

PROCEEDINGS
OF THE
Church Historical Society

PART I

Post-Caroline English Revision Attempts

The London Reprint of the Proposed Book
of 1785/6

By
WILLIAM MUSS-ARNOLT, B.D., Ph.D.
*Member of the Society of Biblical Experts and Literators,
The American Oriental Society, B.S., E.S.*

The Early History of the Church in Western
Pennsylvania

BY THE
RT. REV. CORTLANDT WHITEHEAD, D.D., LL.D.
Bishop of Pittsburgh

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The second meeting of the Church Historical Society was held in the Lecture Room of the Widener Free Library, Philadelphia, Wednesday evening, November 9, 1910, the vice-president, Major Moses Veale, presiding.

The Rt. Rev. Cortlandt Whitehead, D.D., LL.D., Bishop of Pittsburgh, delivered the following address upon the "Early History of the Church in Western Pennsylvania":

THE EARLY HISTORY OF THE CHURCH IN WESTERN PENNSYLVANIA.

By the Rt. Rev. Cortlandt Whitehead, D.D., LL.D., Bishop
of Pittsburgh.

The records of the Episcopal Church in Western Pennsylvania now accessible do not extend beyond the year 1792. There can be little doubt that its services and sacraments were frequently celebrated before that date. In 1758 General Forbes obtained possession of the ground at the forks of the Ohio, and there created Fort Pitt. The colonial government of Pennsylvania was desirous of opening an accessible communication with that distant post, and accordingly dispatched Colonel Burd with two hundred men to open the road from Braddock's trail at the western base of Small Hills to the Monongahela River at Redston Old Fort (now Brownsville, Penna.). The Rev. Dr. Allison accompanied the expedition as chaplain, and was doubtless the first Episcopal, or at that time, Church of England, or Protestant clergyman, that had ever preached west of the Alleghenies. How long Dr. Allison remained, or what became of him, we have no means of knowing. From the year 1758 Fort Pitt was occupied as an English military station and the site of the present city of Pittsburgh was laid out and building begun about 1764, by settlers almost exclusively of English descent. It is hardly probable that such an important point was wholly neglected by the clergy of the Established Church, or that so many families of Church people as then resided in the neighborhood would have been content to give up entirely the Christian privileges to which they had been used.

However this may have been, it is certain that no definite attempt was made to organize and perpetuate the Church of England in this part of Pennsylvania before the Revolution, or the Episcopal Church after it, until towards the closing years of the last century. Even the venerable "Society for the Propagation of the Gospel," to which we owe so largely the planting and nurture of the Church before the separation from the mother country, appears to have made no effort to care for its members in Western Pennsylvania. In Bishop Perry's voluminous collection of historical documents relating to this time and region there are but two incidental references to Fort Pitt, and they have no connection with the work of the Church.

The farthest station westward seems to have been Carlisle.

The timidity and inertia of the bishops, influential clergy and laity in the eastern part of the state during the fifty years following the War of Independence are notorious, and would be surprising did we not know the difficulties with which they had to contend. The popular prejudices which existed against the clergy, who for the most part had adhered to the king's side in the great struggle, extended to the Liturgy, and the whole system of the Church to which they belonged. The Episcopal Church was everywhere on the defensive. It was considered essentially monarchial and aristocratic in its spirit and influence; unsuited to the wants of the people of a Republic. So strongly did this public sentiment affect the rulers of the Church that for a long time nothing more was done than to keep alive existing congregations. The idea of extending the work of the Church into new regions was hardly thought of. Up to the year 1811, we are told on good authority, that not only was there no growth throughout the United States, but a positive decrease, especially of clergy, and one of the foremost of the bishops expressed the opinion that its ultimate extinction was only a question of time.

Nevertheless we have unquestionable proof that in the whole region west of the mountains there was a numerous body of people, by birth and education attached to the Church, who would have gladly welcomed its services and might easily have been kept in its communion. Our principal authority on this point is the Rev. Joseph Doddridge, M.D. He was himself born in Bedford County, Penna., within one hundred miles of Pittsburgh, in 1769, and for some time resided in Washington County, in the near neighborhood. To him we owe many interesting details of the condition of things in the Church about the close of the last century; and it was mainly through his persistent efforts that the attention of Eastern churchmen was gained to the work to be done in this region. He was himself a clergyman of the Episcopal Church, and spent his life in constant missionary labor in Western Virginia and Southern Ohio. He held the first Christian service in Washington, Penna., in 1792. Some rowdies were hired by a prominent whiskey vender to intimidate the young preacher, and prevent his return to preach in the place. This we are told as a tradition in a letter of Dr. Doddridge's daughter to Bishop Kerfoot in 1873.

We are indebted to the late Hon. Judge Scott, of Chillicothe, Ohio, an early and intimate friend of Dr. Doddridge,

for some reminiscences of his life and early labors in the ministry.

Mr. Scott was in his earlier years an itinerant in connection with the *Wesleyan Society*, and travelled extensively in Western Virginia. He says: "My acquaintance with the Rev. Joseph Doddridge commenced in 1788, at the house of the Rev. J. Jacob, in Hampshire County, Va. He was in company with the Rev. Francis Asbury. At the request of Rev. F. Asbury, Dr. Doddridge studied the German language, in which he acquired such proficiency as to be able to address a congregation in that language. In subsequent years he found that acquisition very valuable, as a medium of communication with the German population of the country. He was held in high estimation by Mr. Asbury, and although he was but little more than nineteen years of age, he was a successful and highly esteemed laborer in our Society."

His connection with this Society, however, was not of long continuance. Being called from his field of labor to the paternal mansion in 1791, by the sudden death of his father, in consequence of which event, his step-mother and the younger members of the family were placed in circumstances requiring for a time his personal supervision, the youthful itinerant felt it to be his duty to resign his charge, and in conformation with the last wish of his deceased parent, who had appointed him executor of his will—to apply himself to the settlement of the estate. This accomplished, finding himself in possession of some available means, he resolved to qualify himself more thoroughly for the responsible calling he had chosen, by devoting some time to perfecting his education; and with this view, accompanied by his brother Philip, he entered Jefferson Academy, at Canonsburg, Penna., they being among the first students at that pioneer literary institution, in what was at that period in the Trans-Montane States, the "Far West."

