

Volume 11
Churches, Ministers, Societies
132 pp., 13 p. index
8 ¼" x 13 ¼"

Newspaper clippings, correspondence, and sermons comprise this volume. Included is a listing of early members of the Presbyterian Church in Jamestown (page 13) along with lists of Sunday school teachers.

Index created by pat McQuiston.

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REV. HARRY GROSWELL, D.D.

Rector of Trinity Church, New Haven, Ct.

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Assembly of Presbyterian Church

(14) (15) (16)

American Tract Society

(25) (28)

American Bible Society

(28)

American Board of Commissioners for Foreign Missions

(21)

A

Newspaper (New Haven Daily Palladium)

(7)

Nott DR. (President of Union College)

(29)

New Haven - first settlement

(33)

N

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Bates Morgan (Lt. Gov. N.S.)

(26)

Bicentennial (Clinton)

(65)

Baptist Church

(78)

Bacon DR. (sermons)

(109)

(121)

(124)

Bangs Heman

(118)

Bingham Hiram

(119)

Orton Samuel G.

(125)

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B
C
D
E
F
G
H
I
J
K
L
M
N
O
P
Q
R
S
T
U
V
W
X
Y
Z

Chautauqua Tract Society (25)
 Cheney William (71)
 Church notices (100)
 Christianity (lecture) (113) (112) (111)
 Crosswell Rev. Harry front piece

* Presbyterian Church catalogue (13) - A-W
 " " assembly (14) (15) (16)
 " " school teachers (17) (18) (19)
 " " class papers (17)
 " " school books (17)
 " " sunday school (18) (21)
 " " donations (20) (21)
 " " school library (18)
 " " Free (117) (116)
 Preston (Ripley) - sermon (106)
 Parker - sermon (100)
 Pattison R. (27)

C
 D
 E
 F
 G
 H
 I
 J
 K
 L
 M
 N
 O
 P
 Q
 R
 S
 T
 U
 V
 W
 X
 Y
 Z

* Presbyterian Church Catalogue - not paginated individually - see cards

Davenport Rev. John

(33)

A
B
C
D
E
F
G
H
I
J
K
L
M

Quakers

(101)

N
O
P
Q
R
S
T
U
V
W
X
Y
Z

COPYRIGHT CHAUTAUKUA COUNTY HISTORICAL SOCIETY WESTFIELD, NY 2012

Ellery (town's)

78

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WESTFIELD

Revival - religious
Robinson Thomas

78

27

WESTFIELD

Ferris (German)

163

Fitch E.T.

120

Footé E.T.

25

28

Footé Major Isaac

89

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Sabbath school (1855)

35

Sears, Clinton W.

71

Sermons

11

98

99

100

Slavery

1

25

29

Stillman Timothy

31

Stockton (town of)

78

E
S
I
H
N
K
J
E

S
L
5
V
3
X
Y
Z

S
T
H
X
J
E

Thanksgiving (1868)
Thompson Rev.
Train A-L

(2) (3)
(101)
(7)

COPYRIGHT CHAUTAUQUA COUNTY HISTORICAL SOCIETY WESTFIELD, NY 2012

L
S
V
W
X
Y
Z

Harvey... Charles R.

(11)

Henry Milton

(77)

Hill H.

(132)

(20)

(21)

Hopkins Timothy M.

(126)

Hotchkiss James H.

(128)

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U. S. Land office

(26)

I
H
X
J
E

5
>
3
X
Y
2

Insurance

(5)

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H
K
E

V
W
XY.Z

Walker Deacon Henry (sermons) (78) (116) (115) (114) (113)

Weather (3) (6)

Williams Roger (101)

Wicker Thomas Rev^d (11)

U
X
Y

W
X
Y
Z

COPYRIGHT CHAUTAQUA COUNTY HISTORICAL SOCIETY WESTFIELD, NY 2012

Kirk Lansing (sermons)
Kenyon Roger

(100) (98) (102)
(17)

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Y. M. C. A.

(26)

K
J

X.Y.Z

Lane Joshua (Rev.)

(80)

Letters to Editor (New Haven 1869)

(7) - (10)

Lord Main, E.

(29)

Lyon De.

(117)

Lansing

(101)

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Memorial to Presbyterian church assembly

(14)

Methodist Episcopal church

(71)

(130)

Murray Rufus (sermon)

(11)

" (letter)

(11)

Meeks J.C.

(17)

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M

OUTSIDE READING MATTER.

FIRST PAGE.—Tricks in Language: Amusing Specimens of Macaronic Verse: The Influence of Dialects on Poetry—A Slaveholder's Testimony—Poetry: To Robert Gould Shaw—Croton Point Vineyards—Negro Soldiers in Tennessee—Honorable Dealing of a Tennessee Merchant—Court of Appeals Decisions—The War: Reports from Chattanooga; From Charleston and other Southern Points; Excitement in Missouri: Guerilla Operations in Kentucky—Later from Europe: Important Speech of Karl Rüssel.

FOURTH PAGE.—Third Edition Matter.

THE RELATIVE WORTH OF THE UNION.

A Republican morning paper, seeking to disparage the Missouri delegation and those they represent, affirms that they prefer the immediate destruction of slavery to the salvation of the Union. Postmaster-General Blair intimated pretty much the same thing of what he termed the radical abolition party, in his late singular speech in Maryland, which appears to have given as much pain to his old friends as it has given pleasure to the enemies of the government of which he forms a part. But the imputation is not true so far as it regards the loyal radicals of Missouri, and we do not ourselves know any recognised party of which it is true. A few men here and there, whose zeal outruns their discretion, may regard the destruction of slavery of such importance as to warrant even the destruction of the Union, but all men who are intelligent enough to comprehend the comparative value of things, know that the American Union, as the living representative and upholder of free republican institutions, is a thing of centuries, nay, of all time, while the personal condition of any number of individuals is a matter for the passing moment, and which may easily be changed. This glorious republic holds up the light of liberty to all the nations of the earth. With the salvation of the Union the extinction of slavery necessarily becomes a mere question of time. If there ever had been any reasonable doubt, which there was not, the course of the seceding slaveholders has settled it, that the continued existence of our free institutions inevitably involves the extinction of slavery at no distant period. And not only so, but the common sense of the world sees that the salvation of this imperial republic in its greatness insures the progressive extension of free principles and the modification and ultimate uprooting of despotism all over the world.

While it is easy to perceive that the preservation of the Union certainly insures the speedy downfall of slavery, it is not easy to perceive how the slaves are ever to be free if the Union is once destroyed. To be made free in the Union, moreover, would be to them an unspeakable good, worth waiting for as long as the children of Israel toiled in Egypt. But what would freedom be to them with the Union broken up? If we, with all our advantages and power as a united whole, cannot preserve free institutions against the machinations and violence of the friends of absolutism, what chance should we stand, when shivered to pieces, against the power and chicanery of Europe?

It is a very poor piece of rhetoric, then, to propose to "let the Union slide" if slavery is to be allowed to continue, even amid the excitements of a popular assembly. But to affirm it as a matter of sober belief must be the dictate of blind passion rather than of sound reason. It is akin to the blasphemy of saying to the Almighty that if he cannot put an immediate end to certain evils, he ought to resign the throne and let Satan reign. The Chinaman who burns his

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New York

NATIONAL THANKSGIVING.

New York, Thu. November 26, 1868.

Proclamations of the President, Governors of States and Mayors of Cities.

List of Religious Ceremonies, Secular Amusements and Other Exercises of the Occasion.

In accordance with our usual custom we annex the proclamations for a day of thanksgiving and praise, the ceremonies of which are to be observed to-day, issued by the President of the United States, the Governors of many of the States and other functionaries. We also present a list of those places of worship in which the religious can celebrate the day as best befits their own consciences, as well as of those places of amusement in which the more worldly minded may cast aside the cares and labors of the day and enjoy themselves like rational and intelligent creatures.

THE PROCLAMATIONS.

PROCLAMATION OF THE PRESIDENT.

In the year which is now drawing to its end the art, the skill and the labor of the people of the United States have been employed with greater diligence and vigor, and on broader fields than ever before, and the fruits of the earth have been gathered into the granary and the storehouse in marvelous abundance. Our highways have been lengthened and new and profitable routes have been opened. We are permitted to report that our political and sectional dissensions are at no distant day to give place to returning harmony and fraternal affection throughout the republic. Many of our States have entered into liberal agreements with us, while nations which are far off, and which heretofore have been unsocial and exclusive, have become our friends. The annual period of reward we have reached in health and tranquility, and which is crowned with so many blessings, is, by universal consent, a convenient and a suitable one for cultivating personal piety and practicing public devotion. I, therefore, recommend that Thursday, the 27th day of November next, be set apart and be observed by all the people of the United States as a day for public prayer, thanksgiving and prayer to the Almighty Creator and Divine Ruler of the Universe, by whose ever bountiful, merciful and gracious providence our States and nations, no less than families and individual men, do live and move and have their being.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this twenty-sixth day of October, in the year of our Lord one thousand eight hundred and sixty-eight and of the Independence of the United States the thirty-third. ANDREW JOHNSON.

By the President—WILLIAM H. SEWARD, Secretary of State.

PROCLAMATION OF THE GOVERNOR OF NEW YORK.

Every year has its own special grounds for thanksgiving, bringing a return of the common benefactions of life, it brings also its own peculiar and distinguishing blessings. Not alone in the recorded annals of the past, but in the unwritten history of every people, are these signal benefits clearly perceptible.

The past year has been no exception. In many ways it has been a day of and enforced the truth has wrought into the immutability of God's beneficent providence. The earth has not forgotten to yield her increase; the toil of the husbandman has received generous reward; the traffic of trade has followed in the trails of industry, and abundant prosperity has crowned all our citizens with its manifold benefits. No pestilence has come to mar the health of our people, and no great calamity has cast a shade over the destinies of our country showered upon them. The multiplied and economical agencies for the advancement of intellectual and moral culture have encouraged our youth to greater effort and have advanced the character and intelligence of our whole people. The skill of the artisan has enriched society with continued contributions of use and beauty, and the triumphs of labor, as well as the agencies of commerce, have more widely diffused the comforts and enjoyments of man. The security of life and property, the wide and searching political discussions, with their salutary influence, the general regard for law, united in calling for cheerful and hearty thanksgiving. And yet, above them all, is the manly and generous recognition of the rights and welfare of others, as resting upon the same foundation with our own high claims. Abroad as well as at home, in lands long subject to liberal restrictions, as well as in our own with its more exalted aspirations, the mind is asserting its freedom, and the emancipation of men from the dominion of prejudice and caste is steadily making its way.

In view of these benefactions let us dedicate one day to general thanksgiving and praise, that we may be prepared to enter upon a new year with larger conceptions of our duty, with a more resolute consecration to the cause of humanity and a more devoted obedience to the will of God. To this end I respectfully designate and appoint Thursday, the 27th day of November next, and I recommend that, suspending all ordinary business pursuits, the people do then assemble in their respective places of worship, engaging in such religious observances as shall most fully express the sense of dependence, obligation and gratitude with which the blessings of the past year should profoundly impress our minds.

In witness whereof I have hereunto signed my name and affixed the privy seal of the State, at the city of Albany, on this twenty-sixth day of October, in the year of our Lord one thousand eight hundred and sixty-eight.

REUBEN E. FENTON.

PROCLAMATION BY THE MAYOR OF THE CITY OF NEW YORK.

MAYOR'S OFFICE, NEW YORK, NOV. 21, 1868. The President of the United States and the Governor of the State of New York have recommended that Thursday, the 27th day of November next, be set apart and observed by the people as a day of thanksgiving.

I earnestly unite in these recommendations of the National and State Executives. Let all public and private business be suspended on that day in this city, and let people everywhere, in their homes and in their churches, with hearts full of gratitude to Almighty God, the Giver of all good, render to Him praise and thanksgiving for all His mercies. JOHN T. HOFFMAN, Mayor.

PROCLAMATION OF THE MAYOR OF BROOKLYN.

MAYOR'S OFFICE, BROOKLYN, NOV. 20, 1868. The President of the United States and the Governor of the State of New York having issued their respective proclamations setting apart Thursday, the 27th day of November, as a day of national thanksgiving to Almighty God for his numerous blessings conferred at this time upon our country and its inhabitants;

Now, therefore, I, Martin Kalbfleisch, Mayor of the city of Brooklyn, in accordance with time-honored usage and in obedience to the above recommendations, do hereby request the people of Brooklyn to refrain on that day, as much as practicable, from all secular labor and business, and to join in fellow citizens of this and other States in offering up devout thanks to the Almighty Ruler of nations for the manifold favors bestowed upon us.

I direct that all city offices be closed on the said 27th day of November, 1868. MARTIN KALBFLEISCH, Mayor.

PROCLAMATION OF THE GOVERNOR OF NEW JERSEY.

The events of the past year afford abundant cause for most heartfelt thanksgiving to Almighty God. Our country seems to be entering upon a new life of peace and prosperity. Commerce, manufactures and the pursuits of agriculture are incited to renewed vigor and activity. Personal liberty and public security seem to be insured to us for all time. The enduring triumph of the principles of free government over rebellion and anarchy in this land is regenerating the nations of the earth, and the liberal principles of equality and recognition of man as man are working a good throughout the world which none can limit.

Let us, then, thank God for these and all other mercies. Let us especially thank Him for His blessings upon this our beloved State; that while increasing in every material wealth we have been during the past year exempted from all natural calamities, pestilence and famine; that our citizens in the enjoyment of the fullest liberty are a moral, virtuous and law-abiding people; that the poor and indigent have been cared for, the disabled soldiers of the State supported and their orphans protected, and that the opportunities of education and advancement are open to all.

For these reasons and in accordance with established custom, I, Marcus L. Ward, Governor of the State of New Jersey, do hereby set apart and appoint Thursday, the 27th day of November instant, as a day of thanksgiving, prayer and praise, and I do recommend that upon that day the people of this State assemble in their various places of worship and prayer, and while humbly acknowledging the mercies of our All-gracious Father in the past do invoke Him to be with us in the future.

Given under my hand and privy seal at the city of Trenton, on the fifth day of November, Anno Domini eighteen hundred and sixty-eight, and of the ninety-third of the independence of the United States. MARCUS L. WARD.

MAINE.

The Governor of Maine calls upon the people of that State to assemble in their sanctuaries and homes to recount the mercies and celebrate the praises of our Supreme Benefactor. Let the memories of sorrow, he says, soften our hearts towards all who suffer, and the enjoyment of prosperity lead us to do good unto all as God has given us means and opportunity; and let us ever yield to Him that humble obedience which is our reasonable duty and highest thanksgiving.

VERMONT.

The Governor of Vermont calls upon the people to return thanks to God for the goodness and mercy that have followed them for bestowing upon them an abundant measure of health, granting them plentiful harvests as the reward of the labors of the husbandman and continuing unto them the inestimable blessings of civil and religious liberty. Most of all, he says, should we ever render fresh thanksgivings for the gift of grace and the hope of Heaven, revealed unto us through our Lord Jesus Christ. Let us not forget the fatherless and the widow, that they may feel and be satisfied that the Lord thy God may bless thee in all the work of thine hands which thou doest.

NEW HAMPSHIRE.

The Governor of New Hampshire exhorts the people to observe the day as one of rational, grateful rejoicing. Let us gather in our homes with cheerful greeting for the living, with tender memories of the dead. Let us unite in worship and lift to heaven the acceptable incense of thanksgiving. And let all the people pray for an increasing conformity of this Commonwealth, in its legislative, judicial and executive departments, and in the customs and occupations of its citizens, to the divine will of Him who, above all, has the right to reign.

MASSACHUSETTS.

The Governor of Massachusetts calls upon the people to convene in their open temples, and, while offering thanksgiving and praise, to supplicate continued mercies for our country, our Commonwealth and for ourselves individually. For our country, that God, who is the author of peace and lover of concord, will speedily restore reconciliation among all sections and all classes; for our Commonwealth, that her annals and traditions may not be tarnished in the future years; for ourselves personally, that our hearts and lives may be in accord with the divine commandments and our end that of the righteous. "Lord, thou hast been our refuge from one generation to another."

RHODE ISLAND.

The Governor of Rhode Island calls upon the people to return thanks to God for His goodness and manifold mercies to our people; for the blessings of civil and religious liberty which we have enjoyed during the past year; for the prosperity that has attended us; for the peace and happiness enjoyed by our community, and for the abundant harvest which has crowned the labors of the husbandman.

CONNECTICUT.

The Governor of Connecticut recommends the people to return thanks for the measure of health and prosperity with which they have been blessed during the past year; for the civil and religious liberty which they have been permitted to enjoy; for the gracious preservation which has been extended over them, and for the peace and quiet that have been within their borders.

PENNSYLVANIA.

The Governor of Pennsylvania exhorts the people after a manner of thanksgiving to be united in prayer for the mercies of our God, and to be united in the observance of that day as a day of thanksgiving.

since words of His partial love and protecting care; that our civil and religious liberties and political rights may remain unimpacted; that we may remember with thanksgiving our brave defenders, and our men with sympathies their widows and orphan children, and if a bar path through life may be direct by the example and instructions of the Redeemer, who died that we might enjoy all the blessings which temporarily flow therefrom, and eternal life in the world to come."

OHIO.

The Governor of Ohio briefly recommends the people to thank God "for His continued blessings vouchsafed the people of Ohio."

ILLINOIS.

The Governor of Illinois recommends his fellow citizens to rejoice, because "time goes on and nations prosper. The world is steadily advancing in all that makes the people wiser and better. We feel the inspiration of progress when a noble act is performed. This nation has done well. Our State participates in the glories of the Union and breathes freer because liberty is assured to all the people. Multiplied blessings are poured down upon us and generous prosperity is about us. How excellent is Thy loving kindness, O God." Therefore the children of men put their trust under the shadow of Thy wings. Let us have peace."

MICHIGAN.

The Governor of Michigan would have the people return thanks because they have "been so signally blessed during the year now drawing to a close; that the early rain and refreshing dew have been given us, and the fields have yielded in great abundance their rich and ripened grain; that our cities have been spared from wasting sickness and pestilence, and that health has blessed the people within our borders; that labor has been rewarded in all its avocations; that trade and commerce and manufactures have flourished, and that population, industry and wealth have been increased; that civil and religious liberty have been enjoyed; that the laws have been respected; that education and religion have prospered, and that public and private charities have been liberally supported."

WISCONSIN.

The Governor of Wisconsin requests his fellow citizens to rejoice because "under the benign influences of peace the energies of the people have been directed to the development of our vast resources, and on every hand have been multiplied the evidences of unexampled growth and progress. Not only in material things have we been prospered during the past year, but an unusual improvement in our spiritual and educational interests has added to the power of the State and contributed to the elevation and happiness of the people."

MINNESOTA.

The Governor of Minnesota recommends that thanks be given for the abundant mercies and blessings vouchsafed the people of the State.

KANSAS.

The Governor of Kansas advises that rejoicings be had, because "during the year the area of development has been widely extended. Our population has increased with unexampled rapidity. Every department of industry has been vigorously promoted and advanced; labor has met its just reward; commerce has returned fruitful gains, and law, order and personal security have distinguished our society."

KENTUCKY.

The Governor of Kentucky wishes the entire people to assemble in their wonted places of public worship and unite, as with one heart, in the joyous recitation of prayer and praise to the mighty God of Hosts for His continued and unending love toward us as a State and a nation. Let us praise Him for the abundance with which it has pleased Him to reward the industry of our people during the passing year. Let us rejoice and give Him thanks for the civil and religious privileges with which we are still entrusted, and invoke His merciful Providence for their perpetual continuance to us as a free people. Let us gratefully acknowledge His divine providence for the enjoyment of internal peace and tranquility with which it has pleased Him to bless our Commonwealth. Let us render thanks to Him for the liberty of conscience with which He has endowed us. But above all and beyond all let us laud and magnify His divine power and matchless love manifested in the salvation vouchsafed and revealed to every human creature, through Jesus Christ our Lord.

NORTH CAROLINA.

The Governor of North Carolina is the only official who recognizes the proclamation of the President as recommending this day as a day for thanksgiving, but fails to state what the people of his State are about to return thanks for.

ALABAMA.

The Governor of Alabama recommends that humble and devout prayer be made "to the Dispenser of all good for a continuance of His favors towards us, and that peace, prosperity and good feeling may prevail in our State and throughout our common country."

The day will no doubt be generally celebrated with more or less fervor in other parts of the country besides those sections mentioned above. The unconstructed States, as well as the reconstructed, will have cause to return thanks for one blessing at least—namely, the abolition of the Freedmen's Bureau, against the existence of which within their borders they have for so long a time protested. But a genial thanksgiving to them all.

Thanksgiving Day.

This is Thanksgiving Day. The Lord be praised. It is an institution of the ancient children of Israel, adopted by the Gentiles and handed down to this people through the Pilgrim Fathers of New England. Some of the peculiar institutions of these hard-headed old Roundheads—such as the African slave trade, the burning of Quakers and the drowning of witches—have fallen into decay; but their annual thanksgiving, whether for the extermination of a tribe of Indians, a good run of mackerel or an extra corn crop, has never failed. Moreover, it has grown with the expansion of the universal Yankee nation, until, this year and on this day thanksgiving will be celebrated not only through all the

Northern States, "excepting Indians not taxed," but in each of the Southern States of Kentucky, North Carolina and Alabama, under the appointment of the Governors and in deference, no doubt, to President Johnson's national recommendation; for Johnson is a believer in prayer and praise, though he does not parade his piety on all occasions.

The officially declared purpose of the day is thanksgiving to Almighty God for His gracious dispensations to us as a people; but the real business of the festival, according to the orthodox Massachusetts ritual, is of a carnal nature—roast turkey and cranberry sauce, pumpkin pies, doughnuts and hard cider, to say nothing of whiskey. How many turkeys, chickens, ducks, geese, &c., will be consumed this day between Portland and San Francisco can be reckoned up only by Barnum's "lightning calculator" or by Barlow's ready reckoner of the Maine election. We recoil from the task; but we must appeal to Mr. Bergh if this universal work of slaughter in the barn yard, as a feature of this festival of prayer and praise, does not involve something of a barbarian cruelty to animals? In times long gone by sacrifices of sheep and oxen were made to the Lord. We look back upon those religious rites as the usages of an age of barbarism; but have we not the very same things thinly disguised in a thanksgiving dinner? Are we, after all, much better than those chosen people of the Lord, the fighting children of Jacob, or the heathen Greeks of two or three thousand years ago?

It is a remarkable fact that until of late years this thanksgiving festival was confined almost entirely to New England and a few other Northern States leavened with Cotton Mather Puritanism. The Southern States, settled originally by adherents of the Church of England and by the cavaliers or royalists, as Virginia, North and South Carolina and Georgia, or by Roman Catholics, as Maryland and Louisiana, escaped the engrafting of Puritan institutions. Hence in the South, until within the present generation, they had no thanksgiving day, but, according to the good old times in England, under "the merry king," Charles the Second, they had, negroes and all, from Christmas to New Year, a regular jollification, including a large consumption of gunpowder; but Christmas was the great day. In New York the original Dutch, with their schnapps, onions and red herrings, brought over good old Santa Claus and his Christmas presents for the children, and those dear, delightful family receptions of New Year's day, in which the ladies reign supreme.

The Puritan institution of thanksgiving has expanded mainly because it is the occasion of happy family reunions—a thing not intended by the Pilgrim Fathers, we guess, inasmuch as they were opposed to bear-baiting, not because of the pain it gave the bear, but because of the pleasure it gave the spectator. They contemplated no Arab feast of Barmecide in this thing, nor yet the green corn dance of the Cherokee Indians, nor even the Jewish festival of the Passover, but a day of prayer on a diet of cold pork and beans. The Southern institution of Christmas still survives and will survive, because it is free from all Puritanic sourness and cold formalities, and our New York institution of New Year's, having become the brightest social festival of our national capital, from the White House to the cottage of the humblest citizen, is destined to cover the whole land, from Florida to Alaska, and from the Mexican adobe towns of Arizona to the frontiers of Maine.

We, the people of the United States, have abundant causes for a day of thanksgiving in our bountiful crops and general prosperity, and in our general exemption from pestilence, famine and destructive fires and inundations; but we have also occasion for a day of fasting, humiliation and prayer. During the

late rebellion Jeff Davis now and then introduced a day of thanksgiving, as, for instance, after the first Bull Run and after the expulsion of McClellan from the front of Richmond; but after Grant took hold poor Jeff had nothing but days of fasting, humiliation and prayer. Things all went wrong with him, as they have been going with us under Andy Johnson in the matter of whiskey frauds, tobacco frauds and all sorts of frauds upon the public Treasury. We say, too, inasmuch as Mr. Johnson has failed in all his endeavors to put a stop to this widely spread spirit of frauds and corruptions, that after we have digested our thanksgiving dinners he ought to issue, as a last resort, an earnest proclamation appointing a national day of fasting, humiliation and prayer. It might result in a good lift to General Grant in view of the twelve labors of Hercules before him. Who knows!

Thanksgiving.

The return of our ancient and now national festival, we are sure, greeted with a heartiness unexampled in the past. Certainly the reasons for our gratitude were never more numerous and more weighty than they are at this moment. We have had a season marked by general good health, and freedom from pestilence prevailing in any part of the land; the labor of the husbandman has been crowned with an abundant harvest; business in all its departments and in all sections of the country has prospered to a remarkable degree, considering the great national crisis from which we have so recently emerged; and that crisis is fast giving way to the return of order, peace and contentment everywhere among the citizens of the now reunited and regenerated Republic. We have also gone through another of those quadrennial elections which test the disposition and the wisdom of the people in their selection of a Chief Magistrate, and if all are not grateful for the special result, they surely must be pleased with the orderly, law-abiding and patriotic characteristics developed by the elect. It still remains true that ours is the best government that the sun looks down upon, in its out-look upon the country where, of all others, liberty is most largely enjoyed, education most equally diffused, and all the forces of philanthropy, morality and religion continued in the most vigorous and beneficent operation.

For the recognition of all these grand and signal blessings of Divine Providence, one day in the year is little enough. Let it, however, be made the most of when it does come. And how can we better begin its observance than by humbly emulating that beneficence which we celebrate, and imparting of our abundant stores to those who are needy, and, it may be, suffering? "Lord, I thank thee," began the Pharisee; but he was not thankful, he could not be, while his heart was uncharitable to his brother man. Nor will a *rigorously* Thanksgiving on our part be any the less an abomination. "Freely ye have received, freely give." When this great duty is attended to, let us be thankful in any other way which the heart prompts and circumstances command. Ever since our Fathers of blessed memory emerged from the depths of poverty, Thanksgiving has been the season of good cheer, of groaning tables and of smiling faces around them. Let it be so now. Let the families come together once more, let the chains of old friendship be brightened up, and even the stranger within the gates be made happy. Thanksgiving should be joy giving when happiness becomes a duty.

Sermon by Rev. Dr. Osgood.

The Associate Unitarian Churches of the city held their Thanksgiving services in Rev. Dr. Osgood's Church, corner of Madison-avenue and Thirty-eighth street. A very large congregation was in attendance, and the pulpit was occupied by the pastor, and Rev. Dr. BELLows, of the Church of All Souls. The discourse was preached by Dr. Osgood, who took for his text the One Hundredth Psalm, 3d and 4th verses. He said he would disregard the thoughts uppermost in the minds of all, and do violence to his hearers, were he to select any other topic for his remarks than that of Thanksgiving to God for His preservation of us as a nation, and he should therefore take for his theme the "Hand of God in the preservation of our national life." And first, with regard to our characteristic national idea—the idea of "many in one," many States in one nation; and one nation among the family of nations. This idea was from God, and did not originate in any human compact, as many superficial thinkers might suppose. We all justly acknowledge the sanctity of our national compact, but we did not admit that our nation was only a mere partnership. The hand of God was seen in the geographical formation of our country, which manifestly destined it for one nation, and so, too, our history, from the earliest settlement of the country, had gradually tended to a common unity, and was so designed by Providence. Large as our national domain is, it is yet really more limited now than it was in the time of the thirteen original colonies. New-York is nearer to-day to San Francisco, than Boston was to Virginia in the days of the Revolution. The unity established

of national formation, and our great confederations, like the Mississippi, had been confirmed and made stronger by the flashing lightning and the thundering locomotive. The additions to our population from abroad had also contributed to our national unity, instead of serving to divide us. It was thought there had been added to our population from two nations of Europe—Ireland and Germany—as many souls as were in the country at the formation of our Government, yet they had brought no warfare here. The Unitarian, with his love of centralization, and his devotion to the priesthood, had been counterbalanced by the German's individualism and love of liberty. And so with the Northern and the Southern man; they have not hated each other for any real dissimilarity between them, but their disagreement has arisen from transient and abnormal causes. The shadow that had fallen upon their otherwise mutual good feeling and respect, was the dark phantom of the negro. He would not speak of the antagonism which appeared to exist between the negro and a portion of our laboring classes. When a portion of that class undertook, a year ago, to murder the negro, the bayonets of the people, representing the majesty of the law, said that it should not be. It was then asked that whatever antagonism might exist between the negro and the white man, there was to be no longer any murdering of the negro. But what was to be done with the negro? His hearers had heard of a disease called "negro on the brain." It was not the numens and Christian portion of the community who were troubled with this disease, but those who were guilty of oppression and injustice to the negro. There was such a thing as "sin on the brain," and the sin of slavery and oppression, like all other sin, will not "out" till those who are guilty of it shall repent and lead a life of holiness, justice and truth. The way to take the negro off the brain was to give him his simple rights—the right to life, liberty and happiness—simple emancipation. When this is done the negro will find his proper level, and, like other members of the human family, will occupy the place for which, in the economy of Divine Providence, he is fitted. Although the North did not seek emancipation at first, yet it had been forced upon them by those who took up arms against the Government, and who are now being themselves forced to adopt the same policy. And it might yet happen that the negro, so long an element of discord, would finally be a bond of union between the North and the South, through the necessity that would be imposed upon each section of so guiding that docile race that they may be a blessing and not a curse to the country.

DAY, DECEMBER 14, 1863

PLYMOUTH CHURCH—BROOKLYN.

Discourse by Rev. Henry Ward Beecher. Rev. Henry Ward Beecher delivered a highly interesting discourse in Plymouth Church, which was, as usual, crowded to its utmost capacity. The reverend gentleman, without much preface, proceeded to contrast men with animals, holding that in some respects the latter had superior qualities. He forcibly pointed out the many discrepancies of some men, in comparison with which he alluded to the many well known good traits of domestic animals. Many men in their social condition were little better than beasts. Could the Indian, with his nature undisturbed and undeveloped, be compared to the lovely singing bird? There were 1,000,000,000 of human beings on the globe, by whose death nothing would be missed; there would not be one single affection, one idea nor a moral sentiment lost, for their power of productivity was nothing. How many were there whose sole aim was to maintain life, and who were glad only to have enough to eat and drink, to have sufficient to sustain simple vitality. They did not aspire to anything higher than to eat, drink and sleep. In what respect, he would ask, were such people better than the brute? Yet such men were favorable specimens. Those who worked merely to gratify their passions were simply worse than the beasts. Then, there was the lazy class of human beings, who did almost nothing, men who lived by their wits, diving their proboscis into everything that did not concern them, hangers-on, if we who always meant to do something but were always lazy. There was, too, another class, the men who steal, those who bring about casualties, the men who steal with circumspection, aided by a remarkable knowledge of human nature and adroitness—they were called financiers. Others stole with impunity that for which poor men were sent to jail—they were designated operators. Having alluded to swindlers generally the reverend gentleman went on to state that a man must produce something, must do something towards benefiting the condition of his fellow man in order to fulfil in some measure the ends for which he was created. If society could only be rid of its rogues, if society could only be freed from the wasters, what would happen? Every lock would be dragged from every door and the tone of civilization as it now stood would disclose a remarkable change, while the people would be relieved from a plundering taxation. The miscreants who thus swindled their fellows were at the same time open-mouthed and impudent. Besides these were the destroyers of men. Animals fed on animals and men fed upon men. The capital of New York had in a measure learned to feed the passions which destroy men body and soul and involve them in ruin. There was surely nothing like this in the animal kingdom, which merely destroyed by retail while men annihilated by wholesale. He contended that among the most pernicious characteristics of New York were liquor and lust. If they could be smothered the position of the government of the State would rise triumphant. He adverted to another class of men whom he termed the mites, harmless, no doubt, but frivolous and imbecile. These two he considered beneath the animal kingdom. In conclusion he clearly showed that every man should have some great ennobling object in life and not render his existence useless to himself and others; that he should be the servant of his fellow man by in some manner contributing to his moral advantage.

A COLD DAY.

JANUARY 9, 1866.

REPORTS FROM ALL SECTIONS.

The Lowest Figure—Thirty-one Degrees Below Zero.

Weather Record Since 1840

SEVERE FROST IN ALABAMA.

The Mercury Eight Degrees Below in Richmond Last Evening.

Yesterday was not only the coldest day of the season, but the coldest we have had, according to the old observations, for the last 25 years. On Sunday, after midnight, the mercury fell to 13° below zero, and stood but little above zero during any part of yesterday.

The wind, sharp and cutting, blew fiercely and bitterly from the north, freezing ears and noses without mercy, and causing positive suffering to pedestrians and all the company of the day.

Bayard Taylor, when we met in Broadway, brilliant in his coat of crimson and violet, said he felt much colder than when he rode behind a roller in Lapland with the thermometer at 5° below zero. That great roughness was comparatively deserted. There was no black ice of vehicles on the New-York pavement, no crowd or confusion of pedestrians on the sidewalks. Only a few persons, generally of the sterner sex, hurried up and down, their breath turning blue in the frosty air, and resembling a collection of Hollanders with phan-tom pipes between their quivering lips. Everybody seemed to have army reminiscences and to be indulging in "a dabble quick." Out-door people, however highly bred, forget the precepts of Chesterfield, and hastened on their various missions as if their horses were on fire, or their destiny were drawing them with irresistible power.

The women and stage and car-drivers particularly, were made to their eyes, but still they suffered excessively, and often froze stiff before they could reach the end of their journey. In one or two instances we heard of their being frozen to death while at their posts, and a number of men was taken from the streets into adjacent dwellings, nearly inanimate from the severity of the weather.

The street-cars were movable Greenlands, and passengers in them had painfully lively ideas of Sir John Franklin's expedition, and of the habits of the Esquimaux. The cars are as uncomfortable as they well can be, and those doomed to ride in them during this weather are much to be pitied, and more to be frozen.

On the rivers, early yesterday morning, a heavy mist formed, caused by the difference between the temperature of the water and the atmosphere. In the streams that give rise to the icebergs, and considerable cakes were visible floating drearily and chillily by, doing some injury to the piers.

Water, in a liquid form, was scarce and difficult of obtainment; and persons who depended on the ordinary means of ablation, found the contents of their awers, yesterday morning, quite as solid as the vessels.

Everybody and everything was frozen, and the atmosphere of the Arctic regions seemed to have reached us in the Metropolis. The North Pole appeared to have tumbled down, and the widest end to have fallen across this Island, whose occupants shivered and turned blue and red all the day long, and went to bed, comfortless and giddy, to dream of hunting for white bears with rifles of ice, and living on icebergs, and flirting with ice witches, through all the fearful, freezing night.

The ponds and small streams in this vicinity were frozen hard enough to bear an elephant, and skaters with sufficient fortitude to endure the cold indulged in the exciting experiment to their hearts' content and bodies' discomfort. Generally, however, the ice lacked appreciators, as few cared to brave the bitter weather for the sake of the pleasure the entertainment afforded.

Last night the temperature underwent very little change, and held fair to be almost as low as on Sunday night. If this weather continues for a few days longer we may look for skating on the East River and the Hudson.

THE RIVERS ON FIRE.

Barring the blaze and the heat, such was the appearance of both North and East Rivers yesterday morning, the smoke or fog rising from the water 10 to 15 feet, completely hiding the surface, and so obstructing the view as to cause the ferry-boats to blow their whistles while crossing. This of itself is not an uncommon occurrence, but it is a very rare thing to see this vapor driven across the river and condensed into a white powder, covering docks, piers, shipping, &c., half an inch deep with the finest of snow, as was the case yesterday.

It appears from the best sources of information to be had, that the temperature has not been so low in this latitude since the year 1836. The coldest period in the past 25 years was in January, 1837, when the range of the thermometer showed for several days an average temperature of only a few degrees above zero. On that occasion the East River between New-York and Brooklyn was frozen over, and some of our citizens walked across on the ice.

In the Winter of 1835 the North River was covered by a crust of ice so thick that teams of horses passed between New-York and Jersey City.

The effect of this weather has already been to freeze over Wallabout Bay, near the Navy-Yard, Brooklyn, and the Hackensack and Passaic Rivers in New-Jersey. There is also considerable ice, as we have said, in both the North and East Rivers; but the high wind, causing constant motion of the water, prevents the freezing.

RECORD OF THE THERMOMETER.

Delafour's thermometer shows the record of the coldest weather in January and February in each year since 1840—the figures signifying above zero when not otherwise marked.

The temperature at 7 o'clock yesterday morning was 7° below zero. At 8 o'clock the mercury was lower, but no record was made.

