode Island was almost as dissimilar from its founding in the northern part of New England as if the two sections had been situated in different parts of the world, instead of being separated by only a narrow river. Except in Bristol, then a part of Plymouth Colony, Churchmen had no large numbers of Puritan neighbors to "molest them or make them afraid." The Christian bodies predating them in the Colony were chiefly either Quakers, who evinced little antagonism to the Church, or Baptists, who were precluded by the proclamation of religious freedom, on the part of their leader, Roger Williams, from evincing any at all.

There were established in Rhode Island about the beginning of the eighteenth century, four parishes of the Church possessing considerable strength, no other one, able to endure, being added for nearly a century. These four, however, stood firm, like an invincible strategic quadrilateral, in the four quarters, north, south, east and west, of the Commonwealth, through all the commotions of the Revolution and the succeeding period of exhaustion, and remain in undiminished vigor to the present day.

It is not possible to assert when, after the period of the settlement of Newport, there were not Churchmen in that town. It was in 1698, only two years subsequently to the organization of Trinity Church, New York, that services according to the English Book of Common Prayer began to be held in the seaport of Rhode Island. The instrument to whom this step was chiefly due, was Sir Francis Nicholson, successively royal Governor or Lientenant-Governor of New York, Virginia and Maryland, credited in an ancient document with being "the original founder and first principal

*Of Rhode Island, the exhaustion of the time, at our disposal, forbids the taking of more than a cursory view.

patron of Trinity Church, Newport." There is evidence that Queen Anne charged Sir Francis to inquire into the condition of American churches.

Among the resident promoters of the undertaking were Gabriel Bernon, a well-known French Protestant refugee; Pierre Ayrault, also a Huguenot; William Brinley, son of Francis; and Robert Gardner, Collector of the Port.

After one or two temporary missionaries, there was sent over by the S. P. G., the Rev. James Honyman, "a diligent Scotchman," who toiled with all his heart for nearly a half-century to build up the parish until his death, like Goldsmith's "Village Preacher," who

"Ne'er had changed or wished to change his place."

The inscription on Mr. Honyman's tomb, hard by the principal church door, quaintly describes him, as "with the arm of charity embracing all sincere followers of Christ."

The time naturally arrived, under his mild sway, when the predominant Quakers and two kinds of Baptists, besides Presbyterians and Independents, are recorded to have "all agreed that the Church of England was the second best," sufficiently satisfactory evidence that it was, in truth, the first best.

The visit of Dean, afterwards Bishop, Berkeley, at Newport, formed one of the principal incidents in the early history of Trinity Church. The Dean was anything rather than a Calvinist, although a generous spirited recognizer of genius wherever he found it. One summer Sunday, in 1729, when he was preaching in the church with all the pews filled to repletion by those eager to hear their favorite speaker, Baptists and friendly Quakers, in their broad-brimmed hats, standing patiently in the alleys, Berkeley, up in the towering pulpit, suddenly waxed warm and pronounced, with mighty emphasis and a merry gleam in his eye, a sentence, probably not to be found in his carefully-written manuscript, "Give the devil his due. John Calvin was a great man."

Over in Narragansett, at about the same period, a considerable group of Churchmen was to be found, the two Richard Smiths, father and son, their kinsmen, the Updikes, the Phillipses, and George Balfour. It is narrated that, for some time previously to 1675, the Rev. William Blackstone, whom we have seen migrating from Shawmut Peninsula to escape the too persistent attentions of the "Lord-Brethren" in Boston, was accustomed, once a month, to ride from his home in the northern part of the Colony, in primitive style, upon the back of a trained mouse-colored bullock, to Wickford, to hold, in Richard Smith's block-house, what are believed to have been the first prayer book services in Rhode Island. Adequate strength was developed to enable the Churchmen

of Narragansett, in 1707, to erect a sightly and sufficiently spacious church, still standing, although used for worship only occasionally in summer. The principal missionary sent out to this nation by the S. P. G. in the eighteenth century was the Rev. James MacSparran, D.D., who arrived in 1721 and labored there for more than a generation with exceptional ability, entire devotedness and eminent success. Hardly anywhere was there, at that day, so strong a country parish as he left when he died in 1757. It can scarcely be conceded that his forceful and churchly influence has yet ceased to be felt in the region.

Like all other profoundly religious men, the Doctor had his pet abhorrances, sounding rather odd in our day—the practice of lay-reading, the establishment of churches without glebes, and the presence of Quakers.* Sometimes, with all his acknowledged predominance in ecclesiastical rank, learning, benevolence and social status, even Dr. MacSparran found his match. There was in the neighborhood of the Doctor's glebe-house, a poor, uneducated Quaker preacher, counted as scarcely more than simple in the world, but mighty in the Scriptures inside the meeting house, and a powerful speaker on First days and Fifth days. Having conscientious scruples against taking money for uttering the Lord's message, he earned his daily bread by the roughest kinds of labor. One day the rector found the humble Friend at his toil, and riding up to him on his fine horse, with just a bit of a patronizing air, exclaimed, "Well, James, how many bowls of bread and milk does it take to build a stone wall?" "Just as many, Doctor," responded the reputed half-witted Quaker, "just as many as it takes of hireling priests to make a Gospel minister." But there can be no doubt that each of these very diverse parties to the passage-at-arms, recognized at its full value the sterling worth of the other.