The Wesleyans having laid aside the Prayer Book or ritual designed to be used on occasions of public worship by the founder of their Society (a formula which Dr. Doddridge's judgment sanctioned as being beautifully appropriate and highly edifying), he did not therefore resume his connection with them after his return from Canonsburg, but diligently applied himself to an examination of the claims of the Protestant Episcopal Church, with a view to offering himself a candidate for Orders in its ministry. Having become satisfied during the progress of his investigations, and fully prepared, he was, in

1792, in Philadelphia, admitted to the Order of Deacons, by the Rt. Rev. William White, and some years later, in the same place, to the Order of Presbyters, by the same Reverend Prelate.

"During the year 1793," says Mr. Scott, "I occasionally attended the ministrations of this zealous advocate of the Gospel of Christ, at West Liberty, which had until recently, been the seat of Justice for Ohio County, Va., and the residence of many respectable and influential families. At this place, divine worship was held in the Court House. Although still quite a young man, Dr. Doddridge was an able minister of the New Covenant. When preaching he spoke fluently, and there was nothing either in his manner or language that savored of pedantry or rusticity; yet he did not possess that easy, graceful action which is often met with in speakers in every other respect his inferiors; but this apparent defect was more than compensated by the arrangement of his subject, the purity of his style, the selection and appropriateness of his figures, and the substance of his discourses. He was always listened to with pleasure and edification, commanding the attention of his hearers not so much by brilliant flights of imagination or rhetorical flourishes, as by the solidity of his arguments, and the lucid exhibition of the truths which he presented for their prayerful and deliberate consideration."

The Rev. George Brown, in his "Itinerant Life," says: "I heard the first sermon ever preached in the town of Steubenville. It was called the 'Christening Sermon,' and was delivered by the Rev. Joseph Doddridge, in an upper room in the old log Court House, in 1796." He held occasional services in that place until the Rev. Intrepid Morse took charge of the parish.

About the year 1800, Dr. Doddridge removed to Charlestown, now Wellsburg, Va., and while laboring there, he learned that many families reared in the Episcopal Church, had settled west of the Ohio River, and that they were wholly destitute of spiritual guidance and instruction. To those of them within a convenient distance, he was in the habit of making frequent visits, holding worship in temples not made with hands, but by the great Architect of Nature. About this time he formed the nucleus of S. James' Church, Cross Creek, Ohio, which subsequently under his ministry, expanded into a flourishing parish, and is still in existence. Some years later, he collected congregations at St. Clairsville and Morristown, in Belmont County, in both of which churches were erected, and for some

years the prospect of permanence seemed good. But for want of pastoral teaching and supervision both congregations, since Dr. Doddridge's death, have been dispersed and their church edifices demolished or appropriated to secular uses.

At Charlestown, his place of residence, and at Wheeling, he had large congregations. The latter kept together by occasional visits and services until a resident pastor could be obtained for it, the Rev. John Armstrong. In addition to the church in Charlestown, S. John's, of which Dr. Doddridge retained the pastorate for thirty years, another one called S. Paul's was also formed in Brooke County.

Speaking of his missionary labors in a letter to Bishop Moore, of Virginia, in 1819, he says: "With the view to the attainment of an Episcopacy in this as early as possible, I have devoted much of my clerical labors to the State of Ohio, under the impression that that object could be more speedily accomplished by the forming of congregations in a State where there was no Bishop, than by doing the same thing in the States of Pennsylvania and Virginia, in each of which there was a Diocesan."

To the doctrines and formularies of the Protestant Episcopal Church he was ardently attached, and although for more than twenty-five years he occupied the position of advance guard in the minority, yet he faltered not in his labors, but untiringly devoted himself to promote its growth and prosperity, and also to awaken a practical interest in the Eastern Dioceses, by frequent and earnest appeals to their bishops and clergy, in behalf of the scattered members of the fold, who in the vast regions of the West were wandering as sheep without a shepherd.

At the time when Dr. Doddridge took Orders in the Episcopal Church, he resided in Pennsylvania, but some years subsequent to that event, as previously stated, he removed to Virginia. Owing, however, to the distance of his residence from the Bishop of the Diocese, and the great difficulty, at that early period, of holding correspondence with him, with the consent of Bishop White, he continued in fact, although not canonically, under the jurisdiction of the latter, and accordingly during many years all his communications relative to the Church were made to him.

His correspondence with his clerical brethren was extensive, and we regret that our limits will admit so small a portion of it. The following letters to Bishop White and Bishop

Hobart are lengthy ones, and of later date than we have now reached, but as they contain a recapitulation of events that had transpired relative to Church matters in the West, during the preceding fifteen years, they are appropriate at this point and we prefer quoting from the documents rather than to give their substance in our own words.

LETTER FROM DR. DODDRIDGE TO BISHOP HOBART.

December, 1816.

Right Reverend Brother:

The situation and wishes of your Episcopalian brethren in this country have no doubt reached you through various channels ere this, some time past.

Some five or six years ago, in 1810, the few Clergymen in the western part of Pennsylvania and Virginia held a meeting relative to Church matters among us, in which it was resolved that I should open a correspondence with Bishop White for the purpose of obtaining, through him, permission from the General Convention to form ourselves into a Convention in the Western Country. I did it accordingly, and accompanied the request with as full a statement as I could make at that time concerning our congregations and prospects here.

Eighteen months elapsed before I heard of the fate of our petition, and that the project had been laid aside on account of the death of Bishop Madison. (March 6, 1812.) I then lost all hope of ever witnessing any prosperity in our Church in this part of America. Everything fell into a state of languor. The Vestries were not re-elected; our young people joined other societies. Could I prevent this when I indulged no hope of a successor in the ministry? When I had no expectation that even my own remains after death would be committed to the grave with the funeral services of my Church? The circumstances of my residence being at some distance from those of my brethren in the Ministry, and of my being the junior in years among them, brought this melancholy prospect more frequently before my mind. I resolved, however, that I would not desert my post of duty, and with God's help, I will not. How often did I reflect with feelings of the deepest regret and sorrow, that if anything like an equal number of professors of any other Christian community had been placed in Siberia or India, and equally dependent upon a supreme ecclesiastical authority in this country, that they would not have been so neglected, that a request so reasonable would have met with prompt and cheerful compliance! With the voice of the first

missionary in the western part of Pennsylvania my hope began to revive. When I heard the "glad tidings" of the good and great work among the Episcopalians in the Eastern States, I also heard of the zeal and activity of Bishops White and Hobart in their respective Episcopates.

