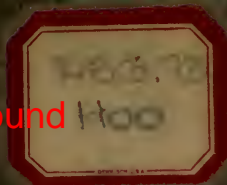


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SAMUEL PETERS

Diocese of Connecticut

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# FORMATIVE PERIOD

1784-1791

Edited for  
THE COMMISSION ON PAROCHIAL  
ARCHIVES

BY  
JOSEPH HOOPER



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PRINTED FOR THE DIOCESE

1913

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## INTRODUCTION.

The Commission on Parochial Archives has the honor to present to the Diocese and to all interested in the history of the Church in Connecticut its third publication.

The period to which these letters belong was in the Church as in the State, one of experiment, when the independence of the Church, as of the former Colonies, was being tested. Hardship and suffering were the lot of many.

The Clergy of Connecticut were ready to endure all things for the sake of the establishment of the Church upon the best and surest foundations. They had chosen, or rather designated a choice, of a fit person to be their Bishop. The manner in which they met the difficulties of the situation was admirable.

Letters in this series throw new light upon the meeting at Woodbury on the feast of the Annunciation, 1783, and show true loyalty to the ancient and catholic polity of the Christian Church, without regard to the expediency of the hour or following the suggestions in a notable pamphlet by a prominent clergyman to the southward, Dr. White, afterward Bishop of Pennsylvania.

Jeremiah Leaming, Bela Hubbard, Samuel Andrews, John Tyler, and Ebenezer Dibblee, were true confessors of the faith whom we still delight to honor.

William Samuel Johnson stands as a type of the well-instructed, devout layman, serving ably both the Church and the State.

The friend to whom these letters were sent has been greatly misunderstood and misjudged by many of his contemporaries, but his brethren of the clergy were near his heart and they repaid him with affection and respect.

The preservation of the papers of Dr. Samuel Peters through many vicissitudes until they found a permanent place among the archives of the General Convention has made possible a revision and correction of our history.

The editor has prepared the absolutely necessary notes covering the essential facts in the lives of the writers of the letters and a few of the persons mentioned in them. While fuller annotation was desirable it was impossible within the limit set for the appearance of this volume. The notes upon Dr. Bliss and Mr. Mann were courteously furnished by the secretary of the Commission, Mr. F. Clarence Bissell, Deputy Comptroller of the State of Connecticut. He is a recognized authority upon the genealogy of the Peters family and the history of the Town of Hebron.

The half-tone illustrations of Dr. Peters and Dr. Hubbard are taken from the best known likenesses of these worthies.

June 5, 1913.

J. H.



## JOHN BREYNTON.

The town of Halifax was laid out in 1748 under the auspices of the Honorable Edward Cornwallis, Captain General and Governor of Nova Scotia. It is situated on the western side of a deep inlet of the sea known as Halifax Harbor. It was named in honor of George Montague, Earl of Halifax, the President of the Board of Trade.

An ample plot opposite the Grand Parade was reserved for a church, and a parish by the name of St. Paul's Church was organized. The frame of a church building was ordered from New England, and it was estimated that it would cost one thousand pounds to set it up. It was said by Governor Cornwallis to have been a copy of Marylebone Chapel, London. Those who know both buildings have declared that it was identical with St. Peter's Church, Vere Street, London. The Rev. William Tutty was sent by the Venerable Propagation Society early in 1750 to be its minister. On September 2 of that year he formally opened the building although it was not finished.

In 1752 the Venerable Society sent the Rev. John Breynton to be his assistant. Mr. Breynton had been a chaplain in the British Navy and was at the siege and capture of the fortress of Louisburg in the summer of 1745. He at once gained a high place in the affection of the people of Halifax. He was earnest, active, sympathetic, and efficient. Mr. Tutty soon after went to England on private business leaving his curate in charge. He never returned and died in 1754. Mr. Breynton was then made Rector of St. Paul's. Few men seem to have left a deeper impression on a community than he did.

He was pastor to all sorts and conditions of men. He went into the forests to show the squalid Micmac Indians the power and beauty of Christian faith and life; he made himself familiar with the German language that he might minister to the poor Germans settled at Lauenburg. He was the friend and adviser of the Loyalists when they came from the former American Colonies to find life in the British Province less ideal than the glowing fancy of British under-secretaries had pictured it, and to be sufferers in purse and person from the unfulfilled promises of the government for which they had left their native land and made many sacrifices.

His friend, Jonathan Belcher, the first Chief Justice of Nova Scotia, calls him "a man of indefatigable labors, experienced assiduity, moderation and perfect good acceptance."

Dr. George W. Hill, the fourth Rector and historian of St. Paul's, says: "He was the personal friend and counsellor of the successive Governor and Lieutenant Governor, the associate and adviser of all others in authority, the friend and helper of the poor, the sick, and afflicted, and the promoter and supervisor of education. He doubtless deserved the high encomium passed upon him during his absence by a brother

missionary, the Rev. William Bennett, that he never knew a man so universally regretted by every individual of every denomination."

After his hard and successful work of thirty-three years Dr. Breynton went to England upon a leave of absence in the fall of 1785, leaving the parish in charge of his curate, the Rev. Joshua Wingate Weeks, formerly missionary at St. Michael's Church, Marblehead, Massachusetts.

He fully expected to return but for some unknown reason did not, to the great disappointment of the whole parish.

### EXTRACT.

I have your favor of 5 & 17 feb. & M<sup>r</sup>. Weeks informs me I am to expect a thundering Episcopate by D<sup>r</sup>. Byles. I found Col. Fanning has a Letter from you of a much later Date by which we are informed of your Successful efforts for the worthy Houseal. That measure will be attended with more salutary Consequences than are to be expected from the *heaven born preacher & military Confessor*—D<sup>r</sup>. Seabury or Bishop Seabury stay'd ten Days with us, was treated with great civility by all that I & Col. Hannory could influence. He preached here in my Church & performed very well.

John Breynton.

Halifax Nova Scotia

3 May 1785.

### JOSHUA WINGATE WEEKS.

Joshua Wingate, a son of Colonel John and Martha Weeks, was born at Hampton, New Hampshire. He was well prepared for College and graduated from Harvard in 1758. He studied for the holy ministry, and went to England late in 1762. He was made deacon and ordained priest in the spring of 1763, and on April 17 of that year licensed by the Bishop of London to officiate in the Plantations.

He was appointed by the Venerable Propagation Society as Missionary of St. Michael's Church, Marblehead, Massachusetts. He served faithfully and acceptably until the approach of the Revolution. The old seaport was intensely patriotic, with the exception of a few wealthy merchants, and the fishermen and sailors who made up the greater part of its population tolerated no one who adhered to King and Church. In 1775 he took refuge with his brother-in-law, the Rev. Jacob Bailey of Pownalborough in the District of Maine. He returned with his family in June, 1776. It is understood that he did not open the Church but ministered

in private houses and to the sick and afflicted. In the summer of 1778 he was again compelled to flee from the violence of the patriots to Rhode Island, leaving his family in the parsonage. Mrs. Weeks and her eight children were provided with passage to Nova Scotia in the fall of that year. They were courteously received at Halifax and through the generous kindness of Dr. Breynton provision made for their support. Mr. Weeks went from Newport to New York City in September and soon after sailed for England. He was given by the Venerable Society the mission of Annapolis Royal with a salary of one hundred and forty pounds, vacant by the death of the Rev. Thomas Wood in December, 1778. While in England he accused his former friend and neighbor, the Rev. Edward Bass of Newburyport, afterwards the first Bishop of Massachusetts, of disloyalty. As a consequence, after a blameless ministry of twenty-six years, he was deprived of his stipend and dismissed from the Society's service upon the verge of old age. The most impartial testimony shows that he was a friend to the British government although in some particulars Dr. Bass yielded to the request of his parishioners in the conduct of the service; many of them being strong patriots. Mr. Weeks arrived at Halifax July 16, 1779, and found his succession at Annapolis resisted by a strong party having the support of many provincial officials who desired the appointment of the Rev. Nathaniel Fisher who had for two years been Mr. Wood's assistant. A friend, Colonel Rogers, made him Chaplain of his battalion, known as the Orange Rangers. While the controversy over the charge of Annapolis was in progress Mr. Weeks, after paying one or two visits to the town, remained in Halifax, assisting in St. Paul's Church and serving in turn with Dr. Mather Byles as Chaplain to the garrison. In 1781, displeased at his neglect, the Venerable Society dismissed him from their service and offered Annapolis to Dr. Byles or, if he rejected it, to Mr. Bailey. As Dr. Byles refused, Mr. Bailey took up his residence in August, 1782. An unpleasant controversy then took place with his brother-in-law over the Chaplaincy to the garrison which Mr. Weeks contended was his by right. It appears that for some time Mr. Weeks received the salary and Mr. Bailey performed the duties.

In 1784 Mr. Weeks went to England, submitted an apology to the Society and was once more admitted to their favour on condition that he would resign any claim to the Chaplaincy at Annapolis Royal. Mr. Weeks was in charge of St. Paul's Church, Halifax, after the departure of Dr. Breynton for England in September, 1785, until the arrival of Dr. Stanser in 1791.

In 1793 he took charge of the mission of Preston where he remained until 1795 when he was transferred to Guysborough where he died in 1804. Mr. Weeks married in 1763 Mary Treadwell of Ipswich, Massachusetts. They had eight children. One of his sons, Charles William Weeks, became a clergyman and served in 1799 Weymouth, Guysborough, in succession to his father; Manchester from 1834 to 1836, and was visiting missionary from 1837 to 1842. A grandson, Joshua Wingate, a son of the Rev. Charles William Weeks, was ordained priest in 1829 and

served Cornwallis and New Dublin. A daughter married October 5, 1789, the Rev. William Twining, the missionary at Rawdon. She was the mother of the Rev. John Thomas Twining, the friend of that Christian soldier, Captain Hedley Vican.

#### MATHER BYLES.

Mather, a son of the Rev. Dr. Mather Byles of Boston, Massachusetts, was born in that town January 12, 1735. His father was one of the best known Congregational ministers of his day and noted for his pungent wit and an intense dislike to prelacy and the Church of England. He was well prepared under his father's direction for College and graduated from Harvard in 1751. He studied theology and in November, 1757, became the successor of Dr. Eliphalet Adams in the First Church of Christ, New London, Connecticut. It had been formed in 1650 and had for its first minister Richard Blinman. Mr. Byles was a man of great intellect, a vigorous thinker and a clear and convincing speaker. The people were charmed with him and admired his sermons which were profound, attractive and eloquent. Tradition says that he was "grand and lordly in his ways," but the people were proud of him and fascinated by his brilliant and powerful personality.

There was both incredulity and indignation when he announced in April, 1768, that he had become a convert "to the ritual of the Church of England." There was much denunciation of him by his congregational brethren, and scurrilous songs and lampoons written about him.

He sailed for England in May, 1768, was made deacon and ordained priest by Dr. Richard Terrick, Bishop of London. He was licensed to officiate in the Plantations June 29, 1768. He soon after received from the University of Oxford the degree of Doctor in Divinity. Upon his return he became the Rector of Christ Church, Boston, in succession to the Rev. James Greaton. He was much admired and did an excellent work. In 1775 he was appointed by the Venerable Society to St. John's Church, Portsmouth, but never assumed that position owing to the disturbances of the Revolution. He sailed with his family from Boston for Halifax with the British fleet in the summer of 1776. He became Chaplain to the garrison at Halifax and also assisted Dr. Breynton in St. Paul's Church. Here he gained new friends and a high reputation for his learning and adaptability to new conditions of life. In 1778 he was among a large number of Loyalists proscribed and banished by the State of Massachusetts.

The parish of St. John, New Brunswick, where a church had been erected about 1783, of which the Rev. George Bissett in that year became Rector, was vacant by the sudden death of its first incumbent, March 3, 1788. A new church had been commenced to bear the name of Trinity Church, the cornerstone of which was laid by Bishop Inglis August 20, 1788. Dr. Byles accepted the rectorship in the spring of 1789 and took charge on May 4 of that year.

He remained loving and beloved until his death, March 12, 1814, in the eightieth year of his age.

#### BERNARD MICHAEL HOWSEAL.

Mr. Howseal had been for many years senior pastor of the Lutheran Church in New York City. In 1776 he was among the signers of an address of welcome to Lord Howe.

He went to Halifax with the British fleet in 1783 and took charge of the German Congregation at Lunenburg near Halifax. In 1786 he went to England, was made deacon and ordained priest. He was then made Rector of the German Congregation and served with rare devotion and patience until his death, March 9, 1799.

He is described as a worthy man who suffered severely by the Revolution. He was humble, devout and did great good.

#### EDMUND FANNING.

Edmund, a son of Captain James and Hannah (Smith) Fanning, was born at Riverhead, Long Island, in 1737. His grandfather, Thomas Fanning, had been a prominent resident of Groton, Connecticut.

He graduated from Yale College in 1757, as a Berkeley scholar. He studied law and in 1760 settled at Hillsborough, then Childsborough, North Carolina. In 1763 he was Register of Deeds and Colonel of the Militia of Orange County. He was highly esteemed and entered largely into the political and social life of the Province. He was appointed by Governor William Tryon in March, 1766, Judge of the Superior Court for the District of Salisbury. He was also elected in that year to the Assembly and sat in that body for five successive terms where he was useful and active. A body known as the Regulators attacked in 1768 his house, claiming that he exacted illegal fees as Register. Consequently he was defeated at the next election as representative of the County. Governor Tryon, however, allowed Hillsborough representation and Colonel Fanning was returned from that town. In September, 1770, the Regulators took Judge Fanning from the bench and after beating him destroyed his house and household possessions.

Upon the removal in June, 1774, of Governor Tryon to New York, Colonel Fanning accompanied him as private secretary. In 1774 the Governor made him Surveyor General of the Province of New York which he held in connection with that of Surrogate of New York City to which he was appointed in 1771.

In 1776 and 1777 he raised a regiment made up of Loyalists, which was named the Associated Refugees or King's American Regiment of Foot. Dr. Samuel Seabury was the Chaplain. It is said by many writers that members of the Regiment were rude, cruel and grasping. He

remained in the British service until near the close of the Revolution when he went to Halifax.

He was made Colonel in the British Army in December, 1782, and in September, 1783, was appointed counsellor and Lieutenant Governor of the Province of Nova Scotia. In 1787 he was made Lieutenant Governor of the Island of St. John's, now Prince Edward Island, in the Gulf of St. Lawrence. He was here charged with tyranny. The complaint was brought before the Privy Council and dismissed in August, 1792. In October, 1793, he was promoted to be Major General and in June, 1799, advanced to the rank of Lieutenant General. In May, 1806, he resigned as Governor. In April, 1808, he was made General. His closing years were spent in London. He died February 28, 1818, in his eighty-first year. A widow and three daughters survived him. His only son, who was a captain in the Twenty-Second Foot, died in 1812, leaving his father grief-stricken.

While he is bitterly denounced by writers on North Carolina history and the Revolution, others who knew him at a later period give him a most exalted character. He was honored in 1774 with the degree of Doctor of Civil Law by the University of Oxford and with that of Doctor of Law by Yale and Dartmouth in 1803. In writing to his classmate, the Rev. Eden Burroughs, asking for the honors, he claimed to have saved Yale College when General Tryon in the summer of 1779 made his famous raid along Long Island Sound, burning and pillaging several towns.

#### JOHN PETERS.

John, a son of Colonel John and Lydia (Phelps) Peters, was born at Hebron, Connecticut, June 30, 1740. He was a nephew of Dr. Peters. He graduated from Yale College in 1759. He settled at Hebron where he opened a law office. In 1766 he removed to the new town of Bradford, now in Orange County, Vermont. This was supposed to be in the Province of New York. He held a very high position in the community and was much respected by all the people. Governor Tryon made him, in 1770, clerk of the new County of Gloucester and Associate Justice of the Court of Common Pleas. In 1772 he was made Colonel of Militia and in October, 1774, Lieutenant Governor Colden made him Chief Judge of the Court of Common Pleas. He suffered much insult from the Green Mountain boys because he was loyal to his King and in 1776 he fled to Canada leaving his family and home. In 1777 he was made Lieutenant Colonel of the Queen's Loyal Rangers. He took part in the battle of Bennington in October, 1777, after which he escaped to Canada making a perilous journey through the woods. He returned for his family and established them comfortably on Cape Breton Island and then went to London to prosecute before the Claims Commissioners his claim for losses and back pay as Lieutenant Colonel. He spent three years without accomplishing his purpose. He died of gout in the head and stomach, January 11, 1788, in the forty-eighth year of his age. He left a wife, six sons and one daughter.

JOSEPH PETERS.

Joseph, a son of William and Hannah (Cheney) Peters, was born at Dedham, Massachusetts, in that part of the town now Walpole, December 11, 1729. He settled in Mendon and removed to Watertown, Massachusetts. As he was a staunch loyalist he went after the Revolution to Halifax, Nova Scotia. Here he received much consideration and served for many years as postmaster-general of Halifax and afterward Judge of the Supreme Court. He died February 13, 1800, in the seventy-first year of his age. He married Abigail Thompson. Their children were: Abigail, who died in Medfield, Massachusetts, December 30, 1829, at the age of seventy-nine years. She was unmarried. Moses, born at Waterford, Massachusetts, April 26, 1752, died at Mendon, Massachusetts, December 29, 1810. He married Eleanor Penniman.

EXTRACT.

I received your highly esteemed favor of the 19th February, by his Grace the Right Reverend &c Bishop Seabury—whom I have heard Preach, but I fail'd in obtaining what I thought a reasonable Share of his Company, he being perpetually dragged about while he was here—his Preaching is highly esteemed here, and I my self am much pleased with his person as a man, a Gentleman and Divine—God send him success—but I am afraid he will not meet the treatment he hath a right to expect from the blue *Connecticutites*. I wish I may be found in a mistake.

Our Printers are the most dastardly Sycophants I ever saw—I did not chuse to be seen in the affair for some reasons, but I Wrote the matter out and sent it first to one and then (upon) his omitting it) to the other, one being a New England Saint and a disciple of the Holy Sandiman, and the other a Ger—who professes to be a Saint of Luther; man, neither of which had Courage to show to the World so innocent a piece of Intelligence—His Grace is gone by Water, to Annapolis and New Brunswick.

Joseph Peters

SAMUEL ANDREWS.

Samuel, a son of Samuel and Abigail (Tyler) Andrews, was born in Wallingford, Connecticut, April 27, 1737. His father's farm occupied a tract of land "about a mile west of the present railroad station in Meriden" near the famous Hanging Hills.

Through the influence of a son, Laban, who had been apprenticed to Captain Macock Ward, the family had conformed to the Church of England. Captain Ward was a prominent man in the town, a staunch supporter of Union Church, as it was then called, built near the North Haven line so as to accommodate the Churchmen of North Haven, Cheshire and Wallingford.

The family early determined that the youngest son, Samuel, should become a clergyman. He was given as good an education as was then possible in the common schools and graduated from Yale College in 1759. He acted while in College and for two years after as lay reader. He went to England in April, 1761, and was made deacon August 23 and priest August 24 of that year by Dr. Thomas Hayter, Bishop of London, and in October licensed by that Bishop to officiate in the Plantations.