The third Colonial church of Rhode Island is that of St. Michael's, Bristol, established in 1719. The early rectors, both sent by the S. P. G., were the Rev. James Orem, who remained but a brief period, and the Rev. John Usher, who labored for more than fifty years to build up the parish which has long ranked as the leading extraurban church of the Diocese. One of its chief claims is as the scene of the won-

*As the Quakers were the principal heretics Dr. MacSparran found in his sphere of operation, he made the most of them and chose them to be the particular objects of attack, declaring that when he entered on his mission, "I found the people not a *tabula rasa*, or clean sheet of paper, upon which I might make any impressions I pleased, but a field full of briars and thorns and noxious weeds, that were all to be eradicated, before I could implant in them the simplicity of Truth."

derful labors of the saintly and apostolic Bishop Griswold for a quarter of a century.

The last of the Colonial parishes of Rhode Island is St. John's, Providence, known in those Colonial days as King's Church, whose founders began to build on St. Barnabas's Day, 1722. Many years previously Mr. Blackstone had settled, as already noted, a few miles north of Providence, at what is now known as Lonsdale, on the river still called by his name. There is little doubt that his arrival antedated that of Roger Williams by several months, if not by a year. A visitor of the time somewhat dryly chronicled, "One Master Blackstone lives near Master Williams, but is far from his opinions." There is a tradition that this excellent clergyman held services in Providence at a very early period, his ministrations being highly prized by all, especially by the children, with whom his popularity may not, perhaps, have been entirely unconnected with the fact that, being the first cultivator of fruit trees in the Colony, he was wont to come to town with his pockets well stored with apples, to be distributed after the benediction.

St. John's Church, or King's Church, soon attained a commanding position, several of its early rectors being men of unusual mark, as Rev. Arthur Browne, already referred to in connection with St. John's, Portsmouth, New Hampshire, and Rev. John Checkley, once the keeper of a little book shop in Boston, called, in old-fashioned style, "The Crown and Blue Gate," and not ordained until he had attained his fifty-ninth year.

The work of St. John's in the nineteenth century was built up and consolidated by the Rev. Dr. N. B. Crocher, who labored for its welfare, with all his heart and strength, from 1807 to 1865.

Upon the foundation of these four Colonial parishes has been reared by Bishop Griswold, Bishop Henshaw and Bishop Clark, the Diocese of Rhode Island, so small in territory, but so strong in comparative numbers and in good works. No other Protestant Christian body in the State today is growing as rapidly as the Church or seems to be offering ministrations as welcome to the population.

In the early summer of the year 1900, the bicentenary of the foundation of the S. P. G. began to be celebrated in London. It chanced that the speaker was present on the occasion and "his lot was to burn incense," in company with a countless host of other Anglican Churchmen, in gratitude for all that the venerable society has been permitted to accomplish. There were a stately service of thanksgiving in St. Paul's Cathedral and services very numerous in other London churches.

But the greatest assembly of all was held in the historic Exeter Hall, on the afternoon of the nineteenth day of June.

Archbishop Temple, of Canterbury, was in the president's chair, supported by more than a score of other Bishops. The Marquis of Salisbury, Prime Minister of England, was present, and made a notable speech.

There were there, too, the venerable Bishop Doane, of Albany, who presented an address from the American Church, and Bishop Dudley, of Kentucky, who also spoke on the occasion. Prebendary Tucker, then secretary of the S. P. G., read a cablegram of congratulation from the rector and church wardens of St. Michael's Church, Bristol, R. I., one of the earliest settlements of the Society. A most inspiring feature of the meeting was the singing of the national anthem by the children of the Chapel Royal, whose quaint uniforms, perhaps unchanged since the formation of the Society, two hundred years before, made a bright patch of color upon the otherwise somewhat sombre black-coated map on the platform.

Nor did a New England Churchman need to feel himself a stranger in this scene, as if the venerable Society were none of his. Rather might he have rightly realized that it was peculiarly his own. The primary purpose of the organization in its earlier inchoate form was the promotion of Christianity in the Northern Colonies of America.

As early as July, 1649, an ordinance was passed erecting a corporation to be called the Society for the Propagation of the Gospel in New England, and, again, in the fourth year of the reign of Charles II, the King was graciously pleased to revive and renew the work by creating, through an express charter, "The Society (or Company) for the Propagation of the Gospel in New England and parts adjacent, in America," two score years before the corporation developed into its permanent more general form.

Before the close of the Revolutionary War, the Society had sent and supported eighty-four missionaries at eighty central stations in, as it records, Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont and Narragansett. With that record in our minds, do we need to look far afield for the agencies which founded the Church in New England? Without the fostering care of the Society the Church, as it is in New England, and almost, from a human point of view, the Church at all, would never have existed. Right heartily then do we accord to the ancient association its long-established title, "The Venerable Society."

THE CHURCH HISTORICAL SOCIETY.

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