I resolved through divine assistance that another effort should be made amongst us to raise and build up our fallen Zion. With a view of ascertaining the practicability of planting Churches to the "Westward," in the fall of 1815, I made a missionary excursion in Ohio, as far as Chillicothe, performing divine service in all the intermediate towns. I found skeletons of congregations in almost every place. In the past summer the Rev. Mr. Kilbourne called at my house on his return from the Eastward, and related a conversation which he said he had had with you on ecclesiastical affairs, informing me that you advised the immediate call of a Convention of all our Clergymen, and the election of one of them for Bishop; and that the General Convention would certainly confirm our action and consecrate the Bishop elect. He proposed his residence, Worthington, as the place of holding the Convention. This I reluctantly acceded to, although I knew that place to be improperly chosen, being so far from our three Presbyters in the western part of Pennsylvania, who are all too advanced in years to undertake so long a journey. Accordingly they did not attend, but wrote us their acquiescence in any measures we might think proper to adopt, two of them going so far as to name their choice for Bishop. The result of this meeting may be seen in the circular and copy of petition which accompany this. On many accounts I thought any attempt to elect a Bishop would be premature. Our people, although anxious, were by no means prepared for the event. These papers, however, have had a good effect; they have turned the attention of the laity to the subjects of a western convention and a Bishop. Since then, several new congregations have been formed, of which I am at present the pastor, viz.: one at Zanesville, formed in October, 1810; one at St. Clairsville, one in Jefferson County, Ohio, in 1802; S. James', on Cross Creek, and several more, I hope, will shortly be formed in Ohio. These, in addition to the congregations which I have in Virginia, make me the pastor of six congregations at the present time; and in the course of next spring two more, I trust, will be organized. In some of the places my absence is supplied by a Lay Reader, who performs divine service every Sunday. There are, I think, three congregations in and about Worthington, Ohio. How many there are at present in the western part of Pennsylvania I have not been informed. I think it probable that by the time of the sessions of the General Convention the whole number of our con-

gregations in the country will exceed twenty. The number of our Priests within my knowledge is four, that of Deacons two.

I shall now proceed to state such facts with regard to the religious and moral character of the people of the Western States generally, as may enable you to judge whether any attempts to build up our fallen Zion here have probable chance of success.

It must be well known to you that the States of Kentucky, Tennessee, the Territories of Mississippi and Illinois, the State of Indiana, as well as some large districts in the State of Ohio, have been settled by emigration for the most part from Maryland and Virginia, the Carolinas and Georgia. Most, if not all of these states, were before the Revolution. Crown States, and their inhabitants members of the established Church. The western part of Virginia has received the population from the same source. The people still retain many of the distinguishing features of the general characteristics of their forefathers, the Royalists of the reigns of Kings Charles I. and II. Among these traits of character is that of a strong dislike to Puritanism, and this is one that still exists among them in considerable force. No great number of them have ever united with the Presbyterians. You may have supposed from the pompous reports which have appeared from time to time concerning the progress of the Presbyterians, Methodists and Anabaptists in the western countries, that they had long before now swallowed up almost all the population of this country. Not so, for with the exception of the western part of Pennsylvania, go where you will, you will find from one-third to one-half the population of the towns and villages and their neighborhoods of no religious profession whatever. Ask them concerning the religion of their forefathers. They all answer, they were Church people. Many of these people still retain an old Prayer Book as a venerable relic of antiquity. They still have a reverence for Baptism and the Lord's Day. The Church, they say, was once pure and good, but now it is fallen, and they fear will never be revived again.

About fifteen years ago the "Age of Reason" of Thomas Paine took a rapid and extensive circulation through this country, and I regret to say that these people were very extensively the dupes of that infamous work. This infidelity is fast wearing away, and they begin to feel, I trust I may say, in common with more than half the world, the necessity of piety to God. My experience warrants me in saying that an Episcopalian missionary will not have to encounter the difficulties incident to the propagation of a new religion. No, he will everywhere find the skeletons of congregations and strong predilection in his favor. I will give you two examples which go to

show what can be done for our Church in this country. The first is Zanesville. I visited this place in the fall of 1815 on my way to Chillicothe, and held service on a week-day. On my return I held service on Sunday. They then reported to me about forty persons who were all of our Church. In October, 1816, on my way to Worthington, to attend the Convention previously mentioned, they formed themselves into a congregation, and appointed Dr. H. Reed as delegate. On my return I officiated on Sunday, and administered the Sacrament. From the list of names attached to the petition which they have sent me, it appears that their congregation is already large, wealthy and respectable, and they talk of building a Church next summer. The next is St. Clairsville, formed in 1813. For three years past I have visited this place two or three times a year on account of a few Episcopalian families of my particular acquaintance. Since the meeting at Worthington, they have formed themselves into a congregation, which at present consists of fifty families, and the warden who took the signatures to the petition informed me that they will, in a short time, be joined by as many more. At Morristown, ten miles from the above place, there will shortly be a congregation of at least fifty. In all of these places a short time ago, the name of an Episcopalian was scarcely mentioned. In how many places might the same thing be done if we had laborers for the work! I shall now state the measures which appear to me necessary for the creation of Episcopal Churches in this country.

The first is a Convention, for the reasons stated in the accompanying circular. Alas! my brother, how little reason has the Bishop of Virginia to regret a concurrence in this measure, when I am under the painful necessity of stating that I am the only Episcopal Clergyman in the western part of Virginia, where by this time there ought to have been at least forty! If the whole western part of the state should be thought too much, the counties of Brook, Monongahela, Harrison, Randolph, Ohio and Tyler will be sufficient. In this session he will lose but one Clergyman.