After his arrival home in March, 1762, he took charge of St. Paul's Church, Wallingford, with Cheshire and North Haven. He was already known and respected and under his care the Church in each of the three towns grew.

Mr. Andrews was a Loyalist but when the proclamation was made of a Fast Day in July, 1775, he opened the church and preached a sermon from the text: "I hate, I despise your feast days, and I will not dwell in your solemn assemblies." Amos 5:21. In the course of the sermon he urged his hearers to consider the power and resources of England and beware how they aroused the ministry and people of the motherland. The granting of liberty and equality, he said, is absurd when so many are held in slavery in various parts of the colonies.

The sermon aroused much resentment, although there is in it no violent denunciation but a calm and plain setting forth of political principles which he thought right and just. Only his positive goodness and high Christian character and the regard in which he was held saved him from violence. As it was, he was placed under heavy bonds and confined within limits. No services were held in the Church until 1778, when the Bishop of London allowed churches to be opened and the prayers for the King and Royal Family omitted.

When the Revolution ended, Mr. Andrews with others who had remained true to their convictions found the greater part of their congregation not only in poverty but also enthusiastic adherents of the new Republic. The offers of parishes with ample salaries and glebes in the British possessions were attractive. Mr. Andrews although he loved his home and birthplace thought the needs of his family required him to accept one of them. He removed in the spring of 1788 to the town of St. Andrews on the St. Croix River. From his house he could look across to the shores of Maine. In 1791 he purchased the island of Chamcook in the St. Croix

River, where he built for himself a pleasant home. It is now known as Minster's Island and has been greatly improved by Sir William VanHorn, who has a summer home on it.

The parish of St. Andrew's, Charlotte County, New Brunswick, was organized August 2, 1786. A church was built in 1788, fifty-two feet in length and forty in width. After recovery from a severe paralytic stroke which unfitted him for duty for some months he was the busy and venerated pastor of a devoted flock until his death September 26, 1818, in the eighty-second year of his age.

Mr. Andrews married September 13, 1764, Hannah, a daughter of James and Anna (Wheeler) Shelton of that part of Stratford now Huntington. She died in her seventy-sixth year, January 1, 1816. His eldest son, Samuel James, was a graduate of Yale College in 1785, a shipping merchant in Derby, Connecticut, and subsequently a pioneer in the present city of Rochester, where he attained large wealth and great prominence. A staunch churchman he was a founder of St. Luke's Church and carried the sound Connecticut churchmanship into western New York.

Mr. Andrews published several sermons which in style and matter are superior to many of those printed by his contemporaries.

Wallingford May 17<sup>th</sup>. 1785.

My dear Sir,

I have received your very friendly and obliging Letter of the 27<sup>th</sup>. of last March by M<sup>r</sup>. Killbey—I am very glad to hear of your Health, and that you are settling at Cape Breton, as it is near to Milford Haven on Chiclabucto, where the Company I represented last Summer are going to reside—Should they meet with Disappointments with Regard to that Place, your Patronage would probably lead them to Cape Breton, could they obtain a Settlement there.

With regard to myself, I think it probable that I must soon seek other Quarters, as well thro' a want of Support, as a Wish to enjoy Britttish Government—should this Event take place, Nothing could be more agreeable to me than what you Suggest in a frolic indeed, concerning a Clergyman in your Settlement, as it would restore me to the Company, and place me under the Protection of an old Friend and Classmate—Should you desire it, you will doubtless be able soon to procure the Clerical Appointment you mention, and you will Essentially Oblige me, if you will Correspond with me upon the Subject, and inform me what Encouragements are to be

Expected by a Clergyman both from England and the Settlement itself—is the Country where you Settle all together in its Natural State, or is any part of it Cultivated? will it produce any Grane or Grass? in a Word it is a Land which will eat up its inhabitants, or must they eat *that* for want of other aliment? Excuse these Freedoms, and

believe me to be dear and Respected Sir  
your antient and Sincere  
Friend and very Humble

Servant.

Sam<sup>l</sup>. Andrews.

Col<sup>l</sup>. John Peters.

WILLIAM SAMUEL JOHNSON.

William Samuel, the eldest son of the Rev. Samuel and Charity (Floyd) Johnson, was born at Stratford, Connecticut, October 7, 1727. His father was the well-known Rector of Christ Church, Stratford, justly called "the father of Episcopacy in Connecticut," missionary, theologian, educator. He trained the boy very carefully both morally and mentally and at the age of thirteen sent him to Yale College, where he attained a high rank and graduated in 1744 as a Dean Berkeley scholar. Upon leaving College his father directed his further studies. He served for some years as lay reader in St. Paul's Church, Ripton, now Huntington. Determining that his vocation was not the ministry Mr. Johnson turned his attention to the law. He soon became one of the most skilful lawyers in the colony and his reputation went beyond its borders. He served in the General Assembly in 1761 and 1765 and was a member of the Stamp Act Congress which met in New York in 1765. He was made in 1766 a member of the Upper House, known also as the Governor's Council. In October, 1766, he was chosen by the General Assembly as the special agent of the colony at the British Court in the famous Mohegan Case, which involved the legality of its title to the land held by the remaining members of the Mohegan tribe of Indians. The matter had been in controversy for seventy years and involved some very abstruse and knotty legal problems. Dr. Johnson, during his agency, wrote many letters to the Governor of Connecticut, which are models of good English and lucid statements of the difficulties encountered by him as well as vivid pictures of the political state of England. The final hearing was on June 11, 1771, and the decision was given in favor of the colony. Dr. Johnson returned home in the fall of that year and resumed his seat in the Council. In 1772 he was appointed a Judge of the Supreme Court of the Colony but served only a few months. He was appointed a delegate to the Congress of 1774 but declined on account of professional engagements.

He lived in retirement at Stratford during the Revolution and was unmolested, although opposed to a war with England. At the return of

peace he resumed the practice of law. He was a member of the Continental Congress from 1784 to 1787. He was placed at the head of the delegation to the Constitutional Convention which met in Philadelphia in October, 1787. In that brilliant assemblage of statesmen and men of affairs, Dr. Johnson was considered as the ablest lawyer and was always accorded a respectful hearing. In several disputed matters his voice was potent. It is largely to his exposition of the Connecticut system that the plan of equal representation of the states in the Senate is due.

The reorganization of King's College, New York City, of which his father was the honored first President, took final shape under the name of Columbia College in the spring of 1787 and Dr. Johnson was in May of that year elected as President. Under his wise administration a university plan was adopted and carried out as far as circumstances would allow. Dr. Johnson was again a member of the Connecticut Assembly from 1787 to 1789 when he was elected the first Senator from Connecticut to the Congress of the United States, his colleague being Oliver Ellsworth, afterwards Chief Justice of the United States.

He resigned the presidency of Columbia College in July, 1800, as his health was seriously impaired. He then went to Stratford where he received with cordial and gracious hospitality in his spacious mansion his friends and all who sought him out. He was consulted by many and his advice was both sensible and sound.

He died November 14, 1819, in his ninety-third year.

Dr. Johnson married November 5, 1749, Anne, a daughter of William Beach of Stratford. She died at New York, April 24, 1796, in her sixty-seventh year. He married December 11, 1800, Mrs. Mary Beach of Kent, Connecticut. She died in April, 1827.

New York Sept<sup>r</sup>. 22<sup>d</sup>. 1788

Rev<sup>d</sup>. & D<sup>r</sup>. S<sup>r</sup>.

At length your Son, after many delays is embark'd with Cap<sup>t</sup>. Woolsey & is to sail tomorrow. I most heartily commend  
ing

him to the divine Protection, wish him a safe & agreeable Passage, & that you & he may soon have a happy meeting together. The Capt<sup>n</sup>. did not wish me to pay for his Passage, as I should readily have done, but will receive it of you at his arrival in London. He goes off cheerfully, but while he has resided with me here at the College he seems to have contracted some affection for the place, & to wish that it may be agreeable to you that he may return again ere long & receive part of his Education, at least, in this Country. He has asked me very many questions upon the subject, I have constantly referred him to you, assuring him that he may rely upon it that you

will certainly do what is best for him. But when he repeatedly pressed me for my Opinion, I could not avoid telling him, as I really think, that if he is to spend his Days here, that it is best he sho'd be chiefly Educated here, & this he earnestly desires me to mention to you, which I accordingly do merely in compliance with his wishes, knowing very well at the same time, that you need none of my suggestions upon the subject.

Eleven States, having adopted the proposed Constitution, our Congress have now published their Ordinance directing the necessary steps towards the Organization of the new Government, & that it commence its Operations in this City on the first Wednesday of March next—Very many are extremely sanguine in their Expectations that we shall derive great Blessings from it, while many, on the other hand, are aiming at, & expecting soon to obtain great alterations & emendations of the plan—Both sides will as usual, probably be in some measure, disappointed, & how it will finally operate is known only to the allwise disposer of all Events.

As M<sup>rs</sup>. Kneeland is not now with me, I cannot at present pursue the directions you have favour'd me with, to write to the Abp on her affair. It must therefore be deferr'd to another Opportunity, but indeed, so inattentive are they grown to the calls of Justice, that it seems to little purpose to make any application to them. I am with the sincerest wishes for your welfare

Rev<sup>d</sup>. & Dear S<sup>r</sup>.

Your most obedient

humble Servant

W<sup>m</sup>. Sam<sup>l</sup>. Johnson.

Rev<sup>d</sup>. M<sup>r</sup>. Peters.

Rev<sup>d</sup>. M<sup>r</sup>. Samuel Peters

Pimlico

Westminster.

Johnson D<sup>r</sup>. W<sup>m</sup>. S—

Sep<sup>t</sup>. 22—1788

rec<sup>d</sup>. Nov—16—

Ans<sup>d</sup>. Nov 17—

New York May 5<sup>th</sup> 1791.

Rev<sup>d</sup>. & Dear S<sup>r</sup>.,

The Trustees of Columbia College are delicate with respect to granting the higher Degrees, & conceive that many Colleges both in Europe & America, have injured their own Reputation, and done disservice to Literature, by the facility with which they have conferr'd them. They declined granting the Degree of M.D. to D<sup>r</sup>. Stearns,

1<sup>ly</sup>. Because I could give no Information with respect to the Medical Doct<sup>r</sup> who signed the Certificate transmitted to me, & you not being of that Profession, your signature alone, they considered, would not be a ground upon which they could determine that he had Medical Knowledge sufficient to entitle him to that Degree.

2<sup>ly</sup>. Two of the Gentlemen had seen a Publication (which I had not heard of, nor have yet seen) by the D<sup>r</sup>. of a Tour to France, of which they had conceived a very indifferent Opinion.

3<sup>ly</sup>. One of the Corporation, himself a Phyisian of Character, declared that he had known D<sup>r</sup>. Stearns where he resided during the late War on Long Island, & that neither his Knowledge in that Science, nor his conduct at that time, did in his Judgment by any means qualify him for that Degree. It is highly probable that these Objections might have been obviated, but I had no Information or means, not being aware of them, by which I could do it effectually.

The Georgian & Jacobite Bishops will I trust amicably coalesce, & occasion no Discussion or Controversey in this Country.

I am happy to hear of your Son's health, & that he is to pursue his Studies at Oxford or Cambridge. I pray God he may become an accomplished Scholar, & a good Man, & am with affectionate Compliments to him.

Rev<sup>d</sup>. & D<sup>r</sup>. S<sup>r</sup>.

Your most obedient

& most humble Servant

W<sup>m</sup>. Sam<sup>l</sup>. Johnson.

Rev<sup>d</sup>. D<sup>r</sup>. Peters.

The Rev<sup>d</sup>. D<sup>r</sup>. Samuel Peters,

Grosvenor Place

London—

Johnson D<sup>r</sup>.

May 5<sup>th</sup> 1791

re<sup>d</sup>. June 28—

WILLIAM ABERNETHY DRUMMOND.

William Abernethy was born in 1719 or 1720 at Saltoun, Haddingtonshire, Scotland, where the family had long been established. He studied medicine at the University of Edinburgh and after practicing for some years took a theological course, was ordained, and took charge of a Chapel of the Episcopal Church of Scotland in Edinburgh. He was consecrated Bishop of Brechin at Petershead on September 26, 1787. He was soon after elected Bishop of Edinburgh. His Episcopate was remarkable for its energy and the part he took after the death of Charles Edward Stuart in causing the removal of the disabilities of the Episcopal Church of Scotland. He resigned his see of Edinburgh in 1805 in favor of Dr. David Sanford.

He died at his seat, Hawthornden, August 27, 1809, in the ninetyeth year of his age.

Upon his marriage with Mary Barbara, the widow of Robert MacGregor, and heiress of William Drummond of Hawthornden, he took the name of Drummond.

Rev<sup>d</sup>. Sir

Your obliging letter of the 5<sup>th</sup> came safe to hand, & I take this opportunity of returning my hearty thanks for your kind communication anent our friend Bishop Seabury. The consecration of Madison & the other two Bishops refusing to unite with him in the promotion of M<sup>r</sup>. Bass, behoved to make him uneasy; but I trust in God, that these gentlemen will soon open their eyes, & see it to be their Duty to promote the peace of their Jerusalem, by a happy agreement with their worthy Brother. Indeed, I think the Archb<sup>p</sup>. of Cny's answer cannot fail to have that effect: or if not, they must be blind beyond the possibility of seeing, & much will they have to answer for at the Great Day of Accounts—The Chancellor, thro the good Bishop of St. David's means, has at last agreed that a bill be brought into Parliament for the relief of the Scotch Episcopal Clergy, & I expect to hear immediately after the Easter recess, that the Lord Advocate has apply'd for leave to bring One in accordingly. I give you joy of M<sup>r</sup>. Jarvis's success, and heartily wish you & all your friends health & with the blessing of the approaching high Festival:

happiness commending you & them to the Grace & protection  
of God's Holy Spirit, I am

R. Sir

your affect. Brother

W<sup>m</sup>. Abernethy Drummond.

Edn<sup>r</sup>. 20<sup>th</sup> April 1791.

The Rev<sup>d</sup>.

Samuel Peters Grosvenor Place

near

London.

April 20<sup>th</sup> 1791

rec<sup>d</sup>. 23<sup>d</sup>—

Thurs.

JOHN TYLER.

John, a son of John and Mary (Doolittle) Tyler, was born in Wallingford, August 15, 1742. The family had been prominent in the town, as Roger Tyler, its ancestor, had been one of the original proprietors in 1638.

As a young man Mr. Tyler conformed to the Church of England. He graduated from Yale College in 1765, having the high honour of delivering the valedictory oration. He pursued a post-graduate course at King's College, New York City, now Columbia University. This procedure was then almost unknown. Its president was the witty and brilliant Myles Cooper. The young scholar then studied theology under the Rev. Dr. Johnson at Stratford and became lay-reader in Christ Church. Some of the congregation were in favor of making him assistant to the Rector, the majority, however, thought him unfitted for such a prominent position. He was recommended by Dr. Johnson to the churchmen in his native town, Guilford, as a suitable successor to Bela Hubbard, the minister who had been reader in Christ Church for some years previous to his ordination in 1764. Mr. Tyler was acceptable and permission was sought for him "to go home for orders." He sailed May 10, 1768, bearing with him a petition for the erection of Guilford into a mission by the Venerable Society. He was made deacon June 24, and ordained priest June 29, 1768, by Dr. Richard Terrick, Bishop of London. The request of Guilford was refused, as the Society had determined to erect no new missions in New England.

Mr. Tyler was appointed to Norwich, from which John Beardsley had removed to Poughkeepsie, New York. Mr. Tyler commenced his work at Norwich, November 1, 1768. Without the brilliance of some of his contemporaries, there was a sweet earnestness and inflexible purpose in all he said or did. He had a most musical voice and in his intercourse with his parishioners and others was mild and benevolent. His knowledge of medicine was freely given to the poor and gained him many warm friends. During the Revolution although threatened by the Committee of Safety and others he was practically unharmed. Traditionally his well was poisoned or

attempted to be. The Church was closed from 1776 to 1778 but the Rector of Norwich continued his pastoral work and held some informal services in houses of parishioners.

He fell into disfavor with some of his brethren because of the report that when John Murray, the advocate of universal salvation, visited Norwich in 1778 he declared his acquiescence in his views. Such startling reports of his views and their advocacy by him in sermon and conversation reached the clergy in other parts of the Diocese, that he was in August, 1786, formally cited by Bishop Seabury to appear before the Convocation of the Clergy "at the house of the Reverend Mr. Richard Mansfield, on the twentieth day of September next, to see whether mutual explanations may not remove that offense which your proceedings at Wallingford and Norwich have, we conceive justly given to them and myself." He could not attend at Derby but was summoned to meet the Bishop with Dr. Abraham Jarvis and Dr. Bela Hubbard at New London in October. He appears to have satisfied them that he had not transgressed the authorized liberty of opinion on a matter upon which there was no formal declaration.

His friendly relations with the Bishop and other clergy continued. The sudden death of the first great Bishop of Connecticut on February 26, 1796, brought to Mr. Tyler the sad duty of officiating at his funeral on Sunday, February 28, and burial in the public cemetery at New London.

Mr. Tyler continued his quiet, effective work until past his three-score and ten years. His young friend and assistant, the Rev. Seth Birdseye Paddock, the father of two Bishops, in his declining years took all care and anxiety from the old Rector. Mr. Tyler died January 20, 1823, in the eighty-first year of his age and the fifty-fourth of his ministry. He was the last survivor of the Connecticut clergy ordained in England.

Mr. Tyler married May 6, 1770, Hannah, a daughter of Isaac and Elizabeth (Bushnell) Tracy of Norwich. She died at Norwich, January 19, 1826, in the seventy-fifth year of her age. A grandson, the Rev. Dr. Alfred Lee Brewer, established on the Pacific coast the well-known St. Matthew's School, first located at San Mateo, California, near San Francisco, now at Burlingame.

Mr. Tyler published several sermons, notably that at the opening of Trinity Church, Pomfret, in 1770, and one adapted from Bishop Secker on Peace. Six sermons on The Law and the Gospel, attributed to him by undoubted evidence, were published in 1798 and 1815, anonymously. They advocated universal salvation.

Norwich in Connecticut Jan<sup>y</sup>. 9: 1784.

Rev<sup>d</sup>. Sir,

I received your kind Letter of August 4, 1783, by Mr. Chandler Wattles; who expected to return to Europe in about six Weeks, and was to call on me for a Letter: but contrary to Expectation, he called I think, the very next Week, in Haste,

and went unluckily I had no Letter written—I should have wrote long before, had I known where to direct: but now perhaps I may write again.