In 25 years the mercury has been only three times below zero in the daytime. The dates are: January 11, 1859, 1° below; February 8, 1861, 2° below; January 8, 1866, 7° below.

| Year | Jan. 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
|------|---------|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1840 | 9 | 16 | 16 | 20 | 17 | 17 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1841 | 6 | 15 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1842 | 8 | 17 | 20 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1843 | 14 | 21 | 27 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 |
| 1844 | 20 | 25 | 29 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 |
| 1845 | 12 | 20 | 29 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1846 | 9 | 15 | 18 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 |
| 1847 | 6 | 12 | 16 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 |
| 1848 | 6 | 17 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1849 | 7 | 15 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1850 | 13 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 |
| 1851 | 8 | 15 | 18 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1852 | 10 | 21 | 25 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 |
| 1853 | 10 | 17 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 |
| 1854 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1855 | 12 | 22 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1856 | 12 | 22 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1857 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1858 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1859 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1860 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1861 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1862 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1863 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1864 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1865 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1866 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |

| Year | Jan. 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
|------|---------|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1840 | 9 | 16 | 16 | 20 | 17 | 17 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1841 | 6 | 15 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1842 | 8 | 17 | 20 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1843 | 14 | 21 | 27 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 |
| 1844 | 20 | 25 | 29 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 |
| 1845 | 12 | 20 | 29 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1846 | 9 | 15 | 18 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 |
| 1847 | 6 | 12 | 16 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 |
| 1848 | 6 | 17 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1849 | 7 | 15 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1850 | 13 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 |
| 1851 | 8 | 15 | 18 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1852 | 10 | 21 | 25 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 |
| 1853 | 10 | 17 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 |
| 1854 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1855 | 12 | 22 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1856 | 12 | 22 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1857 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1858 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1859 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1860 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1861 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1862 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1863 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1864 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1865 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1866 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |

| Year | Jan. 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
|------|---------|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1840 | 9 | 16 | 16 | 20 | 17 | 17 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1841 | 6 | 15 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1842 | 8 | 17 | 20 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1843 | 14 | 21 | 27 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 |
| 1844 | 20 | 25 | 29 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 | 28 |
| 1845 | 12 | 20 | 29 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1846 | 9 | 15 | 18 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 |
| 1847 | 6 | 12 | 16 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 |
| 1848 | 6 | 17 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1849 | 7 | 15 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 1850 | 13 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 |
| 1851 | 8 | 15 | 18 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 1852 | 10 | 21 | 25 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 | 24 |
| 1853 | 10 | 17 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | 22 |
| 1854 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1855 | 12 | 22 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1856 | 12 | 22 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 | 23 |
| 1857 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1858 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1859 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1860 | 11 | 22 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 | 25 |
| 1861 | 11 | 22 | 25 | 25 | | | | | | | | | | |

(4)

May 12th 1819

William Powell
To Cash
To Cash
Cash P. from June 15 1819

3
10
1

15 Sloop Mass
Lisem " 50
x Fonnage 28⁷/₉₅ 1. 68
x Hospital 1. 00
Lisb " 20

(Paid)
3. 98

15 Schooner Henry
Clearance & Roll 3. 70
2. Manifest " 25

Paid
2. 95

18 Sloop Ospray
Entry 3 bonds & permits 3. 30
Entry, Manifest " 60
entry on passport 4
Fonnage 66⁷/₉₅ 3. 99
Hospital 4. 40
Lisb " 20
Suiwego 1. 50

(Paid)
16. 49

18 Sloop Randolph
Entry & permits 2. 10
Fonnage 66⁶⁹/₉₅ 3. 99
Hospital 3. 66
Lisb " 20
Suiwego 7. 50 Paid
Estimated duties
Duties 15. 71

Paid
9. 95
Paid
14. 87

18 Sloop Susan
Lisem " 50
x Fonnage 57 3. 42
x Hospital 4. 80
Lisb " 20
Endors'd on embroint " 20
Clearance 50

Paid
9. 62

May 23 - 1899.

Sloop Mary

MUTUAL INSURANCE COMPANY,
New York, January 26th, 1893.

The Trustees, in Conformity to the Charter of the Company, submit the following statement of its affairs on the 31st December, 1892:

| | |
|---|-----------------------|
| Premiums received on Marine Risks from 1st January, 1893, to December 31st, 1892..... | \$5,116,444 87 |
| Premiums on Policies not marked off 1st January, 1893..... | 1,179,411 03 |
| Total amount of Marine Premiums..... | \$6,295,855 90 |
| No policies have been issued upon Life Risks; nor upon Fire Risks disconnected with Marine Risks. | |
| Premiums marked off from 1st January, 1893, to 31st December, 1892..... | \$1,435,287 62 |
| Losses paid during the same period \$2,094,019 17 | |

Returns of Premiums and expenses..... \$616,638 14

The Company has the following Assets, viz.:

| | |
|--|----------------|
| United States and State of New York Stock, City, Bank and other Stocks..... | \$2,677,460 53 |
| Loans secured by Stocks and otherwise..... | 1,449,250 47 |
| Real Estate and Bonds and Mortgages..... | 203,780 07 |
| Dividends on Stocks, Interest on Bonds and Mortgages and other Loans, sundry notes, re-insurance and other claims due the Company, estimated at..... | 122,888 49 |
| Premium Notes and Bills Receivable..... | 2,487,592 84 |
| Cash in Bank..... | 277,000 00 |

Total amount of Assets..... \$7,130,972 91

Six per cent. interest on the outstanding certificates paid to the holders thereof, or their legal representatives, on and after Tuesday, the 31st of February next. After reserving TWO AND A HALF DOLLARS DOLLARS of profits, the outstanding certificates of the issue of 1861 will be deemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the 31st of February next, which date all interest thereon will cease. The certificates to be produced at time of payment and cancelled.

A dividend of FORTY PER CENT. is declared on the net earned premiums of the Company (free of Government Tax) for the year ending 31st December, 1893, for which certificates will be issued on and after Tuesday, the seventh of April next.

The profits of the Company, ascertained from the 1st of July, 1892, to the 31st of January, 1893, for which certificates were issued, amount to..... \$12,733,781 National from 1st January, 1892, to 1st January, 1893..... \$1,740,000

Total profits for 20 1/2 years..... 14,473,781 Certificates previous to 1871 have been redeemed by cash..... 10,273,561

Writings remaining with the Company, on 31st January, 1893..... \$1,215,170 By order of the Board.

W. FOWNSSEED JONES, Secretary.

- TRUSTEES.**
- | | |
|---------------------|-----------------------|
| A. D. JONES, | DAVID LANE, |
| CHARLES DENNIS, | JAMES BRYCE, |
| W. H. MOORE, | WM. STURGIS, Jr., |
| EDMAN TRESTON, | HENRY K. BOGERT, |
| HENRY COPELAND, | A. A. LOW, |
| WM. C. PICKERSCILL, | WILLIAM E. DODGE, |
| LEWIS CURIE, | DENNIS PERKINS, |
| CHARLES HUSSELL, | JOSEPH GAILLARD, Jr., |
| LOWELL HGBROOK, | J. HENRY BURG, |
| P. A. HARGGS, | CORNELIUS GRINNELL, |
| MICHAEL GAB, | G. A. HAND, |
| ROYAL PHRIPS, | WATTS SHREMAN, |
| CALEB BARFOW, | E. E. MORGAN, |
| A. P. PILLOT, | B. J. HOWLAND, |
| LEROY M. VILLY, | BENJ. BABCOCK, |
| DANIELS MILLEN, | PLESTON WESTRAY, |
| S. T. NICOLL, | ROB. B. MINTURN, Jr., |
| JOSHUA J. HENRY, | GOBSON W. BUENHAM, |
| GEO. G. BOBSON, | FREDERICK CHAUNCEY, |
| JAMES LOW, | E. WARREN WESTON, |

JOHN B. JONES, President.
CHARLES DENNIS, Vice-President.
W. H. H. MOORE, 2d Vice-Pres't.

REPUBLIC FIRE INSURANCE COMPANY,
No. 16 Wall Street, New York.
INCREASED CAPITAL.

| | |
|----------------------|-----------|
| Initial Capital..... | \$300,000 |
| Surplus Over..... | \$200,000 |
| Assets Over..... | \$500,000 |

This Company, with net assets amounting to more than half a Million of Dollars safely invested, is prepared to insure increased facilities to insurers against loss or damage by Fire, and the Risks of Inland Navigation and Transportation.

The attention of the public is directed to the peculiar advantages offered to the insured by this Company: In having a cash capital all paid in and safely invested, and in having a large accumulation of profits, forming a surplus of \$500,000.

20

28

28

1899

June 2

3

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25

27

20

20

4 70

25

3 30

65

5 70

6 00

20

3 90

1 65

6 34

5 00

20

8

8

2 50

65

1 00

Paid 20 82

Paid 4 95

Paid by check 15 85
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Solomon Pinto
To Cash P. Smith
To Cash P. Smith

Then, reading the platforms called "democratic," and the speeches of Vallandigham, the Seymours and Woodward, this democrat would exclaim: "What have you done with the old doctrines of the democratic party? Is this a platform which Jackson could stand on? Are these speeches which Jackson would listen to with pleasure?" ~~Yes~~ Democrats? You are a mongrel set, a mixture of all the confirmed spoilsmen and political turncoats of all the parties which have cursed this country for the last dozen years; and your organization is a rank case of amalgamation. You have driven out the true democrats, the faithful leaders whom it was always safe to follow; but you have driven out with them every political principle which the democrats of my day cherished and fought for—and now you pretend to be democrats." And this old democrat would go and vote for Martin.

THE COOPER INSTITUTE MEETING TO-NIGHT.

The citizens of New York have a treat before them to-night, in an address to be delivered at Cooper Institute by Henry Winter Davis, of Maryland. Mr. Davis is one of the foremost men of the South and of the country; he is a lively and entertaining speaker; and his views of public affairs and public men will prove instructive to all who listen.

Seats are free, and ladies will find good accommodations. Mr. Davis ought to have, and will have a very large audience, and such a reception as he deserves.

The Balance of Trade.

It is surprising with what tenacity minds which have once been confused by efforts to believe in the fallacy of protection, retain their hold upon all the old delusions connected with questions of finance. Our able contemporary in the *New York Times*, in replying yesterday to a correspondent's question in relation to the balance of trade, laid down seven propositions, every one of which is either irrelevant or erroneous. Here is one for example:

"The fact that the United States have imported one thousand million dollars' worth more than they have exported during their existence as government, only proves that the country is in debt for the difference, which debt is represented by government, state, and railway bonds and shares, or by foreign capital invested in the commercial and mechanical operations of this country."

Since Daniel Webster took a correct view of this question, we supposed that even the most inveterate protectionist might consent to understand it, without any sacrifice of consistency; though, in all the explanations that have been published, we have never seen precisely the right ground taken, to apply in all cases.

The balance of trade, as shown by statistical returns, depends simply upon the mode of keeping the books at the custom-houses. A cargo of wheat is bought in New York for \$100,000, and shipped to Liverpool, where, with the freight charges and profits added, it sells for say \$150,000. The proceeds are invested in cloths, steel, &c., and brought to New York, the freight charges and profits advancing their value to say \$170,000. In this case the exports have just paid for the imports, and the country has merchandise worth \$70,000 more than that which it sold. Now, if the New York or home value of both the exports and imports is entered in our custom-house books, the balance of trade against us in this transaction will be \$70,000; if the Liverpool or foreign value of both is entered there will be no balance either way; while if the value of each in the market where it is bought is entered, the balance against us will be \$20,000.

the whig: you Henry May, of Maryland, and
 Wickliffe of Kentucky, the same! What have
 such men as you to do with the democratic
 party?"
 Then, reading the platform called "demo-
 cratic," and the speeches of Vallandigham,
 the Germans and Woodward, this democrat
 said: "What have you done with
 the democratic party?"

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|------|--------|---|----------------|---------------|
| | June 1 | Summit | 25 | |
| | | Fonnage - 19 ⁴³ / ₉₅ | 1.27 | |
| | | Hospital | 1.20 | Paid |
| | | Sub | 1.20 | 2.82 |
| 20 | | Brig Aron | | |
| | | Clearance Roll | 4.70 | Paid |
| | | Protection | 1.25 | 4.95 |
| 21 | | Brig Lane | | |
| | | Entry, Bonds & Permits | 3.30 | |
| | | Entry, Spirits | 1.65 | |
| | | Fonnage - 94 ⁴⁹ / ₉₅ | 5.70 | |
| | | Hospital | 6.00 | Paid by check |
| | | Sub | 1.20 | 15.85 |
| | | Surveys fee | | 1.75 |
| 22 | | Schooner Morning Star | | |
| | | Entry, bonds & Permits | 3.90 | |
| | | X Entry, Spirits | 1.65 | |
| | | X Fonnage - 105 ⁵² / ₉₅ | 6.34 | |
| | | Hospital | 5.00 | Paid by check |
| | | Sub | 1.20 | 16.19 |
| 1819 | June 2 | William Pucker | 2. | |
| | | To Cash P. P. P. | 10. | |
| 3 | | Solomon Ponto | 2. | |
| | | To Cash P. P. P. | 1. | |
| | | To Cash P. P. P. Potatoes | 21. | |
| | | 3 Bushels Potatoes | 34. | |
| 4 | | Brig Neptune | | |
| | | Entry | 2.50 | |
| | | Entry, Spirits | 1.65 | Paid |
| | | Bonds & Permits | 1.00 | 4.15 |
| | | Solomon Ponto | | |
| | | To Cash P. P. P. | 5. | |
| | | To Cash P. P. P. | 5. | |

6

NEW BRITAIN, CONN., Jan. 8—3 a. m.—Weather clear. Thermometer 30° below zero. ELIZABETHPORT, N. J., Jan. 8.—The weather here is bitterly cold. The thermometer at this hour (8 a. m.) stands at 12° below zero. The river is frozen over.

Evening Report.

ST. JOHNSBURG, Vt., Jan. 8.—Clear. Wind N. W. Thermometer 10° below zero. OGDENSBURG, N. Y., Jan. 8.—Wind North, Thermometer 6° below zero. LITTLETON, N. H., Jan. 8.—Thermometer 12° below zero. CONCORD, N. H., Jan. 8.—Thermometer 10° above zero. CALAIS, Mo., Jan. 8—7 p. m.—Wind N. W. Weather fresh and clear. Thermometer at zero. MONTREAL, Jan. 8—6 p. m.—Weather milder. Thermometer at zero. PHILADELPHIA, Jan. 8.—Last night was the coldest ever known here. The Delaware is closed up below and above the city, and all the ferry-boats but one are frozen fast in their docks. The mercury in West Philadelphia fell to 18° below zero, and at Chestnut Hill to 14° below. The thermometer has marked 10° below zero only five times since 1856. The weather to-day is clear, with a strong north-west wind. HALIFAX, N. S., Jan. 8.—Wind N. E. Weather fresh and clear. Thermometer at zero. BUFFALO, Jan. 8.—Weather moderating. Thermometer 11° above zero. CLEVELAND, Jan. 8.—Thermometer 15° above zero. Weather clear. Wind S. E. WHEELING, West Va., Jan. 8.—Weather extremely cold. Navigation has been suspended, on account of the ice. Thermometer 15° above zero. INDIANAPOLIS, Jan. 8.—Clear. Thermometer 10° above zero. TOLEDO, Jan. 8.—Clear. Wind S. E. Thermometer 20° above. Reports from various points on the railroads leading South and West say the weather is clear with light E. and S. E. winds, the thermometer ranging from zero to 30° above. DARTON, O., Jan. 8.—Weather clear and cold. Thermometer 15° above zero. COLUMBUS, O., Jan. 8.—Thermometer 18° above zero. ZANESVILLE, O., Jan. 8.—Thermometer 18° above zero. SPRINGFIELD, Mass., Jan. 8.—Weather clear. Wind fresh from the north-west. Thermometer 6° above zero. NEW-BEDFORD, Jan. 8.—Thermometer 5° above zero. Wind N. E. BOSTON, Jan. 8.—Wind N. W. Thermometer 7° above zero. The harbor is being rapidly covered with ice. CONCORD, N. H., Jan. 8.—Clear. Thermometer 9° above. BURLINGTON, Vt., Jan. 8.—Cloudy and calm. Thermometer 8° below zero. MONTREAL, Jan. 8.—Clear. Thermometer 2° above zero. MONTPELLIER, Vt., Jan. 8.—Clear. Thermometer 4° below zero. BANGOR, Me., Jan. 8.—Wind N. Weather clear. Thermometer 6° above zero. PORTLAND, Me., Jan. 8.—Wind N. Thermometer 25° below zero. ST. JOHN, N. B., Jan. 8.—Weather clear. Wind N. Thermometer at zero. NEW-HAVEN, Conn., Jan. 8.—Thermometer 5° above zero. Weather clear. SKOWHEGAN, Me., Jan. 8.—Weather cold. Wind N. Yesterday morning, the thermometer stood 24° below zero, this morning 16° below, and this evening it stands 10° above zero. DETROIT, Jan. 8—6 p. m.—Thermometer at sunset, 5° above. Weather clear and beautiful. No wind. PORT HURON, Mich., Jan. 8—6 p. m.—Weather clear and cold. Thermometer 10° above. ST. CLAIR, Mich., Jan. 8—6 p. m.—Weather clear and cold. Thermometer 10° above. EAST SAGINAW, Mich., Jan. 8—6 p. m.—Thermometer 19° above zero. PONTIAC, Mich., Jan. 8—sunset.—Thermometer 7° above zero. GRAND HAVEN, Mich., Jan. 8—6 p. m.—The weather is extremely cold. The wind is very light from the south-east. The sky is cloudless. GRAND HAVEN, Mich., Jan. 8—6 p. m.—The sky is clear, with a light breeze from the east. Thermometer 15° above at sunset. OWASSO, Mich., Jan. 8—6 p. m.—Weather clear and still. Thermometer 15° above zero. LANSING, Mich., Jan. 8—6 p. m.—Thermometer 12° above zero. ANN ARBOR, Mich., Jan. 8.—At 7 o'clock this morning the thermometer was 6° below zero, with a sharp, dry wind from the north-east. The barometer was higher than ever before observed here. The thermometer at sunset indicated 8° above zero, the weather moderating. JACKSON, Mich., Jan. 8—6 p. m.—Thermometer at sunset, 3° above zero. Wind nearly north. Weather clear. KALAMAZOO, Mich., Jan. 8—6 p. m.—Weather clear. Wind north-east. Thermometer 10° above zero at sunset. Has stood at 7 and 9 during the day. NILES, Mich., Jan. 8—6 p. m.—Weather clear and still. Thermometer at sunset 10° above zero. FORTRESS MONROE, Jan. 8—6 p. m.—The weather is bitterly cold. There was a heavy north-east blow last night. HALIFAX, Jan. 8—11 p. m.—The weather is fine, clear and cold to-night. There are no signs of the steamship Canada. PETERSBURG, Va., Jan. 8.—At sunrise the thermometer stood 2° below zero, and at noon 10° above. At sunset the weather slightly milder, the sky cloudy, and the wind very high. The day has been the coldest experienced here for several years. BELFAST, Monday, Jan. 8, 1865.—Since the unprecedented cold term of January, 1857, the weather has not been so severe in this section of Maine as during the last few days. Yesterday the thermometer indicated 20° below zero in this city. At Bangor, the thermometer stood 33° below zero. This afternoon the cold is not so intense. WASHINGTON, Jan. 8.—Thermometer at sunset, 16° above zero. Clear. PROVIDENCE, R. I., Jan. 8.—Professor Caswell, whose meteorological observations on College Hill in this city cover a period of 34 years, reports the thermometer at 17 degrees below zero on Sunday night, two degrees lower than ever before recorded. At 10 o'clock this morning the thermometer stood at 10 degrees below zero; at sunset 5 degrees above, and at 11 o'clock to-night at 10 degrees above zero. The sky is cloudy. FORTRESS MONROE, Jan. 8.—The James River was frozen over last night. LOUISVILLE, Jan. 8—6 p. m.—Thermometer this morning 10° above zero; in the country it was from 20 to 6° above. Weather moderating this evening. HUNTSVILLE, Ala., Jan. 8.—There is a strong wind from the north. It is freezing hard in the shade. Weather clear.

NASHVILLE, Tenn., Jan. 8.—Weather clear. Thermometer 30° above zero. CHATTANOOGA, Tenn., Jan. 8.—Weather clear and pleasant; rather cool and windy. RICHMOND, Va., Jan. 8.—The mercury is 5° below freezing point to-night. In the vicinity of Drury's Bluff floating blocks of ice are piled one above another, stopped by obstructions in the river near that place; and navigation is considered dangerous at present. PETERSBURG, Va., Jan. 8.—The thermometer at sunset stood 3° below zero. Weather clear and windy. The Appomattox River was frozen over last night, and the skating is good. WILMINGTON, N. C., Jan. 8.—The weather is very cold and clear. The thermometer is 12° above zero to-night.

How to Keep from Freezing to Death. To the Editor of The N. Y. Tribune. SIR: An experience of 20 years in out-door travel has convinced me that the following is one of the most effective safeguards against freezing to death, to which so many persons, especially car drivers, &c., are liable during the severe weather we are now having: Take a flat box, made of tin, about 12x10 inches, and 4 inches deep, and fill it with boiling water; wrap the box in old carpeting and put it on the car platform where the driver can have his feet in contact with it. The water will keep warm half a day. By keeping the feet warm, we avoid all liability of freezing to death. WILLIAM S. HASKELL. New-York, Jan. 8, 1865.

Y, DECEMBER 14, 1868.

RELIGIOUS SERVICES YESTERDAY.

ELM PLACE CHURCH—BROOKLYN. Farewell Sermon of Rev. William Alvin Bartlett. Rev. William Alvin Bartlett, of the Elm place Congregational church, Brooklyn, having accepted a call from the Plymouth church congregation, at Chicago, preached his farewell sermon last evening, at the church to which he has been attached for the past ten years. The Rev. gentleman took the following for his text:—2 Corinthians, 13th chapter and 11th verse. "Finally, brethren, farewell; be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." After a few introductory remarks Mr. Bartlett said that he had preached his inaugural sermon ten autumns ago in the little building in the rear of the church they occupied at present, and to-night, in the midst of questions as sad as the season was bleak, he was to utter his valedictory—the last word of a discourse a decade long—and to take the last step of a walk which had been openy in their midst. Of all the Scriptural leave takings—and the Bible was but a record of advents and departures—none so fully embodied his parting desires towards them as this text which Paul sent to the Corinthians. He proposed, he said, to spend the last hour in a review of the past, a survey of the present and a glance at the future. Human life was not a simple stream, but many currents running parallel. The great national life was the background which modified all institutional life. The Christian Church had ever been affected by the character of the government in which it existed by peace and war. The ten years gone had been the most notable of the century. He began his work just after the financial distress of 1857, and, continuing it during the ten years of the ripening rebellion, and through that terrible apoplexy in which the nation staggered. Under the plethora of thrift the church had been more or less sway ed by these tremendous circumstances. Together they had canvassed the "cloud no bigger than a man's hand," and seen it gather till in the blackness of Providential wrath it overlaid the blue firmament as with a pall; together they had ordained their sons and brothers to this patriotic ministry. They put courage into their hearts and Bibles into their knapsacks and benedictions on their heads and followed them with prayer; together they had stood one hot summer through, waiting to receive the wounded, to bury the dead and to console with Christian grief; together their pulses ebbed and flowed with the tide of battle and the cause of truth; together they had received the earthquake shock of the assassination and stood powerless and tearful as they applied the Crim of prayer and Truism of faith for a solution of the mystery; and together God had permitted them to chant the psalm add to interlarch the smile, and to stand as one under the banner of victory. This church had stood over the great issues of these years that were in the loom of destiny, and held a mirror to the sun of truth and cast down flashes of blessed illumination which have been shuttled into the web till the divine purpose meanders through the black and bloody fabric like a river of gold through a chaotic continent. As age came to silver them and trouble and disease to try them, they handed down the story of these great years. They should think of each other and their traditions would be favored by the individuals with whom they shared them. Ten years ago this church was small in numbers and poor in pocket. After having beaten around in the breakers for a port they found it and anchored on this spot. After a few weeks' ministry in the little lecture room then standing on these lots the trustees secured the hall of the Polytechnic Institute to furnish increased accommodations. Not only were they unified by a general national experience, but by a Christian history. They became wonders together, and from the success of the Institute experiment were enabled to build the Brooklyn Tabernacle, which was larger and more commodious, gaining by this second trial of removal necessary in church membership and congregation, passing through a struggle for a permanent foothold in which each was called to make sacrifice of money and energy and faith. They came to the point where, from the very stress of circumstances, they were compelled to build or break, and with a paltry sum of money, but with a majestic faith in God, they came to their final and greatest trial, and not a man faltered. God brought them here to this chosen site and put the name of the church

and the place from which it was named once more together. In this house they struggled on, though a large part of the edifice was yet unperfected, for, and they were placed once more where they must stand squarely in the breach or curtain their innocence and usefulness. After referring to the magnitude of their enterprise in erecting so large a church, the reverend gentleman said he had ever striven to inculcate a deep and abiding love for the Word of God, believing it to be an inspired record, and in doing so he had been careful to guard against mere book worship, word worship, punctuation worship, knowing that the fashion of this world passeth away, but the truth remaineth forever. He had endeavored to make central man's necessity for a saviour, not blinking the fact of the universal ruin of sin, but counterpointing it with the universal atonement of Jesus. He did not believe in the Devil, but in Christ, in salvation and joy, and that all human interests were identical with God's interest, and that faith in Jesus which worketh by love is the indispensable condition of an entrance into present and everlasting delight. After some further remarks the reverend gentleman said he was rich, indeed, in the blessing of God, and had been abundantly remunerated for any labor, anxiety or trial; while he prayed that it might be God's providence that they should often meet on earth, yet he knew they must see each other at the judgment seat of Christ. He hoped they would remain a unit, stand by the church, labor for its interests, and God would yet more bless and enrich them. He said this is no time for tears. I have had my nights of weeping over this separation; but this is a time to love one another and to trust God—a time for prayer; for God alone, not your wisdom, can give you a suitable pastor. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you. The sermon was listened to with marked attention throughout, and, after singing, the congregation was dismissed with prayer.

Handwritten table with columns for amounts and names. Includes entries like '2.52', '3.00', '1.20', '2.25', '40', '3.70', '1.25', '50', '80', '40', '20', '20', '2.40', '20', '40', '25', '3.00' and names like 'Paid 7.17', 'Paid 6.60', 'Paid 2.10', 'Paid 3.00'.

NEW HAVEN DAILY PALLADIUM.

WEDNESDAY, MARCH 31, 1839.

A. L. TRAIN, Editor and Proprietor.

We call the attention of our readers to an excellent letter from the Rev. Dr. Carmody published in another column. The spirit and temper in which it is written must commend it to the careful consideration of all fair-minded citizens.

Letter from the Rev. Dr. Carmody. To the Editor of the Palladium.

Sir—The Register of last evening asks, "Is there an inherent vice in the study of theology, which sets everybody to scribbling nonsense for the radical newspapers, the moment he gets a D. D. stuck on to the end of his patronymic?"

We do not know, for certain, whether the editor intended this elegant paragraph for our particular benefit, but it is very probable that he did, since we saw fit, a few days since, to express our political opinions in another paper and since we have, moreover, a D. D. "stuck on to the end of our (his) patronymic."

The best way, perhaps, to have dealt with this insulting question would be to have passed it by with contempt, but since it affords us an opportunity of making known a little more of our views, we give it a notice that it does not of itself deserve. That the editor thinks that there is an inherent vice in the study of theology, is very probable, if the *boast* attributed to him be true, that for twenty years he has not entered a church, and since his paper has had in its columns many a covert sneer at clergymen of various denominations, when they did not happen to march under his standard of political orthodoxy.

We shall in turn, without being offensive, ask the editor a question. Has not a man as good a right to express his opinion, both publicly and privately, upon political matters, even though he has a D. D. stuck on to the end of his patronymic, as the editor of the New Haven Register? This insulting question from the Register is of a piece with that intolerant and insulting character which it too often displays towards that large class in our community, the adopted citizens, of which I am a humble member. When we pin our political faith to the Register's skirts, we are perfectly orthodox, but let us presume, by thinking for ourselves, to differ from it, and political heresy is shouted in our ears. It is the last straw which breaks the camel's back; the adopted citizens have borne much from the clique that assumes to guide them in political matters; but when it asks us to vote for men, one of whom was ashamed to belong to us, whilst the other reviled everything that we hold most dear, it is demanding too much, and if we be men, we shall repel the insult. Does not the insulting question in yesterday's Register, the organ of that clique, prove that it, too, would pay no more regard to our feelings, should we presume to differ from it, than do its favorite nominees? We may not be understood; it may be unpopular to state openly our views; but we do so fearlessly, for we have our people's interest at heart. We regret that the great mass of our honest-minded, well-meaning countrymen, the hardy sons of toil, are made the dupes of political tricksters, who, without authorization, pretend to represent them, and presume to dictate to them, that through them they may gain power and influence. Our democratic journals tell us that the radicals, as they call them, have no real love for the colored race, and if they desire to extend to them the right of suffrage, it is because they want to use them for political

purposes. Do not our democratic politicians deal precisely with our adopted citizens in the same spirit and for the same purpose? What real sympathy have they ever shown for us or ours? If a few needy politicians amongst us get some little petty offices, or emolument, how are we benefitted thereby? or is it worth while for these to bring upon ourselves the odious charge of being an "imperium in imperio," a power within the country, without being of it? Is it worth while for these to subject our church to the calumny of educating her masses in a spirit that is indifferent, if not inimical, to our political institutions, the grandest, freest and noblest upon the earth? No! Let us think for ourselves; let us not be mere machines, to be manipulated by, and in the interest of, others. There is not amongst us a class of men more devoted to our country's best interests, more patriotic at heart, or more loyal, than our adopted citizens. We are of the same kith and kin, and we know them thoroughly. They love their adopted country with all the earnestness and ardor of their warm, impulsive hearts, and well they may, since here, the avenues to comfort, respectability and honor, lie broad open before them, whilst that church for which they and their fathers suffered so much, has here a broader field than she finds anywhere else in the world—namely, freedom of action and an entire immunity from state patronage, dictation, or control; but because they have been persistently told that the democratic party has always favored them the most, contended most for their interests, and respected most their church, they, in their impulsive warmth, have given themselves over completely as a political power to the keeping of that party. We deplore this, not because they vote with the democratic party, but because this being their home and their children's native land, we would wish to see them like native-born citizens, identifying themselves with all the great interests of the country, and vote, independently and intelligently, as they see fit, without being dictated to by any political clique or party. Let them not be frightened by the bugbear of republicanism and negro suffrage. Republicans are, to say the least of it, as good neighbors, as liberal employers and as upright citizens as are democrats. Why may they not also make for us as good political representatives and public officers? It is men and measures we should regard and not a party. As to the charge so frequently brought against the republican party of to-day and the old whig party of former years, that they are opposed to foreigners and Catholics, we confess that we are surprised that their opposition was not more marked, since, as a body, we were always politically opposed to them. As to the republicans being the friends of the colored race, I am glad that this poor oppressed race has some friends in this selfish age. Suppose that the colored people get the right of suffrage, why should we grudge it to them, born slaves ourselves under the tyrannical despotism of England? Why should we not, in the words of our own O'Connell, "sympathize with the enslaved and oppressed of every clime?" The colored man is born here, so far he has, at least, as good a right to some voice in the government of his country as I, who have been a foreigner. Let him here, in Connecticut, be able to read, and since the constitution demands no more of me, he is in this respect my equal, though he differs, it is true, from me in color, but Catholics do not need to be told that "with God there is neither bond nor free, Greek nor barbarian;" and if he be allowed to vote, how will it hurt me, or is it not in accordance with justice and common sense? Let us Catholics never forget that we are the children of a church that has done more for the abolition of slavery throughout the world than all the other societies of men that ever existed. The time was when all Europe was cursed by human bondage, but the Catholic church, the teacher of religion, as well as the civilizer of nations, so gradually and imperceptibly fulfilled her holy mission of lifting up everywhere the down-trodden and oppressed,

that we cannot lay our finger on the precise point of time in which she succeeded in abolishing slavery throughout the Old World. We care no more here for one political party than for another; but we do care, and therefore we speak openly, that our honest-minded, warm-hearted countrymen be not made the dupes of others, and we shall freely, when we please, and when their interests demand it, let them know our humble opinion upon whatever concerns them. Yours, Mr. Editor, very truly,
H. CARMODY.

NEW HAVEN, March 30, 1839.

A Letter from the Rev. Dr. Carmody. To the Editor of the Daily Palladium.

Sir—"The Rev. Mr. Carmody," the Register says, "who seems desirous of being the political as well as the spiritual leader of his flock, goes out of his way to assume a notice not intended for him, because he says he is a 'D. D.' We certainly should never have suspected that." It is certainly of very little importance whether the editor of the Register suspected that we are a D. D. or not, nor is it well to deal with matters of small moment, whilst something more important awaits our attention. We never supposed, anyway, that the editor was a very good judge in matters of religion or divinity. The assertion, however, that we are desirous of being the political as well as the spiritual leader of our people, is one that we do not care to let go uncontradicted, for it is no less false than it is absurd. Each man of our flock who is entitled to the elective franchise has the same right that we claim, that of an American citizen, and it is because we vindicate that right for him and ourselves that the editor of the Register descends to these personalities. The flock entrusted to our care, is, we believe, the best judge of what we assume or pretend to, and to them we leave the decision. When upon one occasion the present democratic aspirant to the mayoralty came to us on the street a few days before Governor English's election, in a state of great apparent trepidation, asking us should not something be done about a Mr. McLeod, whom he described as an Irish Fenian from Norwich, and who he said was endeavoring to win over some of those who intended to vote for Gov. English to the support of his political opponent, we asked the gentleman what he meant and what he proposed, when the reply was that the priests should take this McLeod in hand and prevent him from tampering with the adopted citizens. Our answer to that gentleman was "that it was not a priest's business to do anything of the kind, neither was it his duty to work in the interest of Governor English or any other man, beyond casting his vote as a citizen for whom he pleased, and that for my part, should I at all interfere, it would be to denounce, in the severest terms I could command, the outrageous practices which came to my own ears of the democratic clique of registering as citizens capable of voting, boys of seventeen and eighteen years of age, thus not only permitting and encouraging them to be guilty of perjury, but those politicians, not blushing whilst aspiring to offices of trust, to be guilty themselves of perjury and its subordination." It was the last interview I have had the honor of having with the aspirant to the mayoralty. As a matter of duty we did so denounce from our pulpit the wicked and shameful practice of interfering with the purity of the ballot-box and of disregarding the awful sanctity of an oath. We mention this little episode for the precise reason of showing why it is that our voice is heard at all in political matters. It is the duty not only of a clergyman, so far as he can by counsel, example and advice to be the guardian of his people's morals, but it is the duty, moreover, of every man who loves order, morality and free government, to oppose, with all his might, the shameful use to which the ballot-box—the best guardian of a nation's liberties, since it ought to be the expression of the people's voice—is sometimes prostituted; and it is the

duty, too, of all, high and low, to protect every one, even the humblest of our citizens, in the exercise of his right to the free expression of his wishes through the ballot-box at the polls. The editor of the Register is much mistaken if he thinks that he can hush my voice by words of mean and petty personality.

Of the candidates before the people I know little or nothing; the two gentlemen that the people, irrespective of party, have placed in nomination for congressional representative from this district and for mayor of New Haven in place of Messrs. Babcock and Gallagher, I have never, to my knowledge, seen; but I do hope and pray that the people in its might, both native-born and adopted citizens, will on Monday next prove that our good city of New Haven is no longer to be ruled by a worthless clique, whose demoralizing influence has made our fair town a stench in the nostrils of all honest men. For my part, much as I deplore the shameful peculation now said to be so rife, I regret far more a wicked tampering with the ballot-box. That ballot-box, is the palladium of our liberties; let wicked and corrupt men get hold of it and the voice of the people (which in the long run is always found to be true), can be no longer heard, nor their influence any longer felt. It is to be regretted that any man who is entitled to the elective franchise will ever think lightly of this freeman's birthright and not use it when he can; it is a power in our hands for good, and for which we are responsible to our country and to God.

I hope the day is coming, if it is not already arrived, when every man who can vote will do so, and help to rebuke the profligacy and corruption which now stalk with impunity in our midst. As to the Register, it need not be alarmed for our political tendencies; we shall see to it ourselves. I am, Mr. Editor, yours, very truly,
H. CARMODY.

Another Letter from Rev. Dr. Carmody.

To the Editor of the Palladium:

SIR—How is it possible that the editor of a respectable newspaper can coolly and conscientiously write, that for an adopted citizen to vote for Mr. Kellogg is to vote for the disfranchisement of their co-patriots? And yet the Register does this. Has it any respect for the intelligence of the adopted citizens, or, indeed, for any of its readers, native or foreign-born, to palm off for truth clap-trap of this character?—The tampering with the ballot-box, the perjury and subornation so prevalent in naturalization courts, have made it a necessity for honest men to take the matter in hand, whether attempted in the name of one party or another, and the sooner the Augean stable is cleansed the better; the sooner the mere politicians cease to control these courts the better will it be for the public morals. These courts should be sacred to justice; these portals to citizenship should, by all their surroundings, impress their responsibility upon all who are admitted to the rights and privileges of freemen. We once more repeat we care not how men vote, provided only that they do so independently and intelligently, provided only they are not deceived and led by political hucksters, who prefer party and its paltry gains to order, morality and good government amongst ourselves. There is not made, or sought to be made, so far as our limited vision can foresee, any attempt at disfranchisement, any abridgment of the right of suffrage, but an effort is being made, which we hope will prove successful, that the oath of naturalization shall be administered and taken honestly, religiously and sacredly. We are, indeed, the slavish and ignorant dupes that our enemies would represent us, if we allow ourselves to be imposed upon by such hollow pretenses as these. Such pretenses are well worthy of the men who now ask for our political support. I have just read from the Regis-

ter an account of the meeting these men held, last evening, in Waterbury. A great part of their proceedings consisted mainly in the reading of a letter of endorsement from a Mr. John Mullally, formerly, if not at present, editor of the Metropolitan Record of New York. In that letter Mr. Mullally thinks he can impose upon our warm-hearted Irishmen by referring to our martyred patriots, Tone, Emmet and Fitzgerald. Can a man who is regardless of his own duty towards this land of freedom and equal rights arrogate to himself any of that sacred glory which surrounds these patriots, of whom, as a people, we are justly proud? Do men pretend to belong to a National party who go out of their way, to New York, for an endorser in the person of this Mr. Mullally, whose paper was suspended at one time during the war for its thoroughly disloyal sentiments, and for which disloyalty we, for one, ceased to be of its subscribers, and for which disloyalty it was repudiated by the late illustrious and patriotic Archbishop of New York, of whom it, for a time, affected to be the organ. Why not couple with his name that of Pomeroy and Vallandigham? These, forsooth, are the men that are to teach Irish-Americans their duties towards their adopted country! The Irish-Americans fought during the war shoulder to shoulder with native-born citizens for the supremacy and perpetuation of our free institutions, their blood mingled freely with that of the sons of the soil, and in death they sleep together in patriot graves. But they have been robbed of the glory that should, like a halo, encircle their names and memory forever, simply because the organs of a party that affected to represent them showed themselves little or no heart in the struggle, and here, at least, during that fearful time, never raised one hearty shout of exultation for the victories of our patriotic host. Why not get this gentleman, and others of his ilk, to instruct us here in New Haven in our duties to our country? When shall we learn to think and act like men and be no longer the dupes of a clique that represents neither patriotism, manliness, nor morality? The men whom the clique has put forward for our votes on Monday next, are fitting representatives of that clique's hollow-hearted pretenses,—men who care little but for self, and who, using us as tools, will as readily cast us off when we cease to serve as stepping-stones to their political aggrandizement, as they did then our religious convictions and professions, and which, at least with all honorable men, are ever held as sacred.