The next is a Bishop. The very idea of a Bishop several hundred miles from his flocks is discouraging in the extreme. The Methodist Bishops have been frequently through this country, and even the Catholics, though few in number, have been comforted by the presence and services of their Episcopal Pastor. No such event has happened to us. For many great and important purposes well known to you, the holy Episcopal office, to be serviceable, should be at hand. Our people here wish and pray for this, and I trust we are worthy of an Episcopate among ourselves. It must not be made by a number of Presbyters less than six. Might not deacons be allowed to vote? Might not a lay delegate from each organized congregation be

allowed to participate in the important decision? If allowable in any case, it would be highly acceptable here. As we have material for forming congregations here, so I trust there are some for the Ministry. The clerical profession is becoming reputable in this country. Some physicians and lawyers have expressed a desire to take orders in the Church. Could it be done with convenience? When I reflect upon the little which has been done for the promotion of our Church in this extensive region, I feel abased. If I should say that there are at present half a million of Episcopalians and their descendants in the western country, including the whole of Western Virginia, I verily believe that I should not be justly chargeable with exaggeration. What has been done for the spiritual interests of these people? Almost nothing at all. Had we imitated at an early period the example of other societies, employed the same means for collecting our people into societies, and building Churches, and with the same zeal, we should have had by this time four or five Bishops, surrounded by a numerous and respectable body of Clergy, instead of having our very names connected with a fallen Church. Instead of offering a rich and extensive plunder to every sectarian missionary, we should have occupied the first and highest station among the Christian Societies of the West. Ought we not to hasten to gather those still within our reach? Yes, they wish, they pray, for our Bishop. Oh! let that assistance which they consider so necessary for their eternal welfare be no longer withheld! In the course of next spring, 1817, I shall send a file of petitions, with a detailed report of each place and congregation from which they come, to Bishop White, who will commit them to the hands of the Secretary of the General Convention.

I humbly hope, Right Reverend Brother, that you will freely and speedily communicate to me your remarks on our proceedings in this very interesting and important business. If in anything we have done amiss or omitted anything we ought to have done, let us know it.

Your brother in Christ,

JOSEPH DODDRIDGE.

LETTER FROM DR. DODDRIDGE TO BISHOP WHITE.

Wellsburg, December 14, 1818.

Right Reverend and Dear Brother:

Yours by the Rev. Mr. Johnson came duly to hand. Its contents gave me no small degree of grief, but the arrival of Mr. Chase, which took place soon after the receipt of your

letter, dissipated the uneasiness occasioned by the prospect of a failure in our endeavor to attain an Episcopacy in this country, a majority of the Committees having signed the requisite testimonials. Thus an event which ought to have taken place many years ago is likely to take place at last.

The contents of your letter seem to require from me a frank and candid statement of my views in doing what I have done for the benefit of the Episcopal Church in this country, together with the treatment I have received from my clerical brethren from first to last.

Considering the Christian religion as the basis of all that is good and great among men, I sincerely wished for its promotion in that profession whose doctrines appeared to me truly evangelical, and whose forms of worship unite *piety, morality* and *edification* in the most effectual manner, and on the broadest basis. Such was and still is my view of the Protestant Episcopal Church.

I trust I possess all the Christian charity which is due from me to the religious societies of this country, and I am free to say that much is due to them for the zeal and steadiness with which they have prosecuted their pious labors. To the Presbyterians alone we are indebted for almost the whole stock of the literature of our country. They began their labors at an early period of the settlement of the country, and have extended their ecclesiastical educational establishments so as to keep pace with the extension of our population, with a godly care and diligence which do them honor. Before they were able to build even their log meeting-houses, they officiated in tents in the woods, with the little contributions their poor people were able to give they built academies, some of which are now colleges.

The Roman Catholic Clergy, without making any ostentatious parade, are traversing every part of the country in search of their scattered flock, and carrying the ministry to almost every family of their people. I am informed that they have already two colleges in Kentucky, a Bishop in the state, and another in Louisiana. At David's Town, in Kentucky, they are building a large Cathedral. Whether this statement as it respects the colleges and Bishop is correct, I am not able to say, but presume it is.

Were it not for the Herculean labors of the Methodist Society, many of our remote settlements would have been at this time almost in a state of barbarism. The cabins of our settlements were scarcely built and the little fields scarcely enclosed, before the missionaries of this society appeared among them, formed them into societies, and taught them the principles and duties of our holy religion.

There is scarcely a single settlement in the whole extent of our western country which has not been blessed with the ministry of this people, and to this ministry the public morality and piety are immensely indebted.

With the Anabaptists I have little acquaintance, but I have been informed that many of their establishments are respectable. The settlements and meeting-houses of the Friends in the State of Ohio are numerous and in a flourishing condition.

All these communities, as to everything belonging to Apostolic zeal for the salvation of the world, have certainly gone far beyond ourselves. They have not waited for a request from their people for spiritual help, but have gone into "hedges and highways," or to use a more appropriate phraseology, into the "brush and woods" to seek for them; and their arduous labors have, for the most part, been marked with a degree of disinterestedness which entitles their Clergy to highest credit.

I feel a reluctance to finding fault with religious societies so commendable for zeal, and so abundant in labors for good, but the doctrinal points of difference between the Calvinist and the Episcopalian are so important in the view of a great number of both communities, that they are not likely ever to get rid of the ancient prejudices of the Churchman and the Puritan against each other. At any rate, it has so happened in this country, for notwithstanding the destitute condition of our Church here, very few of her members have attached themselves to any description of Presbyterians.

It is a subject of great regret that the Calvinists in this country are cleft into so many divisions, and that they are so much the Jews and Samaritans to each other. These divisions and contentions are reproaches to the Reformation, the scoff of Catholics and unbelievers. How much is the value of their public profession of religion lessened by the apparent want of that charity which the Saviour of men so strongly points out as one of the distinguishing features of the divine character.

I formerly indulged the hope that the Methodist Society would, sooner or later, in obedience to the order of their spiritual father, John Wesley, adopt the use of the service book which he gave them, and that with the increase of their numbers and wealth, they would found literary establishments in this country, so as to associate science with their public ministry of the Gospel.

One serious objection, in my opinion, applies to all the religious professions of this country, I mean the want of established forms of worship. My zeal for their introduction will not be considered as a zeal without knowledge, when it is remembered that, until the Reformation, the Christian world knew no other, and that even the present exceptions to the

general practice on this subject are on a very limited scale. The public reading of the Holy Scripture and the participation of the people in the public offices of devotion are certainly matters of the highest importance to the edification, faith and piety of all.