I have taken the whole Care that has been taken of Hebron Church ever since you left it: though I must confess that I durst not go there for some Time after you went away; so bitter was the Spirit of some People: but since, I have been three or four Sundays there every year.—Your Estate is not confiscated, as by your Letter I see you had supposed: and your Friends in Hebron since the News of Peace expected your Return; and are not a little disappointed.—Strange Alterations have indeed taken Place since you left this Country We are in general become a poor People—the Episcopalians are most impoverished: but all groan under the Burden of heavy Taxes.—And I need not tell you that the Missionaries have suffer'd much most every Way, in Name, Person, and Estate. I have been obliged to sell Bills as low as twenty per cent under par, when I actually purchased Wheat at three Spanish Dollars per Bushel: and even now, the Necessaries of Life are on an Average, one quarter dearer than they were when you left the Country; though Money perhaps was never scarcer than at present—New York was very full of money when the News of Peace came: but the Narrowness of our Policy drove from thence about thirty Thousand Refugees, and with them most of the Money; and the Remainder is gone to Europe for Goods. By this you may have some Idea of the Present State of the Country.

As to the Episcopal Church in America, it has Reason to expect an Establishment; nor can it be Prudence for her to subject herself to a Presbyterian Head: this, I am determind to oppose with all my Might, if any Proposal of this Nature should appear. No: the episcopal Church in America, like primitive Christianity, must be a Kingdom of its own—a religious Polity distinct from the civil. And if she can enjoy equal Toleration or Liberty with other religious Denominations in general, must think herself upon the best Footing she can expect. T'would be absurd to the last Degree, for the episcopal

Church to look up to the sons of Jack Presbyter in the civil Chair, as to Nursing Fathers. There is good Reason to hope that the episcopal Church here will be tolerated, considering her Numbers on this Continent; and that civil Policy has so engrossed the Attention of America in general, for eight or nine Years past, that Religion has very little thought of; and the dissenting Clergy, by preaching little else but Politics, have lost their religious Influence past Recovery: and the leading People are now, I believe, much more bigotted to Money, than to any religious Denomination. But what fickle Mortals are a People, when once their Polity is unsettled!—First in Pre-  
tence, horribly afraid of Popery—then full of Candour towards it—at last rather indifferent to all Profession.—You can hardly imagine how the People here are altered.

It is the prevailing Opinion here, that the Missionaries now in their Missions, will have their Salaries continued to them during their Lives; though we doubt much of having the vacant Missions continued. But if the Salaries of the present Missionaries should be discontinued, after sacrificing every temporal Interest to their Fidelity, and being unfortunate in the Issue, their Fate would be hard indeed. All the episcopal Clergymen in Connecticut, have been uniform and persevering in their Fidelity, and have thereby kept a good Conscience, if no more; but the Consideration of having one's Virtues immortalized in historic Page, while he lives in Want of the very Necessaries of Life, and must die in Poverty, is but a poor Consolation. I much Question whether Hannibal, who after the Destruction of Carthage, was hunted from Nation to Nation, struggling with the Hardships of Poverty and Contempt, was much comforted by the Prospect of having his military Skill recorded in History. I know it is not uncommon for the World to neglect and despise the Unfortunate while alive, howsoever virtuous they are; and then to speak mighty well of them when they are dead and gone, and can receive no Benefit from it. So the Jews killed the Prophets, and their Sons built their Sepulchres, and decorated them with many ornaments.

The false Papers, you say, we signed *versus* you, I believe you must be under a Mistake concerning them; if my Memory serves me. I never saw them but once, and that was about five months after they were signed. Either you must have been imposed on by a Forgery, or have drawn very remote Consequences. After you left the Country our Clergy were continually threatened, and endured many Violences; and at a Session of the Assembly of Connecticut at New Haven, several of the Members told Parson Hubbard, that the general Opinion was, that our Clergy were in a Combination or Conspiracy with Mr. Peters, to rob the Country of their Liberties; which Combination Hubbard denied. Those Members then advised Hubbard to call in some of the neighboring Clergy, to sign a Denial of any such Conspiracy; and then the Members of the Assembly would use their Influence to pacify the People to desist from Violences towards the Clergy. Accordingly Hubbard called in several of the Clergy; who, in the Presence of many Members of the Assembly, at Hubbard's House, signed Papers the whole Substance of which was, that we, the episcopal Clergy of Connecticut, are in no Conspiracy with the Rev<sup>d</sup>. M<sup>r</sup>: Peters against the Liberties of the Country. This was, to the best of my Remembrances, all that those Papers said concerning you, and as near as I can remember, in those very Words. I was not present; nor did I hear so much as a Word of it for near Six Months.—I saw your Letter to Doctor Inglis respecting this Matter, and from that strongly suspected that a very fallacious or forged Account of this Matter has been made use of against you. But if those Papers really did contain any thing more than I have said, it is my Mistake.

As to the Petition that Doctor Seabury may be made our Bishop; at the News of Peace, the Clergy suddenly met together, without notifying either Fogg or me, and did as you have heard; and no Doubt as they thought for the best; and I believe, without the least Idea of the Clergy of New York, or any other Place, having any party or personal Views to the Prejudice of the Connecticut Clergy; for you know, those who mean no evil, are apt to suspect none.

As to our Convention signing Petitions by our Secretary, I have several times objected against it, because we are not a Body corporate in Law: but it has been answered that this is common to voluntary Associations; and that thus we have often done, when we have wrote to the Society, without any Appearance of their Disapprobation, and that the Society understand us: and I have replied, that there may be Occasion for showing our Petitions to Persons not acquainted with our Custom of Subscribing, who may ask, how came these Clergymen to be a Corporation and the Explanation cannot be much to our Advantage, vis. that as Children ape the Adult, so we ape Bodies corporate.—I was not present when the Clergy petitioned for Jarvis, &c. to be made Missionaries.—I am not willing to petition our sovereign States to permit the Residence of Bishops here; because I think we have the same Right to Bishops as to Presbyters; and to ask Permission to enjoy our religious Liberties or Privileges, before we are forbid, looks too much like an Acknowledgment of our Subjection as a Church, to the Control of those civil Rulers who profess a different Religion: and if we seem to acknowledge, that presbyterian civil Rulers have a Right to say, whether the episcopalians shall have Bishops or not; can it be supposed that those Rulers will think that we need Bishops? But if we procure Bishops, the civil Rulers here, cannot refuse their Residence, without a manifest Violation of religious Liberty; which would injure their Reputation in the Eyes of all Europe; and would divest them of all Pretence of patronizing religious Liberty, which is a Character they much affect, since the Alliance with France. So that the best way for the Episcopalians to preserve their religious Privileges, is, I think, to use them freely, without appearing to fear any Control.—But after all, I am of Opinion, that we shall not obtain a Bishop in Connecticut at present; but that there will be a Bishop sent out to Nova-scotia first.

You seem determined not to see this Country again.—I know you was ever fond of a City Life: but possibly when you come to know the State of your Affairs here, which you will

learn by the Letters from your Friends at Hebron, you may alter your Mind; at least so far as to make us a Visit—I should be sorry to see you no more.—You have some Inducements to come again, if not to tarry.—You have an Estate at Hebron worth looking after; and a Son at Stratford, who I believe is in good Health.—and whom you must wish to see, and his grand Parents will not be willing to part with for Life.—I should suppose you were by this Time weary of the Hurry and Noise of a City; though in a good Degree compensated by many Things that are agreeable. To this Country, I know you have now two capital Objections, which I need not name.—I will be much obliged to you for a Letter as soon as may be after you receive this. But first I wish you to obtain the Perusal of my Letter to the Secretary of the Society, which is of the same Date with this to you; and which contains Something that very nearly concerns me; and if you can be of any Service to me in the Matter, and will befriend me, you will not doubt my receiving it very kindly of you. And then I wish you to write me, by the first Opportunity, what Reception my Letter meets with, or is likely to meet with. To give you any tolerable Idea of the Matter in this Letter, would render it by far too long. What you will think of the Matter, I cannot conjecture; but I think you cannot doubt my Sincerity.

Our old Friend M<sup>r</sup>. Griste is gone to Rest—old Mrs. Lancaster also—Mess<sup>rs</sup>. Holden, Lancaster, Bushnells, Cook, Lef-fingwell &c. much as usual, except what is common to us all here become poorer, and low spirited.—Many of my Parish-ioners have moved away, within the four last years, several are dead, and several new ones have conformed.—M<sup>rs</sup>. Tyler joins me in respectful Compliments to you and your Daughter.—

I remain your Friend and Brother,

John Tyler.

The Rev<sup>d</sup>. Samuel Peters,)

Pimlico, London. )

Rec<sup>d</sup>. May 14th, 1784.

Norwich in Connecticut December 2, 1784

Rev<sup>d</sup>. Sir:

I take this Opportunity of writing to you, by Cp<sup>t</sup>. Gurdon Bill, a Non-con. who is about to sail from Norwich Landing for London. I have heard of several Letters from you since last Winter, but have seen none. I heard that in one to Doctor Sutton, of the 1<sup>st</sup>. of March last, you proposed to go to France, and should not correspond with America for some years. Again, I heard of Letters from you to M<sup>r</sup>. Birdsey of Stratford: and this Fall past, I heard of Letters received in Hebron from you, in which you mentioned the Receipt of Letters from some one in Hartford, and from Doctor Bliss in Hebron, who were of Opinion that you could not return in Safety, perhaps they did not wish to encourage your Return. However, the vindictive Spirit of the Country is almost totally altered in the Space of one Year past: and though, if you had returned last Spring, some few Curs might have growled a little, and I am confident that would have been all yet now I can assure you, that the fierce Spirit of Whigism is dead: and it is the general Sense of the People of Connecticut, Rulers and all, that the old Spirit of Bitterness is now the worst of Policy. Not one word of Whig and Tory appears now in the News-papers; and even the fiery Darts at General Arnold, which lasted longest, are now totally out of Fashion. Those heretofore call'd Tories, and who were treated with the greatest Bitterness, are now in as good Reputation as any. Doctor Johnson is chosen a Member of Congress—M<sup>r</sup>. Semour Mayor of the City of Hartford,—and Cp<sup>t</sup>. Nathaniel Backus, who was much harrassed in the War, for being a bold Friend of Great-Britain, is now the Second Alderman of our City of Norwich. And if you should incline to return, I am sure that not one Dog would move his Tongue against you. And you would be much more at Peace here, than you was even seven years before the War.—Our Friend Ebenezer Punderson, is returned to Pamutanoc with his Family, and our general Assembly have returned to him all his Estate; and he is well received,—and not a Mouth opened against him.

In my Letter to you of the 9th of Jan<sup>y</sup>. last, which I conclude you must have received, I mentioned a Letter of mine to the Society of the same Date; but I did not send it forward 'till the 20th of last April; and suppose you have seen it. But I have not heard any Thing from the Society in Consequence of it: and I wish you to write me by Cp<sup>t</sup>. Bill, or sooner than his Return if you have an Opportunity, and inform me all you know of the Matter, that is, what Reception my Letter has met with. What you think of my Opinion, respecting the final Salvation of all Men, I know not: but if you can render me any Services, with Doctor Morrice, and will be kind enough to use what Influence you have, that I may not be cut off from  
merit

the Society's Favor, you will my sincerest Thanks. After what I have said of my Opinion, in my Letter to Doctor Morrice, of the 20th. of April last, which I suppose you must have  
it

seen, will be to no Purpose for me to attempt in this Letter, to explain to you the Reasons of my Opinion.

I have not heard how Doctor Seabury proceeds; but expect to hear soon.—The Motion of the Philadelphia-episcopal Clergy, with their *Lay-Delegates*, respecting the founding of our American-Episcopal Church, you have, or will no doubt hear by other Hands. But our Connecticut Clergy look totally askew at their lay-Delegates, and will never I believe, admit those Tobacco-cutters with them. The Pennsylvania, New-Jersey, and New-York Clergy met lately at New-York; and the Connecticut Clergy sent a Letter, and a Representative, to put off Matters, 'till we have a Bishop; pleading that we cannot act in founding a Church, 'till we have a Bishop, and so are organized, as a Church.

Our old Friend Cp<sup>t</sup>. Bushnell is dead—and our good Friend M<sup>r</sup>. Brimmer died in Boston last Summer—My Family has been considerably visited with Sickness, at Times, for more than a Year: and I have lost my oldest Son by Death the Summer past, who was between eleven and twelve years of Age: which was a grievous Stroak to me, and the Recollection is yet very

painful; and my Spirits are low.—I hear that M<sup>r</sup>. Man's Son is return'd from you to Hebron; but have not seen him; and have heard very little of the Accounts he brings.

M<sup>rs</sup>. Tyler joins me in her Compliments and kind Regards to you and Daughter.

Sir, I remain you sincere Friend and Brother,

John Tyler.

The Rev<sup>d</sup>. Samuel Peters)

Pimlico, Charlotte Street)

N<sup>o</sup> 1, London.

Tyler Rev<sup>d</sup>:

Dec<sup>r</sup>. 20, 1784

Rec<sup>d</sup>. Feb<sup>r</sup>. 10, -85

Ans<sup>d</sup>. April 1, -85

By Cap<sup>t</sup>. Bill.

#### DOCTOR BLISS OF HEBRON.

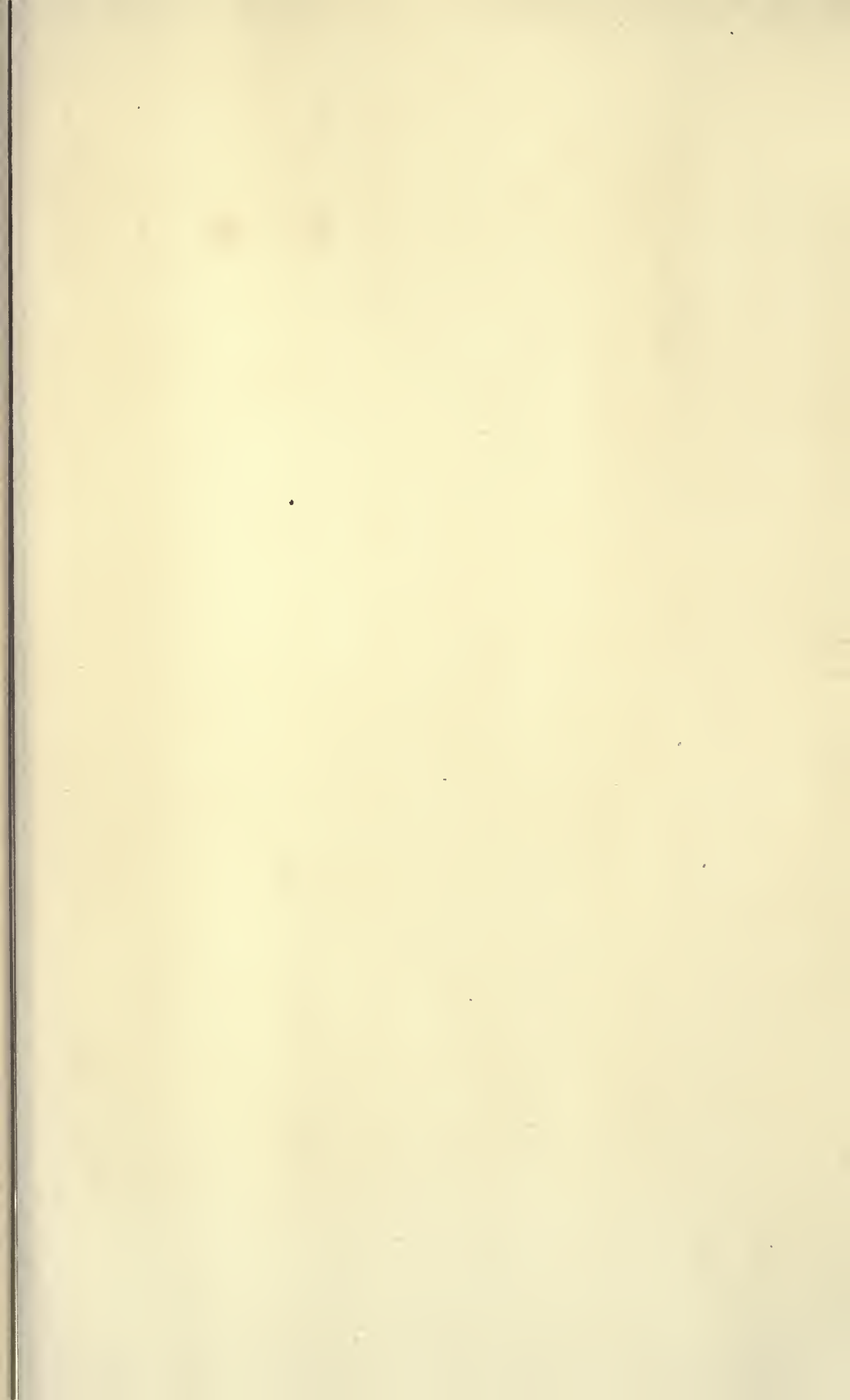
Dr. Neziah Bliss of Hebron was a son of Rev. John Bliss of Hebron (first settled pastor of the Congregational Church, afterwards conformed to Church of England, and was one of the founders of St. Peter's Church, Hebron), born March 21, 1737, graduated Yale 1760, one of the most eminent citizens of Hebron, served fourteen terms in the Legislature prior to the Revolution. "To him the American People owe more than suggestion of their common school system; he was its founder in the state of Connecticut where it was first adopted, and where he procured such Legislation in its aid as nursed it through its incipient stages and gave it vigor for the almost sublime descent it has accomplished." (Bliss genealogy.)

He died August 31, 1787.

#### JOHN AND NATHANIEL MANN.

Rev. Samuel Peters wrote from London, October 24, 1786, to "John and Nathaniel Mann of Hebron." "I have appointed you John Mann and your son Nathaniel jointly and severally to be my attorney and attorneys, not believing that the state of Connecticut is now graced with two other men of equal virtue and honor."

John Mann married Margaret Peters, a sister of Rev. Samuel Peters. Dr. Nathaniel, his son, nephew of Rev. S. Peters, graduated at Dartmouth, completed his education in England as physician and surgeon. Was in





BELA HUBBARD

business as druggist and physician in Hebron for a time, finally going to Georgia, where he died.

Dr. Nathaniel Mann writes to Col. John Peters at Quebec, September 21, 1783, "Your father and Dr. Sutton and my brother Andrew are become Deists and most of the Church are Universalists, alias Murrianites."

#### BELA HUBBARD.

Bela, a son of Lieutenant Daniel and Dianna (Ward) Hubbard, was born in Guilford, Connecticut, August 27, 1739. His father died when he was only twelve years old. His mother married for her second husband, Captain Nathaniel Johnson of Guilford, a younger brother of the Rev. Dr. Samuel Johnson of Stratford.

The boy was well brought up and thoroughly taught in the subjects which would fit him for College and graduated from Yale in 1758.

He was under the direction of Dr. Johnson during his course in theology in New York City, as the Doctor was then President of King's College. After a year he returned to his home in Guilford and became lay reader in Christ Church. He sailed for England in November, 1763, in company with his dear friend, Abraham Jarvis, and William Walter of Boston. They were most courteously received, but the petition of Guilford to be made a mission and placed under the care of Mr. Hubbard was refused by the Venerable Society. The story has long been current and rests upon well-authenticated tradition, that when with his fellow candidates he paid his respects, according to custom, to the Archbishop of Canterbury, and was introduced, his Grace in perplexity repeated his name: "Bela, Bela, I never heard of that name." "Very likely not, your Grace," said the young man, "it is in the Bible."