Yours, Mr. Editor, very truly,

H. CARMODY.

NEW HAVEN, April 2, 1869.

NEW HAVEN DAILY PALLADIUM

MONDAY, APRIL 19, 1869

It is with much pleasure that we call the special attention of our readers to the truly eloquent letter from the Rev. Dr. Carmody, which we publish in another column. It should be widely read.

Letter from Rev. Dr. Carmody

TO THE EDITOR OF THE PALLADIUM—SIR: Now that the political campaign has ended, we had hoped to be freed from the necessity of parading any further our humble name before the public. The editor of the Register has, however, seen fit, after a week's silence, to reopen the question at issue between us, and we are, consequently, obliged, in our own defense, to say a few words in review of his editorial of Saturday evening. The very same spirit and manner of patronizing condescension, against which we at first rebelled, and which we will not tolerate from any man, or body of men, pervades almost every paragraph of the paper before us.

It is the party of the Register that "has stood between mob violence and the adopted

citizens," "the democratic party has taught toleration," whilst "the opposite party is of a narrow and sectarian spirit," "the democratic party has taken the poor emigrant by the hand, protected and provided for him."

Once for all let it be understood now, that the adopted citizens are here, this is their home, and they come here a beggar of no boon, a craver of no alms, a petitioner for no favor; they are indebted to no political party, as such, for any of the advantages that they here enjoy. We are here, and breathe the air and tread the soil of Connecticut by as good a right as any others that occupy it.

Some of those now living here, who so flippantly talk of the poor emigrant, or their fathers before them, a generation or two back, came a little earlier than we did; we are all of us either immigrants, or descendants of immigrants; the priority of occupation is the only difference between us, for the real owners of the soil, those to whom it was given, by God and nature, have long since been exterminated. Many of us, it is true, may be "the hewers of wood, or the drawers of water," but if our occupations are more humble, they are not less honorable than the means by which many of our would-be patrons have attained their present position. The adopted citizens have contributed their proportionate share to building up the prosperity and greatness of the country; they have given men, that were, and are, an honor to the bench, the bar, the forum and the field. Whilst the office of President is very properly unattainable by any one not born upon American soil, two out of eighteen of the chief magistrates have been the sons of Irish parents. They have, by their sinewy and athletic arms, helped to reclaim the land from barrenness, have built many a railway and canal, and carried westward many a noble town; and not only in our infant struggle for liberty, but in what was fully of equal importance, the late tremendous war, they poured out their blood most plentifully for the maintenance and perpetuation of our free institutions. What right then has the editor of the Register to claim for any party in particular, the especial championship of the adopted citizen? It refers, it is true, to the days of know-nothing bitterness and excitement, but know-nothingism, or native Americanism, in its odious sense, could never, we claim, have existed if the party represented by the Register, did not make its appeals as such, to the Irish, the German, the Catholic, and the foreign vote, when each and every man entitled to vote has as good a right to style himself, and be addressed by others, as an American citizen, as the editor of the New Haven Register. It is because we vindicate our claims to American citizenship that we will not permit any man to appeal to us, or treat us otherwise. We ourselves stood our ground, and never quailed, during the days of know-nothingism, because we had law and right upon our side, and not because the democratic party threw its protecting arms around us; we stood our ground because we knew our rights, and knowing, were determined to maintain them. The men who in those days made themselves conspicuous as know-nothings, are to-day the leaders and exponents of the democratic party. This is true of them here in Connecticut, in Massachusetts and New York, whilst even the states that were then most strongly prescriptive of foreigners, are to-day likewise the most strongly democratic, Maryland, for instance, and Kentucky. Its party, the editor tells us, has, ever since its birth, taught toleration in religious matters. There was no need, we should suppose, of tolerating what the laws of our country grant us, the right to worship God as conscience may dictate. Catholic foreigners were themselves the first upon this virgin continent to proclaim that right for all alike, for "the asylum of papists was the spot," says George Bancroft, "where, in a remote corner of the world, on the banks of rivers which, as yet, had hardly been explored, the mild toleration of a proprietary adopted religious freedom as the basis of the state. Toleration indeed! the word is an insult to every high

minded man: "Toleration" it is a word with its implication that we spurn and despise. We owe duty and obedience to the laws of the land, in their civil requirements; we are accountable, every one of us, Catholic and Protestant, native born and foreign, to God alone for our religious convictions, and no earthly power has here, or elsewhere, the right, as such, to coerce or interfere with them; and again then, we repeat it, it is because the party of the Register affects to act as the champion of our civil and religious concerns, that we, for our part, will have none of its patronizing condescension. The editor says that we "may presume to dictate to our hearers to what party they shall attach themselves, but shall not crack our clerical whip in his vicinity.

The editor need not fear. We have no clerical whip to crack, nor would we, if we could; the days of the inquisition and auto da fe are gone by for ever. As we would consider it an outrage for any man to dictate to ourselves the manner in which we should vote, we would think it equally an insult upon our part to the humblest of our fellow citizens, not merely to "dictate," but even to suggest, for whom, or what he should vote. It may do for their political chieftains in Music Hall to tell them that no matter what were their personal feelings or predilections, it was for them, a bounden duty, to vote for the nominees of a party. But our relations to the people are of a more sacred character, and we have never so dictated to them; nor ever shall. We object as much to the adopted citizens becoming as a body, a tail to the republican, as to the democratic party. It is because we are of them, their fortunes are linked with ours, their destinies and hopes and prospects are also, that we wish them, because we wish it for their best good, to form no isolated part in our great country, but to mix themselves up like native born citizens with all the great interests and questions of the country. We are charged with being a radical. What we are personally is of very small moment; the term is a very indefinite one, and we hardly know what to reply to it. If to desire the freedom and elevation of every human being is to be a radical, the charge against us is true; if to accept for our own, the great "declaration that all men "have an inalienable right to life, liberty and the pursuit of happiness" is to be a radical, then indeed are we radical to the heart's core. The Irish portion of the adopted citizens are a liberty-loving people, and we never could understand why they, above all others, should have the reputation of favoring the enslavement of any portion of God's creatures, except from their connection with a party that, if it did not favor, connived at this gigantic evil. The Irish nation, (for though allied to England, it has preserved its nationality in the truest sense intact,) has, for seven hundred years, been itself a protest against slavery, whilst being mainly Catholic, the children of that nation should ever remember that the Church has ever stood between the oppressor and oppressed. In the college of the Propaganda at Rome, under the eye of the Sovereign Pontiff, negro youths study side by side with the sons of the highest and noblest in Europe, whilst the Church herself has never considered color as a hindrance to ministering at her altars. The Register introduces the name of Jefferson to sustain its position. It is only a few days since we chanced to meet a saying of the Sage of Monticello, and it is worth recording, as the testimony of the great democrat upon the subject—"slavery is a bondage, one hour of which is fraught with more misery than ages of the wrongs;" that the revolutionary fathers "rose in rebellion to oppose." No wonder, then, that we regret to see any portion of the people to whom we belong have the reputation of being irrevocably committed to any party, no matter by what name it goes, that favors or connives at the enslavement of a whole race, for we hold that when the colored race, fulfilling the requirements that are demanded of us, are denied, nevertheless, the right of suffrage which we enjoy, they are still, in a certain sense, held enslaved. That there has been a corrupt ring in connection with the

party, until now dominant in our city, taxing us heavily, and giving us very little in return, is a fact too patent here to need discussion. For the permission to canonize Ben Butler, which the editor so kindly gives us, we are profoundly grateful; and although we cannot canonize him, come to talk of him at all, no man in New England did more than General Butler to oppose and crush out the evil of Know-Nothingism. If we have been personal in our remarks we very much regret it. The editor has charged us with assuming the political, as well as the spiritual, leadership of our flock, and we have in consequence been hurried into writing what has been told us of the editor, and for this no one is more sorry than we are ourselves. In all things else, however, we have given free and deliberate expression to our honest feelings, and are prepared, as far as we can, to defend our "views," and give a reason for the faith that is in us, whenever and wherever called upon.

Yours, Mr. Editor, very truly,
H. CARMODY.

Daily Register.

[OFFICIAL PAPER OF THE CITY.]

NEW HAVEN, CONN.

SATURDAY, APRIL 10, 1869.

MINOTT A. OSBORN, } Editors.
SAMUEL A. YORK, }

A Word for Father Carmody.

During the political campaign just closed, the Rev. H. Carmody, of St. John's Catholic Church, in this city, saw fit, (through the columns of the *Courier and Palladium*) to "couch the lance political" against the Register, in defence of the Radical party. He appeared displeased with the fact that adopted citizens should be so generally found supporting the conservative party of the country. We were dissuaded from direct reply at the time, by Catholic gentlemen who regretted that he should have been the first clergyman of their persuasion in this city to descend from the sacred desk to the political arena.

Now that the political excitement is over, we propose to devote a few words to this unprovoked assailant. Passing by his assumption that a paragraph in this paper was intended for him, and which he seized as an opportunity to let us know "more of his views" on political subjects, he proceeded to accuse us of "sneering at clergymen of all denominations," and asks (as if we dissented,) if a clergyman has not as good a right as an editor, to express his political opinions? We answer that it is not because he is a Radical in his politics—not because he chooses to give his "views" to the public, that we object; it is only that he should do so in an offensive manner, and with the palpable design of offending many who have stood between mob violence and the rights of adopted citizens—between hateful and blinded religious prejudices, and the right to worship after one's faith and conscience!

This is evident from the fact that he was unnecessarily, if not grossly, personal in his remarks, as will be seen from the further fact that he charges the Democratic party with being "a clique that assumed to guide" adopted citizens in their political action, and for selfish purposes. The reverend gentleman may not be so wise in political history as he assumes to be. He may not know that there has been two political parties in this country since the adoption of the *Alien and Sedition* laws. The Alien law, which aimed at the rights of the foreign born, gave birth to the Democratic party. It is this party that has ever since taught toleration in political and religious opinions. The opposite party is of a narrow and sectarian spirit, that persecutes where it fails to proselyte, and denies political rights where there is not political subserviency. The Democratic party has not stood between Catholics and their persecutors because they

are Catholics, and might have votes to give. It would defend Protestants against the same persecutions, because, under our republican form of government, all men are promised protection in their opinions. The Democratic party believes with Jefferson, that "error of opinion may be tolerated where reason is left free to combat it."

But Father Carmody seems grieved that so many of his parishioners should attach themselves to the political party that protects them in their religious faith! It would be very strange if they did not. If they were so inconsistent, not to say ungrateful, it would nevertheless be the duty of Democrats to maintain the same attitude in reference to the rights of "all men."

The reverend gentleman asks, in the face of all history, "what sympathy have the Democratic party ever shown for us?" We will tell him what they have not done: They have not burned Catholic nunneries! They have not sent Legislative Committees into their seminaries, or their asylums, to persecute women or frighten children. They have not attempted to discourage emigration, by making twenty one years' residence necessary to citizenship! They have not denounced their clergy as corrupt, their religion as dangerous, nor their allegiance to the Pope as outweighing their oaths to support the Constitution of the United States! They have not burned their dwellings, nor killed their people, nor trampled upon them, as "the off-scourings of Europe!" These things they have not done. But they have taken the poor emigrant by the hand—protected him—provided for him—told him to forget the persecutions of his native land in the blessings he enjoys in the land of his adoption—to be industrious, temperate, to educate his children, and in spiritual matters to be obedient to his teachers. We have also told him that in matters political, he was to exercise his own judgement, as in all other temporal matters—and we think he will.

If Father Carmody will look about him and not see the evidences of Democratic toleration in the schools, the public offices, and the places of trust in which intelligent adopted citizens are meeting with confidence and enjoying political equality, he is as blind as a mole. Reverse the picture: The time was, years ago, when the Register opposed the intolerance and impertinent intermeddling of the Protestant clergy with our political elections. It is not yet forgotten, that some of these clergymen dictated political nominations, and even marched to the polls followed by their congregations, in order to maintain their political, as well as religious ascendancy. It is not forgotten that the same clergy opposed the claims of the Episcopalians to equal rights, and equal influence in the State,—and that the Register and the Democratic party took sides with the latter, and that the tolerant action of this party brought over to their support a sufficient number of Episcopalians to give the Democratic party a majority for many years. The great cardinal principle of this party is to defend the weak and to protect minorities in all their just rights. But when minorities become majorities, it is the height of ingratitude for them to turn upon and sting their benefactors. Does not the Rev. Mr. Carmody know that the Democratic party has suffered some loss by the course it has taken in regard to these things?—that in the matter of schools and public offices there is dissatisfaction in many honest minds who think his denomination has received more than its just rights? We do not think so, but they do. Bearing these reproaches, and suffering from these charges, it ill becomes a Catholic clergyman to join in a clamor against their best friends. The cry of "corrupt ring" is all well enough from heated partisans; but Father Carmody might have known, if he understood the elements which compose the Democratic party, that there was no such combination as he alleges. He would have known that different interests, and localities, nominated different candidates. There was no controlling power or pressure from any single source. Results in nominating conventions were accepted and sustained, or should have been, according to the party usage, at least by the true friends of the party.

With Father Carmody's views in favor of negro suffrage, and consequent negro equality, and the Radical party, we have nothing to do. He may canonize Ben. Butler, for all we care. It is his privilege, and will not materially reflect upon his

June 28. 1819.

reputed judgment. He may presume to dictate to his hearers to which party they shall attach themselves; but he will not crack his clerical whip in our vicinity, without being reminded that he is out of his diocese. We repeat, that we have stood boldly by the rights of Catholics when it cost something in nerve and patronage—and we shall be found as bold in rebuking clerical intolerance in every quarter, as in breasting Know-Nothingism, when it was rampant and overbearing.

A paragraph in Father Carmody's first essay (of a nature personal to the Editor of this journal) was as undignified as it was false. It had no foundation in fact, or in the attributed expression—and whoever was his informant, he will oblige us by conveying to him our opinion that his proficiency in falsehood, qualifies him to stand unblushingly before the great progenitor and patron of that art, of whom he is so distinguished a pupil.

In conclusion we will only say that this is the first instance, in a long editorial life, in which we have had other than pleasant relations with every Catholic clergyman who has ever had a pastorate in New Haven—and it is "more in sorrow than in anger," that we feel called upon to rebuke what we cannot but consider an impertinence in the pastor of St. John's.

Stonewall Maria
 Sanfor's entry " 40
 true cost 79. 86. 90
 15 per cent — } 13. 03
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of Mary
 Ernest Liem Bond — 1. 25
 oaths — " 40
 Fonnage 42. ³⁴ 95 — 2. 54
 Hospital — 1. 20
 Sits — " 20
 Paid — 5. 99

28 — Sloop Augusta
 License — 50
 X Fonnage 62. ²⁵ 95 — 3. 74
 X Hospital — 4. 90
 Hospital Sits — 1. 20
 Paid — 11. 64

July 1 — Cutter Eagle
 To check for Capt Lee — 900

5 — Sloop Stonewall Maria
 Ernest Liem Bond — 1. 25
 2 oaths — " 40
 Fonnage — 49 — 2. 94
 Charman's — " 20
 Paid — 5. 59
 Work on Independence day — 1. 00

10 — Sloop Polly
 License — " 25
 1 oath — " 20
 X Fonnage 8. ²⁸ 95 — " 50
 X Hospital — " 60
 Sits — " 20
 Paid — 1. 75

A Sermon preached at
Jamestown, Chautauque County N.Y. in 1825.
by Rev. Rufus Murray

This sermon was copied by my old friend
Rufus Murray for my historical scrap book,
and after it was delivered
it was the hearing of this sermon by Col.
Charles R. Harvey, then of Jamestown, from
which he dated his conviction of sin and ul-
timate conversion to Christ. I heard this
sermon when delivered and it was admi-
red by Christian friends that heard it.

2 Kings 5th 12.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?

False joys come from want of health may seek us, but wisdom must be sought - must be learned, and learned with unremitting effort or be lost - for Man is not a passive being to be wrought upon and saved without faith; that faith which flows from obedience; because saving grace comes only from faith in Jesus Christ, which as it respects Man implies a happy state of reconciliation and favour flowing from obedience - the holy endowments, qualities and privileges of faith, hope and love - Hence as Jesus Christ, in his humiliation, sufferings and death has purchased our salvation, and made it free to the creature upon condition of obedience, so those conditions must be complied with, before we can have a claim to the blessing.

promised; because, such is the nature and
plan of human redemption through Jesus Christ
that the compliance and obedience of the crea-
ture is implied in order to his salvation—
so it was, in respect to Naaman the Syer—the
Prophet prescribed the means and assured
him relief upon the condition of his ap-
plying the remedy—Beside he had to
to be met—eternal punishment to be
evn to be gained—eternal happiness to
to be secured—but by observing and carry-
ing out the binding obligations, duties, or-
dinances, sacraments and institutions of the
Gospel and Church of Jesus Christ, as the means
of grace for the making and perfecting of the
Christian character—They are but means unto
him on whom only man should trust—

Therefore Brethren, regard nothing lightly,
which the wisdom of God hath ordained,
because thy best reason for aught is this—the
Lord would have it so!

In considering the words of our text
we will in the First place consider the history
and character of Naaman the Syer
Secondly—apply the subject to and for our

July 12, 1819.

Solomon Pinto D^r - advance pay - 5 00
July 20. - Cash - 3 - - - - 3 -

spiritual improvement and reflection

And First -

This portion of scripture history, which delineates the character and conduct of Naaman, the Lep^{er}, together with the other circumstances connected with it, is truly interesting. It is a true picture of the conduct of man in disregard, which man show to the commands of Christ, to the admonitions and counsel of the word of God, to the preaching and exhibition of the divine truth. It represents the belief and faith required in the compliance of the creature to the promised blessings of heaven.

It is emblematical of the mercy and goodness of God in providing for the recovery and salvation of Man - in pointing out the way and remedy for the healing of the nation - It also shows the incredulity and unbelief of Man - his ingratitude for those manifold gifts and graces which God has given him; and his unwillingness to comply with the requirements and demands of the gospel; imagining there may be other way and means better suited to his disposition and taste, as did Naaman; but who hope for heaven,


but on the terms prescribed by heaven:—

Naaman was Captain of the host of King of Syria; esteemed as a Man of superior talents, bravery and renown; who had been the instrument in the hands of God in prosecuting and affording deliverance unto Syria; those idolaters and oppressors of the children of Israel; but notwithstanding his valor and he laboured under an incurable disease, which was so loathsome and distressing to the body—yet what to do he knew not, as he had doubtless tried to the utmost the skill and art of Physicians far and near: but to no effect, yet look at the sequel—having at this time in his household a little Maid, whom the Syrians had brought away captive out of the Land of Egypt; who probably entertained a cordial affection for her Master, and wished the removal of his affliction; having heard much of the wisdom, piety and Miracles of the Prophet Elisha; she said unto her Mistress (Naaman's Wife upon whom she waited) "Would God, my Lord were with the Prophet, that is in Samaria: for he would recover him of his

leprosy. This being told to Naaman, he
was related with the intelligence, and there-
fore upon the strength of the Maids descrip-
-tion of the Prophet of Israel, he resolved to
apply to him for relief. Ben Hadad who was
then King of Syria, having heard, probably from
Naaman himself, that there was such a Prophet
in Israel, appears to have imagined, that he
was the solicitation and command
of Israel, and therefore concluded
he need only to make the request to Jehovah
and Naaman would be healed of his leprosy.

As Naaman was a Man of renown, he would
prefer going in state to the King of Israel, rather
than become a suppliant to the Prophet; still
he seems to have intended liberally to re-
-ward him for performing the cure; as he took
with him ten talents of silver, and six thou-
-sand pieces of Gold, and ten changes of
-sairment. But when Jehovah read the
letter, which Ben-hadad had sent to him by
Naaman, he construed the ignorant language
of the King of Syria into blasphemy against
God, as well as malice against himself; for
he rent his clothes and said, "Am I a God,

to kill, and to make alive. that this Man doth
send unto me, to recover a Man of his ~~body~~
wherefore consider, I pray you, and see how
he seeketh a quarrel against me. But when
Elisha the Prophet heard how the matter stood
he would by no means suffer Naaman to
return to his own Country disappointed, and he
should conclude, that Jehovah
then Gods of the Nation, and as in
Miracles and cures, as they were, but
tray that it might be known, that ~~there~~ was
a Prophet in Israel, who was able to perform
such cures, as none of the heathen Prophets
Priests, or Physicians were able to effect. He
~~therefore~~ sent for Naaman; who came with his
Horses and with his Chariot: in great pomp and
splendor, and stood at the door of Elisha;
exalted in the greatness of his own import-
ance, as if he were conferring a favour, or hon-
our upon Elisha, but the Prophet in order to
show him, that he was not elated or honou-
red by the presance of so great a Man, and that
he regarded not his rank or friendship would
not accept of his presents. Yet for the hon-
our of the God of Israel he would recover him

of his leprosy), provided he would follow his directions— therefore the Prophet sent a Messenger to him saying, "Go wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean" but Naaman was wroth and went away and said, "Behold! I thought he would surely come out to me, and stand  on the name of the Lord his God, and put his hand over the place and say, 'Thou art a leper'— He fancied that the Prophet had treated him with rudeness and contempt, by requiring of him so much of him, as he thought, that he should be cured as a Man of consequence, entitled to respect; forgetting, ⁱⁿ his proud anger, that it was by the power of the great Jehova, the God of Israel, that he was to be cleansed from his leprosy in his own appointed way, and not according to Man's device— Therefore when the Prophet the Man of God, bid him go wash in Jordan he disdainfully enquired and said Are not Abana and Pharpar, rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?— so he turned and went away in a rage— In this dilemma

it was, that his attendants, his servants, came, and spake unto him and said, "My Father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee wash & be clean!" - Naaman's servants appear to have been actuated by a wise spirit than their Master: for they knew that the prescriptions were not only simple, but of compliance - hence the general gave, had its desired effect: for no sooner did he act, upon the advice given, in obeying the directions of the Man of God, than he was restored and cleansed; while his flesh assumed the healthful appearance of a young child - alas! how great is the power and efficacy of God in the means of his grace. therefore beware Brethren, how you despise or neglect the ordinances and sacraments of his Church.

Such is the nature of Man, and the consequence of sin, by reason of transgression and rebellion against the laws and government of God, that however great and exalted, there are none; from the King on his throne, down to the humble Peasant in his Cottage, that are exempt from troubles

and afflictions—some corporal infirmity, or distressing disease—some temporal calamity and forboding fear, tend to counterbalance the advantages and embitter the enjoyment of life—Nor can this be remedied but by a humble submission to the will and word of God, by complying with the prescriptions of the Gospel, and believing confidently in the truth, wisdom and mercy of Jehovah. The felt gratification and enjoyment of the consolation flowing from pure and undeveloped religion, through the communication of the spirit of God, and a ready compliance with those healing remedies, which the great Physician of souls has prescribed.

Why then, are we not cleansed from our leprosy?—Why do we not apply to Jesus, that he may heal us?—Is there no balm in Gilead?—Is there no Physician there?—

But ~~Secondly~~—In applying the subject to our spiritual improvement, we cannot conceive of the ubiquity and goodness of God, but to be filled with wonder and praise, at his condescension and love towards his creature, Man; which shows how much Man is the care of heaven.

Naaman, the Leper, would have continued

in his leprosy had he not applied to the
Prophet in Israel, and still suffered on had
he not followed his directions like him
My Brethren we have a disease that will
continue and increase and finally destroy
both body and soul unless by faith and
prayer in God we apply to him in
and freely obey the injunctions
of our Lord and Saviour Jesus
provided the remedy and assured
upon condition we would apply the means
yes Christ Jesus the Lord has through his
all atoning blood opened a fountain for Ju-
dah and Jerusalem he has appointed the
way, and we are only to follow therein that
we may be cleansed from our pollution he
has opened the everlasting doors and entreat-
ed us to enter therein he has provided
for our salvation and we are only to fol-
low the instructions of his Gospel to obtain it.

He has borne our griefs and carried our sor-
rows he was wounded for our transgressions
he was bruised for our iniquities the chas-
tisement of our peace was upon him, and
with his stripes we are healed he has

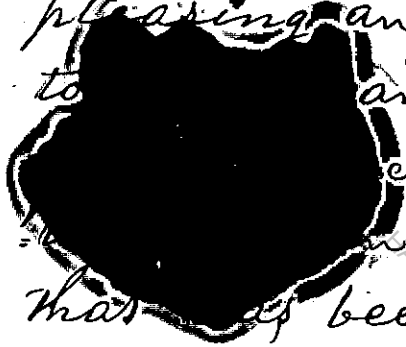
provided all things for our peace and happiness his Oxen and his fattings are killed and we are commanded to come

Go wash seven times in Jordan: says the Prophet and thou shalt be cleansed; but if we obey not the gospel of Christ if we listen not to the admonitions and instructions of his Church how shall we escape, if we neglect so great salvation? We have formed erroneous ideas respecting the nature and character of God! and do we vainly imagine like Naaman, that the Almighty will strike his hand over the place where we are, and cleanse us from the leprosy of sin? Are we to remain inactive and contented, imagining that the irresistible power of Jehovah will create us anew: that the operation of the holy Spirit is alone to do the work without the compliance of the creature? but rather, are we not commanded to bring forth fruits meet for repentance? Are not faith and works inseparably connected? If not shew me thy faith without thy works, and I will shew thee my faith by my works; because I have faith to believe, that if I work according to the will of God I shall receive his sanctifying influence, and the approbation of well

done good and faithful servant. Hence it follows that the work which God has assigned us, must be accomplished to our becoming partakers of the spiritual promise and blessings of his gospel. As the Prophet Elisha did direct ~~direct~~ Naaman the leper, whereby he could be healed of his leprosy, so the blessed Saviour and Redeemer provides the proper remedy and means whereby we be cleansed from the pollution of uncleanness; through his merits and shedding of his blood, for as he has appointed the way, ordained the means, and sanctified the use, we have only to follow the path pointed out; obey his commands, and adhere to his counsel, the word of God, to obtain the desired effect:— for as the fountain is open for sin and uncleanness, we must wash therein, before we can be cleansed from our leprosy of sin.



Yet, such is the nature and unwillingness of Man, that the commands of Christ, which direct the sinner, how to apply for the blessings of salvation, forgiveness, and acceptance, that it appears hard for him to conform to the requirements of the Gospel; in that it does not accord

with the disposition and carnal propensity of man
the method and plan which infinite wisdom
has adopted and pointed out to the creature
seems not to please the sinner, for human
wisdom and philosophy like Abana and
Tharpar, rivers of Damascus, can furnish more
pleasing and easier methods for cleansing
to  and gratify the craving appetite
- Nay, the device and superstition
appears preferable, to this fountain
that has been opened for sin and unclean-
ness; while the very proposal of life and
salvation seems to affront the sons of pride
and self sufficiency - because how much more
congenial and satisfactory to the sinner, is it
for him, in the pride and infidelity of his heart
to imagine himself independant of the volition
and will of his Maker God - to form his own
rule and manner of cleansing, rather than be in
subjection to the commands and ordinances of the
Gospel, and follow the examples and precepts of the
Church - Like Naaman we are all apt to im-
agine, that other forms and modes, other ex-
amples and precepts, other rules and directions
other hopes and promises, beside those contained

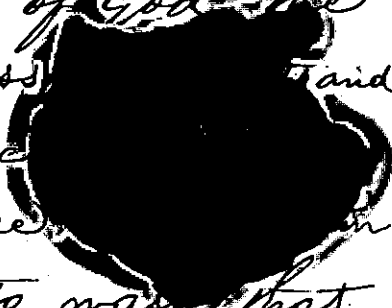
in the gospel, would better suit our carnal
appetites and passions, and as readily cleanse us
from the leprosy of sin: for when directed to
the counsel and word of God for instruction
which describes the only way and manner
we must proceed in order to cleanse our
polluted hearts, we are tempted as did
Naaman to enquire: Are not Ab
Pharpar rivers of Damascus, better
the waters of Israel: may I not
dip therein and be clean? May I not follow the
suggestions of my own heart; listen to the dic-
tates of conscience and the reason of philo-
sophy? May I not ^{lead} a moral life, without be-
coming a member and subject to the strict
discipline of church government? May I not
direct my own goings, and pursue my
own imaginations, trusting in safety upon the
merits and righteousness of Christ, and finally
be saved? May I not govern myself by
the maxims of honesty and integrity, by jus-
tice and equity; following the bent of my
own inclinations, and still reap the reward
promised, everlasting righteousness and life?
How can the waters of Jordan, in preference

to those of Abana and Charpar rivers of Damascus
— cleanse my leprosy, said Naaman. So how can
the water of baptism, and the Bread and Wine, in
the other sacraments, the world at large, are too
apt to ask produce those great effects for which
they were instituted. The answer is, by virtue
of the Institution itself; appointed by God himself, as
the way of grace and salvation to the believing and
obedient, through faith in Christ. Therefore
we have purchased to himself a visible
Church here on earth; so we must become true
and pious Members thereof, that we may be
heirs of the one triumphant in heaven. As he
has purchased our salvation, and given us di-
rections how to obtain it, so we must follow
those instructions, that we may reap the fruit
of our labour. As he has opened a fountain
from whence flows the waters of eternal life, so
we must drink thereof, that it may be in us
a well springing up unto everlasting life. As
he has procured the means, directed the way,
and ensured us relief, so we must accept the
terms, and adhere to the prescription, that we may
reap the benefit. beside we can claim no privi-
ledge of setting aside the laws and ordinances

of God, the rules and directions of his Gospel; we must not follow a good end by forbidden means; or think to justify ourselves in neglect of God's most positive laws and ordinances; presuming that Abana and Pharpar rivers of Damascus, are better, than all the waters of Israel; for as our Prophet in heaven, has directed us to descend into the valley of humbled repentance, and there wash ourselves in the sacred pool of Bethesda; so we must not disobey, but listen to the prescription, that we may be cleared from the pollution of sin, or we shall die in our leprosy; as would Naaman, had he not followed the directions of Elisha the Prophet of Israel. The simple truths and directions of the gospel; yet sure and important ones, appear to many no better, than the philosophy of their reasonings; at the proposal of which they seem to turn away in a rage, as did Naaman, and imagine that Abana and Pharpar are equal in virtue and efficacy to Jordan in Israel; and these are the ones who would do great things, could they thereby purchase to themselves, the Kingdom of God - Yes, if pilgrimage, mortification and self abasement

could prevail: if torture of body, loss of property
and even life itself could purchase forgiveness
of sins and eternal salvation, it would be deem-
ed a low price, at which to obtain pardon
and everlasting life; but none of these things
can be accepted, or appease the angry indig-
nation of an offended God - Nay, my Brethren
embrace but true and sincere repentance
in the Lord Jesus Christ: love to him
and a diligent exercise of prayer will purchase our
peace and land us safe in the haven of eter-
nal rest. If ^{we} were commended to do some great
thing, how readily would we comply and do
it, how much rather than wash and be clean
as the Lord hath directed.

The way which omnipotence has marked
out is easy and plain - The demands of Christ
and the directions of the Canon of divine truths,
the holy Scriptures, are reasonable; the promises
sure, and we are only to embrace the truth,
and make use of the means given; accept
of the offers presented, and live as the gospel
directs, and we shall not only be cleans-
ed from our leprosy, the pollution of sin, but
prepared through the merits and righteousness

of Christ to attain to the resurrection of everlasting life in the kingdom of our Redeemer - But if ^{we} neglect this, our great salvation, through pride of heart, carnal gratification, avarice or negligence, we shall live and die in our leprosy, and finally be excluded from the presence of God, the society of Angels, the happiness  and the just made perfect in heaven.

Now is our day of grace, and is open, and we have only to name that we may be cleansed - Christ's Church is established - his Ministers appointed - his sacraments ordained - salvation offered - the way of life and salvation set forth in the Gospel, and all things by the blood of Christ are made ready - And though we may consider that Abana and Pharpar, are better than all the waters of Israel, yet what God has ordained must stand - The directions he has given must be followed - his Commands obeyed - his counsels adhered to, and his instructions applied to the heart if we would be cleansed from our sin.

But Brethren, have not too many of us

Naaman like, when directed to Christ, that fountain of living water, as our only remedy and healing virtue, turned away in a rage! Have we not slighted and abused the mercy and goodness of God, in not listening to his directions, and looked upon the demands of the gospel as hard to be complied with! Have we not seen the invitation; refused the offers of life, and despised the counsel of God, and despised none of his reproof! Have we not imagined, that Abana and Pharpar rivers of Damascus, other ways and means, than those contained in the gospel, would be as likely to cleanse us from the pollution of sin! Have we not had a too-exalted opinion of our own goodness and worth, presuming that we may be saved in our own way, without adhering to the Prophets prescriptions - that God in a miraculous manner would strike his hand over the place and recover us from our leprosy! Have we not heaved out to ourselves Cisterns, broken Cisterns, that will hold no water! Have we not frequently been warned, admonished and instructed by the servants and Ministers of Christ, and yet as oft refused

A paragraph in Father Carmody's first essay (of
810.00 10 10
and turned away!— But do we not see,
that unless we follow the directions of the
word of God; obey the commands of Christ,
and listen to the instructions of the Gospel,
we must perish in our sins, and that
forever!— But Brethren, now is our time!
As yet, we have not entered into the con-
fines of eternity! as yet, we have not seen
the promise of everlasting life—
Christ which was shed for all, and
remission of sin, is now afresh—the gates of
heaven are open—Angels waiting to receive
us, and bid us welcome to the mansions of
eternal rest— Oh!—let us no longer delay—no
longer refuse to be comforted—no longer
slight the invitations; but listen to the direc-
tions of the word of God; that we may be
cleansed, duly and truly prepared, worthy
and well qualified, at last, to enter into that
rest above, that house, not made with hands
eternal in the heavens— This may the joys
of everlasting life, and the glory of the celest-
rial Paradise of God, inspire your souls with
love, and excite you to diligence and atten-
tion, that placing all your faith, trust and

reliance on your Saviour Jesus Christ; that when death shall separate the soul from the body, you may be enabled to say triumphantly "O death where is thy sting? O grave where is thy victory?" Therefore my Brethren, take warning and consider, before too late and past the reach of prayer, that now is your time for that - that you are all hastening onward with unremitting pace, where hope is never professed, and where mercy is never preferred, but "where darkness, death and long despair reign in eternal silence there"! hence let us, one and all, give diligence to make our peace with God; and seek to wash our robes in the blood of the Lamb, that in that day, when God shall make up his jewels and gather in his elect and faithful servants, we may be found among that happy number, and enter with them into our Master's joy - God grant it to each, and all of us, through Jesus Christ our Lord.

From the Rev^d Rufus Murray the first Episcopal
clergyman who ever preached a sermon in James town
and who organized the first Episcopal society there "St Luke's"
Detroit Feb 2nd 1859.

Hon: E. S. Gooté

Dear Doctor

I received a note from
you through the hands of W. Walker asking for
a few statistical facts and dates respecting
myself & St. Rome, which I have given, and
from which you can abstract such parts as you
please, and such as may suit the purposes
you wish them for, though the whole was
short, as intending to follow out as nearly as
possible the form you gave, at all events I leave
it with you to be disposed of as you shall see
fit &c. &c. - You ask for a Manuscript Sermon
some one which I preached while at James
town, but I will send you a printed one
first, knowing that you were of the same po-
litical Creed & faith of myself - which was
preached while I was at Adrian.

Should you still desire the Manuscript, as
mentioned by you I will send it, but it would
have to be written anew to become legible
and readable

Yours Most Respectfully,
Rufus Murray

Rev. Thomas Wickes D.D.

Pastor Cong. Ch. Junestown 1869

Was born of pious parents at Jamaica Long Island, Oct. 1814. He was trained in the ancient Greek & Latin languages and educated for the ministry, intending to become a missionary to the heathen among the Zulus; but his health prevented. In Rev. Dr. Berners absence in Europe in 1838-39 he supplied his pulpit in Troy. He then went to endeavor to recruit his health and finally settled as pastor of the Pres byterian Ch. in Marietta, Ohio. about 1839, & continued until Spring of 1869, where his labors were greatly blessed not only in his church but to the students in Marietta College. He finally was induced to accept a call to the Congregational Church of Junestown in 1869, & was installed there in their new meeting house, but did not answer the expectations of all of the society in strengthening the body and paying off their debt & finally resulted in his dismission in a manner offensive to the Pastor. Salary not paid & his health became impaired under his trials. He finally visited a brother in New Jersey for his health but died there 1870. His remains were taken to Marietta Ohio for interment. He was no doubt a good man of all but pastor and of respectable talents, rather solid than showy. He died a most peace full and triumphant death See New York Evangelist Dec. 1. 1870.