The confidence which I have in the Apostolic Succession, renders the lay ordinations of this country less sacred and respectable in my view. To a very considerable extent the aspect of the religious profession as to its intrinsic character is by no means such as I think it ought to be. It is not the profession of the steady exercise of faith, hope and charity, exemplified by a constant succession of good deeds; but that of a certain routine of supernatural feelings in which science, faith and moral virtue have little to do.

Private instruction and, as I fear, private devotions also, have been partially laid aside for the public profession, and the exhibition of enthusiastic raptures, which certainly have for their ultimate object the making of proselytes. Alas, even among the various societies of Presbyterians, the catechist and the catechumen are less and less frequently mentioned. The holy ordinance of Baptism, once so sacred, is duly administered, but little or no importance is attached to it. To a great extent a profession of supernatural feelings, and those too of a particular stamp and configuration, in conformity to the respective models furnished by different societies, constitute the larger amount of the claim of the applicant to Church membership and the ministry. What a misfortune that a test purporting to be of so much importance, and yet so equivocal and delusive, and so favorable to hypocrisy, should have been so extensively adopted by societies in which there is certainly much of real piety.

As a patriot as well as an Episcopalian, I wished for that system of Christian doctrine, those forms of worship, and that form of Ecclesiastical Government, which bear the stamp of the Primitive Ages, and which are, of course, best for this world as well as the next. For the spiritual benefit of many thousands of our Israel, I was anxious for an Ecclesiastical Government in this country at an early period.

All my endeavors to attain these objects were unsuccessful. From year to year I had the mortification to witness the immense plunder of our people to increase the numbers and build the Churches of societies in my view less valuable than their own. How often have the people said to me in the bitterness of their hearts, "Must we live and die without Baptism for our children, and without the Sacrament for ourselves?"

The great States of Kentucky and Tennessee have been settled for the most part by descendants of members of the

Church of England. Not one in a hundred of these people have to this day ever heard the voice of a Clergyman of their own Church, but they have those of all other denominations. Hence the greater part of them are lost to us forever.

The course I have pursued for the attainment of an Episcopacy in this country is partially known to you. The negligence to which I have referred—and alluded to in your letter—shall be frankly but briefly stated. In relation to myself personally, it is unimportant. In proportion as it has borne the aspect of indifference on the part of the Fathers of the Church to the spiritual needs of our people in these immense regions, it has been a fruitful source of mortification and regret to me.

When in 1810, the few Episcopal Clergymen in this country held a meeting and resolved that I should open a correspondence with you for the purpose of obtaining from the General Convention permission to resolve ourselves into a Convention with a view to forming a separate Diocese in the Western Country, I did so, accompanying the request with as full a statement as I could make out at the time, of our congregations and prospects here; and we confidently expected that, as our local situation so evidently demanded the arrangement, it would be made.

We received no information respecting the fate of our petition, until the summer of 1812, when we learned unofficially, that the project had been laid aside in consequence of the death of Bishop Madison.

This issue of the business blasted our hopes. From that time our intercourse with each other became less frequent than it had ever been before; our ecclesiastical affairs fell into a state of languor, and one of our Clergymen, wearied with disappointment, and seeing no prospect of any event favorable to the prosperity of our Church, withdrew from the Ministry.

I kept my station, cheerless as it was, without hope of doing anything beyond keeping my parishioners together, during my lifetime, after which, I supposed, they must attach themselves to such societies as they might think best.

Such was the gloomy prospect before me. How often during hopeless years of discouragement, have I said to myself, Is there not a single clergyman of my Church, of a zealous and faithful spirit, who would accept the office of a Chor-Episcopus for my country, and find his reward in the exalted pleasure of an approving conscience in gathering in the lost sheep of our Israel, and planting Churches in this new world? Is there not one of our Bishops possessed of sufficient zeal and hardihood to induce him to cross the Alleghenies and engage in this great and good work? Year after year answered these questions in the negative.

You may imagine how strange it appeared to me to see the annual statements of the contributions of my Atlantic brethren to Bible Societies and other institutions for propagating the Gospel in foreign lands, while no concern was evinced, or measures adopted for the relief of their own people, in their own country, who were perishing for lack of knowledge.

Meanwhile other denominations here were blessed with the presence of their Episcopal Fathers, while to this day, this country has never been favored with the presence of a Bishop of the Episcopal Church.

We claim, and as I trust, justly, the Apostolic Succession; but where, I ask, is our Apostolic zeal for the salvation of mankind? While the Roman Catholic missionaries for the Societe de Propaganda, as well as those of other societies, are traversing the most inhospitable climes, encountering every difficulty, privation and danger, for the laudable purpose of making converts to the Christian Faith, will the spiritual Fathers of our Church never leave the temples erected by the piety of their forefathers to visit and minister to their destitute people, even in their own country?

When about three years ago I heard some favorable reports concerning the prospects and extension of the Episcopal Church in the Eastern states, I resolved, through Divine assistance, to make one more effort to raise and build up our fallen Zion among us, and with a view of ascertaining the practicability of planting Churches in the westward, in the autumn of 1815, I made a missionary tour of the State of Ohio, going as far southwest as Chillicothe, where I held services and preached twice; I also officiated in all the intermediate towns between Chillicothe and my place of residence, both going and returning. The prospect which this missionary excursion presented was not discouraging; in almost every place I found the skeleton of an Episcopal congregation.

The year following, in accordance with an agreement with the Rev. James Kilbourn, made at my home some weeks previous, I went to Worthington, Ohio, his place of residence, to attend a Convention of Episcopalians appointed in that place, to confer on the interests of the Church. The proceedings of our meeting on that occasion are well known to you. The communication which I made to yourself and Bishop Hobart concerning them met with no response. During the tour I officiated eighteen times.

Last week I made a missionary excursion of six days, in the southern part of Belmont and Munroe Counties, Ohio, during which I held divine service seven times, forming one congregation in the latter county, and baptized thirty children. I was told that had not a mistake occurred in the appointment the baptisms would have exceeded one hundred.

Many of the people had been my parishioners previously to removing to their present locality, and with their neighbors had delayed the baptism of their children twelve years, in the hope of having that holy rite administered by a minister of their own Church. This circumstance affected me painfully.

Your brother in Christ,

JOSEPH DODDRIDGE.