Mr. Hubbard, with his companions, was made deacon in St. James's Church, Piccadilly, London, February 5, 1764, by Bishop Keppel of Exeter. They were ordained priests by Bishop Lyttleton of Carlisle, February 19, of the same year. He returned to take charge of Christ Church, Guilford, and St. John's, North Guilford, where for three years he labored incessantly and extended his ministrations to the neighboring town of Killingworth, now Madison.

It was with very real grief that the people of Guilford learned in the summer of 1767 that Mr. Hubbard had accepted an appointment from the Venerable Society to New Haven and West Haven. Under the new missionary, Trinity Church grew rapidly and Christ Church increased its strength. Mr. Hubbard was a man who combined great patience and capacity for work with a very high ideal of duty. Simple and guileless in his manners, without the gift of eloquence, his teaching was plain, direct and based upon the true conception of the Church of God. His goodness and sincerity attracted and attached every one to him.

His attitude during the Revolution was most admirable, for while he was firmly attached to the Crown he did not allow himself to be drawn into controversy.

Trinity Church was closed until 1778 but the minister continued his round of visits and consolation to the sick and afflicted. He was one of those who determined that the Church in Connecticut should have an Episcopal head before any change in the English Book of Common Prayer should be made or any united effort made for an independent branch of Christ's Holy Church. As New Haven grew the Church grew and Dr. Hubbard won more and more the good will of all sorts and conditions of men. Under his supervision the negotiations for a new Church building on the Green were conducted.

In 1811 his failing health made an assistant minister necessary and the saintly Henry Whitlock of Norwalk was chosen in June of that year.

Dr. Hubbard survived in great weakness of body until he departed this life, December 6, 1812, in the seventy-fourth year of his age and the forty-eighth of his ministry. His old friend and companion, Bishop Jarvis, lived only four months longer, for he died on May 3, 1813.

Dr. Hubbard married in Fairfield, Connecticut, May 15, 1768, Grace Dunbar Hill of Antigua, West Indies. She was a daughter of Thaddeus and Elizabeth (Isaacs) Hill. She died in Farmington, Connecticut, April 27, 1820, in the seventy-third year of her age.

One of their sons, Thomas, became prominent in the affairs of Syracuse, New York, as a man of public spirit and Judge. Another, Bela, was for many years active in business life in Detroit, Michigan, and a strong and liberal supporter of St. Paul's Church.

New Haven January 21<sup>st</sup>. 1784.

My very dear friend:

'tis a very long time since, I have been blessed with your very agreeable society & converse, and the late distracted times prevented me writing you—but you have not forgotten me, with pride & satisfaction I received your letter written soon after the peace, the Spirit of which did you honor & gave pleasure to me & your friends, you appear to have had a perfect knowledge of our political Situation, Law providence will determine in the final issue, our Ecclesiastical; time will show, but certain it is that the Church in America is more respected than I expected.

The General Assembly now setting in this town seem disposed to give full scope to the toleration of all religious parties, and have in this Session passed some acts, that give equal countenance to each religious denomination, which will help the Church in particular, and was a bishop to come into this govern-

ment, it is my real opinion, that every thing would be made easy to him on the part of government provided th<sup>r</sup> was no formal application made to them on that score.

Your Estate hath never been, nor will it be confiscated, although I believe the Assembly have availed themselves of the interest of it—your aged mother was alive as young Jones told me at Christmass & sent a letter to be forwarded to you via N York—your son I saw lately at M<sup>r</sup>. Birdseys, he with D<sup>r</sup>. Johnson & myself concluded on the whole that your son had better tarry for a season here, good care will be taken of him.

All old things are done away, but your brethren in their conduct in consequence of your going away hath been altogether misrepresented to you, I shall God willing soon convince you by original papers that your brethren have in no instance acted an unfriendly part with you.

A young gentleman I much esteem calls on me going to morrow from this port to London which determined me  
educated in y: College

to write you—the gentleman is M<sup>r</sup> Jeremiah Townsend he is in y marcantile line connected with M<sup>r</sup> Jeremiah Atwater a good man uniformly, he goes I suppose to form some connections in trade, is industrious, sensible, & of strict honor, any civilities shown to him by you I shall consider as an honor done me and shall not be forgotten by me—by him I send you D<sup>r</sup> Styles Election Sermon—I leave you to make your own remarks upon it—I have another favor to ask & I conjure you by the love I bare you, that you grant it me, which is to give yourself the trouble to enquire out a proper person in London to furnish us a neat good well toned Organ with a decent case for about 100<sup>d</sup> Guinea's, we have now a subscription filling up for the purpose and shall probably in the Spring forward the money—you know my Church is small, but if we succeed as I think we shall in filling up our subscription I shall write you more particularly about the matter.

I had written so far & your favor of October 20<sup>th</sup> 1783 was handed to me, I shall communicate the contents to my brethren, and am obliged to you for your good advice respecting the

Interest of the poor Church in this part of the World—we hope not to fall under the leather mitten & be damed up in Utica but yet to stand on good ground & have a bishop among ourselves who are now y<sup>r</sup> largest body of Episcopal Clergy in any one Gov<sup>t</sup>. in America—what you say about the points N York, whose influence, had ruined y<sup>r</sup> clergy of Connecticut. If M<sup>r</sup>. Leaming, Jarvis, Andrews & Scovil & myself c<sup>d</sup>. have prevailed at the convention & what follows is all a riddle to me wish you to explain it to me, by the return of the bearer of this, and I conjure you to tell me how you live, what are your hopes, this side Jordon, we shall no doubt find better on the other side of it, pray how does your dear girl Miss Hannah who we are told is much accomplished, speaks and writes French well &c. &c. M<sup>rs</sup>. Hubbard the mother of six children & who hath borne 8 desires not to be forgotten by you & your dear girl, she hath a woman's anxieties to know whether or no Miss Hannah is married & whether the Rev<sup>d</sup>. Pimlico parson is a single or a married man—tell me in your next all these things & add many like words of things for our mutual curiosity—you mention M<sup>rs</sup>. Cargil please to make our kind love to her & husband & if she wishes to know the present State of New Haven M<sup>r</sup> Townsend the bearer can fully gratify her—you mention still a desire that M<sup>r</sup>. Birdseye would send you your son I shall see him probably very soon and I will communicate to him what you say on the Subject, but as I observed before D<sup>r</sup>. Johnson thinks it would be better for you with respect to your Estate in Hebron for him to reside here at least for the present, he is truly a very fine child, he looks much like a cherry cheek'd lad by the Name of S P— whom I knew in Y College some 20 years since, I have kissed Grace on your account & my own, & she most cordially saluteth you, as does the worthy M<sup>r</sup> Leaming our good brother who happens to be here—the spirit of the people oppressed with the burden of taxes, grows daily more & more mild, hope in a year or two you will come among us & make your abode with us, we are undoubtedly, we allways were, & always shall be undoubtedly the best, the worthiest the best natured loving & amiable Clergy in the World—it would

now give your heart the utmost joy to be with us in one of our Conventions, you shall yet be blessed no doubt with our good Company, & Society, but if Heaven sho<sup>d</sup>. determine otherwise, hope we shall all meet in Heaven, whose King is Just, & among whose subjects, mercy, Justice, peace & love forever reign may we meet there never more to part is y<sup>e</sup> wish & prayer of my very dear brother, your's affectionately,

Bela Hubbard.

Assembled cordially in Convention at Wallingford at the house of the Rev<sup>d</sup>. Peter Lizzard the Rector of Rectors the last week

Rev<sup>d</sup>. Messrs Leaming, Scovil, Jarvis, Clarke Hubbard—Scovil Andrews will probably go in the Spring to view the Nova Scotia world as agents for a company going thither—Scovil hath 8 children Andrews 5 I have six how they are to be provided for God knows, we are all confounded poor tho' rich in good works & in love to one another. Clarke remains at New Milford poor, Marshall still at Woodbury, but thinks of Milford—Old Milford which place is destitute of ministers of all denominations many of y<sup>e</sup> *dissenting* parishes are vacant, & likely to continue so, their Ministers out preached themselves & have very much lost their influence with their people, Viets Roger, Dibblee, Tyler, Fogg, Nichols, Newton, Mansfield & Bostwick are all still above ground, Father Beach Dead—his parish vacant, as is Stratford, Fairfield, Norwalk, N London, Hebron &c. My people are civil to me & my church gains ground daily.

Once more God bless you faith.

Bela your friend.

Rev<sup>d</sup>. S<sup>t</sup>. Peters.

New Haven March 19, 1784.

Dear Sir:

One good arises from the general evil that is brought on by the separation of the countries,—a door is opened for a freer intercourse with ones friends, I acknowledge with pride &

pleasure that I have received two letters which I have read to hundreds of your friends, to my and their edification, in your last you have been good enough to mark out a plan for the Connecticut episcopate corresponding in the general with the sentiments of your brethren in these *goings down of the sun*, but the grand difficulty appears to lie in your dim climes of light,—the spirit of our New england puritan brethren are mightily cooled & cooling, poverty who can stand before, it hath produced great alterations feeling its pains they are now projecting plans to recal their banished brethren from Nova Scotia, the strife and contention is between the City of N Haven & the City of N London for you must know that both these places have obtained charters from the general Assembly of Connecticut last January and are Incorporated City's. New Haven y<sup>e</sup> first with liberal privileges I expect M<sup>r</sup>. Elias Shipman common-counselman of the City of N Haven & Cap<sup>t</sup>. W<sup>m</sup>. Powel a citizen of the same City will go to London in the course of y<sup>e</sup> ensuing summer by whome I intend to write you about many things & they will be able to tell you many more than I can write—in the mean season to give you some faint Idea of the spirit of our citizens I enclose a vote of y<sup>e</sup> Town of N Haven as comprehending its parishes about which I say—The Charter is as I told you a liberal one, & by y<sup>e</sup> above named gentleman. I propose sending it to you without expense, I wrote you some time since by a M<sup>r</sup> Townsend with a Sermon of D<sup>r</sup>. Stiles which I hope you have received also I asked your favorable attention to a matter we have much at heart the procuring an Organ for Trinity Church. Shipman & Powel will I suppose bring with them one Hundred Guineas to procure the Organ & case—they will probably tarry but a few weeks in London & if the business could be forwarded any way beforehand so that they might be able to bring it with them we should be very much obliged—we have at this present writing some 70 or 80 £ lawful raised for y<sup>e</sup> purpose, pray dont fail writing me by the return of Townsend.

We have had to grappel with the most severe frost the last winter, that the memory of man can furnish us with an account

of; our harbour for many months bound with frost but two or three days ago broke up, how cold it hath been at N Carolina the last winter in the course of but a few weeks from Boston to N York it has been said we lost not less than 1500 souls—our commerce as yet is very far from making us rich most of our people have come into the opinion that our Independence is not the one thing needful, unless poverty is that thing, how we are to get money is the grand question—if we go to N Scotia meet we must the difficulties that always attend settlers in N Countrys, if we stay where we are we can but only starve, we shall not perish by the Sword that is Sheathed, in a word we are on the ground and can get no lower—Scovel & Andrews representatives to a company of adventurers to the Eastward set out in the month of April to explore land for their settlement, but I think they will return to their missions and probably stay with them while inhabitants of this lower world & that may be the case of the rest of your brethren of the Episcopal Church in N England.—The dissenting clergy have no cause of triumph the late struggle hath made them cheap & generally dispised and as far as religion is thought of the Church is now by far y<sup>e</sup> most popular.

Our Clergy of Maryland nominated D<sup>r</sup>. Smith for their Bishop, but the Assembly, who imagined they should have a voice in that affair would not approve of the candidate—this refusal drew from the Clergy a *Bill of rights* &c.—this disagreement at present retards the settling the Church in that quarter.—M<sup>r</sup>. White a quondam chaplin to congress Philadelphia, goes on another plan, & endeavors to get a B<sup>p</sup>. nominated by the General Vestrys in that State—our *plan* you know but I cannot omit the mention of the favourable attention of our general Assembly to it, they declare they have no objection, but if we can support him they will give us no trouble—hope your bishops will help us at this lift—do you intend to spend all your days in England? You can return soon if you will—your Son at Stratford is well & your friends there. I shall trouble you but a little more, but I must not omit an important matter or two and will dismiss you—first for myself—in your future letters to

me pray dont fail to direct to me thus—Rev. B. Hubbard rector of Trinity Church in y<sup>e</sup> City of N Haven in y<sup>e</sup> first City of N England—be so good then as to pull off your canonical hat in future to your canonical & important brother of y<sup>e</sup> City, viz. The Rev. Rector Hubbard of the City of N Haven—& as for my very good wife & of her I have to observe that grace hath & still doth increase & for y<sup>r</sup> very honorable mention made of her makes you one of her best a very low City courtesy & she hath learned to make them for know you that our City furnishes dancing masters, she prostrates herself to the Rev. M<sup>r</sup>. Peters, pimlico, London begs she may not be forgotten of him, & remembers his daughter & wishes she could mention M<sup>rs</sup>. Peters, as likewise she remembers most kindly M<sup>rs</sup>. Cargel, Miss Harrison & her good husband in which joins the rector of the New City, let us all meet again on better terms & in a more stable World.        your old friend, who hath the honor to subscribe himself the rector of &c. &c. your friend.

Bela Hubbard.

Rev. S. Peters.

New Haven Connecticut June 1. 1784.

My dear Sir:

I wrote you sometime since and amongst other things mentioned a matter of business I wished you to transact for my little Church, viz. the procuring for it an Organ.

In an application of this sort I would much sooner consult my friend y<sup>n</sup> a mere Stranger, partly impelled by necessity to procure an organ we wish it may be a well toned and well made one with such a number of stops as will make it proper for excellent Church musick from the common Psalm tune to the Anthem—Voluntary &c. & we wish you to get an honest unprejudiced organist in London or Westminster to play on this organ and determin whether it will answer our purpose or not before it is sent over.

You know the Church building is but small the inside 40 by 60 feet, the Arch &c but what the maker need to know

about this will appear by the little plan of the space of the Church that is to contain it—which is enclosed—150 guineas will be paid for the first cost to the maker of the organ & the case, my meaning is that the organ case & shipping expenses, without the freight should cost 150 guineas, and the case we wish a neat Oak case, neatly varnished, but would have no extravagant work put on it and my good friend M<sup>r</sup>. Isaac Beers who forwards this business from N York sends you £100 pounds sterling & the remainder will be compleated in smaller sums in six months, at furtherst—a very able gentleman has promised us that as soon as advice is received of its being shipped he will advance us as far as £50 sterling immediately so that we are sure of the money at all events without the aid of the Churches property or rents which also hath secured us the ballance.—

Further, we should wish to have a full direction in writing describing the members & parts of the organ, & how they are to be put together as such an instrument is new to us, also a book containing such instrumental music as is necessary for Churches, & the whole if got ready soon enough to be shipped & sent out by one of the autumn ships to N York that we may hear the sound by Christmass.—and now when our Church *in these goings down of the sun shall rise* in importance & flourish our free City & port may be the seat of an Archbishop should it be his grace *Samuel* not *Hugh*—pray remember your friend the underwriter & let him be an Archdeacon and let this self same organ do your Grace's choice do your Grace much honor—and further if you should happen to stumble on some poor but yet honest English lad that would come out & bring with him a small venture in Books of Psalms, & that could play skilfully the organ & hath an English School & Musick altho I dare not promise or engage any thing yet I think he might procure a decent support here, think of this my friend and be not backward in this whole business & you may depend upon it that myself and all your musical friends will love & thank you.

Pray let me know what is said & all that is said about an American bishop in these times of unhappiness on your side of the water in my next letter which I intend to write you from N Milford where a meeting of your brethren in Trinity week will be held I shall give you a picture of our present State & condition both in Church & State till then I must take my leave and beg you to believe me, with M<sup>rs</sup>. Hubbards best love & to Miss Hannah yours faithfully & most affectionately

Bela Hubbard.

N.B. Since the writing the above our good friend & Brother M<sup>r</sup>. Leaming came to my house from Stratford (where he is building up the ruins of that Church) and brought in with him your little Son who is in perfect health & looks as you did when you was 16 years old—M<sup>r</sup>. Birdseye wishes you & daughter to send over to him or any other person a power of attorney to take possession of your & her interest which is not confiscated & is safely yours, but is at present let out by the high Sheriff of Hartford.

Yours as before

B. H.

Rev<sup>d</sup> S. Peters.

### COPY.

No. Exch. £100 “ - ” - Sterling, New-York, June 10th, 1784  
Forty Days after Sight of this draft per Exchange, (second  
and third unpaid) .....  
pay M<sup>r</sup>. Isaac Beers ..... or Order,  
One Hundred Pounds ..... Sterling  
Value received, and charge the same to Account, with or  
without advice from

To

John Rivington Esq.

& Sons

London.

James Rivington

New Haven November 25<sup>th</sup>. 1784.

Reverend & dear brother,

I am sincerely obliged to you for your letter of the 21<sup>st</sup>. of July handed to me by M<sup>r</sup>. Townsend & for your polite & kind attention to him he speaks of it with gratitude—your ideas of D<sup>r</sup>. Ezra Stiles & his piece which his Son called *pop-robin* perfectly agree with those generally entertained on this side the water.

The reception his piece met with from the public is a sufficient mortification to the poor man.

I acknowledge with the same gratitude likewise yours of July 14<sup>th</sup>. via N York enclosed in which was a letter for your friend D<sup>r</sup>. Sutton which I forwarded to brother Abraham and doubt not but he hath carefully forwarded it to the Doctor, by the way brother Abraham hath been the Father of one child by Sister Nancy but deceased from after its birth whither this took place before, or since your departure from America I forget, the good old man remains rector of Christ Chh in the City of Middletown & hath the satisfaction of seeing his congregation grow in numbers & importance—tis pleasurable further to tell you that I have been highly delighted with yours of August & the pamphlets and 30 odd pages in manuscript.—you have bought an Organ for £157. Ster: & endorsed the £100 bill to M<sup>r</sup>. Henry Holland, we hoped to have had it at Christmass but by M<sup>r</sup>. Austin's arrival without it which was at N York on the 14<sup>th</sup>. of the present month & who left London about the 24<sup>th</sup>. of September we think whether it will not be too late to send it out this winter, he saith about ten days previous to his sailing he called at your house to see you but did not find you at home, I had been flattered with an expectation of receiving by him a fresh packet from you—your letter by y<sup>e</sup> way of Rhodeisland to M<sup>r</sup>. Isaac Beers hath not as yet come to hand—I think we mentioned a wish to you to get the Organ ensured out you will be kind enough to do it when you send it. you mentioned in your last to me that there remained due to the late M<sup>r</sup>.