From the Revd Rufus Murray the first Episcopal
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Brig Edwards

E. T. Foote

A from the A. W. M. S.

S E R M O N ,

PREACHED ON THE EVENING OF

JULY 2d, 1854.

BY REV. RUFUS MURRAY,

RECTOR OF CHRIST CHURCH, ADRIAN.

PUBLISHED BY REQUEST.

ADRIAN, MICH.:
INGALS, MILLS & CO., PRINTERS
1854.

the way, to the fulfilment of their wishes and inclinations. And though they have their full share of the prosperity and common blessings of life, the renown and honors of the world, the offices and patronage of the government, or it may be the dignity of the Church and human institutions, and societies, christian sects or individuals; these feel, if not say, "All this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the King's gate." Indeed, with the world at large, with man, with christians, with individuals, there is a great many imaginary Mordecai's standing or sitting at the King's gate, in their fancied way, or that keeps them from their full enjoyment of what they deem their end, object, honor, happiness and glory. But all such should beware of Haman's design and Haman's end. Ahab, under the tyranny of a similar passion, when he could not have his will concerning Naboth's vineyard, came into his house dejected and displeased, nor could all his worldly magnificence, honors and splendors give him relief. Thus it is with men and the world; they are ever grasping but never contented, ever reaching forth unto something but never satisfied; a something in the way, or a Mordecai sitting at the King's gate, that is in the way of their ambition, preferment, or anticipated prosperity; yet, he who is a slave to selfish passion, is the wavering creature of circumstance, but he that is master of himself, bendeth events to his will.

In considering the words of the text, we will first glance at the cause, which gave them utterance, and the sequel of the tragedy they involved; secondly, the inferences to be drawn therefrom. And first, the Scriptures relate many events brought to pass by means, which seem disproportionate, unreasonable, and even contrary to the effect designed; but such events speak God to be their cause—His invisible power supplying the apparent defects in the means. Thus plots contrived in darkness, with all possible caution and secrecy, are, by improbable and unaccountable incidents, dis-

closed and brought to light. "A bird of the air," as the wise man said, "telling the matter," or, "the stone crying out of the wall," according to the expression of the Prophet. And whence such events but from the ever watchful eye of Him whose eyes are upon the ways of man and seeth all his goings.

Haman, though the favorite of King Ahaserucus, promoted by him, and advanced above the Princess and servants of the King, harbored a dislike to Mordecai, the Jew, as being an Amekite, and in not paying him the honors and reverence he thought due to himself, and therefore sought his life, and hence caused to be erected a gallows, fifty cubits high, on which to hang Mordecai; but it so happened, in the turn of events, through a mysterious Providence, that Haman was entrapped in his own plot, which he had laid for Mordecai, and instead of him, he himself was hanged thereon, which shows the miserable influence of pride and ambition, making men insolent and outrageous, willing to burst all the bonds of humanity upon the slightest and most trivial occasion; unwilling to endure anything which comes in their way, of tends to show them the falsehood of those arrogant notions which they entertain of themselves.

But envy arises, generally, between equals in nature, though perhaps unequal in circumstances; for no one is apt to envy the brutes, though they exceed us in many respects. No person is angry with a bird because it can fly; we are not offended with the strength of the elephant, or the speed of the horse, because we are sensible we exceed these creatures in other qualities more valuable, and, therefore, their superiors. So man is not subject to repine at the higher condition of an angel, because he knows there is a comparative disadvantage in their composition.

The model of humanity was drawn less, and on this account did not awaken jealousy; but where the essential properties are alike, pretensions are apt to mount, unless seasonably checked and kept in subordination;

therefore, so long as rivalry has her competitors, envy will exist and predominate; but who will not say, "Behold the home of discontent—behold the rest of ambition." But secondly, the various and natural passions and affections of the human heart, work together for good, through divine grace, to those who govern them rightly. Yes, humility is the great source of happiness. Yea, it is a joyful and happy thing to be thankful—that it is for our benefit to receive cheerfully our appointed portion, and to do our duty in that state of life, which it shall please God to call us; ever praying that His will may be done.

Man's life consisteth not in the abundance of the things, which he possesseth. That happiness does not depend upon the outward appearance and condition of any one—that the greatest earthly honors, fame or prosperity is not proof against anxiety or vexation of spirit, since even an accident or imaginary misfortune may spoil the enjoyment of it. Indeed, there is no comfort in any state of life, where the mind is out of order, and the heart be not right with God. The foundation of all happiness is a wise and understanding heart, endued with the faith, the fear and the love of God; for it is only through divine grace that we can know both how to be abased and how to abound, and so to learn, that in whatever state we are, therewith to be content.

Man may coin much gold, but he can buy no happiness with it. God and Religion are the only sources of man's comfort and hope—be it life, or be it death. Yet how dissimilar are the views, the belief and the opinions of men; very few think alike, look alike, or act alike; each is for himself, and selfishness governs all; therefore it is that man is never content, never satisfied, never happy. There is some real, if not imaginary Mordecai in the way, and more than they are thankful for, yet are ready and ever disposed to say—"All this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the King's gate." Yes, various are the minds of men; each has his creed, his belief, his faith, and adop-

ted rule of action, whether it be, the business relations of life, that of religion, politics, or the plans, and operation of the government under which he lives. Northern men with northern principles can never sympathise with southern views and principles, because of their slave-holding associations, while by reason thereof, through their zeal and enthusiasm, some are for erecting the gallows on which to hang them all; while others with more liberal views and feelings say that what God and the Constitution has guaranteed, man has a right to enjoy; and so long, as the General Government under which they live permits each section and State to enact its own laws and govern themselves, according to the majority and voice of the people, is all that can be asked; at all events, they admit it is a republican and democratic doctrine and principle, congenial with the laws and institutions of the republic. Others, there are, who, with the keen eye of penetration, see with the Prophet's eye the elements that are working and maturing towards a revolution, a division and breaking up of the Northern and Southern States, that is, a dissolution of the Government, a separation of the South from the North, while they, in words at least, profess to rejoice in the anticipated result; and say let them go—peaceably if they can, forcibly if they must. But this question involves not altogether a political bearing on the destinies of our country, but a moral and religious one; for it must be admitted that religion is the bulwark, foundation and support of all governments, and, therefore, whatever tends to destroy the peace and harmony of the federal compact and government of the country, tends to invalidate, if not destroy the principles of religion—that peace, love and harmony, so strongly inculcated by the blessed Saviour, not only to love one another, but to be obedient to the powers that be, to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. The world's history, long since enacted in kingdoms and governments, through anarchy, rebellion and treason, shows the fate

and ruin that has followed in their train. But it is only the burnt child that dreads the fire, while passion hurries on men, Haman-like, to erect the gallows without considering the end or the evil that may ensue, on which perchance they themselves may be hanged.

The South is not only fifty or a hundred years behind the North, as to the arts and sciences, agriculture, manufactures and progressive improvements visible on all sides, (and they are not ignorant of the cause, for all are aware that Slavery is the curse and impediment to improvement, both in a physical and moral point of view.) I say they are not only far inferior (to the North, but, in a great measure, are dependent, as to their commerce, shipping, resources and exchanges; but let a separation take place, and they would become the dominant and independent party: For, deprived of the raw material, upon which the fifty million of capital vested in our cotton manufactories of the North, and which is one of its most important staple commodities, and what would become of the prosperity now visible? Beside, what advantage would it be to the Slave were the States divided? Would it ameliorate his condition? Far from it, No, it would only rivet his chains the more tightly. How true, therefore, the motto of our glorious republic: "United we stand, divided we fall." This should be the watchword of every true American and patriot of his country—this goodly and glorious country, purchased by the martyred blood of our patriot fathers, when, upon their country's altar, they pledged their lives, their property, and their sacred honor, in the noble and glorious cause of Liberty; nor ceased in their efforts, patriotism and martyrdom, until they had planted the Tree of Liberty, and established our civil and religious privileges, toleration and freedom, on the broad principles of our National Independence! And who will not perpetuate and rejoice in the glorious jubilee, now so soon to be celebrated in the observance of the glorious 4th, our Nation's Birth-day of Independence, Liberty and Freedom; thro'

out the length and breadth of this glorious Republic, in commemoration of the Nation's birth-right, happiness and glory. And who will not say, from gratitude, thanksgiving, and praise, "My prayer to God is that Israel may be saved—our Country, Union and Peace be preserved, inviolate from anarchy, rebellion and treason; those triple ingredients of a country's misery, desolation and ruin." Let us, therefore, humble ourselves under the mighty hand of God, who is the Governor of the Nations, know that he does all things well—that he exalts the humble and casts down the proud—remembering that we are well dealt with, and then we shall not be troubled with the condition of others, because to grudge any man an advantage in person or fortune, rank or power, is to censure the liberalities of Providence, and be angry at the goodness of God.

But we should often bring into view those religious considerations, which regard us as christians: how unworthy in the sight of God we are, and how much the blessings we enjoy, are above what we deserve. Yea, let us learn reverence and submission to that divine Government, which has appointed to every one, such a condition as is best and fittest for him. Consider how opposite the christian spirit is to envy. Above all we should constantly use that very needful petition, and remember constantly to repeat, with the Church, "From envy, hatred and malice, and all uncharitableness, good Lord, deliver us." In short, to be wise in spiritual matters, to be faithful christians, and not to be lovers of ourselves, more than lovers of God, we must be faithful and obedient; repent us of our sins and have faith in the Lord, Jesus Christ, and thus not think, not act, not feel, like Haman. All this availeth me nothing, so long as I see Mordecai, the Jew, is sitting at the King's gate." For as miracles display the infinite power of God, so his direction of human affairs exhibits his infinite wisdom and proves the subordination of the several ranks of creatures with whatsoever strength or efficacy they be endowed

to His providence. In wisdom, he made them all—in wisdom he marshalleth, and in wisdom he ordereth them all. His power is boundless, for there is no other. He is King, and none can stay his hand. To

Him, therefore, let us give glory, as creatures of his workmanship and favor, for the never-ending term of our saved and bright existence, through Jesus Christ our Lord.

ALBANY COUNTY HISTORICAL SOCIETY WESTFIELD, NY 2012

July 12. 1819.

(11)

Solomon Pinto Dr. - advance on g. 5 00
July 20. - Cash - 3 - 3 -

Brig Edward

| | |
|---|--------|
| Entry Permits | 3. 10. |
| 3 Bonds | 1. 20 |
| Entry Spirits | " 65 |
| Certificates on d | " 20 |
| Fornage - 132 ¹⁸ / ₉₅ | 9. 94 |
| Hospital | 4. 08 |
| Lib | 20 |

Paid 19. 94

James Hearts entry

| | |
|-------------------|-------|
| 3 Bonds & Permits | 3. 40 |
| Entry Spirits | " 65 |
| Certificates on d | " 20 |

Paid 4. 25

Brig Ann

| | |
|--|-------|
| Entry Bonds & Permits | 4. 30 |
| Entry Spirits | " 85 |
| Fornage - 123 ⁷ / ₉₅ | 7. 43 |
| Hospital | 4. 92 |
| Lib | " 20 |

Paid 17. 70

~~Mr. Smith Dr. Entry Spirits bond & spirit
to be p. by Rob. & Thos. - Paid 1. 65~~

Ship Louisa

| | |
|---|-------|
| Enrolment License | 1. 25 |
| 5. Oaths | 1. 00 |
| Fornage 54 ⁴ / ₉₅ | 3. 29 |
| Hospital | 3. 00 |
| Lib | " 20 |

Paid 8. 74

Schooner Henry

| | |
|---|-------|
| Entry bonds & Permits | 2. 99 |
| Entry Spirits | 1. 65 |
| Fornage - 90 ⁷ / ₉₅ | 5. 40 |
| Hospital | 2. 80 |
| Lib | " 20 |

Paid 12. 95

very ill of
- made
of molar
of powder
the year

PHILADELPHIA HISTORICAL SOCIETY WESTFIELD, NY 20

July 17 1819.

Sloop *Oliza*
 License 50.
 X Fonnage 4. 07
 X Hospital 4. 80.
 Sub 20.
 endor. Change of Master 40.
 Clearance
 Paid 9. 97
 1. 50

20 Sloop *Friendship*
 License 50
 Fonnage - 43⁷/₉₅ 2. 63
 Hospital 30.
 Sub 20
 Paid 3. 63

21 Schooner *William*
 Entry & permits 3. 60
 Fonnage 120⁹/₉₅ 7. 24.
 Hospital 1.
 Sub 20.
 Duties 18. 70
 Surveyors fees 3.
 Clearance
 Paid 33. 24
 1. 50

21 Cutter *Eagle*
 Paid S. Allen & Son 28. 03.
 per B. Beecher

23 Brig *Trumbull*
 Entry 4 bonds & permits 4. 30
 Entry Spirits 65
 Paid 4. 95

23 Cutter *Eagle* - Capt. Lee D.
 To Cash over p. his 2. 9. 1819 34. 05.
 his acc.

24 Sloop *Emeline*
 Enrol^l License & bond 1. 25
 2. oath ownership 40
 X Fonnage - 29²/₉₅ 1. 80
 X Hospital 1. 00
 Sub 20
 Paid 5. 20

22

to Cash

10

25

Schooner Sarah Frances

Grain

St. Paul

Entry L. O. A. H.

1.90

Boards

" 80

Permits

" 40

1/2 Fonnage

11 46

2.67

1/2 Hospital

2.13

Lib.

6

Entry Merchandise

50

Entry Spirit

65

Services fees paid him

7.50

Paid

11.61

Presbyterian Church
Jambstown Va.

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Presbyterian Church
in Jamesstown NY
Catalogue of their historic matters

| | | | | |
|----|----------------|---------------|----|-------------|
| 11 | Spirit | | | |
| 11 | Hospital | | 11 | 37 |
| | List | | 0 | 16 |
| 11 | Form agd | 48 = 74/95 lb | 21 | 63 |
| | Surveyors fees | paid him | 11 | 50 |
| | | | | <u>Paid</u> |
| | | | Pd | \$ 91 61 |

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Allen Hovee united with the Church &
Jenny his wife at sometime Feb'y 17 1834
 He was elected an elder the same day
 for 3 yrs. re-elected from time to time an elder
 at the time of his death

Brown Samuel A united with the Ch April 6 1834
 elected elder Feb'y 29 1844

Burdette O wife I A B. united with the Ch Feb'y 17/34

Scott John united with the Ch Feb'y 17 /34
 & elected elder same day & re-elected from
 time to time & later died

Smith A united with the Ch April 6 1834

Hardy Alpheus united with the Ch Feb'y 17/34
 & elected elder same day -

He & his wife united with the Ch some as husband
 & wife

Wyers William R united with the Ch Feb'y 17 1834

elected elder some day & continued by re-election
 as elder until death

Sophronice (Bentley) his wife united with the Ch
 as wife by letter to the Women

Higley Dan united with the Ch Feb'y 17 1834

Worcester his wife united with the Ch some time
 as wife by letter when they moved West

and he was an elder

③ Dirmin Jones united with Ch Feb 17/34

Petry his wife united same time

Warren Dirmin wife joined Oct 20 11

He frequently cited for not having humble confession
Footellial T united Feb 17 1834

Amelia his wife July 4 1841

Letters to both to copy Ch Westover

Kellogg Fettes united Feb 17/34

Lucy his wife united same time

No letters read to him but one to her grand

Mitchner Esther maiden united April 5 1835

Disunited to Ch in Milford

Holman Lydia former (Flint)

united with Ch April 5 1835 9 months

afterwards expelled but now in communion
with her former church

Walt Joseph united Feb 17 1834

imprisoned against Footellial T

Elected elder Feb 24, 1844 by reelection 1851

Oliver Davis his wife united Feb 17 1834

Died Feb 27 1851 Son in Bloom (Hebrew) 9. 27

Diademah Hicks maiden to Feb Oct 16 1851

united with Ch Dec 14 1851

quantity of letters not written.

Hobbs Leathes united Feb 17 1834

Lucy his wife Feb 20 1834

Letters to both renewed recommendation

Presby. Ch. Jonestown N.Y. 13 ©
 Catalogue of the Church as near as I know
 E. J. Frothingham

Dewey, Harvey united with Presby Ch Feb 17 1834
 elected clerk of the year Feb 18/34 - Elected Elder 1838 & in 1841
 Betsey & his wife united Feb 17/34 Letters to both to the Juliaette Haven

Bernhard Sedgwick united Feb 17 1834

Betsey (Bennett) his wife united Feb 18 1834

Both dismissed to some ch in Orondago County being the County
 from which they emigrated to Jonestown

Howen Dr Carter united with Church Feb 17 1834
 and elected elder the same day
 resigned office elder Feb 26 1835

"Elias" Ann Howen united with Ch August 26 1834

and some day letter of dismission to both to any sister church
 emigrated to Juliaette

Elias Howen Merchant united with Ch Feb 17 1834

Emily N his wife united " " " "
 letter of dismission to both & emigrated to Juliaette the

Ira G Couch united with Ch Feb 17 1834
 elected Deacon some day

Dismissed to Ch in Chicago

Deacon Christ united with Ch April 3 1836
 I think long settled

Lathrop Anson (came from Madison County) united Feb 17 1834
 elected elder Feb 26 1835

Mary wife of Anson united with Ch April 6 1834
 Both dismissed to ch of Wayne County NY

Phillips Aron J united with Ch Feb 17 1834
 dismissed to ch in Corral now Keentone

Phillips James united with Ch Feb 17 1834
 dismissed to ch at Hamilton NY

Reunited with church Feb 5 1840

Affirmed General letter of dismission

Stellum Benoni united with the Church Feb 17 1834
 He died a member of the church on the

Allen Dana & son have united with Church July 17, 1834

Jennette former Bradley Dore Bay united with Ch April 6 1834
Letter for both to Ch. Olson - letter finally returned they would back

Shepard Feltch united with the Church July 17 1834

Delia M. his wife (formerly Sumner) united April 6 1834
Pastor described by letter to Church in Warren Pa
She subsequently died in My where he was 1863 was 20

Foots Samuel united with the Church July 17 1834
Elected deacon (from office with had long held) - Feb 17/34
Resigned office of deacon - 1838 on account of age

Mother Foots formerly (Parker) united with Ch July 17 1834
She died at 92 in prison She died in prison

Miss Cynthia W Eaton wife of Harry E. Eaton united July 17 1834
Described by gen letter & removed to grand Prospect in 1855
where he died & where she now - 1862 is a widow

Mr Amundson Keys united with Ch July 17 1834
wife of Royal

Mary Ann Spencer daughter of Spencer married July 17 1834
Still maiden sister of Mrs Madison Bessnell

Betha Harrick wife of Wilford united with Ch July 17 1834
Still living - formerly Harrick daughter of Eli Lewis

Fanny Deann (formerly of Bristol Tenn) came to prison a widow
with her son Paul Deann afterwards merchant in prison she resided
with Presley Ch. July 17 1834 - Described to Ch Warren
Ohio & returned & united 2 times Oct 21 1838. She subsequently
died while on a visit to Eric Pe. Home in prison Henry Bakers

Mary M Keys daughter of Royal & Amundson united July 17 1834
married to David M. Keys a widower & Paul Clayton Sept 19 1839
& both letters to Clarence M. & afterwards removed to Klematis

Melissa M Keys daughter of Royal & Amundson united with Ch July 17 1834
Married Spondor Farrar Esq at low Rock Hill N.Y. & removed to Union Valley
& former with prison - August 9 1834. Letter to Pres Ch Rock Hill
1st he has been a member of N.Y.

Rev. Evertus J. Gullett Pastor at formation of the Church June his his long

Annals of the Church in his long life. He was united July 17/34 with the Church. He was united with the Church in 1840. He was united with the Church in 1850.

Deeey Eliza M. (daughter of Hanson & Putney) united with the Church July 18 1834. Her husband died Nov 13 1838 & she remained at the Church at Joliet Illinois. She died young being at Joliet Illinois 1 child. The second year she died at Joliet.

Elizabeth R. Stacey only daughter of Alpheus & Kenja united July 17 1834. She subsequently was married to George of Joliet. She married Rev. William Eddy & died in the arms of her husband.

Marcia Kellogg united with the Church July 6 1834. She was the daughter of General Kellogg, maiden sister of Peter Kellogg.

Elisha Hall united with the Church July 20 1834. He was a Professor of the Church. He died April 6 1834 and was buried with the Church some day. Mary D. Hall united with the Church July 17/34. She was the daughter of Alpheus & Kenja. She remained until death. He died at Warrington Pa. She died near the house.

Louisa Spier united with the Church July 17 1834. She was the daughter of the Church.

Ann Tew united with the Church April 6 1834. She was the daughter of Mrs. Tew. She subsequently married Orsell Cook & was leaving a family.

Ann Swezey (Coland) united with the Church April 6 1834. She was the wife of Richard Swezey. She continued an acceptable member until death. Swezey yet lives at Poor house.

Mary Mair single united with the Church April 6 1834. She was at Alpheus Hawley's. She was originally married & went to Warren Pa.

(4) Harriet Phillips related his religious experience on
Feb 20 1834 & united with the church April 6 1834
Fanny Phillips wife of Harriet united with the church Feb 17 1834
She was suspended in Oct 1841 united June & returned
Suspension continued in different ways

Joseph Kenyon united with the church April 6 1834
Elected Elder Feb 23 1837
Mary S. (Webster) wife of Joseph R. II united with the church Feb 27 1834
Mr Kenyon died in Johnston
Mr Kenyon his widow now 1862 living in Buffalo

Smith Seymour united with the church April 6 1834
Chloe (Foster) Seymour daughter of Dr. Samuel Foster united July 6 1834
She died
She married Mrs. Lucy widow of Henry B. Barrett

Mary Hunt united April 6 1834 sister of John
Henry Eaton died in prison by letter - She married William Stocking &
now 1862 resides in Grand Rapids by Old Foster

Joseph W. Patton united April 6 1834
He communicated April 24 1836 - Studied with
Dr. Salisbury of Exeter then now 1862 practicing there for
some years

Thomas R. Hazzard - united with the church April 6 1834
He is now in the army

John E. Congleton - united April 6 1834
He was suspended - Commissioned in the army at that time
a single man - He is now in the army

Darius H. Dewey son of Henry & Betty M. united April 6 1834
Person now when left to enter College

Susan W. Gray united April 6 1834
united with the church in the presence of the church
Dedicated to Congregationalism on the 1st of Nov. did she marry John Eddy

Carlos Hoover united with the church April 6 1834

Removes to Chocoma Juliette Ill

John B. Hawley ^{son of Phineas} united with the church April 6 1834

Disrupted to Congregation at church

Benjamin Bredley ^{book printer} united April 6 1834

Disrupted to Ch in Olean

Mr Hannah wife of Ben united April 6 1834

Disrupted to Ch in Olean with her husband

He died at Olean

She returned to printing after his death

Juliette Allen (widow of Eliza) united with the church April 6 1834

She died with me

James E Hopkins & Alice his wife united April 6 1834

Disrupted

Chilim C Washburn united May 4 1834

Simon H Dacey & Lucina Doves united May 4 1834

Disrupted & removed to Chocoma & subsequently to Duntville where he died

Widow removes there

John Sherman united May 4 1834

Disrupted

John Flint book binder & his wife Sally united April 6 1834

both read letters & removed west - Moved to Wisconsin

Henry H. Spence book binder united April 6 1834

Both disrupted & moved west

(H) Theron A Cook united April 6 1834 restored He was son of Amasa Cook for 40 years

Augustus Kellogg son of Titus (superman) united April 6 1834
Afterwards dismissed & went west

Alpheus Fern Wadley son of Stephen April 6 1834
great letter of disunion

Thomas J Winslow formerly of Vermont united April 6 1834
Olive J Winslow wife of T J W united " "
Finally removed to Buffalo
many years was in charge of in farm town
& continued in staying with his brother Jell Winslow

Zadman G Keeler united with the Church April 6 1834
Finally suspended for communion

Edwin Kellogg son of Titus April 6 1834. finally
dismissed & went west

Edwin D Bradley united April 6 1834 removed to
Sandusky Ohio to which had a letter to a church there

Betsy wife of E. D. B. united at some time as husband & letter 10 months
she was a tiffany sister of Belas & J. M. C.

Mariella Gray united with the Church April 6 1834
Dismissed to church Meadville Pa.

Sarah Johnson united April 6 1834 was a meliner

William Tubbs united April 6 1834 - expelled

Governor H Rice united April 6 1834. Dismissed to Pennsylvania

Sarah Ann Benham united April 6 1834. Dismissed to
Dismissed removed out with parents married to spouse

Jane Stone man united April 6 1834

Charles L Brown son of S. A. B. united April 6 1834
Died in farm town

(1)

Eliza Jane Harkin ^{Daughter} daughter of Eli & Sarah ~~James~~ ^{afterward wife} of Charles
C Brown united April 6 1834
her first husband C B died in prison
she subsequently married to

Louisa de King son of Joseph united April 6 1834
dismissed

Marriette E Scott (who was she) united April 6 1834

Obadiah Foster son of Dea Samuel united in professe April 6 1834
Lucy Cady now wife of Obadiah admitted April 3 1836

They were married & they were dismissed to Ch. at Grand Rapids Michigan
He joined when meeting held in Kelly & Horton Trinity Sunday - Oct 1836
had libel - O B Foster died Grand Rapids Mich June 2 1870
Philo A Foster (son of Elias) united with Ch April 6 1834
dismissed to Ch in folio etc

Orlando H Foster (son of Elias) same as Philo A

Bethiah Hibbard widow of Daniel aged woman united July 6/45
mother of Mrs Joseph King & of Luther Hibbard

Antoinette Taft wife of Lewis D Taft united July 6 1845

Mary Fenton (daughter of N F & 1st wife) united April 6 1834
married - divorced & married again having parents
by John a letter to church in Michigan

Rufus Jones (son of Solomon) and his wife Emily from early Emily
Tells dau of Mr Jones united with Ch April 6 1834
He died Elder Feb 28 1840 & selected for term to term 1842
served in West office

Charles Kennedy united with the Ch Jan 2 1842
His wife Abby Keays daughter of Joseph united with Ch April 6 1834

Eliza Hibbard dau of Luther united April 6 1834
Dismissed by general letter

Ann Haggan wife of Lewis united May 4 1834 she was a dau of
David Arnold

5) Emory W Beckwith united with the Ch Feb 1834
his wife Lenora united April 6 1834
she was suspended & subsequently expelled

John Hopkins his wife Abby Hopkins united Oct 5 1834
wrote on Oak Hill

Dr Wm Pitt Prout his wife Maria Keim dau of Elias united
with the Church July 6 1834. Dismissed to Chandler
waukees Wis April 5 1846

Laura Knight united with the Ch July 6 1834 she was
daughter of William Jones & married Mr Knight & had a letter
to Pennington. He died & she returned to junction the church
was given up & she kept house with her father & mother & still
with her widowed mother in Pennington

John H Cowing united April 3 1836. His wife Eda
Evans united July 6 1834

Hiram Eddy united July 6 1834 - letter to church
Sherlin

Eliakim B Forbush united May 4 1834. Dismissed to
Ch. in Knoxville & became attorney at Law

Seely Scovil son of Scovil of Devittville
dismissed letter to Knoxville. Not present in the
Academy at Pennington. Now resides at Devitt
ville & is a local preacher Ch. Ch

Mary Kelley wife of John Kelley united April 5 1834
general letter of dismission

Oliver Hill wife of John Hill united at Stimballway
kept a boarding house & now 1862 resides near Indiantown
on road to Franklin a former. Dismissed to Ch at Albanyville

Dr William S Hedges united with Ch Oct 24 1841

Theda Le Parker now wife of Mr L H united with Ch April 6 1834
married Dr Wm S Hedges Sept. 23 1839

Rufell Willson united Oct 24 1841

Cordelia Schoonmaker united with Ch April 1834

1134

Miss Hannah Foster of Jamestown N.Y. for some years
resided in the family of Mr. Benj. Budding and
subsequently for many years in Mr. Silas Tiffney's
family was the daughter of Rev. Emerson Foster

Rev. Emerson Foster was the son of Rev. Isaac Foster of West
Stepford Ct born in 1747. Graduated at Dartmouth 1773 held
a position in Killingly 1778. Deposition 1779. He then preached in
New London Ct was there when the place was burned by the British
in 1781. In 1782 he removed to Orange Ms. Left Orange 1790.
He afterwards preached in Lebanon Vt. also in Pomfret
Vt. but probably not installed at either place. About the
year 1800 he removed to Orient Long Island where he was
pastor about 5 years. About 1805 or 6 he removed
to Brooklyn N.Y. to reside with a daughter. His health having failed

and he was poor - His wife died a little before he left orient.
He married Miss Margaret Parson's Fote dau of " " " " Fote
at Colchester 6th Nov 1778. by whom he had 3 sons & 3 daughters
all dead but 2 in 1853, viz Mrs Merritt Moore of Brooklyn
NY with whom he resided at death - and Miss Hannah Foster
of Jamestown - Rev E Foster had 3 brothers viz Rev John Foster killed
at Taunton, Dan Foster settled at Charlestown MA & Isaac Foster
graduate Yale C in 1776. He also had 3 coadjutors ministers:
viz Rev Dr John Foster minister of Brighton, Rev Joel Foster New Salem
Rev Daniel Foster of New Britain all sons of Rev John Foster
of Western New Warren -

Mr Foster was interred in the new cemetery adjoining the front Sand Street side of the
old ch^{urch} & the church covers his grave. Miss Foster at Jamestown is a very
industrious worthy modern dependant on her own exertions. A pious woman
July 1861 A member of the Presbyterian Church

Steven Hazzard united with Ch act 5 1834 Prof faith
finally upheld for intemperance

Glenn W. Seafield son of Seafield Dewartville & son
of Seely united Oct 5 1834 con at Chaker in Academy
became an able lawyer at Wm Pa. Member of Legislature
& member of Congress. Married daughter of Archibald James
Nov 1863 in Wm Pa.

John Stetson done of Stetson united Oct 5 1834
disrupt to Pres ch of Westfield -

Willard Rice & Sybil his wife
Harriet Rice & Charles Rice children of W. H. Rice united July 4, 1835
all 4 disrupted to Ch Ponoma
Mercy Rice dau of Willard Rice united " " " "
married George Kent mink Jun 1863 Berket

Jerome Marsh student in Academy united July 4 1835
1835

Caroline Hughes united July 5 1835
disrupt to Ch in Rochester

Jason Hazzard united with Ch July 4 1835
ordained Deacon April 19 1838 Still in office 1863
Sarah his wife united July 4 1835. She died

Sam Van Black & Hill united July 4 1835
Cecily his wife united July 4 1835 both
disrupt to Ch Tronida June 12 1853.

Hannah Foster ^{widow} united July 4 1835. Died in
Joneston at Selas Tiffins with whom she resided
many years June 1852

A notice of the death of Rev. Foster
she was a widow at death
Dorothy Ann Robinson united July 5 1840

Rhoda Robinson united July 4 1835. Had general letter

Esthera Bumpus united July 5 1835. General letter

① Anson Chamberlain united April 5 1835
Former slave for Chenoweth County

Augustus Follen son of Mrs. [unclear] united April 5 1835

Margaret Cook wife of D. Cook his wife united
with Ch. Act 1837

Amos Blanchard united July 5 1835 elected deacon
elected deacon 1838

Mrs. Eunice Blanchard (formerly Flint) united July 5/35
She succeeded & joined the Church with letters.
After some difficulty with the Ch. she succeeded with her

Amos P. Howley by letters from Cincinnati 1836

David Cowden united with Church July 3 1836

Louisa Maria Cowden united Jan 1 1836

Harriett Babcock united Jan 3 1836

Louisa von Vleck united January 3 1836

Edward F. Wood (Clarissa Wood his wife) united with Church April 3 1836
Disrupted on recommendation of the
Removed to Hillsborough were a woollen
manufacturers

Ann S. Pioneer united April 3 1836

Ezra Jones son of Solomon united April 3 1836

Walter Dewey April 3 1836. Disrupt Church & unite All

Elysa Walbridge wife of David S. Walbridge April 3 1836
removed to Kalamazoo

Mary Ann Stearns April 3 1836
Elizabeth Walbridge niece of D. S. Walbridge united April 3 1836

Leopold W Jackson united ^(M) April 3^o 1836
Mary his wife (daughter of John Goddard) April 22 1838
removed to Ch in District, where she died
the year 1862 still living

Lizzy Fish maiden sister of Mrs Henry Boker and
daughter of Cyrus Fish a pioneer settler of Ellicott
she remained a maiden through life united April 3^o 1836
Died Jan 3^o 1853 buried Monday June 5 1853. She
remained with Henry Boker until her death

Removal to
Samuel H Woodward
Ann Woodward his wife (united with Church April 3^o 1836
Removed to Blair for three down river & died

Maria Woodward their daughter united April 22 1838
married Wm Howard moved to Dunkirk

Jane Bolton united with Church April 22 1838

Samuel G. Pierce united with Church April 3^o 1836
Disinherited by letter

Francis E. Gray wife of Rev. H. G. Blissin pastor united
with the church April 5 1846. Removed to Secum
seth Methodist gov. down 1863 at Cohoes N.Y.

William G. Woodward April 3^o 1836

Melissa Cowden daughter united April 3^o 1836

Harritt Story daughter of Story (maiden) united April 3^o 1836
She remained with her father to Wisconsin. Disinherited by letter
+ still a maiden through life - 1862

Marinda Fairbank united April 3^o 1836
married Alonzo Allen former of Ch Hill +
before marriage removed at Mr R. Rogers

Harritt Ketchum maiden united April 3^o 1836
Disinherited to Church Springville

① Lorenzo Rindell united April 3rd 1836
Disinposed to Church in Pennerua - Nov 1862
died early at Pennerua

James Goodwill son of Johnson & daughter of John Cyprian
W. Jackson single man united April 3 1836
died Nov. 1862 to have had many children
died in Pennerua

Laura Foote wife of Dr. Seriel Foote united April 3 1836
Disinposed to Church in Pennerua - Pennerua &
reunited with Church - emigrated to Pennerua where she died

Sarah Goodrich united April 3rd 1836
Disinposed to Church at Pennerua - Pennerua to Pennerua
of Pennerua

George Robertson - united July 3rd 1836
Had children baptised

Mary Robertson wife of George Robertson

Amos Blanchard son of Amos & Sarah united April 3 1836

Levant B. Brown united April 3rd 1836

Florida Barrett (also Ferris) April 22nd 1838

George Blanchard united April 3 - 1836

Phelinda Key united July 3 1836 married George
Blanchard - she died young left one child

William B. Bertham (son of Sedgwick) April 3 1836
disinposed to Church in Pennerua

Flint Blanchard united April 3rd 1836
married Sermer Allen - she this a family
still a member

Retha Wilbur single woman united July 3 1836
sister of Curtis Wilbur - she married Tucker
in Sheridan

Semantha Bart united July 3rd 1836

①

Harriet A Fournham united with Ch July 3rd 1836

Francis Van Vleet Oakville united July 3rd 1836

Dismissed to bidonia Ch June 12/53

Margaret Ann Van Vleet united April 22 1838

Erastus Deane united with Ch July 3rd 1836

letter of recommendation to Ch in Westford N.Y.

Jedediah Deane his wife united July 3rd 1836

Mr Deane was a Druggist at Westford & came to former town & united in Partnership with Col. Apphia. Boardy & finally returned to Westford

Laura Butler wife of Charles Butler formerly Deane

Herrington sister Noah Herrington

united with Church Oct. 2nd 1836

Jane Derika united July 1. 1837

Philip Edgerton united with Church (lived at Elley Center) March 29th 1836

Nancya his wife March 29th 1836 dismissed to Ch at Thompson Gauga County Ohio

Solomon Wilbur resided at Elley Center & united

Patty Wilbur with Ch March 29. 1836

General letter to both

Hiram Edgerton united March 29. 1836

Laura Edgerton

Olive Wilbur united March 29. 1836

Sabrina Wilbur letter to Ch Thompson Co

Harriet Wilbur united March 29. 1836

General letter

Laura Howard united March 29 1836 dismissed to Thompson Ohio

Martha Wilbur united March 29. 1836
General letter

Mrs Fanny Deane widow & sister of Paul July 17 1834
see on the place - see index to

Mother Marilla Pease ...

Cynthia Flint - united July 9th 1837 - found down
heresy & expelled

Milton Henry united with church July 9th 1837
letter to Ch Batavia returned & letter to
him when leaving for Collyer
He became a Presb. Clergyman

Emeline Donaldson united July 9th 1837
disrupted by letter to church at

Rev Burrill Blackledge Gray Pastor
Mrs Mary N Gray his wife united July 9th 1837

Noah W. Harrington united July 7 1838
Kezia his wife formerly Kezia Duff dau of Horatio. Disrupted
with ch July 9th 1836

Benjamin P Bell united July 7 1838
Sarah Bell his wife
disrupted to 3rd Presby ch in Pittsburgh

Lucinda Hestrop widow & sister of Isaac Hestrop
united with ch July 7 1838 removed
widow & died in foreign parts

Isaac H. Arnold united Jan 7 1838
disrupted by Gen letter

Salina Pierson united July 7 1838

Lucy Tiffany united April 22 1838

Adaline Allen united in profess April 22 1838
Dau of Ebenezer. died single woman Dec 1851

November 19, 1838

(13)

Eleanor Strick united April 22, 1838. Was she not a
family + member? Strick the Miller Knoder &
Jennette W. Jensen where her husband soon died

Sophronia Moore united April 22, 1838. Described to
be in Middlesex Mass.

Mary Moore united with on April 22, 1838.

Caroline Gray united April 22, 1838.

Lucinda Sawabe united April 22, 1838.
Letter to church in Avon Ms.

Adeline Holman united April 22, 1838. She
married Franklin H. Wintery they removed with their
family to Fond Dulac Wisconsin from 1863 in Illinois
She was daughter of Sanford Holman.