When at length after years of inaction and neglect the effort was made to organize the Protestant Episcopal Church in these parts, the work was far more difficult than it would have been had Dr. Doddridge's plea been listened to. A great opportunity had been lost and did not return. Not only were the "thousands of its members" which Dr. Doddridge assures us then lived in this region, alienated from it, but a change had taken place in the character of the immigration to this Western Country. The early settlers at Pittsburgh and its vicinity were, as has been mentioned, very largely members of the Episcopal Church. But in after years there came that influx of hardy, thrifty Scotch-Irish people, who in a short time became the dominant element throughout Western Pennsylvania. They brought with them not only their energy and thrift, but a sturdy aggressive Presbyterianism which was intolerant towards Episcopal Government and Ritual Worship. In their eyes such things were but little removed from popery itself. They very soon covered the ground left vacant by the Church, and made all subsequent efforts to regain what had been lost far more difficult.

Under such adverse circumstances it is not to be wondered at that we find no organization of the Episcopal Church in Western Pennsylvania until the year 1790; and it is significant that this was made not at Pittsburgh where we would naturally look for it, but among a rural population, such as Dr. Doddridge describes in his letters as everywhere asking for the services of our Church. The first congregation established was in Chartiers Township, about six miles from the city, under the name of St. Luke's Church. The record reads, "The first Episcopal Church west of the mountains was organized, and the Church built by several persons, viz.: General Johnson Neville, his son, Pressley Neville; Major Isaac Craig and others. The lot, ten perches square, was given by William Lea, for a site and graveyard." The church building was begun in 1790, and furnished in the following year, but not entirely finished until

some time afterward. By whom the services were given or who had charge of the flock is not mentioned. But we learn that "Mr. Francis Reno was taken under the care of Mr. Neville and educated and prepared for the ministry of the Church." In due time he was ordained by the Bishop of Pennsylvania, and called to the rectorship of the church at Chartiers. "He officiated there for some years until an insurrection (the Whiskey Insurrection of 1794) disturbed the public peace and drove the supporters of the Church from the locality." Sometime afterward we find that Mr. Reno was engaged to officiate alternately at Chartiers and Pittsburgh, but soon left the neighborhood. The church appears to have been closed, and being built of wood, soon fell into decay, and almost every trace of the building was removed. The record goes on to state that no decided step was taken to rebuild the church until 1851. However this may be, the insurrection could not have completely discouraged the congregation, for we find in Dr. Doddridge's Memoirs a report of "a Convention of four clergymen held at S. Thomas' Church, Washington County, Pennsylvania, September 25, 1803," Mr. Reno being one of them, at which it was resolved that the next Convention be held at the church near General Neville's old place on Chartier's Creek, Penna., to commence the Saturday before Whitsun Day.

In the year 1851, through the efforts of the Rev. Dr. Lyman, then Rector of Trinity Church, Pittsburgh, a new church was begun on the site of the old one, and regular services resumed. From that time until 1871 the church was kept open and the congregation held together by various rectors who seem never to have remained for any length of time. Since then only occasional ministrations have been given. The building up of other centers of population at Mansfield (now Carnegie), and Crafton, and the founding of churches there, divided the already diminishing flock until literally nothing remains of what was once a numerous congregation. The church building is occasionally occupied during the summer months, and with its old graveyard around it stands as a monument of the first effort of reviving life in the Episcopal Church in Allegheny County.

What steps were taken to establish the Episcopal Church in *Pittsburgh* prior to 1797 is not known. But as the Rev. Mr. Reno is recorded to have officiated there in connection with Chartiers shortly after 1794, it is likely there was some move-

ment towards that end. In 1797, however, we learn from the records of Trinity Church that the members of the Protestant Episcopal Church residing in Pittsburgh invited the Rev. John Taylor to officiate for them; but it was not until September 4, 1805, that a regular parish organization was formed by obtaining from the Governor of Pennsylvania a charter "making and instituting the Rev. John Taylor the minister of the congregation of the Protestant Episcopal Church in the Borough of Pittsburgh, Pressley Neville and Samuel Roberts the Wardens of said Church, and Nathaniel Irish, Joseph Barker, Jeremiah Barker, Andrew Richardson, Nathaniel Bedford, Oliver Ormsby, George McGunnigle, George Robinson, Robert Magee, Alexander McLaughlin, William Cecil and Joseph Davis the Vestrymen of said Church, and their successors duly elected and appointed in their place, a Corporation and body politic in Law and in Fact, by the name, style and title of the Minister, Church Wardens and Vestrymen of Trinity Church, Pittsburgh."

Such was the decisive step which gave to the Church in Allegheny County a definite standing and centre of growth. From this time for many years, the history of Trinity Church is virtually the history of the Church in Allegheny County, and in Western Pennsylvania. From the mother parish nearly all the new enterprises took their start and looked to it for support. About the same time with the organization, the building of a church was begun. It stood on the triangular lot at the intersection of Sixth Street with Wood and Liberty Streets, now occupied by a business block. Four hundred dollars was paid for the lot. In order to conform to the shape of the lot it was built in an octagonal, or oval form, and was familiarly known as "the old Round Church." The cornerstone was laid July 1, 1805, but the church was never consecrated and no bishop visited Pittsburgh until 1825. To defray the indebtedness of the church, we find that the expedient of a lottery was resorted to. In the *Pittsburgh Gazette* for March of 1808, Anthony Beelen advertised tickets for sale in the Trinity lottery at his shop on Front Street, now First Avenue; highest prize ten thousand dollars; tickets selling for a dollar and a half. This was an approved means of raising money in those days, and was in accord with the prevailing moral sentiment.