Kneeland from the Society £25. Ster. enclosed I send a bill of exchange endorsed to you with Letters f<sup>m</sup> D<sup>r</sup>. Johnson & Leaming if the bills are honoured by the Society as I trust they will be, wish you to be so good as to pay the contents to M<sup>r</sup>. Henry Holland for the organ, & what further will remain due to him, we shall endeavor in the course of the Winter to collect & transmit to you, mean while I hope M<sup>r</sup>. Holland will be under no uneasiness for the rest due as he may depend on it shortly, although *Church work* as old S<sup>t</sup>. Roger said, is *slow-work*—your humane and polite attention we do not forget but you will hear further on these matters.

I was much surprised to hear that the late M<sup>r</sup>. Kneelands character as a Loyalist had suffered with the Society, wish I could know from what quarters the accusation came, to his death you may depend on it he remained a loyal & firm friend to his Majesty & government, no suspicion to y<sup>e</sup> contrary was ever hinted here.

Brother Bostwick was here in September last he never hinted y<sup>e</sup> least suspicion of his entertaining a thought of your unfriendliness to him—I doubt on your side the water you have too many stirrers up of difficulty—and with regard to the information you had of the conduct of your brethren here in the late distracted times it was unjust & cruel—when your letters were Seized they were brought to N Haven by Hosmer now no more, who called on me & pretended friendship, I sent for several of the brethren & they were met at my house by more than 60 I believe of y<sup>e</sup> lower house of Assembly who were clamorous to get us publicly to condemn your conduct & to say that we did not think y<sup>s</sup> was a necessity for your going away, we persisted in it to y<sup>e</sup> last y<sup>t</sup> you could not get protection from Gov<sup>r</sup>. Trumbul after an application to him for it, and that therefore we did think you justified before God & man in going away & that we shod have done the like in the like situation, and all that we did in effect say ultimately was that we did not at that time know of it, a short piece of this tenor & importing in short our political creed was inserted in the newspapers w<sup>ch</sup> I have taken pains to get & send you—M<sup>r</sup>. Isaac Beers told me sometime since that he had seen it

among his papers & would hand it to me, but upon a further search he was not able to find it, but I hope yet to procure it & I will send it you & our conduct will then appear to you in a very different point of light from the representation of it on your side of water possibly by some members of the then Gen<sup>l</sup>. Assembly, t'was but lately we had any hints of foul play in this matter, but if you have any remaining uneasiness, I can assure you with great sincerity that at that time, & at all times your character stood high & altogether unempeached by any of your Brethren of the clergy or laity on our side of y<sup>e</sup> question & still doth, but enough of this for y<sup>e</sup> present.

M<sup>r</sup>. Leaming has placed himself at Stratford & doubtless gives you information of the condition of your son.—

I send you likewise the doings of a convention & premising that the Connecticut Clergy are no friends to the lay representation, & if we are ever so happy as to have a bishop at our head we shall be able I trust to preserve our Church in Connecticut decent—D<sup>r</sup>. Smith always busy hath published a Sermon & written some remarks on the proceedings of the clergy & laity of Maryland for the establishment of a bishop in that Province I will try to get & send it you.

Lizard Peter, the rector of pauls hath received yours in answer to one written by deacon Scovel & himself f<sup>m</sup> Nova Scotia—M<sup>r</sup>. Bowden I think will settle himself at Norwalk where y<sup>r</sup> remains still a respectable body of Chh people but my dear Sir this country is really poor and will remain so at least through the present generation. I think with you that our best days are gone, I shall endeavor for myself to get through life with as much ease to myself with respect to any Gov<sup>t</sup>. as possible. I have been heretofore anxious & distressed I leave it all & hope to meet you where good gov<sup>t</sup>. obtains & where friendship will by no means be interrupted—in the mean season I shall always be happy to hear of any good that awaits you & yours & as to support &c., all that I am able to collect is that the Rev<sup>d</sup>. M<sup>r</sup>. Peters resides at Pimlico in his own hired house & that he entertains all that call on him with much hospitality & elegance—you are not married nor your dear Hannah it shod seem, I wish when that event takes

place you & she may be as happy as you wish & that your happiness may increase & multiply upon you continually as long as you wish it, & that at last the fervent S<sup>t</sup>. Peter may open to you a gate which will let you in to a scene of happiness too great for description—Grace D. Hubbard my good Spouse yet lives & hath been y<sup>e</sup> mother of 9 children of which 6 are now living 4 sons & two daughters viz. John James, Nancy, Bela, Elisabeth, Frederic, & Thomas Still, James & Nancy begin to remind us of our old age, this comfort of mine doth not forget you & yours & wishes to see & tell you what a sense she hath of the very kind notice you take of her, she begs her best love to you & Miss Hannah D<sup>e</sup> ve Peters, & likewise we present our love to M<sup>r</sup>. & M<sup>rs</sup>. Cargel whom we wish happy, pray is old M<sup>r</sup>. Harrison her uncle yet alive? I wish I could see your daughter touch y<sup>e</sup> chord of a musical instrument & her feet & fine shape in a minuet tell her still to dance & rejoice! I believe we shall see one-another yet on this side y<sup>e</sup> grave! Grace wishes you to tell her how Miss Hannah came by her new name she supposes it was given her in her travils abroad you must let her know in your next, we are all as we were poor & if y<sup>e</sup> Society drops us we are ruined,—I will endeavor soon to write you again, my Brother & Sister Hubbard drove from Guilford in y<sup>e</sup> fury of y<sup>e</sup> late times lives here and loves you & N Caldwell who calls ready to laugh & Bless you and your Letters.

Yours affectionately,

B. Hubbard.

New Haven January 29<sup>th</sup>. 1785.

My dear brother,

I take this method, to introduce to you, my friend & parishioner M<sup>r</sup>. Jared Mansfield, a young Gentleman of a liberal education & of a mathematical genius a Son of the late M<sup>r</sup>. Stephen Mansfield a quondam faithful Church Warden of mine, now in Heaven, & when on Earth as loyal a subject of his King as he was a faithful one to his God—he is in company with Cap<sup>t</sup>. French another worthy character & excellent

parishioner of mine, these men will probably stay in your overgrown City 8 or 10 weeks, and any civilities shown them will be gratefully received by them & not easily forgotten by the underwriter your ancient & present old fashioned friend.

They will I presume be very able to answer any questions you may be disposed to ask them, about pil-garlie in particular, and your own bamboozled brethren in general, in the States in general—bamboozled by both countries—Our affairs are in a very narrow circle, we are considered as of no consequence, as nobody, are poor, contemptible & forgotten—your world is mad!—wish they would recover their senses, but I presume however they will take th<sup>r</sup> own way & they must. For myself I intend to meet you in heaven, short of that Country I expect nothing.—But why doth England refuse to meet us on the ground of religion? Why will she not give us a bishop, did they once but open y<sup>r</sup> eyes they would certainly see it just & very political, but if they will keep y<sup>r</sup> eyes closed we cannot help it!—Your premier I do not like, he appears to be an unfeeling boy, & let D<sup>r</sup>. Price be hanged, & go where he belongs, I like him not—as a politician I am afraid he is too much listened to & that the Presbyterian interest is a growing interest—tell me how that is and tell me every thing proper for me to know by y<sup>e</sup> return of my friends—I believe in my last I told you of the reception of your pamphlets & Lucubations they have afforded me much pleasure & your friends in this part of the world.—

M<sup>r</sup>. Leaming I told you was settled at Stratford & M<sup>r</sup> Boding at Norwalk, M<sup>r</sup>. Leaming hath resided principally with M<sup>r</sup>. Birdsey where of course your little Son hath become an object of his attention, he is really a fine child & when I see him brings you to my mind as you looked at the age of Sixteen—I have heard nothing from him some weeks although I presume they are all well as lately I have had a line from M<sup>r</sup>. Leaming.

M<sup>r</sup>. James Sayre hath settled with the people of Guilford & Branford with a Salary of £80 p<sup>r</sup> annum & last Saturday I had a letter from our Brother M<sup>r</sup> John Graves signifying a wish to come into Connecticut, so that the old missions are filling up & if we had a bishop at our head the Church would

soon be numerous & respectable. I shall add no more at the present but a wish for your & the happiness of your amiable daughter whom God long preserve to you.—M<sup>rs</sup>. Cargel perhaps hath ere this been told of y<sup>e</sup> decease of her good mother M<sup>rs</sup>. Harrison at Rhodeisland which happen'd a few weeks since our compliments of condolence to her & partner, and accept M<sup>rs</sup>. Hubbards & my familys best love to you & Miss Hannah, which concludes me dear M<sup>r</sup>. Peters your affectionate Brother & obliged humble Servant.

Bela Hubbard.

Rev<sup>d</sup>. M<sup>r</sup>. Peters.

Dear Sir,

Yours of the 6<sup>th</sup> of September via Boston came to hand, and I wrote you a long letter in answer which I expected to have sent by M<sup>r</sup>. Samuel Broome, and after having sealed it & got a bundle of pamphlets & a letter from M<sup>r</sup>. Trumbul N Haven which are now on hand to go still I hope before winter is ended perhaps by W<sup>m</sup>. Hillhouse, I was disappointed in Broomes failing—if God Spares my life I will add many more words & pamphlets to those already Sealed up which are by me, but of this hereafter—at present I must trouble you with the Postage of this on my own concerns. I have this day a

M<sup>r</sup>. Whitlock  
letter from one of the wardens of S<sup>t</sup>. Johns Church  
Cap<sup>n</sup>.

by the way poor Camp left this world eleven days after his arrival at S<sup>t</sup>. Johns—I am behol<sup>n</sup> with a hint you furnished some one at S<sup>t</sup>. Johns that Bayley would not be appointed to that living & that I could have it for asking for it—I am here as poor as Jobs hens or Turkeys, but if all other difficulties were removed, how am I to get my expenses paid in removing my family to that country and will the Society continue the £50 for certain during my life—If I could support my great family at S<sup>t</sup>. Johns as I think I cannot here if the Society would be pleased to appoint me their missionary there why I

think I would if too, in pity to my moneyless state bare my expenses to the parish, venture to go to that cold country—you know I love and allways shall continue to love that country from which I am now seperated—but M<sup>r</sup>. Whitlock says he understands that Bishop Inglis hath wrote a Second letter in favour of D<sup>r</sup>. Bayley but if you will try to hold y<sup>e</sup> parish for me, I will as early as possible, write to D<sup>r</sup>. Morice & lay my distressed condition before y<sup>e</sup> Society & beg an appointment of me to S<sup>t</sup>. John—what you wrote about M<sup>r</sup>. Dibblee being at S<sup>t</sup>. John is altogether a mistake—he has never been there old M<sup>r</sup>. Dibblee, and I never learned that he had any thoughts of going there, he has not been there,—my eyes are Sore I cannot write and my thoughts are I know not where,—pray good Doctor Peters will you think Still of Bela & Grace & Nancy & James & Bela 2<sup>d</sup> & Frederic & Thomas & Betsey & W<sup>m</sup>. Henry &c.—of Grace & all her children—& help the old couple to be in a situation to scramble for them—pray do know of D<sup>r</sup>. Morice too, whither the Government Salary will be continued & whither any chaplinships can be tacked to that parish—in short help me if you can, & I will write soon to the Society meanwhile I rest your humble admirer altho' in the State of Connecticut—with Graces love to you M<sup>r</sup>. and M<sup>rs</sup>. Jarvis your own & your Grandson I am as ever your real friend & very humble Servant.

Bela Hubbard.

New Haven four days before Xmas—  
be the blessings of that Season yours—  
I shall write you soon—  
Write me by y<sup>e</sup> first packet.

Rev<sup>d</sup> D<sup>r</sup>. Peters.

Reverend Doctor Samuel Peters  
Charlotte Street Pimlico  
London—

Hubbard Bela  
21 Dec<sup>r</sup>. 1788  
rec<sup>d</sup>. March 2-89-

New Haven December 27<sup>th</sup> 1788

Dear Sir,

A few days since I wrote to you, but as a Vessel sails to morrow for England I must still trouble you with another line on my concerns only, I have weighed as well as I am able my going to St. John—and by this conveyance tell Dr. Maurice that I will if the Society say so—and will render permanent the Salary of 150, from Gov<sup>nt</sup>. & them, and will be at y<sup>e</sup> expense of removing me but will you dear Sir, be so good as to trouble y<sup>r</sup> self further, & know if there is no chaplinship obtainable to add to y<sup>e</sup> comforts of a Mission as cold as Greenland, if there is any thing in that way pray help me if you can & I will pray for you & wish you well untill you shall have no need of prayers & wishes,—Grace thanks you,—I shall send you Trumbuls pamphlets with others soon, I can now add no more as the Vessel I now find is going off only that I am yours affectionately,

B. Hubbard

Your kinsman in College Dined with me yesterday is clever—  
God bless you all—

Rev<sup>d</sup>. Dr. Peters—

SAMUEL (ANDREW) PETERS.

Samuel (Andrew), a son of John and Mary (Mark) Peters, was born at Hebron, Connecticut, November 20, 1735, O. S.

He was educated in the common country school of the village and privately prepared for College. He graduated from Yale College in 1757.

He had conformed to the Church of England and studied theology under Dr. Samuel Johnson of Stratford. He went to England in the fall of 1758, bearing letters of commendation from Dr. Johnson and others. Soon after his arrival he had a severe attack of small pox. The Archbishop of Canterbury and the Bishop of London saw that he was well cared for and personally visited him when the possibility of infection was past. He was made deacon and ordained priest in the summer of 1759. His license to officiate in Plantations was given by the Bishop of London, August 25 of that year.

He made full proof of his ministry, was affectionately regarded by his parishioners and by the clergy of the colony was most highly esteemed. He did much missionary work, notably in the New Hampshire Grant, now

Vermont. In a letter to the Venerable Society, he describes one visit when he took his clerk with him, and after prayer upon a hill top, from which an extensive view can be had, he named the region *verd mont*.

Mr. Peters was a thorough and consistent believer in a united British Empire; in conversation and formal argument and in newspapers of the day he showed his bitter detestation of any attempt at independence. So bitter was his pen that in the summer of 1774, when there had reached Hebron copies of the reports sent by Mr. Peters, as they thought, the Sons of Liberty called upon him defiant and angry and demanded the retraction of the malicious libels upon the cause of American freedom. Mr. Peters stoutly refused, was hooted, jeered at and his house and furniture damaged. After a second visit from the same persons he fled from Hebron to Boston after having on Sunday, September 4, 1774, while all men were indignant at the British troops for firing upon Boston. He sailed for England in October, leaving behind him house, land and children. His daughter Hannah joined him in London after some time.

Mr. Peters lived comfortably upon a pension from the Crown, engaging in literary and political work, receiving hospitably the friends who in those troubled times visited England. He hoped that he might be made Bishop of Nova Scotia and friends solicited the honour for him.

The circumstances under which he was elected Bishop of Vermont in February, 1794, were somewhat extraordinary, for Dr. Samuel Bass of Newburyport, Massachusetts, had been elected a few months previously and had not declined.

The efforts to obtain consecration for Dr. Peters in England were unavailing. No request appears to have been made to the American Bishops. The testimonials necessary could not have been furnished, for Dr. Peters seldom officiated anywhere. In the course of the correspondence he suggested a state ceremonial by proclamation of the governor and acknowledgment of him by the clergy, citing passages from ancient writers to prove its legality and feasibility. In addition to an epistle to the Church in Vermont which has been printed, there are found among his manuscripts two charges and forms for letters of order and a device for the seal of the Diocese.

A difference of opinion and controversy with William Pitt, the Prime Minister, in 1804 caused that dignitary to strike his name from the pension list. Broken in health, but indomitable in spirit, he returned to the United States in 1805. He spent several years in Washington endeavoring to obtain from Congress a confirmation of a grant of land near the Fall of St. Anthony, now the site of Minneapolis and St. Paul, by the Indians to the famous traveler, Jonathan Carver, who gave it to Dr. John Coakley Lettsom and Dr. Peters. He failed utterly, but still persevered in his attempt to have the Indians ratify it. He commenced a journey to the Northwest for that purpose in 1817, but was taken ill and was tenderly cared for by Indians at Prairie du Chien, Wisconsin, during the winter.

He died in the City of New York, April 19, 1826.

Dr. Peters married, February 14, 1760, Hannah, a daughter of Silas and Elizabeth Owen of Hebron, Connecticut. Two daughters were born to them,

Hannah, who died an infant, March 2, 1761, and Hannah Delavan, who was born January 2, 1762. She married, in London, England, William Jarvis, a son of Samuel and Martha (Seymour) Jarvis of Norwalk, Connecticut. Her husband was an officer in the first American Regiment and served in Canada, where he held several civil offices, among them, that of provincial secretary in the administration of Governors Simcoe, Hunter and Gore. He died at York, Canada, August 13, 1817. Mrs. Jarvis died at Queenstown, Canada, September 20, 1845. They had seven children.

Mr. Peters married for the second time, June 28, 1769, Abigail, a daughter of Captain Samuel Gilbert. She died July 14, 1769.

He married for the third time at Stratford, Connecticut, April 21, 1773, Mary, the only daughter of William and Eunice (Benjamin) Birdseye. She died at Hebron, June 16, 1774. They had one son, born at Hebron, June 16, 1774, and named William Birdseye. He was brought up until his fourteenth year by his grandparents and then completed his education in England and France under the supervision of his father. He graduated from Oxford University, studied law at the Temple, London, practiced in Canada and Mobile, Alabama, where he died in 1817.

Dr. Peters' most famous work, though never formally acknowledged by him, is: "A General History of Connecticut, By a Gentleman of the Province," published originally in London in 1781 and republished in 1829, and in a final edition in 1877 by Samuel Jarvis McCormick. The satirical tone, the sometimes malicious amusement of the writer over the events of Connecticut history, their treatment of all dissenters from Congregationalism, and his printing of certain alleged laws which he called the Blue Laws, holding some of these up to ridicule, brought upon him much vituperation and abuse. Writers upon Connecticut history even to the present day speak of it as untruthful, unfair and exaggerated. It has, however, been shown that the "laws" have a resemblance to some which were enacted in the early days of the Colony.

He also published in 1785, a letter to the Rev. John Tyler on the Possibility of Eternal Punishment and the Improbability of Universal Salvation; A History of the Rev. Hugh Peters, 1807; besides articles in the English magazines and papers.