David de Witt united with church April 22, 1838.
Finally if confirmed.

William H. Robinson united April 22, 1838.

Polly Robinson united July 1, 1838.

Chester Holman son of Sanford united in same un-
ited April 22, 1838. General letters

Henry Barrett son of Sommeil graduate of Yenia and
united with on April 22, 1838. Physician at
Ellery Center.

Henry L. Barrett son of Henry & Lucy Barrett united
April 22, 1838. Resided many years in Buffalo
became consumptive. Went to Cuba returned to Jamaica
and soon died.

William Barrett son of Sommeil Barrett united April 22, 1838.
Excluded for break of covenant.

Ann Elizabeth Barrett daughter of Henry Barrett united with
church - letter of recommendation
Remains single. Is a teacher in house in 1862
Home in Farm town.

① Lucy S Barrett wife of Henry Barrett united April 22^o 1838. The mother of Frederic Henry Barrett died & she married Smith they now her 2^o husband their 2^o wife - She formerly belonged from this Church and united with the Episcopal Church St Lukes in fronton. Mr Seymour also belonged, and they are both members of St Lukes Ch now 1863

Abner Allen united April 22^o 1838. Son of Isham and married Pauline Westcott dau of Mrs Lewis Toft. He died leaving his widow with one child Abner. She was excommunicated for refusing to walk with the Church.

Joel Camp united April 22 1838.

Adam Steele united April 22^o 1838. In 1863 still residing in Church fronton. Ironfounder & machinist.

Abraham Steele brother Adam united April 22 1838.

Hiram Steele brother Adam united April 22 1838. Dismissed to Ch in Middleville Pa.

James Wm Bain united April 22 1838.

Marcia Kellogg united April 22 1838. Sister of James R. Dismissed to Ch in Dorset VT.

Bradford Phillips united with the Church April 22 1838.

Anna King united April 22^o 1838.

Elizabeth J Fote dau of Dr. Semiel Fote Jr united April 22 1838. She died in Linnæus P.

Emily A. Ford united April 22 1838.

Lucy Wood united April 22^o 1838.

Dismissed by general letter.

George W. Parker Principal of Academy & since a lawyer united with the Church April 22^o 1838.

William Rowe united April 22 1838

(5)

Lucy Lee united April 22 1838. received to the ch
in Sheridan

Septimus Perkins united with ch April 22 1838

Eunice Cosby now wife of SP united May 4 1834

Harrisset Lee united with the ch April 23 1838
Letter to ch in Sheridan

Sarah Downer united April 22 1838 dis united to the ch
at Northeast Pa

Shepley Rogers (son W. P. R.) united April 22 1838. Dis united to
the ch at Clinton going there to college

Theodore Brown April 22 1838 son of Samuel Brown

Daniel H. Wait united April 22 1838. Dis united to the
ch. Princeton Ill. Son of Joseph Wait

Lucena Adger united April 22 1838. General letter

Emily Cowing united April 22 1838

John Willson (1st) (Englishman) united with ch April 22/38

Sarah Willson his wife } January 6 1839
Have they not gone to the (Bapt) ch?

Eliza Hooper united Jan 6 1839

Roswell Harrison united July 1 1838

Catherine Harrison (maiden name Steele) united June 23 1838

(wid July 24/38) she died in prison - the removal to Ohio

Lydia Crawford Reed July 1 1838

① Nathaniel Brown united July 1 1838
Caroline E Brown wife NB united with church Oct 24 1841
Levi Barrows united July 1 1838
Miguel P Barrows wife L B united July 1 1838 Died April 26/46
Sally Barrows 2^o wife united April 2 1848

Nancy Lorain Jones united July 4 1838

Phideea Hall April 7 = 1839. Expelled

Isabella Cunningham united April 7 1839

John E Washburn
Elvira Washburn united with church July 1 1838

Robert Ward united with Ch July 1, 1838
Furnace men - Remond to death did there

William Ward united July 1 1838

Sarah Arms united July 1 1838 - Expelled

Mary Ann Finton dau R F F by 1^o wife united April 9 1839

Andrew Ward united July 1 1838

Thomas Flint July 1 1838

Eleora Flint July 1 1838 general letter

Henry Brown son S A B July 1 1838

Fredrick Clay Barrett ^{son of Henry} united with Ch July 1 1838
Excluded for refusing to walk with Ch

Henry Seymour son of - united July 1 1838

Eliza Hoover united July 1 1838 - Depined by general letter

Ann Hyde July 1 1838

(9)
Lucy Ann Tracy dau Elias Tracy united July 26. 1838.

441 Emily A. Ford, united April 22 1838 dismissed to Stockton N.Y.

446 Eddy W. Phelps place united Oct 21 1838 school teacher
dismissed to Ch in Rushford

Richard F. Fenton April 7 1839

Mary Ann Lawrence Fenton wife of R F F united April 7 1838

Lucy Ann Perrott united January 5 1840. Dep. to Cong Ch in Tr

Loain Amanda Gillet ^{wife Rev. 289} united Oct 5 1834 - dismissed to
Presb Ch in Btavia - Again united Jan 5 1840

Lucy Lerley dau of Isaac Lerley, united April 3 1836
married Obedt Hoot, letter to clean school & letter
to Grand Nephew, Eliehuison

Eddy Phelps place united Jan 5 1840. letter to Ch Rushford N.Y.

Ann Phelps " " " " " " " " " " " "

Ann Phelps 2^d united " " " " " " " " " " " "

Diana Storhens united Jan 5 1840

Polly Ann Dirvain united Jan 5 1840

Peter Dow united Jan 5 1840 was a wagon man
rides in Buffalo a lawyer

Melanton S Gillet united April 5, 1840. Brother Rev. E. S. Gillet
Mary Ann Gillett wife of S. G. " " " "

Peria Powell now cousin of P. Storhens united April 5 1840
dismissed to Geneva Schenectady

Erna B King united April 5 1840. General letter

(2)

Philenda Petchers widow of Stephen Petchers D. & Thos. A. Petchers
and mother of d. New Land united April 5 1840
moved to Buffalo, ^{but returned} reunited April 15 1841

Maria Baker maiden name Fish wife of Henry Baker united April 5 1840

Melinda Blake united April 5 1840.

George Keeler united July 5 1840 } Reunited Oct. 30 1857
Clarinda Keeler wife of Geo K. " " " " }

his land and house returned to a brother in Jamestown and entered there and he sold
his land and house returned to a brother in Jamestown and entered there and he sold
Jonathan P. Lee Oct 4 1840 reunited with Ch. by letter Sheridan
general letter to church Sheridan removed back for
a. b. c. d. e.

Harriet E. Scott April 6 1834.

Augusta Scott " " " " general letter.

Nancy Hazard united May 4 1834

letter to Ch. Passama

6 P. Alpham reunited with Ch. July 4 1841

Sarah Day reunited with Ch. Oct. 24 1841

Anna Maria Baker Oct. 24 1841

Christiana Maria Holman dau. Suford H. united Oct. 24/41

letter to deacon Ep. Ch.

Ann Elizabeth Stratton reunited Oct. 24 1841

Caroline Davis reunited Oct. 24 1841. Died Feb. 4 1844

Emeliza Melvina Smith reunited Oct. 24 1841

Catherine Jane Benedict reunited 24 1841.

November 19. 1819 -

Sloop Sparrow
 Enrol. License Bond - 1.25
 1 Bath - " 20
 x Fonnage - 50 ²¹/₉₅ - 3.97
 x Hospital - " 20
 List - " 20

Paid
12.82

Sloop Louisa
 Enrol. License Bond - ~~1.25~~
 3. Bath - " 60
 x Fonnage - 54 ⁸⁴/₉₅ - 3.30
 x Hospital - " 90
 List - " 20

Paid
6.25

Sloop Ann Maria
 Enrol. License Bond - 1.25
 2. Bath - " 40
 Fonnage 49 - 2.94

Paid
4.59

Schooner Concord
 License - " 50
 Fonnage 30 ³⁸/₉₅ - 2.19
 Hospital - " 60
 List - " 20

Paid
6.49

Ship Columbia
 Registered Bond - 2.25
 1 Bath ownership - " 20
 Clearances & Manifests - 1.75

Paid
4.20

Sloop Citizen
 Enrollment License Bond - 1.25
 One bath - " 20
 x Fonnage - 2.97
 x Hospital - " 60
 List - " 20

Paid
5.21

MEMORIAL TO THE GENERAL ASSEMBLY.

To the Reverend Moderator and General Assembly of the Presbyterian Church, the Memorial and Petition of the undersigned, Ministers and Ruling Elders of said Church, most affectionately sheweth:

That, in the exercise of a common right, guaranteed by the God of nature to all his rational creatures upon earth, and fully set forth in the sacred scriptures as the birthright of every child of his covenant, we come—and we desire to come with the Spirit of the meek and lowly Lamb of God—into the presence of this reverend body, as possessing the only adequate power to afford the relief we desire—we come to spread before you our grievances, and to ask the interposition of your authority for their redress.

With you we recognize the Unity and Universality of that Church of the living Redeemer which he hath purchased with his own blood. "The visible Church, which is universal, consists of all those throughout the world that profess the true religion, together with their children." "By one Spirit are we all baptized into one body, whether Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."

With us you will doubtless agree, that this Church universal is called out of the world, and constituted and organized by her divine Head into a household and family, under general laws and regulations imposed upon her by his own supreme authority. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God"—"of whom the whole family in heaven and earth is named." It is not left to the corrupt volition of men, whether they will or will not come into this family. On the contrary, they are laid under eternal obligations, by the voice of the Son of man calling them, in the sweet promises of the gospel, to life and peace and joy. Others innumerable are born members of his Church, and it is not optional with them—they may not, if they choose, expatriate themselves from his blessed kingdom. On the contrary, the entire weight of their heavenly Father's authority lies upon them, and binds them to a faithful improvement and everlasting possession of their invaluable birthright.

Still, though the visible Church Universal is thus organized and constituted, yet, as it is physically impossible that all this Church can act together; as it must be collected in various parts of the world into distinct bodies for purposes of worship, and the regulation of social, and, as it were, domestic relations; as the geographical divisions of the world, and the political distinctions which the providence of God has permitted to exist, imperiously call for social organizations of smaller numbers, we think it cannot be denied that in this restricted sense the Church, or, to speak more precisely, the sections of the Church, must necessarily be voluntary associations; that is, Christians are left free to associate as they may choose into distinct bands for mutual convenience and Christian communion. These distinct communities of believers may also voluntarily connect themselves together into larger bodies, according to the principles laid down in the scriptures and in the standards of the Church which this venerable body represents. Thus is this General Assembly constituted, and in this sense the Presbyterian Church is a voluntary association. No man is at liberty to separate himself from the visible Church; but any man may separate from this portion of it, and attach himself to another. On this principle of common right and common freedom is the Presbyterian Church founded, and therefore she declares, that "every Christian Church or union, or association of particular Churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed;"—"they think it necessary to make effectual provision, that all who are admitted as teachers be sound in the faith." (*Form of Government, Chap. I, II, V.*)

Agreeably to these principles, the Constitution of our Church makes the Presbyteries the fountains of power. They create the General Assembly. To them is reserved, according to the Scriptures, the power of ordination, installation, removal, and judging of ministers. The Presbytery only can confer ministerial authority; the Presbytery only can take it away. The Presbytery can refuse to ordain or to admit into their number any person whom they judge erroneous or scandalous. If this power does not exist in the Presbytery, your memorialists can see no principle of self-preservation in the body. If every Presbytery is bound to receive all who may present themselves and claim admission on the authority of credentials from a foreign body, or from another Presbytery, it is self-evident that the defection of one Presbytery from the truth and purity of the gospel may involve the entire body in the same corruption. There is no conservative power. The very ends of Presbyterial existence as laid down in our Constitution are defeated, and a wide door and effectual is thrown open, for the introduction of whatever errors it may please the enemies of truth to send abroad among our Churches. And here, Rev. Fathers and Brethren, is the

FIRST grievance over which we mourn.

The last General Assembly, by an act recorded in page 26 of their printed minutes, has denied this right to the Presbyteries, and by that denial has opened the flood-gates of error, which, if not soon

stopped, must sweep away the fair fabric of our church's purity, and leave us to sorrow over the melancholy wreck of our Zion, without a willow on which to hang our harps. In behalf of the Presbyteries to which we respectively belong, and of all other true Presbyteries of our beloved church, we invoke a return to the genius of the Constitution; a restoration of the right and power of self-preservation; a repeal of the obnoxious act, and a distinct recognition, by this Assembly, of the inalienable right in every Presbytery, of examining every applicant for admission into their number, be his credentials what they may, and of rejecting him, provided they think his admission would endanger their own purity and peace.

II. Intimately connected with, and nearly allied to this, is our SECOND grievance; viz: an act of the last General Assembly, recorded in their minutes, page 26; whereby the right and propriety of a Presbytery's taking up and censuring a printed publication, irrespective of its author, is denied.

This act is the more offensive because it is contrary to the practice of former General Assemblies, and inconsistent with the principles of freedom guaranteed in the Word of God, and the Constitution of our Church. The act in question, whilst it appears to your memorialists to extend this right to errorists, denies a correspondent right in a Presbytery. The abettor of false doctrine may freely divulge his opinions. Any private citizen of the commonwealth, or member of the Church or Presbytery, may freely criticise and severely censure the errors of the published book; but a Presbytery has no rights of this kind. They may not lift the voice of warning. They must not whisper a censure upon the book. They can only try the man. The pestilential volume may send forth its poisonous infection amongst the flock, "over which the Holy Ghost hath made them overseers," and for whose purity and peace and salvation they are held accountable by the Chief Shepherd; but their Presbyterial hands are tied up. They dare not lift a finger. They can only bring charges against the author.

But, reverend Fathers and Brethren, if the author thus arraigned be artful, and disposed to give trouble, as history teaches us errorists are likely to be, who can tell how long he may perplex the court and defer the issue of his trial? Meanwhile, however, the leaven of false doctrine is working its way. The uncensured and uncensurable book is poisoning the minds of the people, and the Presbytery either cannot or will not apply the remedy. Your memorialists most respectfully and earnestly entreat a reversal of the obnoxious resolution referred to.

III. The THIRD item of grievance and petition, which we beg leave to present, is at the same time an aggravation of the second; viz: The erection of church courts, especially of Presbyteries and Synods, upon the principle of "elective affinity," so called by its primitive advocates; that is, having regard, not to geographical limits; not to convenience for attendance of the members; not to the expedition of business; but to diversities of doctrinal views and church policy in those elected to such bodies, from their brethren and from the standards of the Church; to personal animosities and antipathies growing out of such diversities; and to the consequent enlargement of this alienated interest of sentiment and feeling. Where a Presbytery and Synod of this description exist, it is easy to see how it aggravates the grievance just presented. If, agreeably to the injunction of the last General Assembly, some person does undertake the painful and unpleasant duty of preferring charges against the author of the book, can it be supposed that a Presbytery, to whom such author is bound by the very affinities of such doctrine, will cut the bonds of their own union, by condemning either the book or its author? And if they should so far forget themselves as to commit the suicidal act of condemning the very doctrines which constitute the principle of their affinity, will their Synod do the same? Will it turn recreant to the cause for which it was created. Thus the Assembly must perceive, that every such prosecution before such body must, if issued at all, be finally issued in the Assembly; and so long as the General Assemblies of our Church consent to the existence of such bodies, just so long do they pledge themselves to protect their action. We therefore have no hope of redress, but in a change of purpose and action in the supreme judicatory of our beloved Church. You, Brethren, and you only, can lay the axe to the root of this evil.

Let us take another view of this subject. Our *Book of Discipline* says, (*Form of Government, Chap. X. ii.*) "A Presbytery consists of all the ministers, and one ruling elder from each congregation within a certain district." But the acts of some late General Assemblies have practically contradicted this clause. It is not true, either of "the Presbytery of Philadelphia," or of "the [Assembly's] Second Presbytery of Philadelphia," or of "the Second [Synodical] Presbytery of Philadelphia," that it "consists of all the ministers, and one ruling elder from each congregation within a certain district."

Besides, the natural, and your memorialists believe the inevitable consequence of this principle is, increased alienation, strife for numbers and preponderance, division of churches, disruption of harmony in congregations, the encouragement of dissatisfied spirits, and formation of parties, and all the miseries of violent party strife. Many of us do honestly believe that the practical effects have been

schism in the body—real, substantial, melancholy schism—schism more complete than if different denominations had been at once constituted. The alienation is more perfect than that which exists between either of the bodies and any other denomination covering the same territory. Hence we do most earnestly entreat this Assembly—for the purity of Zion and the peace of the church—we pray for a reversal of the principle, and all the acts springing from it, and a restoration of the Synod created thereby to their former ecclesiastical position.

IV. Nearly allied to this is our **FOURTH** item of grievance, viz: The existence and operation, within our church, of a Missionary Society in no sense amenable to her ecclesiastical jurisdiction. And here you will bear with us, first, in pointing out the connection with the preceding. If Presbyteries do exist, on the avowed principle of diversity in doctrinal opinion and feeling, and have the power of licensing and ordaining (in many instances *sine titulo*) men of their own creeds, then a missionary institution seems requisite to send such licentiates and ministers into the field. Such an institution does exist; bound by its own rules to sustain missionaries, irrespective of their adherence to or rejection of the doctrinal standards of our church.— This institution operates largely in our congregations; *first*, by sweeping away from our own Board the funds which, by the laws of all social order, ought to come into the treasury of the body to which its possessors belong; and, *secondly*, by throwing into our Presbyteries, brethren who, in many instances, have never adopted the standards of our church at all, and in more, who have only adopted them “for *substances of doctrine*,” that is, just as much of them as suits their own views. Thus a separate moneyed interest is created and kept up in the bosom of the same Christian community. The Assembly’s own Board of Missions, created by herself, governed by herself, and amenable to herself, finds a great and powerful rival in her own house, with whom she comes in perpetual collision. And rival agents meet on the same field, and frequently those of our own church are foiled in their efforts by the improper interference and influence of an institution which owes no allegiance to us, and feels no obligation to our courts. So violent were these contentions, that the Assembly of 1831 recommended a *convention* to be held in Cincinnati, to adjust the difficulties. This convention was held. It decided in favor of the church’s carrying on her own missions by her own board. Still, however, the foreign society, kept the field and continues to this hour to conflict with your board.

Now, Fathers and Brethren, these things afflict us exceedingly. We are pained to see such an inveterate warfare carried on so long. And we are unspeakably distressed to be constrained to view this as a part of a great system of operations whose tendency is to subvert the foundations of our Zion. The evidence of such a system forces itself upon us. We cannot shut our eyes against it if we would, and we would not if we could. Painful as the vision is, we are determined to behold it steadfastly; and we crave the attention of this venerable body to the same. Look we pray you to the facts. A large moneyed institution—(for that is a large moneyed institution which has a large income from whatever source)—a large moneyed institution, over which neither you as an Assembly, nor the Presbyteries which give you an annual existence, nor the Synods intermediate, have any control, has subsidised almost your whole western territory. “A gift blindeth the eyes.” Can a minister or an elder, whose congregation is supported in a large degree by a power foreign to your church, free himself utterly from foreign influence? Vain is the hope! Human nature is not thus constituted. Without impeaching the honesty and the honor of persons thus situated, we feel confident that an influence great and effectual must rest in the hands that dispense this bounty.

But let the Church be her own almoner, and every time her hand is opened to her sons and her daughters, she binds them the more closely to her interests. Her constitution whose legitimate operations produce these happy results becomes the rallying point of recoiling gratitude; and instead of jarring and contentions without end, union in the truth and peace, as its blessed effect, must fill our Zion with joy and gladness. We pray this General Assembly to sustain her own Board of Missions, by solemnly enjoining upon all the churches to contribute to its funds, and by rescinding the resolutions formerly passed, which recommended to their patronage “The Home Missionary Society.”

V. Your attention is now invited to another part of the same system. Before youth looking forward to the gospel ministry can be properly licensed and sent forth, they must be educated; and efforts have been already made in this cause worthy of high commendation. Nor have we any thing to object against efforts either to prepare or to send men to preach to the destitute at home or abroad. Both these causes we desire to see prospering. For both we have labored and prayed, and for both we will continue to labor and pray. But then we desire to see them prospering consistently with regard to the truth and purity and integrity of our own church. The great burden of ministerial duty is to enlighten and save the world. And no obligation more sacred and solemn lies upon them, than that of training the heralds of the cross who are to bear the banner of her faith in triumph round the world. Let the church give good heed to this great concern, and the work of salvation will go on; let her neglect this, or do it in a careless manner, and the wheels of the gospel chariot must move heavily, stop, perhaps retrograde.

Now the question before us is, to whom shall this most sacred and solemn duty be entrusted by the church? Shall she do it herself, with her own hands? or shall she throw it into the hands of a body, self-created, and in no sense amenable to her ecclesiastical tribunals? a body which may change in half a generation, and train her sons to her own destruction? This is the question we would press upon your consideration: and we would most respectfully suggest, that no church

can be safe—safe in her doctrinal standards—safe in her ecclesiastical polity—safe in her financial operations—safe in the independence of her ministry, if that ministry are dependent upon an independent foreign body; and especially, if their houses and lands, their libraries and furniture, are under bonds. Without any impeachment of motives, or imputation of extraordinary weakness, we beg leave to repeat, “A gift blindeth the eyes,” and to refer to the course of remark under the preceding item.

Similar collisions occur here also. Your agents are met in the field by the agents of a society beyond your control. They are often beaten off the ground, and the six or seven hundred young men under the care of your Board of Education are reduced to a precarious dependence: whereas, did the church, in her highest ecclesiastical court, stand forth in her own defence, her treasury would overflow, and all these collisions and conflicts of varied interests would cease; whilst her own funds would go to her own sons, and not, to their prejudice, for the maintenance of those in other churches, who are never expected to aid in building up the walls of our Zion. We pray and beseech this reverend body to sustain, by all the weight of its influence, the education cause of our own church.

VI. In the apprehension of your memorialists, not a small proportion of the evils which distract our Zion have grown and do still grow out of “the plan of union” adopted in 1801. We say nothing here of the wisdom of that measure at the time, nor of its constitutionality. We know it was the work of wise and good men. But we must be allowed to express the opinion, that *now* it leads to alienation, contentions and disorders. For proof of this we have only to refer to the minutes of preceding General Assemblies. It is notorious that very painful conflicts have occurred in the Assembly on this very subject. Brethren had long occupied seats in this body, who were not ruling elders, and never had been Presbyterians, and, it is believed, never intended to become Presbyterians. Nor was this evil remedied without a long and arduous and painful struggle. Under the perfect conviction that peace will never dwell with us whilst the jarring elements of this discord exist together, we beseech this Assembly to annul that act; and for the simple additional reason that the terms of compact are not complied with by our congregational brethren.

In proof of this we allege that “the plan of union” contemplates the existence of a Congregational Association and of a Presbytery on the same ground; whereas we apprehend the facts generally to be otherwise. The Association retains its essential character as such, but is called a Presbytery. Congregational ministers change simply the name, without ever adopting sincerely the Confession of Faith of this church. So far from such adoption, the Presbyteries of Grand River and Portage, on May 1, 1822, adopted a confession of faith for their own churches. And although a subsequent General Assembly ordered the formula of questions in our Book to be propounded to all the members of these Presbyteries, yet your memorialists have reason to believe, that in some instances, they were not answered affirmatively at all, and in others with express reservations.

Again, That plan of union provides that every mixed congregation shall appoint a standing committee; “And provided that the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian church.” Yet we have reason to believe that members of churches often sit in Presbytery, who are neither ruling elders nor committee men; and we know, such have occupied seats in the General Assembly. This is an open infraction of the “Plan of Union.” Hence we can perceive no obligation binding the Assembly to adhere to a conventional agreement that is practically violated by the other party, and we pray that it may be formally annulled.

VII. Our next grievance is of similar character, viz: “The Plan of Union and correspondence with the Congregational Associations of New England, and with other churches. It is true, that the relinquishment of the right of voting in the General Assembly has removed part of the evil. No longer now can our constitutional order be voted down by brethren opposed to it in profession and principle. Still, however, against this union there are serious objections.

It gives weight in counsel and debate, which may command votes, to persons who belong not to our society, and who may have a sectarian purpose to answer by taking a particular side. Such things some of us have seen on the floor of the Assembly.

Besides the whole matter is unconstitutional. The General Assembly never had the power of granting a seat in this house to any person.—(Form of Government, Chap. XII., ii.) “The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery.” Nor does our constitution recognize any other mode of acquiring a right to a seat here. This is a delegated—it is a representative body, and in the very nature of delegation, unless the delegates are expressly empowered to delegate others, they have no such power. Our constitution knows no such anomaly as representatives transferring the power of representation to others.

We humbly conceive that our Book (Chap. XII., v.) in conceding to the Assembly the power of “corresponding with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body,” does not contemplate the violation of the fundamental principle quoted in the preceding paragraph, by granting seats in this house to persons not delegated by any Presbytery. For if the assembly have the power of conferring a right to deliberate and vote, it may be so exercised as to bring the church under foreign dominion. Against this the constitution presents an insuperable barrier in the 6th section of this chapter, where the Presbyteries reserve to themselves the exclusive power of establishing any constitutional rule. Every regulation affecting constitutional principles must be referred to the Presbyteries, and be by a majority of them adopted, before they can be admitted as binding. This in reference to “the Plan of Union” has

May 15 1835

never been done. Now, clearly, this power of granting seats in the Assembly vitally affects the constitution, which ought not to be sacrificed either to expediency or courtesy.

Hence, with all due respect and affection to the good brethren of other denominations, we pray this General Assembly to restore the Constitution, by repealing the act which assumes this stretch of power.

VIII. Finally, As the object of all ecclesiastical order is Truth, in the belief, love and practice of it; and as "to the General Assembly also belongs the power of bearing testimony against error in doctrine," your memorialists would humbly call your attention to the present state of the church in this behalf. There is nothing worth contending for but Truth: and, if we are not greatly mistaken, great and fearful inroads are made on the doctrinal standards of our church: and that too not in reference to matters of minor consequence, but in the very fundamental principles of the gospel. One alarming feature of the errors against which we would earnestly entreat this General Assembly to lift up a strong testimony, we beg leave to present. It is their systematic arrangement. Did a solitary individual here and there, in cases few and far between, touch upon a single insulated position that is false, and maintain it even with pertinacity, it would not afford ground of serious alarm. But the case is far otherwise. The errors abroad in the church are fundamental, vital and systematic. The maintenance of one involves the whole, and must lead a logical mind to embrace the system. Now the system appears to your memorialists to lead directly toward Socinianism. This language may seem harsh and severe. Alas! dear brethren! it is the harshness of love, and the severity of truth. It is not pleasant for us to entertain such an opinion; but with our eyes and our ears open, it is impossible to avoid it. The evidence rushes upon us from the pulpit and the press, and we have no power of existence. That which the understanding clearly perceives, the mind, with its fondest desires to the contrary, must believe. It is painful for the convicted sinner to believe that his soul is exposed to the wrath divine: it is painful for us to believe that our brethren are departing from the foundations of gospel truth. But a dark hour there often is before the bright dawn of heaven's cheering light upon the soul benighted; may we hope from the action of this venerable body a return to the pure light of scripture truth, and a strong testimony against the errors that overturn our constitutional standards?

Another alarming feature is the boldness and pertinacity with which the very existence of these errors is denied. To this General Assembly it would not be information, were we to state that the same system of error has been characterised by the same wily policy in every age of its appearance in the Church. It has ever been its course at first to deny its own existence, and when that was no longer practicable, to assume a mask, and clothe itself with zeal as a cloak. This strong feature of the modern singularly identifies it with the ancient heresy.

It is not our purpose at present to go into a discussion of these doctrines, nor yet to adduce proof of their existence in our Church.—The evidence of this is as clear as the evidence of your existence in this house to-day. The teeming press and the groaning pulpit proclaim it. It may be proper simply to present an outline of the system. Thus,

1. The doctrine of Adam's federal headship, or representative character is denied.
2. The doctrine of original sin is denied.
3. The doctrine of the imputation of Adam's sin to his posterity is denied. The rejection of these necessarily leads to
4. A denial of the doctrine of Christ's federal headship or representative character.
5. A denial of the imputation of his righteousness to the believer as the essential procuring cause of his justification.
6. A rejection of the true, proper, vicarious nature of the atonement of Christ; and holds up his sufferings,—his tears and groans and anguish and death, as a mere exhibition; a shew unmeaning, for a purpose not in accordance with revealed truth. Thus the daughter of Zion searches in vain, in the luxuriant garden of these errors, for the beloved of her soul, and in the anguish of her disappointment exclaims, "They have taken away my Lord, and I know not where they have laid him."

But these errors do not terminate in simple negation. Another system is substituted in room of the Gospel thus rejected. It is the system of human perfectibility. Thus,

1. The doctrine of human ability is held, involving the principle, and gratuitously assuming it as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.
2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul. The Spirit's agency is that of mere moral suasion. Regeneration is simply an act of the mind; the first in the series of holy acts. Faith is an act of the mind, and nothing but an act of the mind.

Now, reverend Fathers and Brethren, we humbly conceive that this is "another Gospel;" entirely and essentially different from that laid down in the Bible and our Confession of Faith. And we do most solemnly and sorrowfully believe, that, unless the Spirit of the Lord raise up a standard against it, it will be followed in our Church, as it has been elsewhere, by the entire system of Pelagianism, and ultimately of Socinianism. If the atonement is not essentially vicarious and pen-

al, why demand a Divine Redeemer? If an exhibition is all that is required, why not hold up Stephen or Peter, or Paul, or John Huss, or John Rogers? This tendency towards Socinianism we think is plainly manifested in the denial of the eternal filiation of the Son of God.

Again, if the Spirit's work is merely a moral suasion, why a Divine and Almighty Spirit? Must not the mind which denies the necessity of our omnipotent influence be strongly tempted to disbelieve the existence of an omnipotent agent?

That we are not mistaken in our opinion of the tendency of these doctrines, we think is proved by the fact, that Unitarians do claim affinity with them, and express their unfeigned satisfaction at the prospect of a rapid increase of liberal principles.

And now, dear Brethren, we approach the termination of this long memorial. We have, perhaps, been tedious. It is because our heart is full of sorrow; and sorrow finds a momentary relief in pouring forth even unavailing complaints. But ours is not a hopeless sorrow. We believe that Jesus died and rose again, and we know that his Truth, though borne away, insulted and forlorn, into the dark shades of a vain metaphysical philosophy, will yet break forth, and dispel the gloom by which we are surrounded, and send through our hearts and our churches the light of life and the consolations of love.

In pressing our petition for redress of all the grievances we have enumerated, and such others in regard to measures as the wisdom of this General Assembly may select, we entreat you to turn your eye upon the aspect of the world. Lo! what an inviting field for benevolent enterprise. And is there a body of believers in the whole church militant, invested with so many of the qualifications to enter it, and gather the rich harvest of glory to our divine Redeemer, as the Presbyterian Church? The position of our country points us out,—the position of our church points us out,—the position of the world points us out,—the voice of unborn and unsanctified millions calls us to the conflict,—the Lord of Hosts himself has gone down into the plain before us, and chides our long delay. Now we ask, Brethren! what causes this delay? Why, when the armies of the living God begin to consolidate, and himself gives the watchword, "Truth and Victory,"—oh! why this delay? Ah! there is division in the camp! "There be some that trouble us." Innovation distracts our counsels, alienates our affections, turns the sword of brother in upon brother, and the Master's work remains undone. Do you ask, 'how shall the evil be remedied?' We reply, 'Let this Assembly come up to the work of reform. Let them establish the ancient landmarks of truth. Let them unfurl the banner of the Constitution. Let all who cannot fight under this grasp the standard that suits their own views; put on their own approved armor; descend into the plain, and stand or fall to their own Master. We pledge ourselves in the face of High Heaven, the real Presbyterian Church will not shrink from the conflict: and though our earthen pitchers may be broken, our lights shall shine, and "the sword of the Lord and of Gideon" shall turn the eye of a gazing world to that point of the field where victory perches on the BANNER OF TRUTH.

Venerable Fathers and Brethren, we are done. With you and God and Christ and his Spirit we leave our cause. That He may direct all your counsels in this behalf to his own glory and the Church's good, is the sincere prayer of your humble memorialists.

PITTSBURGH, May 20, 1835.

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List of Teachers in
Rusby on Sundays

| | 1872 | 1873 | 1874 | 1875 | 1876 |
|--------------------------------------|------|------|------|------|------|
| Marcia Kellogg + | 27 | 1 | 2 | 3 | 4 |
| Mrs M. Herts Mary Keyes + | 28 | 1 | 2 | 3 | 4 |
| Lucy Fisk + | 28 | 2 | 3 | 4 | 5 |
| Prudence O. Brown + | 28 | 3 | 4 | 5 | 6 |
| Mrs Harlow + | 28 | 4 | 5 | 6 | 7 |
| Elizabeth Harlow + | 28 | 4 | 5 | 6 | 7 |
| Sedates Footes + | 28 | 5 | 6 | 7 | 8 |
| Eliza M. Dewey + | 28 | 6 | 7 | 8 | 9 |
| Melissa Keyes + | 28 | 7 | 8 | 9 | 10 |
| Jasiah Gray Augusta Scott + | 28 | 8 | 9 | 10 | 11 |
| Ann Tew + | 28 | 9 | 10 | 11 | 12 |
| Mrs Fanny Allen + | 28 | 10 | 11 | 12 | 13 |
| Mrs Keyes Miss M. Patchin | 28 | 11 | 12 | 13 | 14 |
| 28 | | | | | |
| 28 | | | | | |
| 28 | | | | | |
| Diana H. Allen + | 28 | 12 | 13 | 14 | 15 |
| John Sherman (Mr. Moore) + | 28 | 13 | 14 | 15 | 16 |
| Dora Higley + | 28 | 14 | 15 | 16 | 17 |
| John Moore SA Brown + | 28 | 15 | 16 | 17 | 18 |
| Joseph Kinyon + | 28 | 16 | 17 | 18 | 19 |
| Mr Scofield + | 28 | 17 | 18 | 19 | 20 |
| 1 Grace Allen + | 28 | 18 | 19 | 20 | 21 |
| 1 Mr. Blanchard + | 28 | 19 | 20 | 21 | 22 |
| Harvey Dewey + | 28 | 20 | 21 | 22 | 23 |
| 1 L. G. Keeler + | 28 | 21 | 22 | 23 | 24 |
| 2 John B. Harlow + | 28 | 22 | 23 | 24 | 25 |
| 1 A. Footes + | 28 | 23 | 24 | 25 | 26 |
| Augustus Allen + | 28 | 24 | 25 | 26 | 27 |
| Elizabeth Harlow + | 28 | 25 | 26 | 27 | 1 |
| | 28 | 26 | 27 | 1 | 2 |
| <u>Juvenile classes</u> | | | | | |
| Mrs Dewey | 28 | 28 | 28 | 29 | |
| 3 Merilla Gray + | 29 | 29 | 29 | 29 | |
| Jennette Bidlong + | 30 | 30 | 30 | 31 | |
| Darwin H. Dewey + | 31 | 31 | 31 | 30 | |
| Mrs Amanda Keyes + | | | 32 | 33 | |
| Mrs Puzia Harlow + | | | 33 | 32 | |

original Sunday School Class papers

No 5

Sedate Foote Tea (9 Books)

| | | | | | |
|------------------|---|---|---|---|---|
| Claripa Palmer | * | * | * | * | 2 |
| Mary Ann Foote | * | * | * | * | 2 |
| Hannah Budlong | * | * | * | * | 2 |
| Adaline Holman | * | * | * | * | 2 |
| Mary Ann Stetson | * | * | * | * | 2 |

No 14

Dan Higley Tea (9 Books)

| | | | | | | |
|-------------------|---|---|---|---|---|---|
| George M. Kingdon | 3 | 2 | 1 | 1 | 4 | 0 |
| George Blanchard | * | 3 | 0 | 4 | 7 | 2 |
| John E. Woodward | 2 | 8 | 4 | 1 | 7 | 0 |

No 17

G Rice Tea (9 Books)

| | | | | | |
|-----------------|---|---|---|--|--|
| Horace Foote | 2 | - | 1 | | |
| Wells Walbridge | 3 | - | 7 | | |
| Dwight Allen | * | 1 | 7 | | |
| Chas L. Woods | 1 | 1 | 1 | | |
| James Goodwill | 1 | 7 | | | |

No 19

Flint Blanchard Tea (9 Books)

| | | | | | |
|-------------------|---|---|---|--|---|
| Flint Blanchard | * | | | | 1 |
| Geo. A. Rogers | * | * | * | | 7 |
| Theodore Brown | * | * | * | | |
| Walter King | * | * | * | | |
| Wayne Moon | * | | | | |
| Bradford Phillips | * | | | | |

No 18

Horace Allen Tea (9 Books)

| | | | | | |
|----------------|---|---|---|--|---|
| Samuel & Foote | * | | | | 2 |
| Charles Rice | * | * | * | | 1 |
| Chas Brown | * | * | * | | 1 |
| James Phillips | * | * | * | | 1 |
| Thos. Hazard | * | * | * | | 1 |
| Wm. Scofield | * | * | * | | 1 |

No 13

John Sherman Tea (9 Books)

| | | | | | |
|------------------|--|--|--|--|--|
| William Jarvis | | | | | |
| Saml W. Hall | | | | | |
| Charles Sherman | | | | | |
| Chas Winchubster | | | | | |
| Henry Brown | | | | | |

No 16

Joseph Kingdon Tea (9 Books)

| | | | | | |
|-----------------|---|---|---|--|--|
| Levant Brown | * | | | | |
| Lucretia Rogers | * | * | * | | |
| Hanson Writ | * | * | * | | |
| Chas Sherman | * | * | * | | |
| James Blanchard | * | * | * | | |

1833
1835
1836
1837
1838
1839
1840

Sunday School

To C. F. Hoote Jun

1835

| | | | | |
|--------|--------------|---|-------|-------|
| May 13 | To Bill Book | — | 51.00 | |
| | Book, Ref | 3 | 19.61 | 31.39 |

| | | | | |
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| Dec 25 | 1 Nov Questions Book | — | — | 1.50 |
|--------|----------------------|---|---|------|

| | | | | |
|--------|-----------|---|---|------|
| July 9 | Bill Book | — | — | 1.36 |
|--------|-----------|---|---|------|

| | | | | |
|-------|------|---|---|------|
| Aug 9 | Bill | — | — | 3.83 |
|-------|------|---|---|------|

| | | | | |
|-------------|-----------|---|---|------|
| 1836 May 14 | Bill Book | — | — | 6.00 |
|-------------|-----------|---|---|------|

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Pay Cash — 32.31

a day — 5.00 37.31

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8 00 or

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accounts of
monies advanced
by me, as reported
by Mr. Rogers Kemp
June 1836

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Buffalo June 7. 1836 - 17

Wm E. J. Hoots

To / C Ments in a/c et -

| | | | |
|------|----------|--------------|--------|
| 1833 | April 18 | Merrim's | \$5.00 |
| | July 21 | 22 Hymn Book | 1.00 |

| | | | |
|------|----------------------|---------------------------|---------|
| 1835 | May 13 th | Bill of Amud. let Book | } 51.00 |
|------|----------------------|---------------------------|---------|

| | | |
|---------|-----------------------|------|
| July 10 | Merrim's by Mr Gillet | 3.98 |
|---------|-----------------------|------|

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| Dec 25 | 1 du U. Quertis | 1.50 |
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| | By Cash | 6.00 |
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| 1835 | July 10 | By Cash | 30.00 |
|------|---------|---------|-------|

| | | | |
|-----|-----|---------------|-------|
| " " | " " | Good returned | 19.61 |
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| | | | |
|------|-------|------|------|
| 1836 | Feb 4 | Cash | 6.87 |
|------|-------|------|------|

\$62.48

Dear Sir

I have given you a copy of all
 the a/c I have on my books. When selling
 for cash to individuals I do not take a/c
 of it, and can not now enumerate the
 articles you have purchased for cash.