"Father Taylor," as he came to be called, held the rectorship until 1817, when he resigned. But few traditions of his ministry survive. He seems to have been a faithful and devout

clergyman, of blameless life, who probably did as much for the church in those days as any ordinary man could. It is said that he was killed some years afterwards by a stroke of lightning near Shenango, Mercer County, Penna. In the short space of six years between Father Taylor's resignation in 1817 and 1823 three clergymen were chosen to the rectorship, served for brief periods and in turn resigned. No statistics of the parish for these years exist. Of the success or growth of the congregation, of its hopes and outlook no records remain. But from the fact that in 1823, when after two years' service the Rev. William Thompson resigned the charge of the church, no attempt was made to elect a successor, it may be inferred that the prospects of the parish were not very encouraging. Nor could it have reasonably been expected that an Episcopal church, situated in a region so remote as Pittsburgh then was, deprived of the care of a bishop and without the privilege of confirmation for the children, by which alone new communicants could regularly be admitted, would make any striking progress in a hostile community. It is rather a matter of surprise that it survived at all. During this period of twenty-five years or more, repeated efforts were made to enlist the sympathy and help of the Church at the East, and to obtain for the whole region west of the Allegheny Mountains, then settled, the erection of a diocese and the consecration of a bishop. Dr. Doddridge, though not then residing in Pennsylvania, never ceased to urge it. In 1810 at a meeting of Episcopal clergymen, held at S. Thomas' Church, Washington County, he was authorized to open correspondence with Bishop White, of Pennsylvania, for the purpose of obtaining through him permission from the General Convention of the Church in the United States to carry out this project; such consent being necessary under the Canons of the Church.

The petition was presented by Bishop White, and at one time there seemed to be hope of its favorable consideration; but the matter was dropped as usual, and the clergy sending the memorial never so much as heard of its fate until nearly two years afterwards through the chance visit of a clergyman from the East. But some symptoms of interest in the state of the Church west of the mountains began to show themselves about the same time. The formation of the Society for the Advancement of Christianity in Pennsylvania took place in 1812. This was the first attempt to make an organized effort to plant the Church on new ground. Shortly after the found-

ing of this Society, the Rev. Jackson Kemper, afterwards Missionary Bishop of the Northwestern Territories, visited Pittsburgh and its vicinity, and on his return made an interesting report, which has been lost. In 1814, the Rev. Jehu Clay, then a deacon from Philadelphia, was sent out on a visit of enquiry, and supplied Mr. Taylor's place at Trinity Church for three Sundays while he made a missionary tour to various points where services were desired. It is also on record that the Rev. Mr. Richmond, a missionary in the employment of the Society, supplied Trinity Church with services for a short time. Probably these were the first clergymen from the East who had ever seen Pittsburgh, and it was certainly the first and only time that Trinity Church received ministrations through the agency of the Church in the East. Elsewhere the new Missionary Society had begun its active operations, so successful and efficient in after years in planting churches which have become strong and flourishing.

An event now took place which explains partly the failure to elect a new rector in the place of the Rev. Mr. Thompson, and which is really the first of the two decisive events in the history of the Church in this country. After Mr. Thompson's resignation in 1823, we are told that at the request of the Vestry John H. Hopkins, Esq., then a layman of Trinity Church, was invited to hold services. Years before Mr. Hopkins had removed to Pittsburgh, studied law and very soon became a very prominent member of the bar. It is said that his income at this time was five thousand dollars per annum. He had been brought up in the Protestant Episcopal Church, but through friendships and social influences had, like many other members of the Church, been led to attend the Presbyterian services. His musical abilities led him to take charge of the organ and choir of Trinity Church. Very soon he became a communicant, and finally a candidate for Holy Orders. Shortly after he was invited to read services for the congregation as a layman, he was also elected rector of the parish in advance of the ordination, which took place December 14, 1823. A week later he entered upon his duties as Rector of Trinity Church, and from that time dates a new order of things in the Church in Allegheny County, and, in fact, throughout the whole of Western Pennsylvania. Almost immediately there were signs of reviving hope and courage. The project of building a new church, which had for some time been talked of, was put into execution. Mr. Hopkins made the plans of the new church,

and with his own hands executed a large part of the interior decorations. It was the first example of Gothic architecture not only in Pittsburgh but in the country. The new church, estimated to seat one thousand persons, was completed and consecrated on S. Barnabas' Day, June 11, 1825. (Life of Bishop Hopkins, pp. 72, 73.) It was a great step forward for that day, and meant that the Church intended to stay and to grow. Up to that time no bishop had ever crossed the Allegheny Mountains. In 1824 Bishop White made an attempt to visit the western part of his diocese, but meeting with an accident at Lewistown, he returned to Philadelphia. In 1825 he made a second effort and succeeded in reaching Pittsburgh to consecrate the new edifice of Trinity Church, thirty-eight years after his consecration, and seven years after Dr. Doddridge's letter, which I read to you just now. During his visit he also confirmed nearly one hundred and fifty persons belonging to the congregation, the first time that ordinance had ever been administered in the West. He also visited Connellsville, Wheeling and some other points. Within one year the list of communicants at Pittsburgh was increased from forty to about two hundred, so that it became at once the third parish in numerical strength within the Diocese of Pennsylvania. From that time it took its place in the front rank of influential parishes in the country, and was the recognized representative of the Church west of the mountains, and an important center of expansion. The varied and remarkable gifts of the rector as a preacher, a writer, a theologian, a musician, an architect, a lawyer and an artist gave him a wide influence throughout the Church, as well as in the city of Pittsburgh. Mr. Hopkins did not confine his labors to his own parish. He made a missionary tour as far north as Meadville, and eastward as Greensburg, holding prolonged services in both these places, gathering members into the Church (in the former place about sixty), and laying the foundations of future parishes. No less than seven new parishes were thus established by him in as many years. Not content with such personal efforts, he also tried to supply the need of additional workers in the field. He saw that if a sufficient number of the clergy were to be secured for the then remote West, it must be done by training them up on the ground. When it took a week's time or more to make the journey from Philadelphia or New York to Pittsburgh, it was in vain to look for any considerable number of promising recruits from the East. He therefore began a Theological

Training School for Clergymen in his own house. He had, before entering the ministry, purchased a large tract of ground on the Ohio River, in the very heart of what is now Allegheny City, but was then open country. On this he built a large brick house, which still stands as one of the landmarks of sixty years ago. In this house Mr. Hopkins fitted a chapel and recitation rooms, and received into his family such young men as desired to prepare for Holy Orders.

In 1829 four young men thus trained by him were ordained deacons, and four others were among the candidates for Orders reported by the bishop in his annual address.