Rev<sup>d</sup>. Sir

I place my Confidence on your Goodness to pardon me for offering my Sentiments concerning a Clergyman who is by you to be named your Successor at Halifax—your acquaintance with that People & your Popularity in that Country, your Abilities, long Service & Great Merit were Reasons Sufficient to have made you the Bishop of Nova Scotia in any Periods of time before 1788 and after 1788. The Authors of this neglect too late see their Error, and were they not Infidels or

Dissenters from our excellent Establishment, they would Mourn for folly and for the Ruin of our Church in Nova Scotia under a Redemptioner whose recent Conduct added to his former compleats his character to the Disgrace of the Mitre—*Qui vult perdere &c. &c.*—seems applicable to the Society as well as the Civil Powers of Great Britain—they spend great sums of money in their Colonies to support the Church & by ever sending improper Clergymen & civil Rulers displease the Colonists and turn from the Church & State—nothing appears so absurd in my Opinion, as to consult only three or four leading Men about who shall be the Clergyman of a town—this Conduct will never increase the Church in America & it has almost emptied the Churches in England—The Society have appointed D<sup>r</sup>. Byles Missioner at St. John's—& by it have made it necessary for the People to shelter themselves under James & Milton Lady Huntingdon's Chaplains—and the rest, in general, will follow—and Sally Criecey or Mother Plantan cannot prevent, them, nor hinder their Belief in D<sup>r</sup>. Califfs Reports.—

If you intend (as I believe you do) the Prosperity of the Church in Halifax; you will not be directed by any Individual in that Town, in appointing your Successor—I know your Character well, and that the People there esteem it highly—& I know of no Man that can succeed to you with half the Reputation you left, unless it be the Rev<sup>d</sup>. Bela Hubbard of New-haven in Connecticut, whose voice, address, and politeness exceeds all every other Clergyman ever known to me in New England.—His Character is perfectly known to M<sup>r</sup>. H. Loyd, he is a good Scholar, & is Dean Barkley's Greek Examiner at the University of New Haven—he was invited to succeed D<sup>r</sup>. Apthorp at Cambridge, & D<sup>r</sup>. Cutler at Boston but he refused both—he was a disciple of & a Convert of mine from the Dissenters—& excelled in perfections the Rev<sup>d</sup>. M<sup>r</sup>. Kneeland—who was known to you—& me—. If any man besides you can unite the People of Halifax as they were when you left them, M<sup>r</sup>. Hubbard for his own good & that of the Church you have been forty years in building up. He has a large Family & brought up in great politeness in a most delightful Town now

oppressed with Taxes & Poverty & discontent with Congress—  
M<sup>r</sup>. Hubbard has been always loyal, and good policy makes his  
wish on December 27<sup>th</sup> 1788 worthy of Notice,—his views are  
not made known in Connecticut yet—If you should think  
proper to recommend him for your successor at Halifax—he  
Expects to be a Servant of the Society and not a dean to a  
Redemptioner—One thing more, M<sup>r</sup>. Hubbard has a grateful  
Heart, an Article understood by only few of the Clergy since  
the Reformation—

I have the honour to be Rev<sup>d</sup>. Sir

Your affectionate Friend and

Most humble Servant

Samuel Peters.

Feb<sup>y</sup>. 3<sup>d</sup>. 1789

Rev<sup>d</sup>. D<sup>r</sup>. Breynton.

To

The Rev<sup>d</sup>. Doctor Peters

Charlotte Street pimlico

London

p<sup>r</sup> Cap<sup>t</sup>.

William Miles

Hubbard Bela

December 27-1788

rec<sup>d</sup>. Feb<sup>y</sup>. 3<sup>d</sup> 1789

Brother Ab<sup>m</sup> mutters & drops his lip that he is forgotten  
by you & says he should write you but has never a private  
conveyance, have pittty upon Ab<sup>m</sup> The *Israelite* at Derby is as  
you are *wifeless* & will continue so,—Your *Nephew* is a Stu-  
dent of Law he was with me from the North last week on his  
way to *Hebron* he is clever & bids fair to do honour to the  
*Name*—*Grace* remembers you as does Levi, Anna, Caldwell &  
Clarinda, but I think Clarinda is in a decline and may soon  
go to heaven—We have been visited in the united States last  
fall & this spring with the *Influenza* wch in many Instances  
proved fatal especially to old people, it carried off my old Clerk  
*Joseph Browne* a good old venerable man in his 89<sup>th</sup> year, if

M<sup>r</sup>. Leavenworth is y<sup>e</sup> bearer of this he has been to London before perhaps you know him, he is a Lawyer of this Town Son to M<sup>r</sup>. Leavenworth of Waterbury he is a sensible man, if it is Baldwin I dont know him but suppose he is a good man by y<sup>e</sup> return of y<sup>e</sup> one or the other whoever it is pray write me, and believe me as long as I live your sincerely attached friend & obliged humble Servant.

Bela Hubbard.

After folding up my letter I find it is probable that D<sup>r</sup>. Baldwin will be the bearer who tho not a man of much address is esteemed an honest worthy man—he may have some questions to ask you on the business he goes upon he is trusty & clever.

Rev<sup>d</sup>. D<sup>r</sup>: Peters.

Hubbard Bela Rev<sup>d</sup>.

5 July 1790

22 August 1790 Rec<sup>d</sup>.

30 Octob<sup>r</sup>. Answr<sup>d</sup>.

D<sup>r</sup>. Baldwin.

New Haven October 30<sup>th</sup> 1790.

Dear Sir:

This moment M<sup>r</sup>. Broome called on me to let me know that he sets out for Norfolk to morrow morning to embark once more for England, and mentions to me the very kind and gentleman like treatment he hath met with from you, & speaks in y<sup>e</sup> most handsom manner of you in all companies, as do all our *folks* who visit your World—I wish I had known sooner of this Voige, I would have sent you a *New American prayer book* the *constitutions* to w<sup>ch</sup> it pertains I send you with a *catalogue* of Yale College, the president of which tells me that if you will send your signature, or rather the Name of the College in w<sup>ch</sup>, or, from which, you received your Doctorate he will be careful to do you justice—he is more friendly & is sorry I believe that he ever has written any thing against the Ch<sup>r</sup>. in particular—with regard to our ecclesiastical con-

stitution lately adopted in this & other States I can only say that it is the best we could get for the present—the door being still open for amendments, it may yet be amended and I do believe such as our Church now is it will be increased by large additions from the Congregationalists who are much pestured by y<sup>e</sup> Methodists & Baptists who swarm in all parts of this & indeed in most other States & will go near to win them, the consequence will be that the better people who have any wish for order & stability will in their own defence come into the Church—I have been some time since expecting to hear of your appointment to a Bishoprick of a *Trait of country* in the Kings American dominions not far from *Canady*—*Scovel* or *Andrews* wrote me last Summer some things about it, but I have heard nothing since, wish most heartily that something may turn up worth your accepting that may bring you once more into y<sup>e</sup> Land of your Nativity—I have dreamed often of seeing you but when I awoke, it was a delusion—I wish it was a reality that you was once more an Inhabitant of this part of it O, I mean I wish so for myself and many many other of your friends:—last week your Nephew M<sup>r</sup>. Peters Son of Jonathan was at my house from *Sharon* where he keeps a School & read *Law*, and thinks of pursuing that Study more effectually either here or at N Haven or Hartford, he is sensible & I think bids fair to do honor to his Family is highly respected of his friends, told me he had a letter from you in August I think—in which if I remember you told him of your going to France, & of y<sup>e</sup> ill State of a M<sup>r</sup>. Peters a relation—you have omitted to write me for a great while I am sorry, but will endeavor to provoke you all I can to renew this business, and if you knew how much satisfaction your letters give me Grace & a circle of your friends in this Town I know your good & benevolent heart would lead you to write oftener than you do—*Jarvis*, complains, bitterly that he is neglected, & says he is incapacitated to write you by means of his situation, his Church is as it was, but a *New Ch<sup>h</sup>* is formed at *Chatham* & is on y<sup>e</sup> growing Land where, *Jarvis* christened about one hundred on land—

ing, adults & Infants at one stand—at present that Ch<sup>b</sup> is connected with *Hebron* where they have a *young man* a M<sup>r</sup>. *Brownson* educated with your kinsman & put into Orders by B<sup>p</sup>. Seabury but believe he will not tarry long with them—M<sup>r</sup>. *James Sayre* is now at Stratford, in the place of our old Friend D<sup>r</sup>. I. *Leaming*, created a Doctor by the president of Columbia College *N York* last Commencement, D<sup>r</sup>. *Leaming* has with his wife *Phebe* for y<sup>e</sup> gratification of her friends in New York viz: Aunt *Hannah* & others—removed thither Aunt *Hannah* remains still Aunt *Hannah* & will continue to remain Aunt *Hannah* for ever—*Jarvis's* boy is a fine boy, I mean *Isaac* y<sup>e</sup> Son of Father Abraham & Nancy his Consort—whom not

I have seen for some years—*Nathaniel* of Derby is yet a *Nathaniel* indeed—a daughter of his is joined with a M<sup>r</sup>. *Blakesly* in orders at Northhaven in y<sup>e</sup> neighbourhood of your Friend Trumbull, who *boasts & vaunts* himself on being a correspondent with D<sup>r</sup>. Peters, take care that you do not burst him—Congress you know have left *N York* for Philadelphia, but wherever y<sup>e</sup> go, they are not very likely to give much satisfaction to y<sup>e</sup> good people of y<sup>e</sup> States, having learned to take care of themselves & forget their constituents the Six Dollars p<sup>r</sup> day w<sup>ch</sup> they have secured to themselves does not give our frugal Farmers much affection for them, or *Zeal* for their *patriotism*, from an Aristocracy we may get next a Government more nearly resembling a limited Monarchy, but whatever shall take place it will very little concern me, as I have little further probably to do in this wayward World being now, an *old man* with many wrinkles a pale face and a consumptive habit—*Grace* my old fashioned & very good wife is in much Y<sup>e</sup> same condition,—but I hope she will live yet a good while she is ambitious to be thought well of by you and therefore begs me to thank you, and thank you again for your many & particularly truths I mean

your late favors, forced upon you by M<sup>r</sup>. Broome & Hillhouse I meant for her gowns &c. &c.—Hillhouse is your everlasting

friend & y<sup>e</sup> old Philosopher I Mansfield—Levi & Anna, Caldwell & Clarinda & a number of those old fashioned friends still continue—& still continue your warm hearty & everlasting friends, as do y<sup>e</sup> present generation in Connecticut—pray did you receive a line from me by y<sup>e</sup> hands of a brother in law of Mark Leavingsworth Esq<sup>r</sup>. a M<sup>r</sup> Baldwin—if this reaches you before he leaves England pray let me hear from you—M<sup>r</sup>. T. Green your friend just this moment begs his love to you & begs you to accept a Sketch of y<sup>e</sup> life of a certain *Joseph Mountain* & if you can find out after y<sup>e</sup> reading of his extraordinary life that there is any truth in all, or any of the facts recorded in it, that you would let us know it,—The General Assembly now sits in this Town, a bill for a Divorce preferred by I Strong Esquire, of our upper house of Assembly—and likewise a Bill from his wife who was Susanna Wyllys daughter of old Secretary Wyllys, has occasioned me to attend y<sup>e</sup> house several days & will take up possibly two or three days more before it will be finished, y<sup>e</sup> consequence if a Divorce takes place, will be, that both, will remain, without help meats during life, & y<sup>e</sup> one dropped from all public entrustments, let them pass—I do not wish you such a wife, but if you ever again change your condition, may you have a better, yet I think her far better than her husband—Our business in State Assemblies grow less & less and will finally come to nothing—All your friends here salute you—especially Levi & Anna, & W<sup>m</sup>. G. & Elizabeth his wife

Hubbard who was Betsey Douglass, daughter of *B. Douglass Esq<sup>r</sup>*.—*Grace Nancy* Hubbard my Daughter & all my family begging the best love to you & your good daughter, Son in Law own Son &c.—& believe me worthy & dear Sir yours unalterably

Bela Hubbard.

Rev<sup>d</sup>. D<sup>r</sup>. Peters

Hubbard Bela

30 Octb 90

rec<sup>d</sup>. Dec<sup>r</sup>. 10—

New Haven January 9<sup>th</sup>. 1791

Dear Sir:

I wrote you some time since by M<sup>r</sup>. Samuel Broome, and learning this moment that, a Vessel is bound from this port to London I cannot fail writing you, although I have nothing that I can say to you that can afford you satisfaction. I told you before that the Gentlemen from America who have been so fortunate as to be recommended to your acquaintance, all speak, highly of you, as not only a good and benevolent man of a great Stock of Information, but as a *warm friend to your Native Country*: & I think D<sup>r</sup>. Stiles begins to think more favorably of you, yet he cannot forgive you for 'writing (as he says you did) the history of Connecticut'—but old Secretary *Wyllys* who quarters in the Sessions of the Assembly two doors from me will not be a moment without it, he reads it y<sup>e</sup> last thing when he goes to bed & the first thing when he arises—but few people now are disposed to laugh with us, if they cry not, they have the inclination at least to be serious, the expenses of our Government & the duties with which our trade is saddled are enough to make those furious, who expected our Independence would be productive of every good—Our general Assembly are now setting at *New Haven*—& they have permitted a Refugee D<sup>r</sup>. Jos. Clarke late of Stratford but of New-Brunswick to collect his debts in this State so that you see that body begins to be inclined to open th<sup>r</sup>. Eyes to see things as right & just which but a little while ago was otherwise—I think in a letter sent you by M<sup>r</sup>. Broome I forwarded our Ecclesiastical constitution, and before this, I presume you have seen our *New-common prayer book*. I would thank you for your candid opinion both on the one & the other—the book is adopted but not as yet gone into general use but suppose it will—if I can send you one of these books I will—I think the Church in Connecticut is on y<sup>e</sup> whole gaining reputation old prejudices are daily giving way—and dissenters think more justly of religion—Trumball is your friend, has sent you D<sup>r</sup>. Edwards piece ag<sup>t</sup> Universalism, I think *I'zm* is not encreasing,

though Tyler continues to preach it as heretofore and *Murray*, but few of the Clergy in this Country of any denomination have appeared on its side—but Arianism & Socinianism are I think gaining ground in this Country, both to the Eastward & Westward, our Clergy keep Connecticut to y<sup>e</sup> old orthodox Doctrines—and we have in our Church a worthy set of young Clergymen coming forward who I hope will make good y<sup>e</sup> ground of the Old-ones, of these there are Perry of Newtown, Baldwin of Litchfield, Ives of Cheshire, Hull of Branford, *Blakesley* of Northhaven, *Shelton* of Fairfield, &c. &c., *Foot* of Rye, & lately *Ogilvie* of Norwalk with others, at hebron & Chatham th<sup>r</sup> is a M<sup>r</sup>. Tillotson Brunson a Scholar & man of sense but no great preacher—D<sup>r</sup>. Walter I hear has left Shelbourn & about to settle at D<sup>r</sup>. Cutlars Chh. in Boston & Cambridge—a M<sup>r</sup>. Ogden is at Portsmouth an active Clergyman but why do I take up your time in mentioning particular men, we have many in the Country who do well in y<sup>r</sup> stations—Old Jarvis wishes you would excuse his Indolence, & believe him at bottom your friend, he is in truth an old man and his son & Nancy to take care of—Scovel & Andrews I suppose you hear of now & then who are forever seperated from me—I wish you was on this side the Atlantuk settled as a Bp. in some Northern Sea & when that shall take place, I intend if *Grace* continues with me & I with her, to do myself the honor to become one of your Presbyters—with her best love in perfect union with mine I subscribe myself dear Sir your very affectionate friend & brother.

Bela Hubbard.

Rev<sup>d</sup>. D<sup>r</sup>. Peters.

Reverend Samuel Peters, L. L. D.

Grosvenor Place,

London.

Favoured by )  
Cap<sup>t</sup>. Brooks.)

Hubbard Rev<sup>d</sup>.

9 Jan<sup>y</sup>. 1791

rec<sup>d</sup>. April 6,-91

Ans. May 2<sup>d</sup>-91

New Haven April 5<sup>th</sup>. 1795.

Dear Sir,

The bearer of this is Mark Leavenworth Esquire a Lawyer of New Haven who with his wife an agreeable woman goes to London on some business & to return, he has promised to deliver this & the letter that accompanies it to you, and any little Services you can in your way render him I have no doubt you will afford him and his amiable companion he is a sensible man & son of M<sup>r</sup>. Leavenworth of Waterbury—The occasion of my troubling you now is this, I have lately received a letter from Bishop Inglis inviting me to accept the vacant Mission of Cumberland in N. Scotia—it seems it is an old Mission and worth as he tells me £70 Sterling from Government and £40 Ster. from the Society, I thought these Missions had a larger allowance, it has likewise he says a good Glebe pertaining to it, but no parsonage house built upon it, the mission is but a little better than my allowance from my present Cure, but I believe I cannot engage the people here to fix a Salary for life, and I think with a numerous family rendered poor from a poor Salary & an expensive situation I ought to accept a *Certainty* for an uncertainty—you know I can obtain from the Bishop & Clergy in this State such Testimonials of my good moral character & diligence in my clerical office as will be fully satisfactory to the Society & the Bishop of Nova Scotia as they may think needful—I have accordingly written to D<sup>r</sup>. Morice, and asked his assistance with y<sup>e</sup> Society to add if the Mission is but £40 to add £10 Ster—to it & bare the expense of removal of my family, or, if they have another Mission in that quarter of the World with a larger allowance, that they would appoint me to it—will you deliver the letter that accompanies this to D<sup>r</sup>. Morice, and use your influence in my favour, it will be absolutely impossible for me to move to Nova Scotia without the Societies assistance—and if they would be so good as to advance a years salary it would be of great use to me, as I might then lay in a years store of provisions much cheaper here than there, I could have wished

the vacancy had been in New Brunswick as those Missions have £100 Ster from Government and £50 Ster—from the Society—but believe me my dear Sir, my poverty calls too so strongly upon me to do something for my family better y<sup>n</sup> I can do for them in this place, that I must I think accept of this Missions but I hope that in consideration of my former long Services for about Twenty years the Society will consider me, and in their wisdom & goodness make the Mission at least equal to any other in that Province, you will much oblige me in urging my necessities which are truly pressing—since the receipt of your letter by M<sup>r</sup>. Baldwin, our American papers have announced the Rev<sup>d</sup>. D<sup>r</sup>. Peters Bishop of Canada how is it? let me hear from you as soon as may be, your friends salute & greet you well here, & none more heartily than my old companion—accept our best wishes for you, & present our best love to M<sup>r</sup> and M<sup>rs</sup>. Jarvis with our congratulations for her happy addition to her family, and enfold in your arms for me your former image & likeness *Birdseye Peters* whom God bless and make him good, useful & happy in this World & Eternally blessed in another thus prays your old friend and most obed<sup>t</sup>. humble Serv<sup>t</sup>.

Bela Hubbard.

N.B. you recollect the Society allowed

Scovel Andrews &c. some back Salaries

Grace wishes you to hint if it will do something of this for me assist me all you can & God bless you—

The Rev<sup>d</sup>. D<sup>r</sup>. Peters—

To

The Rev<sup>d</sup>. D<sup>r</sup>. S. Peters

Grosvenor place or Charlotte

Street Pimlico

London—

Favour'd by

Mark Leavenworth Esq<sup>r</sup>.

Hubbard Rev<sup>d</sup>.

5<sup>th</sup> April 1791

rec<sup>d</sup> 26 May—

### JEREMIAH LEAMING.

Jeremiah, a son of Jeremiah and Abigail (Turner) Leaming, was born in Durham, Connecticut, and was baptized by Nathaniel Chauncey, who was the first pastor of the Church of Christ in that town, on May 12, 1717. His father's farm appears to have been near the Middletown line, but the family evidently attended service in the old Congregational Church on Durham Green.