Our new supply has come on. With
 many new Books of an excellent char

after and I hope you will want a
new apply. Mr John Newland is the
present agent within please address

Yours truly

J. E. Weeks

Cliff Buff. City N. York

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1871
Lansing School Books
Copyright for printing
1871

May 23 - 1820 -

(17)

Sloop Java
 Enrol. Licen^d Bond - 1.25
 1 Coats - 1.20
 * Fonnage 78. ²⁸/₉₅ - 4.70
 * Hospital - - - - - .20
 Sibs - - - - - .20

Paid
 7.55

Schooner Tom Maria
 Clearance & Roll - 4.70
 3 Blank Manifests - .37

Paid
 5.07

Solomon Pinto
 Go Cash - 10.00
 8 p. by St. P. 2 at Office

Brig Chance
 Registed Bonds - 2.25
 Coats - - - - - 0.40
 Clearance & Roll - - - - 4.70
 Manifest & Filling - - - - .25
 2 Blank - - - - - .25

Paid
 7.85

Brig Ann
 Entry, bonds & permits - 3.90
 Depots bond - - - - - .40
 Entry Spirits - - - - - 0.65
 Fonnage 128. ⁵/₉₅ - 7.72
 Hospital - - - - - 5.70
 Sibs - - - - - .20
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Schooner Henry
 Clearance & Roll - 3.70
 2 Blank Manifests - .25

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 3.95

Schooner John
 Cod fishing license - 0.50
 Fonnage 6 M^o 50. ⁷⁶/₉₅ - 1.80
 Hospital - - - - - 2.20
 Sibs - - - - - .20

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Class No 5

Miss Lucy Fish Jar

| | | | | | |
|------------------|---|---|---|---|---|
| Idia Hall | | | | | |
| Emilia Crosby | | | | | |
| Rosanna Burdette | * | * | * | * | * |
| John Brown | * | * | * | * | * |
| John Hartman | | | | | |
| John Amos | * | * | * | * | * |

Class No 11

Miss Augusta Scott Jar

| | | | | | |
|-------------------------|---|---|---|---|---|
| M. M. Howard | * | * | * | * | * |
| Antonia Holman | * | * | * | * | * |
| John Hartman | | | | | |
| John E. Hillman | * | * | * | * | * |
| John Hartman | * | * | * | * | * |
| John Jones | * | * | * | * | * |

Class No 12

Miss Anna Terr Jar

| | | | | | |
|-----------------|---|---|---|---|---|
| Sarah A. King | * | * | * | * | * |
| Antonia Holman | * | * | * | * | * |
| Sarah A. Hall | * | * | * | * | * |
| Marion Compton | * | * | * | * | * |
| John E. Hillman | * | * | * | * | * |
| Mary Samuels | * | * | * | * | * |
| John Jones | * | * | * | * | * |

Class No 6

Mrs Kellogg Jar

| | | | | | |
|-----------|---|---|---|---|---|
| Mary Ann | | | | | |
| Elizabeth | | | | | |
| Richard | * | * | * | * | * |
| John | | | | | |
| John | | | | | |
| John | | | | | |
| John | | | | | |
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| John | | | | | |
| John | | | | | |
| John | | | | | |

Class No 13

Mrs Fanny Allen Jar

| | | | | | |
|-----------|---|---|---|---|---|
| Elizabeth | * | * | * | * | * |
| Mary | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |

Class No 9

Miss Eliza Dewey Jar

| | | | | | |
|------|---|---|---|---|---|
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |

Class No 10

Miss Melissa Hayes Jar

| | | | | | |
|-----------|---|---|---|---|---|
| Elizabeth | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |

Class No 14

Miss Maria Patchin Jar

| | | | | | |
|------|---|---|---|---|---|
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
| John | * | * | * | * | * |
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| John | * | * | * | * | * |

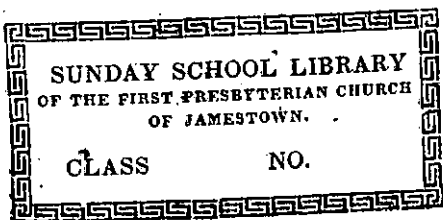
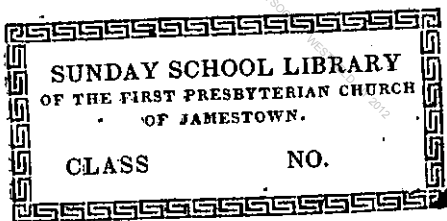
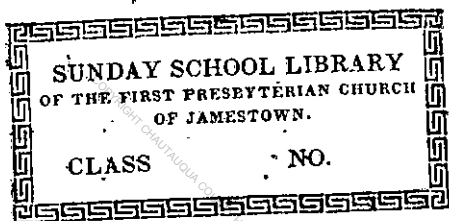
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Class No.



List of Teachers & No of their Classes Sunday School 1st Pres Chh

| Date of the Numbers | Oct 6 1885 | Dec 6 | Jan 31-36 | April 3 rd | June 5 th | Aug 14 th | | | |
|-------------------------|------------|-------|-----------|-----------------------|----------------------|----------------------|----|--|--|
| Mareca Kellogg | 27 | 1 | 2 | 3 | 4 | 5 | | | |
| Mary Reyes | 1 | 2 | 3 | 4 | 5 | 6 | | | |
| Lucy Fish | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| Mrs Kellogg | 3 | 4 | 5 | 6 | 7 | 8 | 13 | | |
| Eda M. Brown | 4 | 5 | 6 | 7 | 8 | 9 | | | |
| Edate Forte | 5 | 6 | 7 | 8 | 9 | 10 | 15 | | |
| Eliza M Dewey | 6 | 7 | 8 | 9 | 10 | 11 | | | |
| Melipa Reyes | 7 | 8 | 9 | 10 | 11 | 12 | 29 | | |
| Augusta Scott | 8 | 9 | 10 | 11 | 12 | 13 | 18 | | |
| Ann Tew | 9 | 10 | 11 | 12 | 13 | 14 | 19 | | |
| Fanny Allen | 10 | 11 | 12 | 13 | 14 | 15 | 20 | | |
| Mareah Patchin | 11 | 12 | 13 | 14 | 15 | 16 | | | |
| Dana H. Allen | 12 | 13 | 14 | 15 | 16 | 17 | | | |
| John Sherman | 13 | 14 | 15 | 16 | 17 | 18 | 5 | | |
| Dan Higley | 14 | 15 | 16 | 17 | 18 | 19 | 9 | | |
| Sa Brown | 15 | 16 | 17 | 18 | 19 | 20 | 25 | | |
| Joseph Rinyon | 16 | 17 | 18 | 19 | 20 | 21 | 25 | | |
| G W. Scofield | 17 | 18 | 19 | 20 | 21 | 22 | | | |
| Horace Allen | 18 | 19 | 20 | 21 | 22 | 23 | 26 | | |
| Mr A Blancher | 19 | 20 | 21 | 22 | 23 | 24 | 24 | | |
| Harvey Dewey | 20 | 21 | 22 | 23 | 24 | 25 | 3 | | |
| L. G. Keeler | 21 | 22 | 23 | 24 | 25 | 26 | | | |
| John B Hawley | 22 | 23 | 24 | 25 | 26 | 27 | 21 | | |
| Obed Foote | 23 | 24 | 25 | 26 | 27 | 1 | | | |
| Augustus Allen | 24 | 25 | 26 | 27 | 1 | 2 | | | |
| Elizabeth Hawley | 25 | 26 | 27 | 1 | 2 | 3 | | | |
| <u>Juvenile</u> | | | | | | | | | |
| Mrs Dewey | | 28 | 29 | 28 | 29 | 28 | | | |
| Merrill Gray | | 29 | 28 | 29 | 28 | 29 | | | |
| Emmie Crosby | | 30 | 31 | 30 | 31 | 30 | | | |
| Jessie Budlong | | 31 | 30 | 31 | 30 | 31 | | | |
| Mrs Amonda Reyes | | | | 32 | 33 | 32 | | | |
| Theda Parker | | | | 33 | 32 | 33 | | | |

47
663

25

Big Fish

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- Gen A Allen 1
- A Dewey - 2
- A Blanchard - 3
- E B. Phillips - 4
- S A Brown - 5
- J Kenyon - 6
- J B Hawley - 7
- J Sherman - 8
- Ezra Jones - 9
- Mary Barrett 10
- E W Jackson - 11
- Geo Parker - 12
- O H Fote - 13
- J H Alette 14 15
- Mrs F Allen + 5 16
- Mrs Blanchard + 6 17
- Mrs B M Dewey 17 18
- Ann M Tisd 18 19
- Mary Keyes - 19 20
- Melipa Keyes 20 21
- Lamanda Marsh 21 22
- Miss Perick 22 23
- Sarah Benham 23 24
- Cordia Schoonmaker 24 25
- Healthy J Dudgey - 25 26
- Lucy Grosby - 26 27
- Eliza Warkins - 27 28

Lucy Keyes

- Juvenile
- Mrs A Keyes 29
- Miss Lucy Fish 31
- Miss Scott 31
- Miss 33
- Miss 34
- 35

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Yours
James M. Mays for

COPYRIGHT CHAUTAUQUA COUNTY HISTORICAL SOCIETY WESTFIELD, NY 2012

James M. Mays

J. M.

E. D. Booth

April 1st 1837
1837

Claps No 4

10 Books

19

Mrs Mary Heyes Jew

5

| | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|
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Claps No 9

Manifest Mrs Jew Tea (9 Books)

Paid

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7 52 1/2

Paid

4 20

Claps No 10 (9 Books)

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Paid 10

Claps No 15 (9 Books)

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65

Paid 15

Claps No 20

10 Books

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1839
day of the month 10/10

Boston Dec. 23. 1841.

Dear Sir,

I have your favor of 18th inst. and I have credited for your dft \$30.00 I have charged for donation from

Jamestown, 22.70

& for W. Herald for d.
Chamberlain, 4.50

There was to your debit for my
letter of Dec. 25th 2.56

29.56

leaving to your credit, 1.44

I wrote to you on the 10th inst. and enclose a statement in regard to the W. Herald, from the Publishers.*

Yours very truly,

H. Hill

Wm. O. Foots,
Jamestown
N. Y.

* I have seen it before.

H. Will

Barton

Feb 8th 1841

Free



Hon. E. T. Foots, J. P. M.

James town

N. Y.

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Clap No 33 July 5 - Clap No 26 -
Book Obad Foot's Seat

10 Books

Clap No 33

| | | | | |
|----------|----|----|----|---|
| Benjamin | 19 | 18 | 5 | 1 |
| John | 18 | 19 | 16 | |
| William | 15 | | 1 | |
| John | 18 | | | |

| | | | | | | |
|-------------------|---|---|---|--|--|--|
| Franklin M. Thull | | | | | | |
| Robert Allen | 7 | 9 | 0 | | | |
| James H. Foot | 7 | 9 | | | | |
| Frank Lammors | | | | | | |
| Wm Compton | | | | | | |
| Wm Compton | | | | | | |
| J. A. Wheeler | | | | | | |

Clap No 25
Mr John B. Howley Seat

Books out

Hospital List

| | | | | | | | |
|---------------|---|---|---|---|---|---|--|
| John Booty | 4 | 8 | 5 | 9 | 8 | 7 | |
| Robert Wilson | 0 | 0 | 0 | | 7 | | |
| Jarvis Wilson | 5 | 7 | 8 | 2 | | | |
| John Wilson | 6 | 0 | 0 | 8 | 9 | | |
| Murray Highy | 9 | 2 | 4 | 6 | | | |
| Daniel White | 3 | 0 | 0 | 2 | | | |

Clap No 2
Miss Merilla Gray Seat

Clap 31

Book

| | | | | |
|---------------|--|--|--|--|
| James King | | | | |
| John W. King | | | | |
| Lyman B. King | | | | |
| Henry King | | | | |

| | | | | | | |
|----------------|----|----|----|--|--|--|
| George Kellogg | | | 2 | | | |
| Wm. Rogers | 15 | 4 | | | | |
| Spencer Field | 3 | 13 | 1 | | | |
| Wm. Lowry | | | 1 | | | |
| John Hillman | | | 13 | | | |
| Fair Hall | | | 12 | | | |
| Archie Rogers | 1 | 2 | 13 | | | |

Clap No 30
Miss Jennet Budlong Seat

Clap No 32

Mrs Amanda Hayes Seat

| | | | | |
|------|--|--|--|--|
| John | | | | |
| John | | | | |
| John | | | | |
| John | | | | |
| John | | | | |
| John | | | | |

| | | | | | | |
|-------------|---|---|---|---|---|---|
| John | 7 | 7 | * | 7 | 7 | 4 |
| John | | | | | | |
| Edwin Smith | 7 | 4 | | 7 | 8 | 8 |
| John | | | | | | |
| John | 3 | | | 7 | 8 | 8 |
| John | 1 | 1 | | | | |
| John | | | | 7 | 4 | 4 |
| John | | | | | | |

August 2, 1820.

Brig William

| | |
|---|--------------|
| Entry & Bonds & permits | 4.30 |
| Entry & spirits | 1.65 |
| x Fonnage - 138 ⁴⁵ / ₉₅ | 8.31 |
| x Hospital | 4.00 |
| Sibs | 0.20 |
| Surveyors fees | 3.25 |
| | <u>20.71</u> |

Paid 20.71

14

Sloop Paragon

| | |
|--|--------------|
| Entry & Bonds | 0.50 |
| Fonnage 72 ³⁹ / ₉₅ | 4.35 |
| Hospital | 10.00 |
| Sibs | 1.20 |
| | <u>15.05</u> |

Paid 15.05

14

Brig Chance

| | |
|---|--------------|
| Entry & Bonds & permits | 4.30 |
| Entry & spirits | 1.65 |
| x Fonnage 177 ⁴⁴ / ₉₅ | 10.65 |
| x Hospital | 4.50 |
| Sibs | 1.20 |
| Surveyors fees | 3.25 |
| | <u>23.55</u> |

Paid by check 23.55

19

Schooner Hammer

| | |
|-------------------|-------------|
| Clearance & Roll | 3.70 |
| Manifest | 0.25 |
| Endowments in reg | 1.00 |
| | <u>4.95</u> |

Paid 4.95

22

Ship Constetution

| | |
|---|--------------|
| Entry & Bonds & permits | 3.90 |
| x Fonnage - 254 ¹¹ / ₉₅ | 15.25 |
| x Hospital | 27.20 |
| x Sibb | 1.20 |
| | <u>46.55</u> |

Paid 46.55

24

Brig Lane, Aug 29, 1820.

| | | |
|---|------|-------------------|
| Entry Bonds & permits | 4.10 | |
| Entry Spirits | " 65 | |
| Forrage - 119 ³⁵ / ₉₅ | 7.16 | |
| Hospital | 4.90 | |
| Salt | " 20 | 17.01 |
| Surveyors fees | | 3.25 |
| | | <u>Paid 20.26</u> |

1820

Sept 23

| | | |
|--|------|------|
| Sloop George | | |
| Enrol. license & Bond | 1.25 | |
| Health ownership | 20. | |
| X Forrage - 62 ⁸⁸ / ₉₅ | 3.78 | |
| X Hospital | " 60 | Paid |
| Salt | " 20 | 6.03 |

Sept 4

Brig Edward

| | | |
|---|------|-------|
| Entry Bonds & permits | 3.90 | |
| Entry Spirits | " 65 | |
| Forrage 132 ¹⁸ / ₉₅ | 7.93 | |
| Hospital | 3.68 | Paid |
| Salt | " 20 | 15.36 |
| Surveyors fees | | 3.25 |

4

Sloop Emeline

| | | |
|--|------|------|
| License & Bond | 1.50 | |
| Forrage 29 ²¹ / ₉₅ | 1.76 | |
| Hospital | 2.40 | Paid |
| Salt | 4.20 | 4.86 |

8

Schooner Decatur

| | | |
|-----------------------|------|------|
| Enrol. license & Bond | 1.25 | |
| Health | " 60 | Paid |
| X Forrage - 90 | 5.40 | 7.25 |

11

Brig Martha Bond

| | | |
|-----------------------|------|------|
| Entry Bonds & permits | 3.50 | |
| Entry Spirits | " 65 | Paid |
| Surveyors fees | 3.25 | 7.40 |

Newtown Conn Aug 20/59

To the President and Members
of the Chaut. Tract Society

Dear Brethren

I intended and ~~earnestly~~ desired
to be present at our ensuing anniversary, but I now
find I shall be unable to attend, still I feel deep
interest in the questions that have lately agitated
the American Tract Society and must of necessity
come before all four tract societies.

I am one of the oldest life members
of the American Tract Society, and I have been
an annual contributor to its funds for a long
series of years, I actively favored the formation
of our chautauque Society and do not feel
justified in keeping silent on the questions that
have recently arisen? It is unnecessary to go into
particulars. ^{they are known to you} Has it come to this that the tract soci-
ety is not to bear testimony against a heinous sin?
That even the horrors of the slave trade so long
condemned by all christendom, and by the laws
of our own country long ^{since} declared a crime of the
highest magnitude, and the penalty death, to be
passed by in silence, when the law is violated with

with impunity, and while an organized
effort is being made to restore the ^{abolished} ~~horrid~~ ^{do away with the property} ~~the~~
shall our societies be dumb on the subject
God forbid - I beseech you brethren accept
yourselves like men, like christians - Let the
of God and your own consciences enlighten
it lead you to speak out as christians
is men who must give an account of your
stewardship - I pray that no temporizing or
worldly policy may control your process
I think I know they will not - I am approv-
ing the close of life I feel anxious that the
ties I have accepted in organizing I shall remain
faithful in the discharge of every duty.

Pardon the liberty I have taken
With Christian regard
July 9th E. J. Foster

Copy
Commission
to Charitable Societies
August 1857

Brig Milford

| | | |
|---|-------|-------|
| Entry Bond & Permits | 3.50 | |
| Fornage - 175 ²⁵ / ₉₅ | 10.51 | |
| Hospital | 3.51 | |
| Sub | " 20 | Paid |
| Surveyors Fees | | 17.72 |
| | | 3.00 |
| | Paid | 20.72 |

Schooner Manning Star

| | | |
|---|-------|-------|
| Entry Bond & Permits | 3.90 | |
| Entry Spirits | " 65 | |
| Fornage 105 ⁵⁹ / ₉₅ | 11.34 | |
| Hospital | 5.28 | Paid |
| Sub | " 20 | 16.37 |

Brig Bleeker

| | | |
|---|------|-------|
| Entry Bond & Permits | 3.90 | |
| Entry Spirits | " 65 | |
| Fornage 100 ⁴³ / ₉₅ | 9.63 | |
| Hospital | 7.00 | |
| Sub | " 20 | 21.98 |
| Surveyors Fees | | 3.25 |
| | Paid | 25.23 |

Hoop Mary

| | | |
|--|------|------|
| License | " 50 | |
| Fornage 42 ³⁴ / ₉₅ | 2.25 | |
| Hospital | 1.20 | |
| Sub | " 20 | Paid |
| | | 4.15 |

Hoop Laura New York

| | | |
|--|------|------|
| License | " 35 | |
| 2 Casks | " 40 | |
| Fornage - 19 ¹⁷ / ₉₅ | 1.15 | Paid |
| | | 1.80 |

Hoop Peacocks

| | | |
|--|------|------|
| License | " 25 | |
| 1 Cask | " 20 | |
| X Fornage - 8 ⁷ / ₉₅ | " 53 | Paid |
| X Hospital | " 20 | |
| Balance of Sale Sub | " 20 | 1.88 |

26

September 23, 1820

Sch. Eliza Ann

| | |
|--|------|
| Entry & Permit | 2.10 |
| Tonnage - 96 ²⁴ / ₉₅ | 5.78 |
| Hospital | 40 |
| Lib | 20 |
| Surveyor fee | |

8.48
6

23

Schooner Betsey

Paid

9.1

License 0.50

| | |
|--|------|
| X Tonnage - 43 ⁷⁷ / ₉₅ | 2.13 |
| Fish. license & Lib. no hosp. p | |

Paid
3.12

29

Schooner Eliza Ann

Enrol. license bond 1.25

5 oaths 1.20

Tonnage - 96 ²⁴/₉₅ 5.78

no hosp. money being furnished

Paid
8.22

30

Schooner Henry

Clearance & Roll 13.70

Paid
3.70

30

Schooner Ann Maria

Clearance & Roll 4.70

Paid
4.70

27

Sloop Dolphin

Enrol. license bond 1.25

4 Oaths .80

Tonnage 14 ²⁴/₉₅ 3.84

Hospital 5.60

Lib 20

11.0
Paid

Oct 7

Schooner Myra

License 1.50

Tonnage 45 ⁵⁴/₉₅ 4.54

Hospital 7.00

Lib 20

12.24
Paid 4.0

United States Land Office,
MORGAN BATES, REGISTER.

Traverse City, Mich., Nov 16. 1871

Hon. E. J. Foote.

My Venerable Friend:

Your of 25th ult. has this
moment come to hand. It was de-
termined in the New Haven Post Office
for postage, which was paid by the
Young Men's Christian Association, and
the letter forwarded to Lansing - from
thence to my home residence here.
In behalf of the Michigan sufferers
by fire I thank you for your liberal
donation. I know just where
to place it at Marquette, and will
see that your wishes are complied
with.

I should be glad to see you again
in the flesh, but if that may not
be I hope we will renew our
acquaintance in the better country
to which we are rapidly tending.

I have not visited Jessamintown
since 1841, but I hear from old
friends frequently.

I am pleased to hear that
you like my friend Ferry.
We are all proud of him in
Northern and Western Michigan.

I will not bore you with
a detail of my private affairs,
but simply say that I am pro-
sperous and happy.

Very truly

Your old friend
Morgan Bates

Recd Gov Morgan Butler
letter Towns City Clerk
Nov 16 ack Receipt of
my \$25 donation of 100
- 1/2 year to appear &
good wishes

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Ottobury 25 June 1820.

Thomas Robinson Esq^r?

Dear Sir

It is several weeks since I enclosed to you an order on James W. Mahan ^{for \$13.} I will thank you to let me know whether you have received the latter and order, — whether the money has been paid to you by Mr. Mahan, — and by other persons on whom I gave you order, to pay off the balance of money due by me for your present your friends in Ky — An early answer will be desired & favored.

My youngest child, the 7th born, and sixth alive, is a daughter, 5 weeks old, who with the mother and the rest of the children are well.

We desire our most affectionate respects to be communicated to yourself and family.

Very Respectfully

Thomas Robinson
 at North East 4th / Piquette

James Robinson Esq.

North East

Eric County

P.O.:

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10

14

18

at 29
Assessment

Nov^r 9 - 1820
 Joseph N. Clark — Dr
 To entry fees & bond from dep — Paid 1-20

10 Elmath. Mwater —
 To entry for transport, coartum & certificate Paid 1-20

11 Schooner John
 Enrol. License & bond 1-25
 4 Oaths 0-80
 X Fonnage - 59⁷/₉₅ 3-47
 X Hospital 3-20 Paid
 Sals 0-20 8-92

11 Ship Margiana
 Clearance Coartum 1-50
 Manifests " 25 Paid
 Endorsment on register 1-00 2-75

~~14 Letter Eagles Dr
 To Cash for Capt. Lee 2-00~~

18 Brig Eagle
 Enrol. License & bond 1-75
 4 Oaths ownership " 80
 Fonnage - 193²⁶/₉₅ 11-60 Paid
 Admeasurement 1-50 15-65

22 Ship Friendship
 License " 50
 Fonnage - 43⁷¹/₉₅ 2-63
 Hospital " 40 Paid
 Sals " 20 3-73

23 Ship Constitution
 Clearance Manifests 1-62 Paid
 Enrol. on reg 1-00 2-62

121

Thomas Robinson Esq^r

North East

Eric County

Pa.

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P 4

20

X
X

23

23

November

Brig Bluebird
Clearance & Roll
Endors. on log
2 Manifests

24

Sent to Maj. Mum.
Cash

25

Schooner Ann
Entry & permit
Entry Spirits
Fonnage 102 ⁸⁴/₉₅
Hospital
Sub
Entry Merch

Estimated duties

P. duties 30⁰⁰
Feb. 8⁰⁰

Paid by check

25

Hoop Laura
Licence & Bond

X

Fonnage - 19 ¹⁷/₉₅

X

Hospital

Sub

Outb. to Hoop Laura

25

Schooner Industry
Clearance & Roll
Endorsment on log
2. Manifests

27

Brig Edward
Clearance & Roll
Manifest & filling up
Shippers Manifest
2. Blank Manifests

28
No receipt for all drafts for the Society should be made payable.

\$30

The American Tract Society, acknowledge the

receipt of Thirty Dollars, from

Mr. Elial Todd Foote New Haven Conn
to constitute Horace Allen Foote a Member
\$10 on Life Membership of Child Sunday School

A. Kingsbury Treasurer.

New York Jan 23, 1872

a thousand thanks

2
35

diffusion of evangelical knowledge throughout the world by the and Christian effort. in thirteen languages, for families, churches, Sabbath and district 926 volumes and 3,878 tracts, children's tracts, handbills, etc. * Messenger, a monthly newspaper, has a circulation of about in the Botschaffer or German Messenger, about 40,000. Terms, 5 copies; \$3 50 for 20 copies; \$6 for 40 copies, or 25 cents single

CORPORATE. Colporteurs are employed in nearly all the states and territories, and in Canada, reaching the English, Irish, German, French, Welsh, Norwegian, and Spanish population, Protestant and Papal. FOREIGN GRANTS of money, for Missions and Societies on the continent of Europe and in Pagan lands, are made annually to the amount of \$5,000 to \$20,000, for publishing 4,015 books and tracts, of which 583 are volumes, in 141 languages and dialects. RESULTS IN FORTY-SIX YEARS. More than 24,000,000 of books and 295,000,500 of tracts circulated. More than \$590,000 remitted for foreign distribution. DONATIONS are needed to sustain the Society in its labors. LIFE MEMBERS AND LIFE DIRECTORS. \$50 constitute a Life Member; the addition of \$50, or \$50 at one time a Life Director. Life Members constituted such by donations are entitled to be named in the reports of the Society, and may receive annually pub-

No receipt for all drafts for the Society should be made payable.

\$10

The American Tract Society, acknowledge the

receipt of Ten Dollars, from

Mr. E. J. Foote, New Haven, Ct to make in full
Chas. Jenkins Foote a Life Member in full

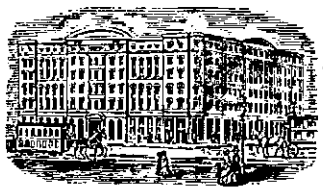
A. Kingsbury Treasurer.

New York July 8, 1872

72
29
01

diffusion of evangelical knowledge throughout the world by the and Christian effort. in thirteen languages, for families, churches, Sabbath and district 926 volumes and 3,878 tracts, children's tracts, handbills, etc. * Messenger, a monthly newspaper, has a circulation of about in the Botschaffer or German Messenger, about 40,000. Terms, 5 copies; \$3 50 for 20 copies; \$6 for 40 copies, or 25 cents single

CORPORATE. Colporteurs are employed in nearly all the states and territories, and in Canada, reaching the English, Irish, German, French, Welsh, Norwegian, and Spanish population, Protestant and Papal. FOREIGN GRANTS of money, for Missions and Societies on the continent of Europe and in Pagan lands, are made annually to the amount of \$5,000 to \$20,000, for publishing 4,015 books and tracts, of which 583 are volumes, in 141 languages and dialects. RESULTS IN FORTY-SIX YEARS. More than 24,000,000 of books and 295,000,500 of tracts circulated. More than \$590,000 remitted for foreign distribution. DONATIONS are needed to sustain the Society in its labors. LIFE MEMBERS AND LIFE DIRECTORS. \$50 constitute a Life Member; the addition of \$50, or \$50 at one time a Life Director. Life Members constituted such by donations are entitled to be named in the reports of the Society, and may receive annually pub-



Bible House, Astor Place,

New York, Jan 23, 1872

The American Bible Society acknowledges the receipt of

Thirty Dollars,

from Mr. Elial Todd Foote of New Haven Conn, to consti-
tute his son James Hall Foote of New York, Life member

\$30

A. Taylor
Assistant Treasurer

15
20
55
35
25

Buffalo March 3 1836

C. F. Foote

Dear Sir,

I received your letter yesterday and hasten to answer it. Mr Lord is not at home he left the city on Monday morning for Rochester a committee from the three churches in B. having been sent out to procure his services in a protracted effort to be held in that city. I shall expect him home on Saturday March 5th I will hand him your letter immediately on his return. I am sorry he is absent, as I think he would probably have gone to your place in preference to Rochester. You will hear from him on his return.

With much respect yours

Mary E. Lord

Buffalo March 3 1836.

Micah 6th Chapter
Matthew 25th 32
Luke 10th 25

Slavery - What is it?

29 Brazil, Cuba, United States.

Definition from laws in Slave States & Judges of their own Courts

"A slave is one wholly in the power of his master to whom he belongs. The master may sell him, or do as he pleases with him - The slave can do nothing, possess nothing, nor have anything without his masters consent - cannot sue or be sued

Code of Louisiana art. 244V

Slaves shall be deemed in law to be chattels personal in the hands of their owners & possessors. Laws & Bar. Brown Digest 229.

Judge Stroud in his Digest of the laws of Slave States, says a slave is not to be ranked among sentient beings (A being having the faculty of perception - Webster) but among things, is an article of property, a personal chattel.

These definitions are from slave laws & slave state judges.

These laws & decisions of the slave state courts reduce a slave to the level of the brute, place them on a level with the horse or ox; & the law gives the master all the power over a slave; that he has over a brute beast. These are undeniable facts & I challenge contradiction.

Is a negro a brute without a soul? Do the slave laws make him? or is he a human being who has a soul & who will stand with us this master at the bar of God. At the judgment seat of Christ. Testimony Hon. Henry Clay's speech before Colonization Society 17th Dec 1829 said - "They are rational beings like ourselves, capable of feeling, of reflection & of judging of what naturally belongs to them as a portion of the human race."

Rev Dr. Knott, Pres of Union College. In an address Nov 1829 in speaking of the degradation of the slave "It is not the inferiority of their faculties but the force of their condition that has degraded them" Black boy in Frederick Northampton. Were it necessary & would time permit I could without any

May - 22 - 1821 -

Schooner Lottery

Entry & permits - 2.10

Manifest of Papers - .. 50

X Fonnage 92 ⁵⁷/₉₅ - 5.54

X Hospital - 2.08

Sub Surveyors fees - 0.20

Paid

Paid

10.22

0.66

Due

11.08 2/3

Schooner Morning Star

Enrol. License & Bond - 1.25

X Fonnage - 105 ⁵⁷/₉₅ - 6.34

Oaths - .. 20

Paid

7.79

Brig Edward

Clearance Roll - 4.70

Shippers Manifest - .. 40

Manifest Cargo - .. 25

Protection - .. 25

Paid

5.60

Schooner Ann Maria

Entry - 2.90

Fonnage - 102 ⁸⁴/₉₅ - 6.18

Hospital - 1.20

Sub Surveyors fees - .. 40

2 permits - .. 40

Surveyors fees - .. 66 2/3

Paid

11.94 2/3

Schooner Sarah Frances

Enrol. License & Bond - 1.25

3 Oaths - 0.60

Fonnage 44 ⁴⁶/₉₅ - 2.67

Hospital - .. 40

Sub Surveyors fees - 0.20

Paid

5.12

June 7, 1821.

30

Schooner Henry

| | | |
|-------------------|-------|------|
| Register & Bond | 2.25 | |
| 2 Oaths | " 40 | |
| Bill of Sale | " 62½ | |
| Clearance & Roll | 3.90 | Paid |
| Shippers Manifest | " 40 | " 6 |
| Manifest | | " 6 |

17 Sloop Eliza Nichol

| | | |
|-----------------------|------|------|
| Enrol. License & Bond | 1.25 | |
| 2 Oaths | 0.40 | Paid |
| x Tonnage 74.9/95 | 4.50 | 6.15 |
| x Hospital | | 4.25 |

21 Sloop Enterprize

| | | |
|-------------------|------|------|
| License | " 50 | |
| Tonnage - 21.3/95 | 1.28 | |
| Hospital | 4.00 | Paid |
| Libt. | 0.20 | 5.15 |

23 Sloop Emeline

| | | |
|----------------------|------|------|
| License | 0.50 | |
| x Tonnage - 68.19/95 | 4.09 | |
| x Hospital | 9.00 | Paid |
| Libt. | " 20 | 16 |

25 Schooner Enterprize

| | | |
|-----------------|------|------|
| Register & Bond | 2.25 | |
| 1 oath | " 20 | 2.45 |

25 ~~Sloop~~ Cornelia

| | | |
|--------------------|------|-------|
| License | " 50 | |
| Tonnage - 61.20/95 | 3.67 | |
| Hospital | 7.20 | Paid |
| Libt. | " 20 | 11.81 |

Paid by check

Dunkirk Feb 26/64

Yours of this morning is received. You the
 Education Soc. business. I will only say - You must do as
 your judgment & conscience decide to be correct about
 your subscription - I have calculated upon enough
 at last to pay Jones his Dr. appropriation - If they means
 not furnished there, he must wait as patiently as
 can till I come round again which will be the latter
 part of April. You will perceive that while I am limited
 the 18 Western Counties of N.Y. I have the oversight of
 our Young men within these bounds - I can have no end out
 these bounds, I ought not to pay any money on another
 side unless I have a surplus - I know we are better
 than any other auxiliary because we are almost
 all in our age, while they are hundreds of thousands
 dollars behind hand - but I have worked hard the past
 year to bring the Western Ed Soc up - harder than I can
 other years - I feel that I shall be satisfied if I can
 keep even with the demands of our Young men - I am
 satisfied that the whole of the machinery of benevolent
 enterprise will soon stop unless the church will act
 on the principle that "increasing the number & improving
 qualifications of the Ministry is the leading benevolent
 instrumentality of the age" - I hope when I visit you again
 and you so fully assured of this, that you will say to
 me, "I will sustain one man, by paying you \$75 per annum"
 when he is ready to blow the Gospel trumpet, I will do more
 sustain him in his work.

As to Young Phillips I wrote to Agent on the Alliance field
 meeting him in Nov, & I presume he was cut off & that may
 be a reason of his tergiversation -

As to your Society matters, I regret as deeply as any one
can, the state of things. I have frequently conferred with
Mr Gillet since his visit to you in October - I feel assured
that if the way was fairly opened for him to return, he
could do it, unless the present revival state in his Cong-
regations should produce such a change, as should render
it important for him to remain where he is.