Passing over much that was of interest in the rapid growth which followed in and about Pittsburgh, we come to the year 1860, when there again came to the front the question of setting up a separate diocese in the counties lying west of the Allegheny Mountains. The project had never been entirely abandoned; but for a time the increased and rapid means of communication with the East had rendered the need of a bishop on the ground less urgent. It was now easier to reach the most remote missionary station in the northwest corner of the diocese, than it was to get to Lancaster or Harrisburg in the days when Dr. Doddridge and his friends were pleading for a bishop and a diocese for the West. Besides, the consecration of Bishop H. U. Onderdonk in 1828 as assistant to Bishop White gave more adequate Episcopal supervision and quieted for a time the demand for a separate jurisdiction. The election of Bishop Alonzo Potter in 1845, with his splendid physique, commanding powers and untiring labors, still further tended to satisfy Churchmen in the West with their condition, for the time being. But in 1860 came the discovery of petroleum in the northern counties, and with it a great rush of fortune seekers, not only to the oil producing country but to Pittsburgh as the center of trade at that time. The increasing need of Episcopal labor, especially in these parts of the State, and Bishop Potter's failing health, led to the election of Dr. Samuel Bowman as assistant bishop. From the very first he took the liveliest interest in the Church in the western counties, and with all his might pushed forward the plan of a new diocese with its own bishop. His sudden death by the wayside while making a missionary tour in this part of the diocese did but fire the determination of Churchmen in the western part of the State never to give up the agitation until their prayer should be granted. For six years longer the conservatism of

the East and other influences delayed the step. There were fears on the part of what were known as "Low Churchmen," who were in the majority in the eastern counties, as to the ecclesiastical tone of the proposed diocese. Men gravely argued on the floor of the Convention that a territory having a population of near a million, and rapidly increasing, one hundred and fifty miles long and one hundred miles wide, needed no additional oversight, that it could not provide for the decent support of a bishop if their request were granted, and that still less could it take care of its missionary stations and plant new ones called for. Against this obstructiveness the western clergy and laity worked for a long time in vain. It was to no purpose the backwardness of the whole country of which Pittsburgh is the centre—there were but six churches in which regular services were held, north of Pittsburgh, and about as many in the counties south of it, some of these feeble, and most of them stationary—that we were losing enough of our members every year to form respectable congregations for want of care. They argued without effect that the wealth of Pittsburgh and Allegheny County alone, to say nothing of the surrounding country, was ample to provide the necessary means for the salary of the bishop, and the carrying on of missionary operations. And when asked for something more definite, they could only say "Give us what we ask, and we will justify our words." At length the persistency and skillful management of a few determined men won the day, and in the year 1865 consent was reluctantly given to the formation of the new diocese, and what Dr. Doddridge and his fellow-workers had sought in vain more than fifty years before was at last obtained. To this consent, however, was attached the condition that a capital sum of not less than thirty thousand dollars should be secured as an endowment for the new bishopric. The condition was readily complied with, though under protest, as being unlawful and unwise. All preliminary steps required by the General Canons of the Church having been taken, the Primary Convention of the Diocese of Pittsburgh met in Trinity Church, November 15, 1865. It was the second decisive step forward for the Church in the western part of Pennsylvania, as Bishop Hopkins' entrance on the rectorship of Trinity Church had been the first. Many were the prophecies of new life and progress, and high were the hopes indulged by the victorious Western Churchmen. And on the other hand, not a few predicted only failure and embarrassment for the new diocese.

Warm and something more than earnest was the canvass that preceded the meeting of the Convention for the election of a bishop; for party spirit was strong in Pennsylvania in those days, and now that the foundation of a new jurisdiction was settled upon, those who had opposed it turned their efforts towards gaining control of it. The after results of this struggle are felt today, and have been sufficiently serious to modify the actual benefits realized by the division. The candidates nominated for the bishopric were the Rev. John Barrett Kerfoot, D.D., then President of Trinity College, Hartford Conn., some of whose devoted students at S. James' College, Maryland, were among the leading spirits in the movement for division of the diocese; and the Rev. Frederic Dan Huntington, D.D., later Bishop of Central New York. Dr. Kerfoot was elected on the first ballot by a large majority, and on the twenty-fifth day of January, 1866, he was consecrated first Bishop of the Diocese of Pittsburgh in Trinity Church. The event created unusual interest throughout the Church, being the first case in which a new diocese had been formed out of an old one since 1838, when Western New York was similarly formed, and also because of the long contest which had preceded the event. All eyes were turned toward the western part of the State, and the results of the experiment were narrowly watched.

Bishop Kerfoot entered upon his duties with the energy and ability which belonged to him. His decided character and deep religiousness made a strong impression from the start.

With all the drawbacks mentioned above, the formation of the new diocese more than justified the hopes of those who had earnestly pressed it. When the Diocese of Pittsburgh was formed in 1865 there had been no increase of parishes since 1859, and the number remained stationary until 1868. But these same parishes had vastly developed in working power, in liberality, as well as in numbers. The communicants had grown to thirteen hundred, and the money raised for all purposes which had amounted to but five or six thousand, now reached forty thousand. After 1868 the effect of constant supervision of the bishop, and his incessant labor, began to have its effect upon the Church in the whole county. At the time of Bishop Kerfoot's death in 1881, there were sixteen parishes and three mission stations in Allegheny County. The communicants had increased to more than two thousand five hundred, and the contributions had reached an annual average of over seventy thousand dollars, rising as high as one hun-

dred and fifty thousand dollars in a single year. While these figures are very far from being as large as they should be, they show a vast improvement over the condition of things which existed so long. The laborious and fruitful Episcopate of Bishop Kerfoot ended at Meyersdale, Somerset County, July 10, 1881. He literally wore himself out in the service of the Church. His labors were incessant and at the same time his highest pleasure. His memory will long be cherished in the diocese, and the monuments of his zeal will tell the story of his unselfish life to other generations.

And the moral of it all is: Let us not make the same mistakes as did some of those of whom we have been speaking. Let us not be dilatory, indifferent, faithless. Let us rather emulate the many things in which we can so clearly see that others of them were right—let us be loyal and true to the Church; never ashamed of her—never apologetic concerning her—but speaking the truth in love and consecrating to her and her interests our time, our money, our labors, our prayers, our very selves.

The old problems are ever at our doors, asking us to solve them. The history of the past tells us that prompt, positive, generous, self-respecting action will always ensure best results. There is room for all to work—no one need feel uninvited—no one need be unemployed.

Let our motto be

"Pro Christo et pro Ecclesia."