The son probably worked upon the farm in the summer and attended school in the winter as was the custom in New England. He entered Yale College when he was twenty-four and graduated with honor in 1745. Among his classmates was Thomas Bradbury Chandler, afterward one of the most noted of the Colonial Clergy and the pleader for an American Episcopate.

It was while in College that Mr. Leaming conformed to the Church of England as many other young men of ability were then doing. He studied theology under the Rev. Dr. Johnson of Stratford. He became lay reader in St. Paul's Church, Norwalk, very much to the gratification of the Congregation. They were desirous that he should become their minister upon his ordination. But his eminent qualifications as a teacher caused Dr. Johnson to commend him to the Vestry of Trinity Church, Newport, Rhode Island, as a suitable principal for the school founded under the will of Nathaniel Kay and assistant to the Rev. James Honyman.

Mr. Leaming went to England in the spring of 1748. He was made deacon June 5 of that year by Dr. Gilbert, Bishop of Llandaff, and ordained priest June 19, by Dr. Hoadley, Bishop of Winchester.

Upon his return he entered upon his duties in Newport. He was very acceptable and remained for ten years. During a vacancy after the death of Mr. Honyman in 1750, he had full charge of the parish until the arrival of the Rev. Thomas Pollen in 1754. In 1758 he became Rector at Norwalk and missionary in a wide circuit.

To the development of the work in that growing town he gave twenty-one years, in which the parish grew in every way and a new church was built.

The invasion of Norwalk by troops under the British General Tryon, in July, 1779, completed the indignity and suffering he had received from the Sons of Liberty, and the mob masquerading under the name of patriots. He had been confined in a damp room at the jail, compelled to take long midnight journeys to be examined as to his tory principles and endured other outrages.

The disasters of that summer day when General Tryon burned Norwalk were great. The church, rectory, library and nearly all Mr. Leaming's household goods were destroyed. With his family he took refuge in New York City. He officiated in turn with other loyalist clergymen in the City Hall, as St. Paul's Chapel could not hold all the people who desired to attend.

It was during this period that he was offered in April, 1783, by Mr. Jarvis, Secretary of the Convention, which met at Woodbury on March 25,

the episcopal chair of Connecticut. His infirmities compelled him to decline, for he had contracted a serious hip disease.

At Easter, 1784, Mr. Leaming became Rector of Christ Church, Stratford. In that time of uncertainty while the Bishop designate was seeking consecration in England his wise counsel and cheering words encouraged his brethren. With Abraham Jarvis, the Secretary of the Convention, he conducted the correspondence with Dr. Seabury. He preached the sermon before the Convention at Middletown on August 3, 1785, when they recognized Bishop Seabury.

When the difficulties in the way of a continental union of the Church in the United States seemed insurmountable, he was asked during a meeting of the Convocation at Wallingford to go to Scotland to be made a coadjutor to Bishop Seabury. He again refused for his infirmities had grown greater.

In 1790 he resigned his parish and lived for some time in the city of New York but spent the later years of his life at New Haven in the home of Mr. James A. Hillhouse, an intimate friend of Mr. Leaming.

He died, September 15, 1804, in the eighty-eighth year of his age.

Dr. Leaming married in 1751, while in Newport, a relation to the Kay family, who died a few months after. He married in 1755, Elizabeth Peck of New York. She was the aunt of Hannah (Peck) Farmar, the wife of Bishop Abraham Jarvis. She died after a few years. A life interest in her large estate was left to her husband. It then reverted to the family of the Bishop.

Dr. Leaming was a forcible writer and sustained well his part in a controversy with Noah Welles upon Episcopal government. The letters were published in 1765 and 1770. His Evidences of Christianity and Dissertations upon various subjects are of value.

Upon his tombstone in the Grove Street Cemetery he is characterized as "well instructed, especially in his holy office, unremitting in his labours, charitable, patient, and of primitive meekness."

Stratford Nov. 8, 1784.

Dear Sir:

I suppose you know, I have consented to take the Care of this Church, which has been for many years, in a very broken, unsettled State. It was supposed, that it was necessary in order to collect this Church together, that an old man should undertake the Task. I am old enough, if that will do, and if I am not too old, I make no doubt, I shall accomplish it.

The Chh. at Norwalk, all wanted me to return there, but that Chh. is able to do without me. It would have been for my advantage to have gone there. But it was supposed that

the general Good of the Chh. required me to take the Charge of this Chh.

I suppose you will *take* this, for a *New England Cant*: because you have lately lived, where the Enquiry is, Who will give the best Salary, not where can I do the most Good.

I understand it has been represented to the Society, that M<sup>r</sup>. Kneeland, was an Enemy to the British Constitution. This is certainly a very *false report*. And I hope you will rectify the Error.

You must send over a power of Attorney, or come yourself immediately, or you will be in danger of losing your fortune in this State, a word to the wise is Sufficient.

Joseph Peters, Daughter claims an £100 of your Estate; and says you had it, at your Brothers death; and she is about take your land and sell it, to pay the Debt. I am your sincere friend.

J. Leaming.

Society

P.S. I wonder the have not let me know, that approve of my Endeavor to raise up Doc<sup>r</sup>. Johnson, Chh—

We all join in Love to you and Hanah: M<sup>r</sup>. Birdseye is much better with whom M<sup>rs</sup>. Leaming and I live at this time. Your Son is well and has rec<sup>d</sup>. your Letter, July 20.

Leaming Rev<sup>d</sup>.

Nov. 8, 1784.

rec<sup>d</sup>. Jan. 25, 1785.

Ans<sup>d</sup>. Feb. 17, 1785.

Stratford Feb. 15, 1785,

My dear Sir:

been

The Letters you have sent have answered. But many of them were a long time before they came to hand. The Letter  
'till  
you wrote Aug<sup>t</sup>. 11<sup>th</sup>. did not arrive at New York the 19

y<sup>e</sup>

Jan<sup>y</sup>. this is last I rec<sup>d</sup>. altho I had rec<sup>d</sup>. two before of a later date. I have rec<sup>d</sup>. the Letter directed to M<sup>r</sup>. Jarvis and the committee, a few days before. That Letter is not answered. But if you have rec<sup>d</sup>. the Letters we wrote before, you have all that you wish to know—If you have not, you may be assured that the Clergy will gladly receive you, in this State, in case you bring Episcopal Authority, from a valid Line. For the Clergy here are resolute to Support the Church, at all Events. And they are upon so good Terms, with the other Denominations, that we have their good wishes that we may succeed. You will think this is strange, but the case is thus, Infidelity is coming in like a flood, and they own that the Chh. is a Bulwark against Infidelity: and say further, that they (the Clergy) of this State will choose a m<sup>g</sup>r. for a Bp,

he

that would be as agreeable to them, as would be to the Chh. That they can confide in the Clergy that will choose one that is Orthodox in his principles, and regular in his Conduct. This is what I have heard myself from some principal people. The truth is, they have laid down their Arms.

It is a very melancholy thing, to find that some Bps. have lost all their Influence, in matters of a religious Nature. But it will not be long, if this is the case, before they will find themselves in a worse Condition, than the despised Clergy of

may

Connecticut. If they lose their immense Riches, they be glad to fly to America: But after all the slights they have cast upon us here, we must be very humble indeed to receive them. If

not act

they believe that Episcopacy is necessary, they do according to their faith.—

to

If they have Cond so wisely as live in friendship and Amity with Each other, and have the love of the Clergy and Laity, of whom they should be afraid, If they have not, every Blast of popular Commotion must frighten them.

But enough of —————

You must not come over without the Episcopal Character.  
day

I have sent money to Miss Maria and I have this ordered  
some more, and shall take care of her. I have been cut short  
in my income by a set of people who went into N. York after  
the peace; took possession of my houses, lived in them till  
the Rent amounted to more than £400—and went out without  
they

a Copper: indeed nothing could be expected, for went into  
the City without any thing. And the City was forced to sup-  
port with fuel and Bread; and my houses has a tax £100—  
to support those that lived in them without any Rent, so you  
see, what is in the world. One third must maintain all the  
rest.

Adue—dearest heart—

J. Leaming.

The Rev<sup>d</sup>. Doc<sup>r</sup>. Seabury

To the Care of the)

Rev<sup>d</sup>. M<sup>r</sup>. Peters )

Pimlico )

London.

Rec<sup>d</sup>. April 23

answe<sup>d</sup>.—23

Ship Minton Cap<sup>t</sup>.

Nestrals.—

Stratford Feb. 15, 1785.

Dear Sir:

I now sit down to give you some Advice concerning your  
Son. There is no Latin School in this Town; and I wished  
to do something to help him in the Knowledge of the Latin  
Tongue. But I was disappointed in my View; he does not  
love his Book, and having no one with him to Stimulate his  
Ambition, from a disrelish to Learning, he soon contracted

is

an absolute hatred to it. There no such thing, as you know, as forcing a Child to learn. He is an Active, Sprightly Boy; and if he were placed among a Number of other Lads, his pride would lead him to be one of the foremost of them; and him

his Abilities would Support in the Attempt. In this View of the Affair I sent him back to his Grandfather who is excessively fond of him; and wishes to do every thing in his power to make a man of him: but the old Gentleman, for the troubles he has had have made him *old indeed*. His Son went away after the Law was made, by which his whole Estate was confiscated. And this lay intermixed with his Fathers, in such the

manner, that old Gentleman was ruined, unless he bought help

it. And doing this in his old Age, and no one to him, he is embarrassed to a great Degree. If he had been able, he would have sent your Son where he might had the best Advantage. It is not want of good will to the Lad, but for want of money. He has expected you would have given a power of Attorney to some one, and that some of the avails of your Estate would have been ordered by you for the Education of your Son. You must see and know, that all M<sup>r</sup>. Birdseys hopes are centered in those two grandchildren that are with Gentlemans

him. You hurt the old feelings very much, in your last Letter to him, in which you desired him to send you the your Son

Account of what Expense he had been at, in bringing up, and you would pay him. He says, he never gave you any Reason, by his Conduct to you, for you to treat him, in such a manner. And therefore was the more surprised to meet with it.

I have sent a Letter, to D<sup>r</sup>. Seabury addressed to your care, supposing that the D<sup>r</sup>. may have left England before the Letter may reach thither. If that should be the case, make

the Letter your own property, my best regards to your Dear Daughter.

Adue, my heart—

J. Leaming.

Leaming Rec<sup>d</sup>.

Feb<sup>ry</sup>. 15-1785

Rec<sup>d</sup>. April 23—

Answ<sup>d</sup>. 23—

#### EBENEZER DIBBLEE.

Ebenezer, a son of Wakefield Dibblee of Danbury, Connecticut, was born about 1715. He graduated from Yale College in 1734. The death in his senior year threw him entirely upon his own exertions for a living. He studied theology and on March 4, 1734-5, the Fairfield East Association licensed him to preach. For ten years he occupied the pulpit of vacant Congregational Churches in Fairfield County, but apparently had no call to settle.

In 1745 he conformed to the Church of England and became lay reader at Stamford. He went to England for ordination in April, 1748, partly at the expense of the parish. He was made deacon and ordained priest in September of that year by the Bishop of London.

In addition to his duties in Stamford and Greenwich he went into Litchfield County and the destitute portion of Westchester County. His ministration at Sharon led to the building of a Church in that town in 1758. He was instrumental in fostering the Church in Danbury and officiated at the opening of a new Church building there in 1763. His work was of the most arduous character but was always done with cheerful content. He had the warm regard of the whole community in which he lived. He remained at his post during the Revolution, and so great was the esteem in which he was held that he was practically undisturbed by mobs or patriot violence. He suffered, however, greatly from the necessary withholding of his stipend from the Venerable Society and the inability of the congregations he served to give him a comfortable support. After the declaration of peace the distress which was everywhere affected him. He, however, continued his ministrations without murmur or complaint until the end of earth came in the eighty-fourth year of his age and the fifty-first of his ministry.

Upon his monument is this eulogium: "He became endeared to all by his unwavering devotion to their best interests, his holy life, and unremitted zeal in the name of Christ and His Church."

Mr. Dibblee married in 1736, Joanna, daughter of Jonathan and Joanna (Selleck) Bates of Stamford.

His son Frederick was for many years a highly honored clergyman in New Brunswick.

It is to be noted that the name is spelled both Dibble and Dibblee. Usually the Rector of Stamford employed two ee's.

State of Connecticut  
Stamford Aug<sup>t</sup>. 1, 1788.

Reverend and dear  
Sir—

I have yours of the 24<sup>th</sup> of March before me, and note the contents.

The forsaken Miss Sally Thorp, with your 'approbation, hath this day in my presence, drawn a set of bills upon you for £25 Sterling, payable at ten days sight, in favour of M<sup>r</sup>. Moses Rogers merchant in New York. Uppon your honoring the bill, he promises to her the money, with interest, at 5 or 6 p<sup>r</sup> cent above par.

Miss Sally wishes me to give you this advice, with her tribute of gratitude.

It is a seasonable favour to Miss, a promising young woman for her years, and manner of Education.—Her parental through neglect hath been surprising, as it is reported, her father, your kind influence, hath a pension and is not under needy circumstances. Her friend's here, are ill able to support her without her own industry. I say no more, in this case, as in many others there is a whele within a whele.

Morice

I received your advice that Doctor had paid you my bill of £25, and advised you that I had drawn a bill upon you for £20 in favour of M<sup>r</sup>. Moses Rogers of New York, wishing £5 worth of books might be sent to his care for me; as I have heretofore mentioned; of which, & concerning my son and his prospects, I trust you must have received advice.—Bishop Inglis was expected this month at New Brunswick, and expect soon to hear if Frederick goes into Orders or not.

I am not too much prejudiced in the Bishops fav<sup>r</sup>, I have no reason to be, from the character he sustains in many respects, especially from his unpolite treatment of me just before his departure from New York.—Nevertheless since he is honor'd with the Mitre, I sincerely wish and pray he may do honor to religion, the Church of God, and the dignity of the office he sustains. The hearts of Bishops as well as Kings are in the hand of God, and he can turn them as the rivers of water are turned—

Our English Jesuits, I think equal, if not exceed, any in France & Spain—

Great are the expectations, pompous are the representations of the same, of the increasing, flourishing state of the Episcopal Church in genal, in the united States; in New England in particular. Would to God it may be true. The prevailing influence of honor, Power, Reputation, Interest, are against us. Under the present load of public taxes, the unsettled state  
be

of our Government I fear not likely to betterd, by the  
or constitution

new revolution which will undoubtedly take place; together, with the incapacity of the Ch<sup>h</sup> to support it self and their dignified Clergy; I can se no such happy & glorious prospect.—

My Church rises but slowly out of its ruins, labours under uncommon obstructions, insufficient for my support, clogged the third time with an expensive law suit, with my good old friend M<sup>r</sup>. John Lloyd, demanding *Hundreds*, for what he expended upon it from its infancy to its maturity and to the baneful Independency of the United States—at which period he renounced all connection with me and concern for the Ch<sup>h</sup>, and seemingly with as much zeal endeavors to demolish it,  
he it

as in a laudible manner endeavoured to raise up.

The adverse dispensations of providence are great to me and mine. (Gods will be done) Doctor Morice's neglect to answer my last letter to him, and address to the venerable Society,

and your Silence, prognosticates; I am in future, in the winter of life, to end my days in want and its constant attendant, contempt.

It is my dear friend, with reluctance I repeat my grievances—I know the goodness of your heart; can no method be devised for my relief, in consequence of my declining, in the winter of life, and cold climate of adversity, to remove to Nova Scotia. Necessity not choice prevents. Heaven forbids it, by my great age & M<sup>rs</sup>. Dibble's, now in her 80<sup>th</sup> year;

want of

and in the health in the family, the effects of my persevering in that line of duty allotted me during the late Rebellion; out

to

of Loyalty to my Sovereign, and confirm & preserve his Subjects, and members of my Church in dutiful Obedience to Church and State; at the hazard of all that is dear in life.

I mean not to arraign the conduct of the Venerable Society; but I sincerely thank them for their past favours, and pray God to prosper, & succeed, & reward all their most pious &

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charitable designs, but I see no more merit in fleeing from the storm, than abiding it; nor any more inconsistency, in con-

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tinuing their vanted charity to such as remain unable to flee under Royal protection, after the winds & rains abates, but having suffered shipwreck; then in granting their favours to such, as being in the Noon of the life can flee under their Shadow or for the State to continue their Pensions to their Chaplains, residing and officiating as ministers of religion in the United States. Neither can I see why such Loyalists suffered

have the loss of all things; for their Loyalty to their Sovereign, constitution

and attachment to the british in Ch<sup>h</sup> & State, are not equally favour

entitled to Royal and recompense, as well as those that fled,

not having taken an active part against Government; but were Serving the interests of it effectually, by encouraging persevering Loyalty, amidst the most fiery trials. God bless you my dear Sir, for your past attention to my unhappy  
do

Situation, readiness to good to the suffering State of your countrimen in general, & your brethren in particular.—

I

I

But if am forsaken in my old age, and while am grey headed, by my best friends and Benefactors, mine integrity I will hold fast, my heart shall not reproach me so long as I live; and the uncommon share of health, I am personally favour'd with, shall be employed in promoting the interest of the best religion, and best constituted Ch<sup>h</sup> in the World.—

My time is now short, the fashion of this world will soon pass away; I am sick of this world; were it not for my tender, connexions, am so worn out with trouble, that I could wish to sing good old Simeons nunc dimittis.

All things continue in much in Statu quo.

Doctor Seabury continues to conduct with propriety. No alterations in Ecclesiastical Polity hath taken place.—

Please to make my compliments acceptable to Doctor Morice. No Coalition with B— Seabury takes place. Bishops Provost and White refuse to unite with him in constituting a Bishop for Virginia. Brother Hubberd is meditating a Removal to St. Johns N- Brunswick. Bowdon to West Indies.—

My Prayers & best wishes attend you. Affectionate regards to M<sup>r</sup>. Jarvis & his Lady. His friends well. His Sister Levina is addressed by M<sup>r</sup>. Todd in Deacons Orders. A likely young Gentleman, a good Speaker. I prophesy a Match.

Rev<sup>d</sup>. Sir

Yours most Affectionately,

Ebenez<sup>re</sup> Dibblee.

Rev<sup>d</sup>. Doctor Peters.

Stamford, State of Connecticut  
Octob<sup>r</sup>e 22. 1789.

Reverend, Dear Doctor.

The 17<sup>th</sup> instant M<sup>r</sup>. Bates delivered your favor of the 4<sup>th</sup> of August. I sincerely thank you for the advice you give me, and that the venerable Society in their charity pay any attention to the unhappy incumstanies of your aged brother in Christ, and your most affectionate friend, almost worn out with the troubles of life.

Last May I wrote you a long letter, as soon as I got the affair of Miss Thorps bill settled; with an acknowledgement of the receipt of the books you sent. I have neglected no letter I ever received from you, without a return of my most grateful acknowledgements. I am happy to hear the candle of the Lord Shines bright upon your tabernacle. May the best of heavens blessings always attend you and yours &c.