As to Mr Gray, & the Union, I was there yesterday &
talked with Haver - Mr Gray - he says their main effort
now is for a union of the two churches, she has fears
about the vest church coming to their bearing under
Mr Gray but thinks it worth the effort - I think you
what I said to Mr Gray last week, you will find on Thurs-
day he has made up his mind to quit -
Will you let me hear at Auburn how the
case stands -

I will thank you to give Mr Rogers the enclosed
blank - for -
Dorothy Timothy to tell me
- - - - -

- - - - -

- - - - -

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Hon. E. T. Foste. P. M.
Jamestown
Chautauq NY

1831

August 16 1891

(31)

Schooner Nancy — Hills St-Barb

| | | |
|-----------------------|------|-------|
| Entry bonds & permits | 3.90 | |
| Entry spirits | ..65 | |
| Entry Merch | ..50 | |
| Tonnage 105.7/9 | 6.32 | |
| Hospital | 4.00 | |
| Lark | ..20 | Paid |
| Surveyors fees (paid) | 3.25 | 12.82 |

Schooner Henry — Davis St-Barb

| | | |
|-----------------------|------|-------|
| Entry bonds & permits | 3.90 | |
| Entry spirits | ..65 | |
| Entry Merch | ..50 | |
| X Tonnage - 90.7/95 | 5.40 | |
| X Hospital | 3.27 | |
| Lark | ..20 | Paid |
| Surveyors fees (paid) | 1.75 | 14.67 |

Brig Edward — Hunt, F. Bentaba

| | | |
|-------------------------------|------|-------|
| Entry Bonds & permits | 3.90 | |
| Entry spirits | ..65 | |
| Entry Merch & Manifest Papers | 1.00 | |
| X Tonnage 132.18/95 | 7.93 | |
| X Hospital | 5.34 | |
| Lark | ..20 | Paid |
| Surveyors fees (paid) | 3.25 | 22.27 |

Schooner Lottery (E. Hand)

| | | |
|-------------------|------|------|
| Registers & Bonds | 2.25 | |
| L. oaths | ..40 | |
| Clearance & Roll | 3.70 | |
| Shippers Manifest | ..50 | Paid |
| Manifest Cargo | ..25 | 7.10 |

Sloop Caroline (Thompson)

| | | |
|-------------------|------|-------|
| Siamese | ..50 | |
| " Tonnage 42.5/95 | 2.52 | |
| Hospital | 7.20 | Paid |
| Lark | ..20 | 10.42 |

July 26 1891

27

11

Aug⁶ 27 1821

32

Leman Dunning De
 To record of manifests Brig Stackallby & Ship
 Mla.

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30. Sloop Francis - Bangs
 Enrol. license & bond 1.25
 3 Oaths " .40
 11 Tonnage 48 ⁹/₁₅ 2.88

31 Schooner Industry. Rudington
 Enrol. license & bond 1.25
 2 Oaths " .40
 11 Tonnage 89 ²³/₁₅ 5.55

29 Sloop Charles
 Enrolment license & bond 1.25
 1 Oath " .20
 11 Tonnage 48 ¹⁰/₁₅ 2.92

Sept. Brig Derigo - Stone
 Entry & permit 3.10
 11 X Tonnage - 139 8.34
 11 X Hospital " .44
 11 X Surt 2.20

Sept 5. Sloop Betty - Paine
 Entry " 1.50
 11 Tonnage - 92 ²³/₁₅ 5.54

8. Brig Underhill
 Entry, bonds & permit 3.90
 Entry spirits " .65
 Entry merchandise " .50
 11 X Tonnage 152 ³¹/₁₅ 9.14
 11 X Hospital " .30
 Surveyors fees 3.25

Sloop Bennett - Brown
 Clearance & Manifests

Rev. John Davenport (John D. Brown's history)

the first minister in New Haven
born in the city of Coventry England 1597
His mother merely lived long enough to dedicate him in baptism
& died in his infancy

He was one of the Collages at University of Oxford at 14 yrs of age
1611

He became a public teacher at 19 yrs of age (having spent about
5 years at the University) but did not then receive his Master's degree
After preaching some time, in 1625 he received his degree of Master
and Bachelor in Divinity

Gov. Eaton's father was a minister in Coventry & his son six years
older than Davenport, was intended for the ministry, but he chose
mercantile pursuits in which he was eminently successful.

Davenport went to London where he preached & Gov. Eaton tried
find & locate of his youth the exact his parish house (in Coleman St)
A cousin of Davenport's one year older educated with him became
a Catholic but Spain & became a Spanish missionary & returned to
England a Catholic missionary & active in promoting popery

Rev John Davenport while vicar of St. Stephens in Coleman St inst
withstanding his youthful wife. became a leader in the puritan party
in the church of England.

1627 Association in London formed to provide all parts of England with an
evangelical ministry - The tithes 1/10. heretofore appropriated to the ministry
had been seized upon by the Catholics & appropriated to monasteries &c

Henry VIII dissolved the monasteries & appropriated them
to his friends (laymen) & were called "lay impropriations" - Davenport his
associates were active in endeavoring to recover these revenues & appropriate

in supporting lecturers or stated preachers in all these parts of the Kingdom when there was most need of such a ministry
The voluntary association undertook to purchase the lay sermons for this purpose by voluntary contributions and 13 of them had been already purchased. When Laud, Bishop of London in such a movement a threatening against Episcopacy as it chiefly differed to the growth of Puritanism. Laud reprinted to the King that it was a sort of conspiracy against the Church & counsel to be prosecuted in the Court of Exchequer as an unlicensed society. The court decided against the associates & confiscated their purchases & that the trustees among whom was Downpat as being to be fined, but the unpopularity of the decision saved them from fines.

Downpat became more & more a non conformist & pursued a course of high reform. He fled to Holland, where he became associate pastor with John Paget in Amsterdam church & preached with great acceptance but a difference arose between the pastor & colleagues. Downpat refused to administer the ordinance of Baptism except to make some little preparation for commencing the settlement of leavers and their children. The matter came before the Dutch Consistory & a gentleman of Dulince & distinction was one of them who decided with Paget & the indiscriminate baptisms. Downpat returned to his native country for the purpose of emigrating to America. Downpat contributed £50 & Eaton £100 towards procuring the Charter of Massachusetts Colony. Mr Cotton wrote Eaton & Downpat & accordingly they departed for New England, accordingly they became the leaders of a new expedition to New England which arrived in Boston 26 June 1737. They were hailed with a hearty welcome by the colonists at Boston but dissensions had already arisen among them as to gospel doctrines. In this crisis so eminent a man as Downpat proved himself eminently useful.

adjusting the differences about religious doctrines & practices
Synod was held at Newtown (now Cambridge) on the 30th of August 1637. In that Synod was the Rev Mr Hooker of Hartford and Mr. Buckley of Concord were moderators. Mr Downpat preached & took an active part in the Synod & sat 3 weeks. Mr D preached at the New Colonists with Messrs Eaton & Downpat were chiefly in the Mass^{achusetts} Colony & also the Plymouth Colony. The recent Pequot war (with the Indians) had made the bay & their captain Underhill deserted with country about 2 leagues & a country along the shore which was represented by them on their return as a beautiful country & affording great inducement for settlement.

Eaton & Downpat's colony were mostly commercial men & used for commercial advantages near the sea shore. Eaton & some of his company visited the site of New Haven to examine it in person. He died but a difference arose between the pastor & colleagues. Downpat refused to administer the ordinance of Baptism except to make some little preparation for commencing the settlement of leavers and their children. The matter came before the Dutch Consistory & a gentleman of Dulince & distinction was one of them who decided with Paget & the indiscriminate baptisms. Downpat returned to his native country for the purpose of emigrating to America. Downpat contributed £50 & Eaton £100 towards procuring the Charter of Massachusetts Colony. Mr Cotton wrote Eaton & Downpat & accordingly they departed for New England, accordingly they became the leaders of a new expedition to New England which arrived in Boston 26 June 1737. They were hailed with a hearty welcome by the colonists at Boston but dissensions had already arisen among them as to gospel doctrines. In this crisis so eminent a man as Downpat proved himself eminently useful.

Mr Davenport rather favored the proposal as did Mr Cotton but Mr Hooker was strongly opposed to it - the project was not carried to
"The company of merchants" Messrs Eaton, Guggen, Malbone & Goodyear appear to have united in building ships &

A repeal was built to sail for England & in January 1646 the harbor being frozen over the ice was cut 3 miles & the "Great Ship" with crew & passengers commended to God by Mr Davenport put to sea. The famous Capt Tenner & the adventurous Lumberton were of the passengers. Nothing more was heard of the ship & the estates of the missing settled in Novr 1747. They put on record as deceased.

1651 Mr Davenport invited to Boston to become pastor of a second church there which he declined

Gov Eaton died in January 1658 not quite 20 years from the commencement of the colony - died between 7 & 8 pm suddenly in the night in his own bed & buried the 11th just behind the pulpit window

Francis Newman the Secy of the Colony became Gov Eaton's Secy & died Nov. 18 1660

Mr Davenport had become an old man & had been 22 years in the colony his associates in the ministry were fast. died appearing Hooker of Hartford, Cotton of Boston, Shepard of Cambridge & Bulkeley of Concord were gone - Prudden of Milford had deceased & Whitfield of Guilford had returned to England - Another generation taking their places

Davenport as early as 1660 made his first strong but unfruitful effort to found a college - He protected the Regicides & much as a seasonable savor. The Regicides probably were encouraged to come here as the wife of Rev Mr Hooker assistant of Mr Davenport ^{in the ministry} was a sister of Gen Whaley.

In 1662 Connecticut Colony by the aid of their Gov Mather's obtained their charter intended to include New Haven Colony.

This proceeding was a great grief to Mr Davenport & the New Haven Colonists and a long correspondence & negotiation was carried on by Gov. Lieut. & other functionaries in which Mr Davenport was conspicuous as an adviser & this correspondence was carried on for some years, during which Connecticut was going to strength & N.H. Colony becoming weaker, when this grant to the Duke of York threatened to swallow them up in his jurisdiction & of not joined to Conn & in July 1665 N.H. Colony unanimously submitted to the grant of Connecticut.

Mr Davenport this colonists feared the effects of the union on their religious freedom & the purity of the churches - In the Mass. & Conn Colony there was a growing sentiment that all baptized persons not particularly scandalous in life should be admitted Ch. members & their children in turn receive baptism.

In this state of things April 5 1663. the first Ch. of Boston was deprived of both of its ministers. John Norton who had succeeded the Rev John Cotton ^{in office as Teacher} died suddenly, & in 1667 John Wilson the pastor, since the organization of the church in 1630 also died - The members thought no young man could supply his place & all eyes seemed turned to the Venerable Davenport as pastor & he was accordingly invited on the 24th Sept 1667 Mr Davenport had felt before that, inclined to a removal from New Haven believing that the independence of his own Colony had been extinguished & the peaceable enjoyment of Gospel ordinances given up. In N.H. the right of suffrage & government was in the hands of Ch. members. The New Haven Ch. were strongly opposed to Mr Davenport's removal & refused to accept his resignation & would go no further than not to oppose his determination not assume the responsibility of his removal - In this state of things

he felt at liberty to decide for himself & finally accepted
the call removed in the month of April just 30 years
after his settlement here. & he & his son & their wives were received
into the Church at Boston 11th Oct 1768. The year in
which Dr. Dron 9 1768, as Pastor

Rev. Nicholas Street who had been Mr. Douripat's College
of teachers continued. Mr. Douripat continued with him the
affectionate regard of his people in N. H. & after correspon-
= dence strongly indicate. Mr. Douripat then more than
70 years of age. There was a party in the Boston Ch.
opposed to Mr. Douripat's call & settlement & finally he withdrew
& formed a new church, now the old South, & the
two churches no communion with each other, & become
the heads of two parties in Mass. The 1/2 way covenant
most generally prevailed, & it is only recently that the pre-
= tention of Mr. Douripat has generally prevailed in other churches.
Mr. Douripat died suddenly March 11 1670. He was
buried in the tomb of his friend John Cotton in what is
now the Stone Chapel burial ground (A 73) in Boston.

First Attempt of New Haven
Historically dated as commencing April 25 1638 and
The Rev. Dr. Bacon's discourses commenced on that date
of the Puritans who came to New England more but those who
settled at Plymouth had renounced the Ch. of England,
or separated themselves from its communion. None except
those of Plymouth came with their ecclesiastical institutions
already organized, of which Robinson was Pastor & Preceptor ruling
Elder. They had renounced all connection with the Ch. of England.

Those of Salem, Boston, Connecticut & New Haven, while they
came over with professed intention of practicing Church reformation.
They declared "they did not separate from the Ch. of England,
nor from the ordinances of God there, but from the Corruptions
and disorders there!"

In England the difference between the Separatists and
Nonconformists was no trivial one. The practical question
was one involving great principles. The Separatists looked
upon the nonconformist "as having communion with idolatry
and a systematized usurpation of the rights of Jesus Christ as the
Head of the Church". While the Nonconformist considered the
Separatist as dividing the body ^{Christ} of the Church & as tearing
themselves away not only from that which was corrupt & dis-
orderly in the Ch. but from the Ch. itself & its ordinances.
Not so with those in New England - The pilgrims of Plymouth
& Puritans of Salem, greeted each other with a cordial & hearty
welcome - They all felt they had come to the same wilderness, faced
like dangers & for the same high end "Freedom to worship God"
Freedom to build the house of God according to the pattern of God's word.

"Thus it was that New England was planted" - Thus it was that
this church (Newtown) was planted in the wilderness.

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... of the ...
... of the ...
... of the ...

October 19 - 1821.

Sloop Venus

| | | |
|--------------------------|------------------------------------|------|
| Enrolment License & bond | 1.25 | |
| 4 Oaths | 1.80 | |
| 11 Tonnage | 38.04 ¹ / ₉₅ | 2.28 |
| Hospital | | 2.00 |
| Sick | | 1.20 |
| | | 6.53 |

Paid

Brig Ann

| | | |
|-----------------------|------------------------------------|-------|
| Entry Bonds & permits | 3.90 | |
| Entry Spirits | 0.65 | |
| Entry Merchandise | 1.50 | |
| 11 x Tonnage | 128.5 ⁵ / ₉₅ | 7.72 |
| x Hospital | | 3.74 |
| Sick | | 1.20 |
| Surveyor fees | | 16.71 |
| | | 3.25 |
| | | 19.96 |

Paid by

Brig Milford

| | | |
|-------------------|------|------|
| Clearance & Role | 4.70 | |
| Manifest | 1.25 | |
| Shippers Manifest | 1.75 | |
| 3. protections | 1.25 | |
| | | 6.95 |

Paid

Brig Eagle

| | | |
|--------------------------|------------------------------------|-------|
| Enrolment License & bond | 1.75 | |
| 4 Oaths | 1.80 | |
| 11 Tonnage | 193.2 ⁶ / ₉₅ | 11.60 |
| | | 14.15 |

Paid

Sloop Neptune

| | | |
|-----------------------|-----------------------------------|------|
| Enrol. License & bond | 1.25 | |
| 1 Oaths | 1.20 | |
| 11 Tonnage | 69.3 ⁶ / ₉₅ | 4.17 |
| Hospital | | 3.80 |
| Sick | | 1.20 |
| | | 9.62 |

Paid

Schooner Catharine

| | | |
|-------------------|----------------------------------|----------------------------------|
| Registered & bond | 2.25 | |
| 4 Oaths | 1.40 | |
| Hospital | 3.60 | |
| Sick | 1.20 | |
| Clearance | 1.62 ¹ / ₂ | |
| | | 8.07 ¹ / ₂ |

Paid

34

October 24 - 1821

Schooner Selina

| | | |
|--|------|-------------|
| Enrol. license & bond | 1.25 | |
| 1. Oaths | 1.20 | Paid |
| " Tonnage - 69 ⁴⁶ / ₉₅ | 4.17 | 6.62 |
| Endorsements on papers | | 40 |
| | | <u>7.02</u> |

25

Sloop Patrick

| | | |
|--|------|------|
| Enrol. license & bond | 1.25 | |
| 4 Oaths ownership | .80 | |
| " Tonnage - 34 ⁷² / ₉₅ | 2.09 | |
| Hospital | .80 | Paid |
| List | .20 | 5.14 |

25

Schooner Industry

| | | |
|---|------|------|
| Enrolments license & bond | 1.25 | |
| 2 oaths own | .40 | Paid |
| " x 89 ²³ / ₉₅ tons | 5.36 | 7.01 |

25

Schooner Lottery

| | | |
|---------------------|------|------|
| Clearance & Roll | 3.70 | |
| Shippers Manifest | .50 | |
| Endorsements on log | 1.00 | |
| Master Manifest | .25 | Paid |
| 2 Blank Manifest | .25 | 5.70 |

29

Sloop Paragon

| | | |
|--|-------|-------|
| Enrolment. license & bond | 1.25 | |
| Hospital | 10.00 | |
| " Tonnage 72 ³⁹ / ₉₅ | 4.35 | Paid |
| Hospital list | .20 | 15.80 |

30

Sloop Arab

| | | |
|--|------|------|
| License | 0.25 | |
| 1. oath | 0.20 | Paid |
| " Tonnage - 17 ⁴⁸ / ₉₅ | 1.05 | |
| Hospital | 1.20 | |
| List | .20 | 2.90 |

No 20
H Dewey Sea

(9 Books) No 21
J G Heeler Sea

(9 Books)

| | | | | |
|-----------------|---|---|---|---|
| Jimm Hawley | 7 | | | 6 |
| John Dinnin | 3 | 5 | | 4 |
| Abner Allen | | 2 | 8 | 2 |
| Henry L Barrett | 1 | 8 | 1 | 7 |
| Wm Benham | 6 | 3 | 4 | 5 |
| Samuel Barrett | 9 | 2 | | 1 |

| | | | | |
|----------------|---|---|---|---|
| James Arnold | 2 | 9 | 3 | 6 |
| Almon Goodrich | 4 | 8 | 7 | 1 |
| Chas D. Fote | 2 | 1 | 4 | |
| Edwin Kellogg | 6 | 3 | 5 | 7 |
| Rufus A. Jones | | 7 | 2 | |

No 23
Obed Fote Sea (9 Books)

No 22
John B. Hawley Sea (9 Books)

| | | | | |
|------------------------------------|---|---|---|---|
| Jeffy Moon ^{don't come} | | | | |
| George Smith ^{don't come} | 0 | 2 | | |
| David Wilson | 1 | 6 | 6 | 9 |
| John Wilson | 5 | 9 | 0 | 2 |
| Harry Higley | 0 | 7 | | |
| John Borty | 8 | 2 | 5 | 6 |
| Wm Jones | 3 | 4 | | |

| | | | | |
|-------------------|---|---|---|---|
| Franklin Witherel | | | | |
| Albert Allen | 5 | 7 | 8 | 1 |
| James Fote | 7 | 4 | 3 | 8 |
| Frank Sarnis | | | | 7 |

No 24
Augustus Allen Sea (9 Books)

| | | | | | |
|-----------------|---|---|---|---|---|
| Horace Goodrich | 7 | 2 | 6 | 8 | 1 |
| John Arnold | 5 | 8 | 5 | 4 | |
| Walter P Wade | | | | | |
| Milo Goodrich | 4 | 4 | 7 | | |
| Lucius Olds | | | | | |
| John St. Louis | 7 | 5 | 4 | 1 | 2 |

Horace Goodrich
Lucius Olds
Walter P Wade
Milo Goodrich
John Arnold
John Borty
Wm Jones

Claps No 27
Augustus Allen Sea

10 Books

February 16 1822

Schooner *Olga*
 Register & bond 2.25
 4 Oaths ownership 80
 * Hospital 4.00
 Sub 20

Paid
 7.25

22 Brig *Underhill*
 Entry & bonds & permits 4.30
 * Tonnage - 152.95 9.14
 * Hospital 5.60
 Sub 20
 Entry Merch 50
 Surveyors fees 2.00

Paid by
 check
 22.74

25 Schooner *Henry*
 Clearance & Roll 3.70
 Shippers Manifest 50
 2 blank Manifest 25

Paid
 4.45

26 Sloop *William*
 Enrol. license & bond 1.25
 2 Oaths ownership 40
 Tonnage - 42.28/95 2.54
 Hospital 3.20
 Sub 20

Paid by
 G. Linn
 7.59

28 Brig *Hannah*
 Entry Bonds & permits 3.90
 Entry Merchandise 0.50
 Tonnage - 143.95 8.58
 Hospital 5.34
 Sub 20

Paid
 18.52

Thad. Beecher Jr
 To Entry bonds & permits
 Frederick Lee to cash per recd

Paid
 1.50
 27.40

Feb 28 - 1822.

35

Sloop Hamlet
 Enroler License Bond - 1.25
 2. Oath ownership - .40
 Forrage - 32. ^{18/95} - 1.93. Paid
 Carpenters Certificate - .20
 Hospital P - in Lang. - 3.78

Mar. Brig Edwards
 Entry bonds, permit 3.90
 Entry Spirits " .65
 Entry Merch. " .50
 Forrage 132. ^{18/95} 7.93
 Hospital - 6.00
 Sub " 20. 19.18
 Surveyors fees (P. him) 3.25
 Mr. Longentry bonds permit - 1.50 Paid 22.43

2 - Schooner Industry
 Register Bond 2.25
 2. Oaths " .40
 Hospital " .21
 Sub. Clearance & Role 3.90 Paid
 Sub. Master & Shipper Manifest - 1.75
 2 Blank Man - .25 7.76

17 - Sloop David
 Hospital - 3.20
 Sub - .20 Paid
 2 Bills Sale - 1.25 4.65

h. Sloop Laura
 License - .25
 1. Oath - .20
 Forrage 19. ^{17/95} - 1.15 Paid
 Hospital - .14
 Sub - .20 1.94

i. Sloop Corbett
 License - .25 Paid
 1 Oath - .20
 Forrage 42. Hosp. 27. Sub. 20 - 89 1.34

Sloop Comet

| | | | |
|-------------------------------------|----|----|------|
| XX Hospital | 20 | 40 | Paid |
| Sub | 20 | | |
| Authenticate of surrender of papers | 20 | 80 | |

| | | | |
|---|---|---|----|
| 9 | Schooner Decatur | | |
| | Enrol. License & Bond | 1 | 25 |
| | Oaths | | 40 |
| | Tonnage 96 ¹² / ₉₅ - for 6 m ^o | 2 | 88 |
| | Hospital | 1 | 20 |
| | Sub | | 20 |
| | Oath of dep. of papers | | 20 |
| | | | 6 |
| | | | 13 |

| | | | |
|----|----------------------------|---|----|
| 11 | Brig Mellan | | |
| | Register & Bond | 2 | 25 |
| | Oaths | 1 | 00 |
| XX | Hospital | 2 | 80 |
| | Sub | | 20 |
| | Clearance & Roll | 4 | 90 |
| | Master & Shipper Manifests | 1 | 75 |
| | 2 b ^o Manifests | | |
| | Paid by check | | 11 |
| | | | 90 |
| | | | 25 |
| | | | 12 |
| | | | 15 |

| | | | |
|----|--|---|----|
| 18 | Sloop Comet | | |
| | License & Bond | | 50 |
| | Tonnage 26 ¹⁸ / ₉₅ | 1 | 58 |
| | Hospital | 2 | 40 |
| | Hosp. Sub | | 20 |
| | | | 4 |
| | | | 68 |

| | | | |
|----|---|---|----|
| 10 | Schooner Ann Maria | | |
| | Entry, Bond & Permit | 3 | 90 |
| | Entry, Permit | | 65 |
| | Entry, Merch | | 50 |
| | Tonnage - 102 ⁸⁴ / ₉₅ | 6 | 18 |
| | Hospital | 3 | 08 |
| | Sub | | 20 |
| | Surgeon's fees (paid him) | 3 | 25 |
| | | | 17 |
| | | | 96 |

| | | | |
|----|----------------------|---|----|
| 10 | Julius Danvers Entry | | |
| | Entry, Bond & Permit | 1 | 50 |
| | Entry, Permit | | 65 |
| | | | 2 |
| | | | 15 |

(85)

March 20. 1822

Sloop Jane

License " 25

2 Oaths ownership 40

Tonnage - 14 ⁵/₉₅ " 80

Paid
1. 53

23 - Brig Underhill

Clearance Roll 4 " 90

Masters & Shippers Manifests 75

3 Blank Manifests " 10

Paid
5. 45
" 37 ¹/₂
Paid
5. 82 ¹/₂

23 - Schooner Julia & Laura

Enrol. License & Bond 1 " 25

2 oaths 40

Tonnage \$ 3 ²⁵/₉₅ 5 " 00

Hospital 2 " 40

Suit " 20

Admeasurement " 20

Paid
9 " 25

23 - Sloop Roret

Enrol. License & Bond 1 " 25

3. Oaths " 60

XX. Tonnage - 89 ⁴⁶/₉₅ 5 " 37

Paid
7 " 22

27 - Schooner Polly & Sophia

Enrol. License & Bond 1 " 25

6. Oaths ownership 1 " 20

Tonnage - 74 ⁴⁵/₉₅ 4 " 49

Entry (Registered & free) 1 " 50

Paid
8 " 44

27 - Sloop Highland

License & Bond " 25

2 oaths " 40

Tonnage - 18 ²⁵/₉₅ 1 " 19

Hospital 1 " 20

Suit " 20

Bill of Sale " 3

Paid
3 " 15
62

April 26. 1822

| | | | |
|--------------------------------|--------|----|----|
| Sloop Huntref | | | |
| Enrol. License & Bonds | 1..25 | | |
| 34 Oaths ownership | 6..80 | | |
| " Tonnage - $66 \frac{65}{95}$ | 4..00 | | |
| " Hospital | 10..00 | | |
| " Surt | " 20 | 22 | 25 |
| " Clearanc & Manifest | | | 56 |
| | Paid | 22 | 81 |

| | | | |
|--------------------------------|--------|----|--------|
| Sloop Sennet | | | |
| Enrolment License | 1..25 | | |
| 34 oaths ownership | 6..80 | | |
| " Tonnage - $64 \frac{62}{95}$ | 3..88 | | |
| " Hospital | 10..00 | | |
| " Surt | " 20 | 22 | 13 |
| | | | Paid - |

| | | | | |
|----|-----------------------------------|-------------------|------|----|
| 27 | 1 Drig. Ant. | Reg? 158 7/95 | | |
| | | Lane / St. Thomas | | |
| | Entry | | 2.. | 90 |
| | Oaths - to manifest of passengers | | " | 20 |
| | Bond for the Cargo | | | 40 |
| | Clearance for Boston | | 2.. | 50 |
| | Certificate of landing | | | 20 |
| X | " Tonnage - 158.71 | | 9.. | 53 |
| X | " Hospital | | 5.. | 50 |
| | | Paid | 21.. | 20 |

| | | | |
|--------------------------------|-------|-----|------|
| Schooner Eliza Ann | | | |
| License | " 50 | | |
| " Tonnage - $38 \frac{73}{95}$ | 2..33 | | |
| " Hospital | 3..60 | | |
| " Surt | 0..20 | 6.. | 63 |
| | | | Paid |

May 11 1822

1. Schoona Patience - J L Scranton Jr.
 Enrolment license bond \$ 1.25
 2 Oath 40
 " Tonnage 40. 80/95 2.46
 Hospital 1.20 Paid
 List 20 5.51

1. Brig Hannah, Beecher -
 Clearance Roll \$ 4.70
 Master's Whippers manifest 1.00
 2 Blank manifest 25 Paid
 5.95

3. - Brig Jane -
 Entry Bonds & permits 3.90
 Deposit Bond " 40
 Entry Spirits " 65
 Entry Merch " 30
 " Tonnage - 119. 35/95 7.16 Paid
 Hospital 4.10 16.91
 List 0.20
 check N. H. bank 16.91

3. Mrs Lewis Clark's Entry -
 Entry Spirits Bonds & perm. 1.65 Paid
 Entry Merch " 50 2.15

3. Joseph N. Clark's -
 Entry Spirits, bonds & perm. 1.65 Paid
 Entry Merch " 50 2.15 Paid

3. Joseph Shepherd -
 Entry Merch. bonds & perm. 1.50

4. Schoona Morning - Starb. & Vessel in Coast's trade -
 Entry & permitt. 1.50 Paid
 Hospital 1.94
 List 6.34 8.78
 " Tonnage

May 6th 1822

(4)

~~Major William Benson Dr~~

~~To Cash subscribed to remove
the stone at Foxbridge Cove~~
May 24. Cash lent him ~~10.00~~
Paid 10.00

10 Brig Edwards
Clearance & Roll 4.70
Shippers & Masters Manf. " 75
2 Blank " " 25
Paid 5.70

13 Sent Gen. Cushing, Col. St. London
1 Medicaⁿ Report

16 Schooner Catharine Coates
Enrollment License & Bond \$ 1.75
2 Batty 40
Tonnage 137 17/95 8.23
Paid 10.38

20 Schooner Morning Star
Register & Bond 2.25
1 Batty owner " 20
Gen. Clearance Manifests 2.70
Roll 2.00
Manifests " 25
2 Blank Manifests
Paid 7.40
25

20 Brig Trgo
Clearance & Roll 4.70
Masters & Shippers Manf. 1.00
2 Blank Manifests " 25
2 Protections " 1
Paid 6.95

21 Schooner Sarah Francis
Clearance & Roll 3.70
Masters & Shippers Manf. 1.00
2 Blank Manifests " 25
Paid 4.95

22 Schooner Lottery
Clearance & Roll 3.70
Shippers & Masters Manifests 1.00
2 Blank Manifests " 25
Paid 4.95

(42)

May 23 - 1822

Boat James Monroe

| | |
|------------------------------------|------|
| Entry Courtwise | 1.50 |
| Clearance & Roll | 3.70 |
| Shippers & Masters M th | 1.00 |
| 2 Blanky Manifests | 0.25 |

Paid 6.45

24

Schooner Julia & Laura

| | |
|------------------------------------|------|
| Register & Bond | 2.25 |
| 2 Oaths ownership | 0.40 |
| Clearance & Roll | 3.70 |
| Shippers & Masters M th | 0.25 |
| 2 Blanky | 0.25 |
| Hospital & S th | 1.17 |

Paid 8.22
8.47

24

Schooner Stehsah

| | |
|---|------|
| License & Bond | 0.25 |
| " Tonnage - 12. ²⁴ / ₉₅ | 0.74 |
| Hospital | 1.00 |
| S th | 0.20 |

Paid 2.19

25

Schooner Industry

| | |
|---|------|
| Entry 2 Bonds & Permits | 4.90 |
| " x Tonnage 89. ²³ / ₉₅ | 5.36 |
| x Hospital | 2.73 |
| S th | 0.20 |
| Surveys fee. P. him | 1.75 |

Paid 13.94

Walter Bredington (Entry)

| | |
|-------------------|------|
| Entry Merch | 0.50 |
| 2 Bonds & Permits | 1.00 |

Paid 1.50

Thomas C. Faxon (Entry)

| | |
|-------------------|------|
| Entry Spirits | 0.65 |
| Entry Merch | 0.50 |
| 2 Bonds & Permits | 1.00 |

Paid 2.15

John B. Hotchkiss (Entry)

| | |
|-------------------|------|
| Entry Merch | 0.50 |
| 3 Bonds & Permits | 1.40 |

Paid 1.90

William Walter

Entry Merch 0.60

of Logg & Manders Entry Paid
Entry Merch 0.50
Permits 2.00
Deposits 18 rolls (Paid 20.34) (Paid)

March 30 - 1822.

| | | | |
|--------------------------|--------|----|-------|
| Schooner Lydia | | | |
| Entry, 4 bonds & permits | 4 | 70 | |
| Entry Spirits | " | 15 | |
| Entry Men | " | 50 | |
| " Forrage 125 | 8 | 10 | |
| Hospital | 2 | 40 | Paid |
| Sut | " | 20 | 16 55 |
| Summers fees | P. him | | 3 25 |

June 1.

| | | | |
|--|---|----|------|
| Sloop Charles | | | |
| Enrol. license & bond | 1 | 25 | |
| 1 Oath | " | 20 | |
| " X Forrage - 48 ⁶⁰ / ₉₅ | 2 | 92 | |
| X Hospital | 1 | 60 | Paid |
| Sut | " | 20 | 6 17 |

| | | | |
|---|-------------------------------------|---|---------|
| 1 | Schooner Andes for Portsmouth N. H. | | |
| | Clearance | 2 | 50 Paid |
| | Certificate & bond | 0 | 60 3 10 |

| | | | |
|---|-----------------------|---|---------|
| 4 | Schooner Industry | | |
| | Clearance & Roll | 3 | 70 |
| | Endowment on Register | 1 | Paid |
| | Shippers Manifest | " | 25 4 95 |

| | | | |
|---|---------------------------------|---|---------|
| 3 | Schooner Lydia, for Bath, Mass. | | |
| | Clearance | 2 | 50 Paid |
| | Certificate & bond | " | 60 3 10 |

| | | | |
|---|--|---|---------|
| 5 | Sloop William | | |
| | Enrol. B. license & bond | 1 | 25 |
| | 2 Oaths | " | 40 Paid |
| | " Forrage 42 ²⁶ / ₉₅ | 2 | 54 4 10 |
| | Hospital - 40 cts paid | " | 40 |

| | | | |
|---|---------------------------------------|--------|--|
| 5 | Solomon Ponto | | |
| | To cash P. him for attend. Deb. Henry | - 12 - | |

June 8

Sloop William

| | |
|--|------------------|
| Enrol. License & Bond | 1.25 |
| 2 Oaths | ..40 |
| Tonnage 42 ²⁶ / ₉₅ | 2.54 |
| Bill of Sale | |
| no Hospital due | |
| | <u>Paid 4.81</u> |

4.19
62
4.81

8

Sloop Mary Ann

| | |
|--------------------------------|------|
| Enrol. License & Bond | 1.25 |
| 1 Oaths ownership | 1.20 |
| 1/2 Tonnage - 30 | 2.34 |
| Entry Costwise from a register | 1.50 |

Paid 6.29

8

Schooner Henry

| | |
|-----------------------|------|
| Clearance & Roll | 3.70 |
| Masters & Shippers Mt | ..75 |
| 2 Blank Mt | ..25 |

Paid 4.70

12

Sloop Rising Sun to C & C

| | |
|--|---------|
| License & Bond | \$ 0.25 |
| Tonnage 17 ⁶⁹ / ₉₅ | 1.06 |
| Hospital | 40 |
| List | 20 |
| 2 Oaths ownership | 10 |

9.31

12

William Baldwin

| | |
|----------------------------|----|
| To Cash on Acc. 2. quarter | 50 |
|----------------------------|----|

50

18

Sloop Cetera W

| | |
|--|---------|
| Enrol & License & Bond | \$ 1.25 |
| 2 Oaths | ..40 |
| Tonnage 49 ³¹ / ₉₅ | 2.96 |
| Hospital | 2.00 |
| List | 20 |

Paid \$ 6.81

19

Sloop Venus

| | |
|----------|------|
| Hospital | 6.40 |
| List | ..20 |

6.60

Over

June 10. 1822.

46

Ship Huron J. Davis - J. Sheettlands

Entry Permit 3.10

" Tonnage 249 ⁴²/₉₅ 14.97

Hospital

Sixt

Surveyors fees P. him 0.66 ²/₃

Paid 18.73 ⁵/₃

22

Sloop Albion

Enrol License Bond 1.25

2. Oaths Ownership " 40.

X " Tonnage 44 ⁵/₉₅ 2.07

Admeasurements " 75.

Paid 5.07

24

Schooner Ann Maria

Entry bonds, Permit 2.90

Entry spirits 0.65

Entry Merch ^{re} 0.50

" Tonnage 102 ⁸⁴/₉₅ 0.18

" Hospital 3.12

Sixt " 20.

Surveyors fees P. him 3.25

Paid 16.80

26

Brig Under Hill S. Clark

Entry Bonds, Permit 2.90

Entry Merch ^{re} " 50

" Tonnage 152 ³⁵/₉₅ 9.14

" Hospital 6.20

Sixt P. by chit, N. B. Bank 0.20

Paid 18.94

27

Schooner Industry

Entry Permit 2.90

" Tonnage 89 ²³/₉₅ 5.35

" Hospital 1.00

Sixt " 20

Surveyors fees P. him " 66 ²/₃

Paid 9.21

June 27 - 1822.

(47)

Schooner *Sally*

Entry of permit 2. 10
 Entry Merch^{ts} .. 50
 // Fonnage - 92. ²⁰/₉₅ 5. 53.
 // Hospital .. 1. 17
 Surt 20
 Surveyors fees P. him 1. 50

Duties on 214 lbs. anisee coat.

At 50. 107 - 117. 70. @ 15 p.c. 17. 65 2 8. 65 1/2

Old junk 20 - 22. 00 2. 30 3 30.

Manifests Papergen 50
 N. 28. 00 Paid 3 2. 45

Sloop *Anne Maria*

Enrol. License Bonds - 1. 25
 2. Oaths 40.
 // Fonnage 71. ⁷⁸/₉₅ - 1/3^P 1. 45
 // Hospital 2. 40
 Surt 20
 Clearance 50

Paid
 6 20

Schooner *Morning Star*

Enrol. License Bonds - 1. 25
 1. Oath 20
 // Fonnage - 106. ⁵⁹/₉₅ 6. 34

Paid
 7 79

July 6 - Brig *Jane*

Clearance & Role .. 3. 62
 Bond for Prov. 10
 Masters & Sheppards 7. 04

Paid
 5 06

Brig *Ann*

Entry 2. bonds permits 3. 90
 Entry Spirits 65
 Entry Merch^{ts} 50.
 // Fonnage 128. ⁵⁶/₉₅ 7. 71
 // Hospital 11. 62
 Surveyors fees P. him 3. 00

Paid
 20 38

July 10 1822

48

Schooner Industry -
 Clearance & Roll - 2.70 Paid
 Shippers Manifest - "50 3.20

11 Schooner Sarah Francis - "
 Entry Bonds & Permits 2.90
 Entry Merch^{pe} "50
 " Forrage - 44. ⁴⁶/₉₅ "2.67
 " Hospital " " 1.67
 Lits " " "20
 Surveyors fees - P. hum P. 4.50 Paid
 Entry Spirits " " 1.00 9.44
 " " " " " " 1.65 10.09

12 Brig Milford
 Entry Bonds & Permits 3.90
 Entry Merch^{pe} "50
 " X Forrage - 175. ²⁷/₉₅ 10.52
 " X Hospital " " 4.15
 Lits " " "20 Paid
 Surveyors fees - P. hum " " 3.27 19.27
 Paid 22.27

15 Sloop James Monroe
 Entry Bonds & Permits 2.90
 Entry Spirits " 65
 Entry Merch^{pe} " 50
 " Forrage 77. ¹³/₉₅ 4.63
 " Hospital " " 2.08
 Lits " " "20 Paid
 Surveyors fees - P. hum 1.50 12.46

16 Sloop Cornelia
 Enrollment License & Bond 1.25
 33 Oaths Ownership - 0.60
 " Forrage - 61. ²⁷/₉₅ 3.67
 " Hospital " " 8.00 Paid
 Lits " " "20 19.72

16 Sloop Invincible - Cashiers
 Entry & Permits 1.50 Paid
 " X Forrage - 12. ⁷⁸/₉₅ 3.75 5.25
 " X Hospital " " 80
 Lits " " "20 6.25

July 18, 1822.