I am chained down here, to suffer the inflictions of an angry God. Your letter found my family in the greatest adversity.

never

My Daughter Polly, who had fully recovered the steadiness and tranquility of her mind, since by the terrour of our *Sovereign Lords* the Mob in the beginning of our late troubles,  
of

she was thrown into a state insanity; hath a third time, gradually relapsed into it; for 3 months past I have been confined to close attention to her, scarcely can go out but to attend public duty. She is reduced to the lowest state, her  
days

life not expected many; we thot her expiring this morning; but she revived; but still as discomposed. Gods will be done— In this time of life, and scenes of adversity, how could it be that possible for me to remove?

I envy not M<sup>r</sup>. Moore, Beach, good M<sup>r</sup>. Leaming, their deserved honors. The honour which comes from God, my highest ambition is to obtain.

I can only advert a little to the concerns of the Ch<sup>n</sup>. Bishop Seabury an ornament to the Episcopal character, is gone to

an

Philadelphia, accompanied with Hubbard & Jarvis to adjourned Convention of the Southern States; who have in ample manner recognized his ecclesiastical dignity, a happy Condition we hope will succeed; Unity, Uniformity, in doctrine worship & government be established, without any mutilated Service. But unhappy, Bishop Provost I hear refused to attend P Convention, and treated Bishop Seabury at New York with entire neglect.—I lay down my pen to attend my distressed child.

M<sup>r</sup>. Bowden sailed last Saturday week, with his family,  
of so

for S<sup>t</sup>. Croix, West Indies, we lament the loss worthy and good a man. Public animadversions begin to appear, upon the doings of our new Sovereigns the Congress. They treat religion, and the publick support and encouragement of it with neglect. The Ch<sup>b</sup>. must stand upon its own ground: and for the want of a better establishment and support will rise but slowly to a high degree of estimation. Sectaries of every denomination, abound.

M<sup>r</sup>. Bates cannot he says furnish me with proper information concerning the power of appointing you my Agent &c. I shall soon forward it.

Our prayers & best wishes attend you.

Your ever most affec<sup>t</sup>. Brother

In adversity.

Ebenezer Dibblee.

Kind compliments wait upon M<sup>r</sup>. Jarvis and his Lady.

Reverend Doctor Peters.

Stamford State of Connecticut.

November 6, 1789.

My dear, and Worthy Friend:

Agreeable to the intimation in my last, I have it now in my power to send you my power of Attorney, hoping it may be of service. The kind offices you render me, meets with, and merits, my most grateful acknowledgements.

The melancholy distressed state of my family, in consequence of my Daughter Polly's Insanity, into which she hath relapsed, and continued in ever since, last June, engrosses all my attention, scarce leaves room for parochial duty.

to remove

How could the Venerable Society think it practicable in this time of life, encumbered with a family, ruined by the late Rebellion; and reduced by oppression, for persevering in a line of duty appointed me; or cruelly desert me in this day of adversity and winter of life?

Their charitable interposition and application to Government for the relief of my necessities; which if not successful and the encouragement you give of the renewal of their charity, will merit, and meet with the most grateful resentments.

If there is in your hands or M<sup>r</sup>. Jarvis's any money granted by Government, or shall be granted, for the relief of the Widow and children of my unhappy son, I wish it might be stopped and retained for the discharge of a Debt of his to a considerable amount; to the payment of which, I am unexpectedly liable and exposed.

His Widow inherits all the Lands destined to her husband and his effects, &c. &c. &c.

The grand Convention at Philadelphia is broke up, we are to have a federal Ch<sup>b</sup>. as well as State. I have received no particular authentic account of their doings; am only told, mutilations, omissions and alterations in our Service, are inconsiderable & of no importance. As they judged in their superour wisdom. Poor Athanasius is beheaded, his Creed condemned as heretical. Areans Socinians &c. may now fill our Churches.

Bishop Seabury did himself honour, but returned with the loss of a fifth part of his dignity; as four fifths of the lower house of Convocation, made up with lay delegates, will carry any point against the House of Bishops. I suspect this State will not adopt the doings of the general Convention.

The Convocation here, has agreed and unanimously voted, and adopted the Ch<sup>b</sup>. of England, as the Standard of Orthodoxy,

her form of Government & worship, as the rule of their faith and practice, unconnected with the State.

I may be able, perhaps, in my next to advise you more minutely of the doings of the late council of Trent.

I cannot see how Episcopacy & Republicanism can well coalesce. Bowdon, truly wrote well, as you observed in his

a

first and 2<sup>d</sup>. Letter to Stiles; and the Weaver was just and good rod of correction to the pedantick M<sup>r</sup>. Sherman. But I cannot see the wisdom of reviving those religious controversies, in our present unsettled state; unless with an evil design to prejudice Government here against the Ch<sup>n</sup>. as unfriendly to the united States—— I impatiently wait for your next.

The best of heavens blessings attend you, and yours; is the sincere wish and fervent prayer of,

Reverend Sir

Your humble Servant

and most affectionate Brother in Christ.

Ebenezer Dibblee.

Reverend Doctor Peters.

Dibblee Rev<sup>d</sup>.

6 Nov<sup>r</sup>. 1789:

rec<sup>d</sup>. March 9-1790.

ans<sup>d</sup>. June 5-90.

Stamford State of Connecticut

Semb<sup>r</sup> 27, 1790.

My Rev<sup>d</sup>. dear Sir:

Your favour of the 5<sup>th</sup> of June 1790, I received the 25<sup>th</sup> Instant. In which I have the melancholy advice, that nothing as yet was done for me, either by the Commissioners of American claims, or the Venerable Society—

I am full of anxiety to know my fate. Have you received my power of Attorney &c. &c.? If there be no prospect of relief, I must, at least I can see no other way, to avoid con-

tempt but throw my self upon the Societies Charity, & ask for a living in Nova Scotia, or New Brunswick rather.

Your letter found me, still in the greatest family trouble, Polly is no better, but remains insane, a miserable unhappy object, engaging our whole attention.

The Church slowly & gradually rises out of its ruinous State, but incapable of affording me & dependents an adequate support, & in character, and in this evening of life, & cold climate of adversity to think of removing, it is impossible—Heaven forbids it—I must have my distressed family—The Ch<sup>h</sup> under my care will crumble to pieces—No—I hope still, & will cast my burden upon the Lord.

I pray God to still the tumults among the Nations, & prevent the calamities of a general War.

Our Civil & Ecclesiastical Policy is upon no permanent  
no  
foundation. The bond of peace is broken, and cement to Christian Union—Our new form of Ch<sup>h</sup> Government & purification of the Liturgy will take place—but not to the satisfaction of the old English Churchmen—They court B<sup>p</sup>. Seabury, but will never coalesce with him in a Consecration of a Bishop. Sectaries abound—Error is multiplied upon Error—Division upon Subdivision—The Ch<sup>h</sup>. I fear will become a scene of confusion, discordant forms of worship—Inconsistent systems of faith—The Lord have mercy upon us,—Make my Compliments acceptable to Harry Lloyd Esq<sup>r</sup>. & his Lady—Mr. Jarvis & his agreeable Consort; his Connexion<sup>s</sup> are well—May you be honord with a Mitre—I hope to meet you in the undisturbed delight of Paradise—My prayers & best wishes attend you—I am with sentiments of unfeigned esteem

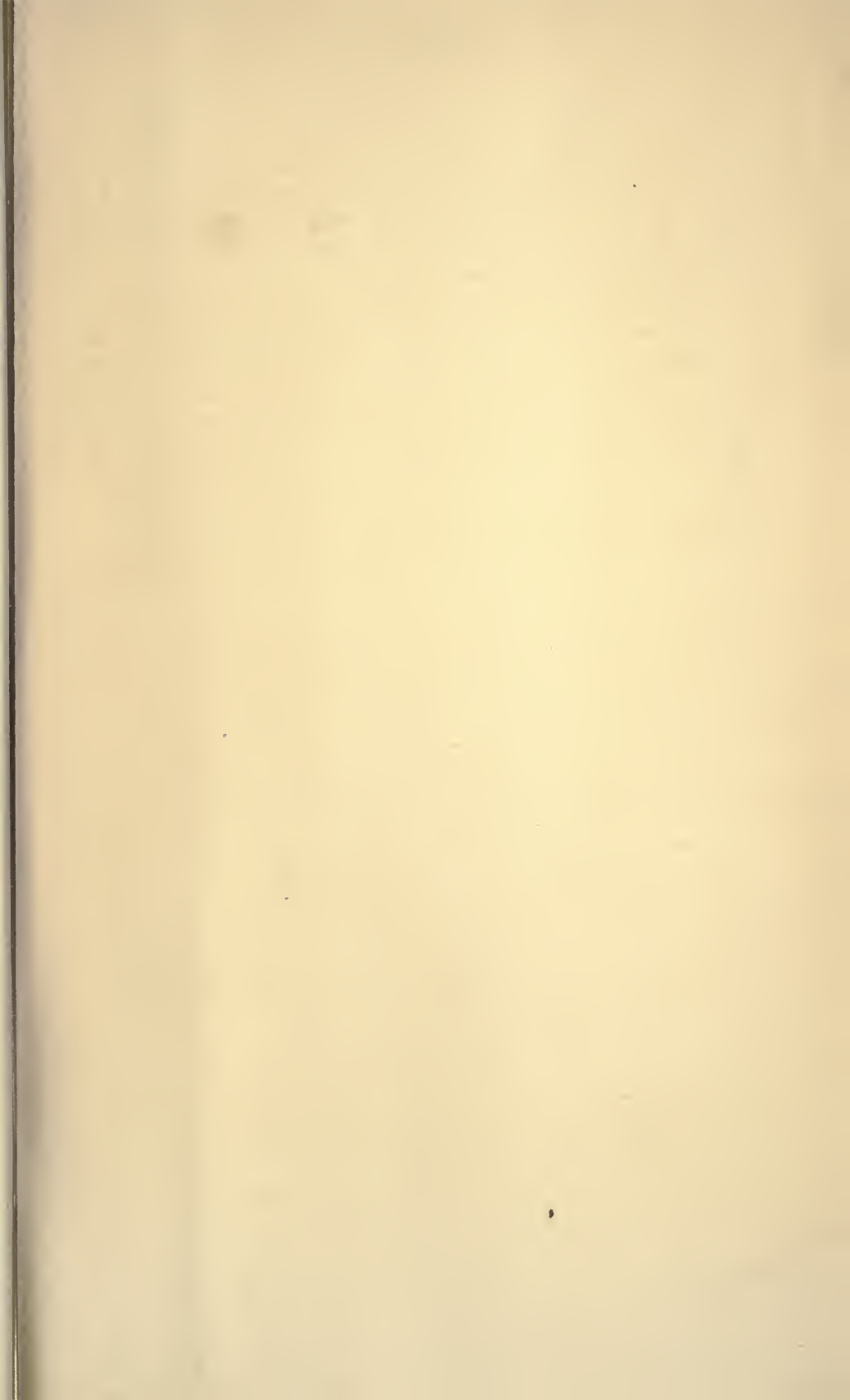
Rev<sup>d</sup>. Sir

Your aged, afflicted Affec<sup>t</sup>. B<sup>ro</sup>.

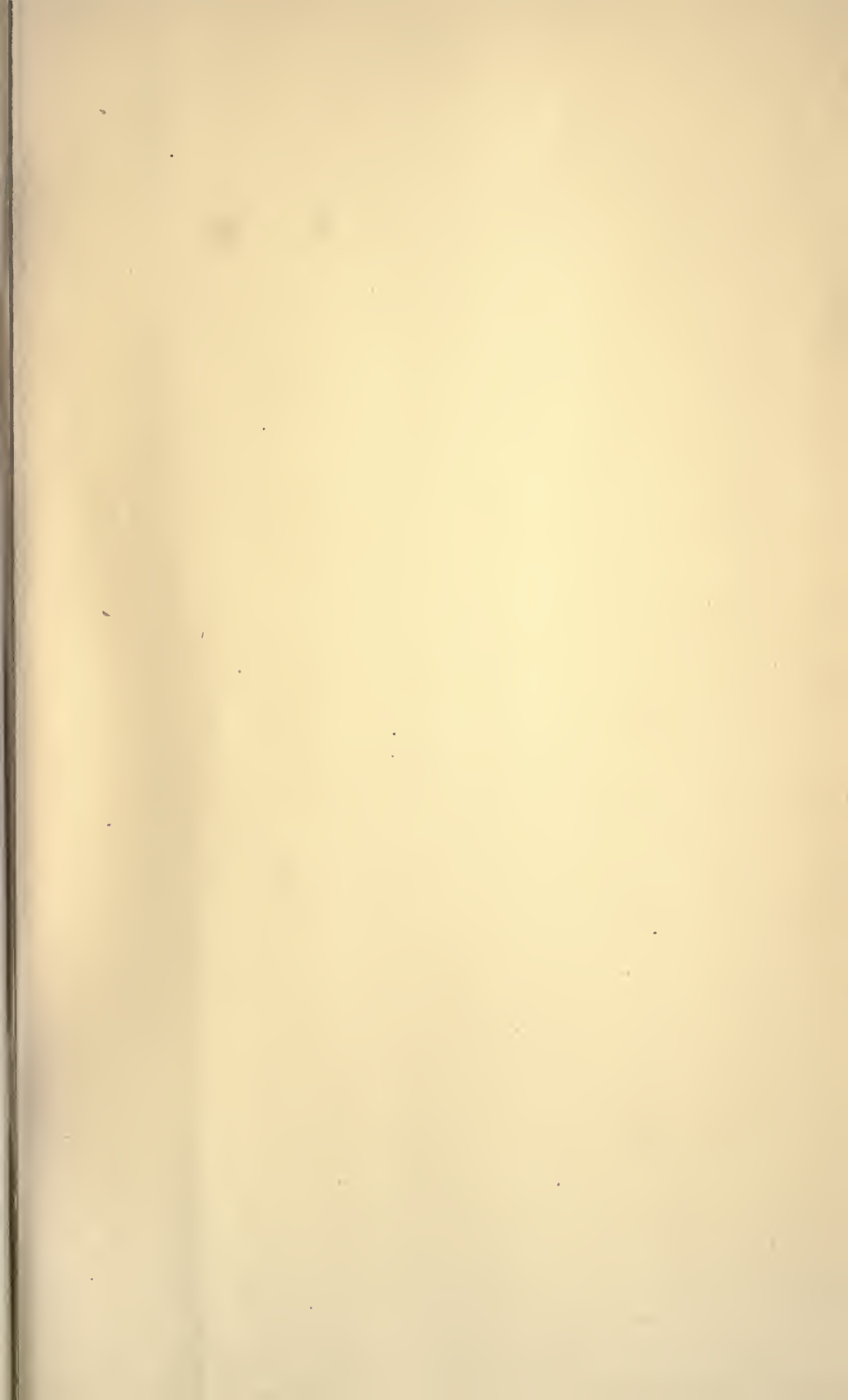
Ebenezer Dibblee.

N.B. I have wrote to the Society & Doctor Morice, Doctor Chandler is gone, for heaven—Doctor Leaming returns to private life—

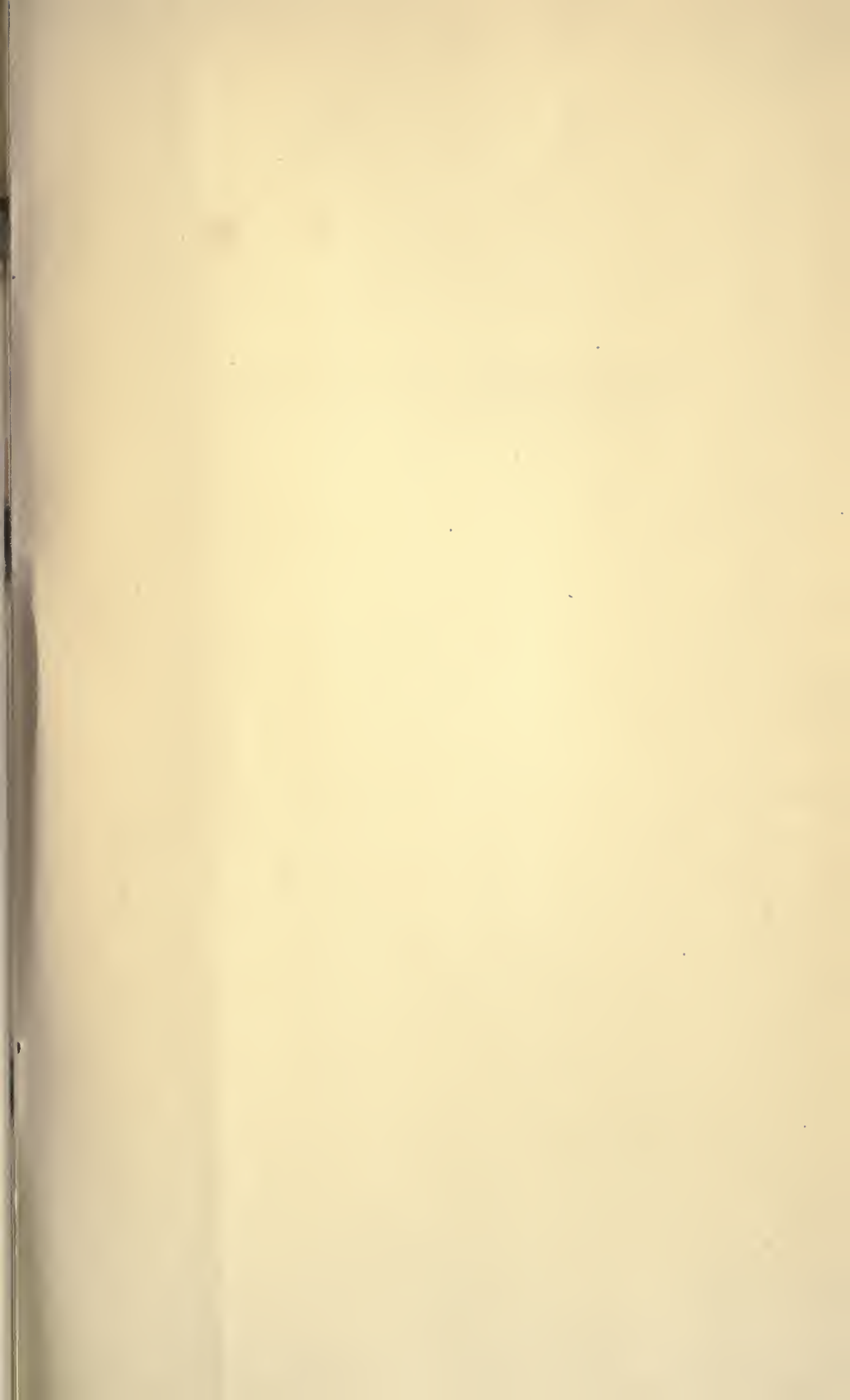
Sundry of B<sup>p</sup>. Seabury's Disciples cannot find Cures.











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