(49)

Schooner Ann Maria -

Clearance & Roll 3.70

Shippers Manifest 50

Masters Manifest 12

2 Blank Manifests

Bond for Role

4.32

25

4.57

Paid 4.97

26.

26.

Schooner Clothier

100 - Revised Coasting trade

Entry 1.50

11 Tonnage 178.38

10.70

Paid

Clearance 1.50

13.70

26.

Sloop Emline - Ward

Coasting

Ematt License & Bond \$ 1.25

34 Oath's ownership 6.80

11 Tonnage 60.19

4.09

11 Hospital

9.00

Lot

20

Chap. J. Huber & Co

Paid Mr. Dyer
Paid by check
\$ 21.34

29

Sloop Eliza - Rowe

Coasting

Ematt License and bond \$ 1.25

34 Oath's ownership 6.80

11 Tonnage 67.73/95

4.07

11 Hospital

9.00

Lot

20

Chp. J. Huber & Co

Paid by check
Paid Mr. Dyer
21.32

29

Schooner Huron

Rowe

Coasting

See

Ematt License & Bond \$ 1.25

admeasurement " 75

Oath's ownership " 40

11 Tonnage 27.78/95

4.07

Paid
4.07

July 29 - 1822

(50)

Brig *Mudakik* Rej^d

Clearance & Roll \$ 3⁰⁰ 70

Masters Manifest 50

Shippers 50

Bona fide Roll 40

Change of master 1⁰⁰

Paid
6⁰⁰ 10

31. Capt. P. Frederick Lee Dr.
To Check on N. H. Bank by St. B. 290
Trans. 293-30

Aug 3. Schooner *Industry* - S^t Andrews
Entry & permits 2⁰⁰ 10

" Tonnage 89 ²³/₉₅ 5⁰⁰ 35

" Hospital 0⁰⁰ 80

" Lists 0⁰⁰ 20

Manif. papers " 50

Entry Merch " 50

Surveyors fees Paid
When 66 ²/₃ 10 11 ²/₃

5. Brig *Hannah*

Entry, Bonds & permits 3⁰⁰ 90

Entry Merch 50

" Tonnage - 143 ¹¹/₉₅ 8⁰⁰ 59

" Hospital 5⁰⁰ 70

" Lists " 20

Manifest 50

Surveyors fees - Paid

Paid
19 39
3
22-39

5. Brig *Hannah*. C. Becker. Entry

Entry, Merchandise permits 0⁰⁰ 70

Impatation bond 80

Paid
1⁰⁰ 50

3. Solomon Pinks Dr.

To cash rec. of Mr. Bishop 5-

5-

August 6 1822

(51)

By Brig William
 Entry 3 Bonds & Permits 4.30
 Entry Spirits " 65
 Entry Merch²⁰ " 50
 // Tonnage 138 $\frac{45}{95}$ 8.31
 // Hospital 4.00
 Sert " 20

Paid 17.96

6 Schooner Julia & Laura
 Entry 2 Bonds & Permits 2.90
 Entry Spirits " 65
 Entry Merch²⁰ " 50
 Manifest Passengers " 50
 // Tonnage 83 $\frac{26}{95}$ 5.00
 // Hospital 3.40
 Sert " 20
 Surveyors Fees (P. him) 1.50

Paid 14.65

Chatfield & Bishop
 Entry Spirits & Entry Merch²⁰ } 1.15
 2 Bonds & Permits Paid } 1.15
 2.15

11 Hoop Cove - Coaster Tex
 License Bond 0.25
 // Hospital 1.20
 Sert " 20
 // Tonnage 144 $\frac{87}{95}$ 9.00

Paid 2.55

17 Schooner Industry - St Andrew out
 Clearance \$ 1.00
 Roll 1.00
 Master Manifest 0.50
 Supply Manifest 0.50
 Bond for Roll 1.00

Paid 3.60

17 Gk Julia & Laura at water & Snows entry
 Entry Spirits 0.65
 // Merchandise 0.50
 // Importation Bonds 80
 // Permit 20

Paid 2.15

(52)

August - 7. 1822.

Sch. Lucia & Laura, D. Maltby's Entry Paid
Entry Bonds, Permits. . . . 1.50. 1.50

| | | | |
|---|--|-----------|--------|
| 4 | Schoona John - Coaster | See | |
| | Emalt. Licenc Bond | \$ - 1.25 | |
| | Hospital | 5. 60 | |
| | Tonnage - 59 ⁷⁶ / ₉₅ | 5. 59 | |
| | Dutty ownership | 0. 40 | Paid |
| | Sub | 0. 20 | 11. 04 |

Blank bill Sub due 12 1/2 cent

| | | | |
|---|-----------------------|-------|------|
| 7 | Actus Kemmway - her - | | Paid |
| | Cleaver New York | 0. 50 | |

| | | | |
|----|--|-------|--------|
| 10 | Sloop Dolphin | | |
| | Entry 2 bonds Permits | 2. 90 | |
| | Entry Spirits | 0. 65 | |
| | Entry Merch | 0. 50 | |
| | Tonnage 64 ⁷⁶ / ₉₅ | 3. 84 | |
| | Hospital | 2. 10 | |
| | Sub | 1. 20 | Paid |
| | Surveyors fees | 1. 50 | 10. 99 |

| | | | |
|----|--|------------|--------|
| 12 | Sch Henry - Entry | St Barts | |
| | Entry & Permits 123 Bond | \$ - 3. 30 | |
| | Entry Spirits | 0. 65 | |
| | Entry Merchandise | 0. 50 | |
| | Tonnage 90 ⁷⁶ / ₉₅ | 5. 40 | |
| | Hospital | 3. 00 | |
| | Sub | 0. 20 | Paid |
| | Surveyors fees Paid: hims - | 1. 50 | 14. 55 |

| | | | |
|----|--------------------------------|-------|-------|
| 12 | St Paul States How | See | |
| | To Entry Spirits from deposits | 0. 65 | Paid |
| | 2 Bonds | 0. 80 | 1. 45 |

August 14. 1822.

Schooner Sarah Francis

Enrolment, License & Bond 1.25
 3 Oaths Ownership " 60
 " Tonnage 44 ⁴⁶/₉₅ " 2.67
 Clearance " " " 20

Paid
 \$4.77

15 Schooner Huron

~~Enrol. License & Bond 1.25
 2 Oaths ownership " 40
 Tonnage 27 ⁹⁵/₉₅ " 1.67
 Clearance & blank Manifest 0.62~~

Paid 0.62

17
 20

Brig Edward

Entry Bonds & permits 3.90
 Entry Spirits 0.65
 Entry Meats 0.50
 " Tonnage - 132 ¹⁹/₉₅ 7.90
 " Hospital 5.82
 Sub 0.20
 Surgeons fees (P him) 3.00

Paid
 21.97

Sloop Success 10 to Cigton House

Enrol License & Bond 1.25
 " x 4 Monthy tonnage 35 tons 0.70
 " x Hospital 1.54
 " x 2 Oaths Let 20
 " x 2 Oaths ownership 0.40
 " x Oaths to top of papers 20

Paid
 \$4.29

Sloop Reception 10 to Thomas

Enrol License & Bond 1.25
 " 3 Oaths owner Ship " 60
 " Tonnage 54 ²/₉₅ 3.84

Paid
 5.69

(59)

September 11 1822

Schooner Venus - Levi Atwater - Coaster 55 = 81/95 tons
 Enrollment License and Bond \$ 1.25
 2 oaths ownership .60
 11 Tonnage 55 = 81/95 3.36
 adm measurement .75
 Paid 5.96

Brig Ann. Francis Kimberly - ad
 Clearances & Bond \$ 2.70
 Shipper Master manifest 1.00
 Bond for Sale .40
 Endorsement on Registry 1.00
 Paid 5.10

Schooner Enterprise
 Enrol. License & Bond 1.25
 2 oaths ownership .40
 11 Tonnage 21.95 1.28
 11 Hospital 3.40
 Sicks .20
 Paid 6.33

Schooner Industry
 Entry from S. Andrews 1.50
 Entry Coasting 1.50
 Entry Merch .50
 11 Hospital .60
 Sicks .20
 Paid 4.30

Schooner Eliza - Jacob Ward - Coaster
 Enrol. License & Bond \$ 1.25
 2 oaths ownership .80
 11 Tonnage 77 = 57 4.62
 Endorsement on Registry .50
 Paid 7.17

Schooner Retief - Tyler Kimmerly - Coaster
 Enrollment License and Bond \$ 1.25
 24 oaths ownership 6.80
 11 Tonnage 66 11.48
 Hospital and Sicks 2.00

September 13, 1822

Sloop Esther

License " 50
 " Fonnage 40 ²/₉₅ 2.40
 " Hospital 3.50
 Sub " 20

Paid
 \$ 6.60

14 Sloop America

Enrol. License Bond 1.25
 X " Fonnage 50 = 33 ¹/₉₅ 3.02
 X " Hospital 1.47
 Sub 0.20
 4 Oaths80

Paid
 \$ 6.74

16 Schooner Cyta Hemmway Coaster

Enrolment License Bond D. 1.25
 " Fonnage 74 ⁶⁴/₉₅ 4.18
 " Hospital 9.00
 Sub " 20
 22 Oaths ownship 6.80

Paid by check
 \$ 21.23

16 Brig Argo. J. Hunt Jr. Martingue

Entry & permit \$ 3.90
 Entry merchandise 50
 " Fonnage 166 - " - 9.97
 " Hospital 7.40
 Sub " 20
 Surveyors fees for him 3.00

Paid
 Dollars 24.97

16 Brig Jane

Entry, Bond & permit 3.50
 Entry merchandise50
 " Fonnage 110 ³⁵/₉₅ 7.16
 " Hospital 2.80
 Sub " 20

Paid
 14.16

Brig Jane - E. Beichen Entry
 Entry Merch. & Permit 1.50
 Entry Spirits " 50

Paid
 2.00

September 18th

15

Slave Maria

Coaster

Enrolment License and Bond D. 1.25
 " Fonnage 50 3.00
 " Hospital 4.80
 " Surt 20
 Oath of ownership 6.40 D.¹⁵

Paid 15.65

20

Ship Pacific - abt. Heaton Master - Coaster

Coaster

Enrolment License and Bond D. 1.75
 " Fonnage 217 ⁷⁷/₉₅ 13.07
 Oath of ownership 1.60 D.¹⁵

Paid 15.42

21

Schooner General Brown

License 0.25
 Oath 0.20
 " Fonnage 13. ¹⁰/₉₅ 0.78
 " Hospital 0.80
 Surt 0.20
 Bill of Sale 0.62 ¹/₂
 Indorsement 1.20

Paid 3.05 ¹/₂

23

Schooner Mary Ann, D. Jones & Andrews

Entry & permits 3.10
 Entry Merch. 50
 " Fonnage 111. ¹⁰/₉₅ 6.66
 " Hospital 0.64
 Surt 0.20
 Surveyors Fees p. him 0.67

Paid 11.77
 12.77

23

Schooner Ann Maria

Entry Bonds & permits 3.90
 Entry Merch. 50
 " Fonnage - 102. ⁸⁴/₉₅ 6.17
 " Hospital 2.60
 Surt 1.20
 Surveyors Fees (P. him) 3.00

Paid 16.37

25th

DeGraf Matthy's Entry S. Ann Maria
 Entry Merch. Bonds & permits 1.50
 Entry Prints 0.50

Paid 2.00

September 26. 1822

(59)

Schooner *Abigail* Josh. Clive

Entry (from S. Andrews) 2..50 Paid
 Clearance Coasting 1..50 4..00

28 Schooner *Industry* O. Budington - 89 ²³/₉₅ - fa Bal^o

Enrol, license and Bond \$ 1.25
 " Tonnage 89 ²³/₉₅ 5.36 Paid
 " 2 Oaths ownership 1.40 7.01

28 Schooner *Fair Amaran*

Enrolment License Bond 1..25
 1 Oath .20
 " Tonnage 29 ⁷⁴/₉₅ 1..78
 " Hospital 4..00 Paid
 " 2 Oaths 1..20 7..43

29 Schooner *Betsy*

Clearance & Role 3..10
 Shipper & Master's M^o 1..00
 Register & Bond 2..25 Paid
 1 Oath 0..20 6..55

Mason Hobart - D^r

" To Hospital money omitted Paid
 in the above bill 1..40

October 1st 1822

Brig *Underhill*, C. Snowbridge, St. Eustacia

Entry 2.50 Bonds 80 ⁰⁰/₁₀₀ oaths 44 ⁰⁰/₁₀₀ permit 20 ⁰⁰/₁₀₀ \$ 31.90

" off spirits 1.65

" " Merchandise 1.50

" Hospital 4.00

" Tonnage 152 ⁰⁰/₉₅ 9.15

" Hospital 1.00

Permits for specie & baggage 1.40 Paid by Check

Surveys they paid him 3.00 D. C.

Land Malby's Ent. 21.66

Entry Merch^o Bonds & permits 1.50 Paid

Entry Spirits 0.65 2.15

October 1st 1822

(29)

| | | |
|--|-------------------|--------------------------|
| City Register - w ^o Estimated duties | | Paid |
| | | <u>27^u 40</u> |
| Entry Merchandise (for Underhill) | 0 ^u 50 | |
| Spirit | 0 ^u 05 | |
| Permit | 0 ^u 20 | |
| Bond | 40 | |
| Shipping as Manifest | 50 | Paid |
| | | <u>2^u 25</u> |

| | | | |
|--------|------------------------------|-------------------|-------------------------|
| Sep 30 | Sloop James Monroe - Coastie | | 29 ^u 65 |
| | Enrol License & Bond | 1 ^u 25 | |
| X | Tonnage - 77 ¹³ | 4 ^u 63 | Paid |
| | 50 catts owners | 1 ^u 00 | <u>6^u 88</u> |

| | | | |
|---|-----------------------------|-------------------|--------------------------|
| 1 | Sloop Fair American | | |
| | Enrol License & Bond | 1 ^u 25 | |
| X | Tonnage 79 ²⁸ 95 | 4 ^u 76 | |
| | 50 catts | 1 ^u 20 | |
| | Hospital | 6 ^u 40 | |
| | List | 06 | Paid |
| | | | <u>13^u 67</u> |

| | | | |
|--------|-----------------------------|-------------------|-------------------------|
| Sep 30 | Schooner Henry - Davis | | |
| | Clearance & Roll | 2 ^u 70 | |
| | Masters & Shippers Manifest | 1 ^u 00 | Paid |
| | 2 Blank Manifest | 25 | <u>3^u 95</u> |
| | clears Sept 30. 1822 | | |

| | | | |
|-----------|--------------------------|-------------------|-------------------------|
| October 2 | Sloop Ann Maria, Coastie | | |
| | Clearance | 0 ^u 50 | |
| | Change of Master | 0 ^u 40 | Paid |
| | 2 Blank Coastie Manifest | 37 | <u>1^u 27</u> |

| | | | |
|---|---|----------------------|-------------------------|
| 4 | Sloop Manning Star. Coastie - Mr Baldwin master | | |
| | Enrolment License & Bond | \$ 1 ^u 25 | |
| | 10 catts ownership | 20 | Paid |
| X | Tonnage - 29 ¹² 95 | 1 ^u 45 | <u>3^u 20</u> |

| | | | |
|---|--|-------------------|-------------------------|
| 5 | Brig Edward. M ^o of Exmouth - for G ^o S. Baithalomey | | |
| | Clearance Roll & Bond | 3 ^u 90 | |
| | Masters & Shippers Manifest | 1 ^u - | Paid |
| | M ^o Masters & Shippers do | 50 | |
| | Endowment on Reg ^o | 1 ^u - | <u>6^u 40</u> |

| | | | |
|----|--|------|-----------|
| 16 | Sloop <i>Alenus</i> - W. Cooper - Log | | |
| | License | 25 | |
| | X "Tonnage 12 87/45 | 80 | |
| | X "Hospital | 1.20 | |
| | List | 6 | |
| | Oath of Ownership | 20 | Paid 2.54 |
| 18 | Ship <i>Thomas</i> - Capt. Clary D | | |
| | 50 Copy of Roll | | Paid 50 |
| 19 | Sloop <i>Albion</i> | | |
| | Enrol. License & Bond | 1.25 | |
| | 2. Oaths | 0.40 | |
| | Tonnage 114 3/4 | 2.67 | |
| | "Hospital | 1.20 | |
| | List | 0.06 | |
| | Entry custom & register | 1.50 | Paid 7.08 |
| 19 | Brig <i>Shepherd</i> - How | | |
| | Register & Bond | 2.25 | |
| | One Oath | 0.20 | |
| | Clearance Custom | 1.50 | Paid 3.95 |
| 20 | Sch. <i>Sarah Francis</i> - Granger | | |
| | Register & Bond | 2.25 | |
| | 3 Oaths | 0.60 | |
| | Clearance & Roll | 2.70 | |
| | Shippers Manifest | 0.50 | |
| | Bond for roll | 0.40 | |
| | X Hospital | 2.00 | |
| | List | 6 | Paid 8.51 |
| 23 | Clerk <i>Manson</i> J. G. | | |
| | For duties on prints for Sch. <i>Putney Tyler</i> from | | |
| | Bermuda - 22 1/4 24.20 - @ 15 per ct | 3.63 | |
| | Entry Merchandise | 0.40 | Paid 4.03 |

Nov 29. 1822

(52)

Schooner Betsey Palmer Coaster

| | | |
|--------------------------|------|------|
| Enrolment License 113ona | 1.25 | |
| Coath ownership | 20 | Paid |
| Tonnage 43. 77/95 | 2.63 | 4.08 |

11 Hoop Delight Howard - Coaster

| | | |
|---------------------|-------|------|
| License 113ona | \$.50 | |
| Tonnage 24. 3/95 | 1.44 | |
| Hospital | .40 | Paid |
| Endowment of Master | 20 | 2.60 |

24th Brig Mildred In 10 Sanfaco West Indies

| | | |
|--------------------------|------|------|
| Clearance 1 Roll | 3.50 | |
| Bonafa Roll | .40 | Paid |
| Master Shipping Manifest | 1.00 | 4.90 |

2nd Brig Susanna Mary - Kidder Anquilla

| | | |
|-----------------------|-------|-------|
| Entry & permits | 3.10 | |
| 1 Bond | .40 | |
| Entry Merchandise | .50 | |
| Tonnage - 167 | 10.02 | |
| Hospital | 6.66 | Paid |
| Surgeon fees (P. him) | 3.00 | 23.66 |

5. Schooner Concord -

| | | |
|-------------------|------|------|
| License & Bond | .50 | |
| Tonnage 36. 38/95 | 2.18 | Paid |
| Hospital | 3.60 | 6.28 |

6 Miles Strong H. Miles - 2

| | | |
|----------------------------------|----|--|
| To endowment on Enrol. & License | 40 | |
|----------------------------------|----|--|

Dec 7 1822

Ship Adrianna P. J. Durand Jamaica

| | | | |
|---------------------------------|-------|---------|------------|
| Entry Permit | _____ | \$ 3.10 | |
| Entry Spirit | _____ | 0.65 | |
| Merchandise | _____ | 0.50 | |
| X "Tonnage 182 ^{13/95} | _____ | 10.95 | |
| X Hospital | _____ | 6.40 | |
| Sub | _____ | 6 | |
| Tonnage fees P. line | _____ | 3.00 | |
| | | | Paid 24.64 |

J. Herby & Son Hqs

| | | | |
|------------------------------|-------|----|------|
| Entry Merchandise (Adrianna) | _____ | 50 | Paid |
| Permit | _____ | 20 | 0.70 |

J. Herby & Son for B. Symon Hqs

| | | | |
|---|-------|--|----------|
| Ship duty on 2 Ship Jambring 6 1/4; 6.60 at 30 P. line | _____ | | 11.98 |
| " " " 2 Ship Shrub 3 Galien 6 Galien 30 1/4; 30 1/4; 3.30 1/2 at 15 P. line | _____ | | 119 1/2 |
| Imported by B. Symon Hqs in Ship Adrianna P. J. Durand from Jamaica | _____ | | 2.17 1/2 |
| | | | Paid |

G. Brig Ann. Kimberly Anguilla in

| | | | |
|------------------------|-------|------|------------|
| Entry | _____ | 2.90 | |
| Deposit Bond | _____ | 1.00 | |
| Permit for Specie | _____ | 2.00 | |
| 2 Bonds | _____ | 8.00 | |
| Permit for Cargo | _____ | 2.00 | |
| "Tonnage 128.5 6/95 | _____ | 7.71 | |
| Hospital | _____ | 1.30 | |
| Sub | _____ | 6 | |
| Entry Spirit | _____ | 0.65 | |
| Tonnage fees (P. line) | _____ | 3 | |
| | | | Paid 20.22 |

Ship Adrianna P. J. Durand J. Herby & Son

| | | | |
|-----------------------------|-------|----|-----------|
| Entry Mach. Sugar P. Permit | _____ | 50 | |
| 2 Bonds on importation | _____ | 80 | |
| Permit | _____ | 20 | |
| | | | Paid 1.50 |

64 Ship Adrianna P. 19th Jan - Clearances New York
 Clearances ————— 2⁰⁰ 50
 Bond to Land part Cargo in N York ——— 40
 Certificate to Proceed ————— 20
Paid 3⁰⁰ 10

70 11 Brig Susanna May. M^r Redden master New York
 Entry Merchandise - Rum & Lime Juice ——— 50
 Bond for deposit - 40 punchery Rum ——— 40
 Permit ————— 20
 Certificate to Cancel bond at New York ——— 20
 Duties on 2 punchery Lime Juice 200 Gall
 at 20/100 per gal - 40.00 is 44.00 @ 15/100 6.60
 Entry Spirits ————— Paid \$ 7⁰⁰ 90

13 Brig Eagle - Toller - Rum Key
 Entry & bond & permit ——— 3⁰⁰ 50
 Masters Manifest ——— 50
 Entry Merchandise ——— 50
 X Hospital ~~at~~ ——— 2⁰⁰ 46
 S^{er}vice to Land Office ——— 06
 Bond to Land Office ——— 20
 X F^{or}rage 193⁰⁰ 195⁰⁰ ——— 11⁰⁰ 50
 Surveyors fees paid him ——— 3⁰⁰
Paid by Check 14⁰⁰ 81

Brig argo Hunt West Indies
 Clearances Roll ——— 3⁰⁰ 50
 Bond for ditto ——— 40
 Masters & Shipper Manifest ——— 1⁰⁰ 00
 2 Blank Manifest ——— 25
Paid 5⁰⁰ 15

10 Brig Hannah
 Register & bond ——— 2⁰⁰ 25
 2 Oaths ——— 7⁰⁰ 40
 Clearances, Roll, & bond ——— 4⁰⁰ 10
 Masters & Shippers Manifest ——— 1⁰⁰ 75
 2 Blank Manifest ——— 25
 Paid Hospital \$ 9.40 S^{er}vice ——— Paid \$ 8⁰⁰ 00

LETTERS FROM THE PEOPLE.

Bicentennial at Clinton.

The two hundredth anniversary of the formation of the Congregational Society in Clinton was celebrated by the people of the society and village, on Wednesday, the 13th inst. with interesting ceremonies. In the forenoon an exceedingly able historical discourse was delivered at the church by Rev. Wm. E. Brooks, pastor. The discourse traced the history of the society from its formation in November, 1667, to the present time, giving sketches of the eleven pastors who have been settled over the church, commencing with John Woodbridge, from whose descendants the town of Woodbridge was named. The second pastor was Abraham Pierson, first President of Yale College, and the first college exercises were held under Rector Pierson, at a house in Clinton, the village being then named Kenilworth, afterwards Killingworth. The third pastor was Jared Elliott, D. D. an intimate friend of Benj. Franklin, and one of the most distinguished scholars and divines of his time. At noon some 250 guests sat down to a bountiful collation, provided by the ladies, after which another meeting was organized in the church, and addresses were made by Prof. D. C. Gilman, of Yale College, Mr. Kingsley, editor of the New Englander, Rev. James D. Moore, a former pastor, Rev. Mr. Gallup, of Madison, and Lewis E. Stanton, Esq. of Hartford. The ancient oaken chair of Rector Pierson, nearly two hundred years old, was brought from the College Library for the occasion, and some of the guests made a pilgrimage to the house of the late John Stanton, to see the timbers of the first building in which the youth of Connecticut received collegiate instruction. It is proposed, by some of the college officers, to erect a suitable memorial stone near the site of the old building. The church edifice, the fourth upon the present site, was very tastefully dressed with garlands of evergreen, with the pastors' names displayed on the walls. The occasion was, upon the whole, one of uncommon interest. Lex.

Dedication in Madison.

The Congregational Church of Madison, having been remodeled and greatly improved, was yesterday re-dedicated with appropriate ceremonies. A large audience assembled in the edifice at half-past one o'clock in the afternoon, and the exercises were opened by the choir singing an anthem, beginning with the words, "How Holy is the Place." The Rev. Edwin Hall, of Guilford, read selections of Scripture from the 2d of Chronicles, 29th chapter, and from the 6th chapter; also the 122d Psalm. Prayer was offered by the Rev. Lyman of Killingworth, and the 1026th hymn was sung. Rev. Dr. Daggett, pastor of the Yale College Chapel, then delivered the dedication sermon. He took for the subject of his address the words of the 13th verse, 16th chapter of the Acts of the Apostles, and the 17th verso of the 23rd chapter of Genesis. The speaker commenced by speaking of the tabernacles of God. They were sacred places, set apart for the holy of Israel. Everything about them was holy. Though they might have borne a look of simplicity, yet they were stamped with an august solemnity which the Jewish people recognized even to an extent that was almost superstitious. The heart of a Jew, even now, quickened at the mention of Jerusalem and Mount Moriah. Thus, under the Mosaic economy, places of worship were set apart, but under the Christian dispensation the custom partook of a more spiritual character. God did not now set apart a place which might be called his audience chamber. The altar, etc. were gone, and in our day no place is now set apart above another by any miraculous manifestation. The institutions of Moses had passed away, but the spirit of them remained. The speaker held that it was not by supernatural tokens alone that the Jewish temple was made sacred, but by that law of the mind which recognized it as such, on account of the scenes which occurred there. So, in these days, places become sacred by reason of the associations connected with them. The Christian must consider his place of worship more sacred than any other place. Not to do so,

would be like one failing to recognize the home of childhood as a place more sacred to the memory than others. But a single sacred act was sufficient to hallow a place. It was enough that prayer had been offered up in their church. It had been by that alone consecrated. Places would be honored as sacred places just in proportion as one had devotion in himself. Only an American could feel the sacredness of Bunker Hill and Gettysburg. Only an artist could have devotion for Raphael, and only those who felt the spirit of prayer could have devotion for the place of prayer. It mattered little where the place might be. In ancient times it had been at the river side, in the desert, in the prison, among the caves of Scotland, in the cabin of the Mayflower; and it was even now Plymouth Rock. That might well be called holy ground. This feeling of devotion had a salutary influence, affecting others besides those who had it. The good man knew the place where he had held his devotions. That was a place set apart. So the bad man knew the place where he had brutalized himself and mocked his Maker, and it was not surprising that each in the after life should re-visit the places of his earthly resort. The more light the good man brought from Heaven, the more would his being be suffused by it. He then should be careful how he lived. For the acts of to-day reflected on his life of tomorrow. Their edifice was called a sanctuary because it was set apart for holy worship. It had already been made sacred by prayer, by communion, and the saving of sinners. It was not now first erected, and not now new associations were to be created. For many years these had clustered about this church, and you have now reaffirmed them and made them more glorious. It was therefore proper to recognize the sacredness of the place by investing it with its proper character by dedication. There was no reason for converting a church into a town hall, or for any purpose not consonant with the objects of a church. The building should also have a proper form. It should have a solemn and serene look, and in making it, the expense should not be cut down to the last farthing, but the church should be made beautiful, so as to be in harmony with the works of God. It should be the most beautiful of all the houses in the place. It should have a subdued beauty, and not a superficial one. It should appear as if vanity and chicanery had no place there. No conduct but that of reverence should be seen there. The sacredness of the place should affect our demeanor. Even when it was empty it should impress us as a place of worship. Those who walk up the aisles, ostentatiously, or look around with curiosity, or stupidity, he thought they took liberties with God that they would not with a fellow-man. The Catholic who told a man to take off his hat on entering his church was right, and the Protestant who said it was superstition, was wrong. There was no excuse for a person who behaved in a church as in a theatre, or a public room, for all over the walls should be written, "this is a holy place," and if persons looked about, gazing at people or talked of a neighbor's dress or indulged in a by-play, the words of the Lord should be thundered in their ears; "this is my sanctuary." If this was not to them a house of God, then there was no gate of heaven to them. He hoped it would be a sanctuary to them and their children, and a favored temple of the Lord.

At the close of the sermon, the choir sang an anthem commencing with the words, "One thing I have desired of the Lord."

Rev. Mr. Gallup, the pastor of the church, then made a short address, stating the following facts. Originally the town of Madison was a part of Guilford, and was called East Guilford. On the 12th of August 1700, a petition signed by thirty-three persons, was addressed to the Town of Guilford, asking for the liberty to establish a distinct society in East Guilford. In May 1703, liberty was granted, and in 1705 a meeting house was erected on the south side of the public green, nearly opposite the residence of Col. J. H. Wilcox. The building was thirty feet square. Rev. John Hart, was the first pastor, and was ordained in 1707, and at the same time a church society was organized with seventeen male members. Mr. Hart died March 4th 1731. Rev. Jonathan Todd was ordained in the same church October 24th,

1733. At this time the house was found too small and after being built thirty-four years, the erection of a second church was begun in 1739, and it was dedicated in 1743. It stood near the present entrance to the green, and many now living can Madison remember it. Mr. Todd, died Feb. 24th 1791. Rev. John Elliott, was ordained Nov. 29th 1791. Rev. Samuel Shepard was ordained Nov. 2d, 1825. The second church after having stood one hundred years gave place to the present edifice in 1839. Mr. Shepard died Sept. 2d, 1855. June 3d, 1857, Rev. Samuel Fiske was ordained and after a ministry of seven years, died in the city, May 22d, 1864. On November 2d, 1864, the present pastor, Rev. Mr. Gallup, was ordained. During a period of 160 years there have been five pastors, whose united pastorate amount to 150 years, an average of 30 years each. The ministry of them all began and ended here. The church and society never dismissed a pastor in the 160 years. It was a singular fact that the two pastors, Rev. Mr. Hart and Rev. Mr. Todd, were ordained in the first church, Rev. Mr. Elliott and Rev. Mr. Sheppard in the second church, and Rev. Messrs. Fiske and Gallup in the third church. After standing for thirty years, in October 1866, measures were taken to improve the present church, which has now been accomplished. The pastor paid a tribute to the people for the interest they had taken in the matter, and for the liberality they had evinced. The services were then concluded by a dedication prayer, the singing of a hymn, and the benediction. The following additional facts were also furnished with about the church.

The church has been enlarged by building out the rear end twelve feet, permitting the putting in of several more seats, and the making of quite a pretty alcove behind the pulpit, which is a very handsome one, made of black walnut. It is supplied with black walnut chairs, a table, and a communion table with a marble top. The whole presents a very tasty and rich appearance. The seats of the church are handsomely upholstered, and the rails, arms and book racks are made of black walnut. The gallery fronts are supplied with twelve handsome lamps. The entire interior of the church has been torn out and remodeled, giving it a modern and elegant appearance. The repairs have been in progress for the last eight months, during which services have been held in the basement. The building committee, who had charge of the work, were Messrs. E. C. Wilcox, Martin L. Dowd, Thomas Coe and Willis Tucker. The choir of the church, a fine one, is led by Mr. Samuel Hill, Miss Peck presiding at the parlor organ now in use. The architect for the improvements was Mr. Henry Austin, of this city; the joiner, Mr. A. G. Hull, of Guilford; mason, Mr. Henry Rolfe, of Madison; painter, Mr. Thomas Coe, of Madison; frescoer, Mr. John Jewell, of New Haven, commenced the work, but died during its progress, and it was finished in a handsome manner by his foreman, Charles Schenck. The carpets and tapestry, which are very fine, were furnished by S. N. & H. W. Foster, of New Haven, the furniture by Bowditch & Co. the lamps by Minor & Co. The amount expended in enlarging the church is nearly \$11,000, of which, over \$6,000 has been raised by subscription. There has been expended in furnishing the church over \$2,000, of which the young ladies' sewing society raised \$1,000, and the little girls' saving society raised \$100. The ladies, by means of subscriptions, have raised the balance to pay the cost of furnishing, making in all, \$2,000. The pulpit was paid for by money supplied by the Sabbath school. Recently a subscription has been started among the former residents of the village, to pay for an organ for the church. Eight former residents have subscribed \$800. It is desired to purchase an organ worth \$2,500, and the date such an instrument.

John Hart
John Todd

(66)

5th April

Brig Eagle

| | | | |
|-------------------|-------------|---------|-------|
| Entry & other | | \$ 2.90 | |
| Entry Muel in dew | | " 50 | |
| Bonds | | .80 | |
| Permit | | .20 | |
| X Hospital | | 6.08 | |
| List | | 6 | |
| X Tonnage | 120 - 15/65 | 7.21 | Paid |
| Surveys fees | (paid him) | 3.00 | 20.75 |

5 Schooner Petsey

| | | | |
|---------------------------|--|----------------|------|
| Clearance & other | | \$ 1.70 | |
| Roll & Bond | | 1.10 | |
| Master & Shipper manifest | | 1.00 | |
| Blank manifest | | .25 | |
| | | <u>\$ 4.05</u> | Paid |

5 Brig Underhill

| | | | |
|----------------------------|--|----------------|------|
| Clearance | | \$ 2.70 | |
| Roll & Bond | | 1.10 | |
| Master & Shipper manifest | | 1.00 | |
| Blank manifest | | .25 | |
| | | <u>\$ 5.05</u> | |
| Protection of Pilotage | | .50 | |
| Certificate to Cancel Bond | | .20 | |
| | | <u>\$ 6.05</u> | Paid |

7th Hoop Caravan

| | | | |
|--------------------|----------|------|------|
| Liense | | 0.50 | |
| Tonnage | 52 65/95 | 3.16 | |
| Hospital | | 3.20 | |
| List | | " 06 | |
| Endors on manifest | | " 20 | Paid |
| | | | 7.12 |

8 Brig argo Mount Liberty

| | | | |
|-------------------------------------|------------|--------------|------|
| Entry 2.90 - Bonds .80 - Permit .20 | | \$ 3.90 | |
| Entry Muel | | 0.50 | |
| Hospital | | 6.16 | |
| List | | | |
| Tonnage | 166 1/4 | 9.97 | |
| Surveys fees | (paid him) | 3.00 | |
| | | <u>23.60</u> | Paid |

May 3^d 1823

(67)

Brig Eagle 10⁰

| | | |
|------------------------------|--------------------|--------------------------|
| Clearance | 2 ⁰⁰ 70 | |
| Roll & Bond | 1 ⁰⁰ 40 | |
| Master & Shipper Manifests | 1 ⁰⁰ 00 | 5 ⁰⁰ 10 |
| Protection for Christy's Day | 50 | 50 |
| | <u>Paid</u> | <u>5⁰⁰ 61</u> |

5 Sloop Clarissa Meigg - Coaster -

| | | |
|------------------|--------------------|--------------------------|
| License and Bond | 2 ⁰⁰ 50 | |
| Hospital | 2 ⁰⁰ 40 | |
| Leet | 6 | |
| Tonnage 48.0/95 | 2 ⁰⁰ 88 | |
| | <u>Paid</u> | <u>5⁰⁰ 84</u> |

13 Sloop Caroline (Thompson) Coaster

| | | |
|---|--------------------|---------------------------|
| License & Bond | 0 ⁰⁰ 50 | |
| Tonnage 42 ⁵ / ₉₅ | 2 ⁰⁰ 52 | |
| Hospital | 7 ⁰⁰ 20 | |
| Leet | 86 | |
| | <u>Paid</u> | <u>10⁰⁰ 28</u> |

14 Sloop Mary Butler - Coaster

| | | |
|--|--------------------|--------------------------|
| License & Bond | 1 ⁰⁰ 50 | |
| Hospital | 3 ⁰⁰ 00 | |
| Leet | 6 | |
| Tonnage 42 ¹⁰ / ₉₅ | 2 ⁰⁰ 53 | |
| | <u>Paid</u> | <u>6⁰⁰ 09</u> |

14 Brig Milford

| | | |
|---------------------------|--------------------|--------------------------|
| Clearance | 2 ⁰⁰ 70 | |
| Roll & Bond | 1 ⁰⁰ 40 | |
| Master & Shipper Manifest | 1 ⁰⁰ 00 | |
| | <u>Paid</u> | <u>5⁰⁰ 10</u> |

14 Schooner Henry

| | | |
|---------------------------|--------------------|--------------------------|
| Clearance | 1 ⁰⁰ 70 | |
| Roll & Bond | 1 ⁰⁰ 40 | |
| Master & Shipper Manifest | 1 ⁰⁰ 00 | |
| 2 Blank Manifests | 4 ⁰⁰ 10 | |
| | <u>Paid</u> | <u>4⁰⁰ 35</u> |

(38)

May 20th

Hoop Express - Millard - Coates -

| | | |
|-------------------|-------|------|
| License and Bond | 1.50 | |
| " Hospital | 2.40 | |
| List | | |
| Tonnage 57 1/4/95 | 3.110 | Paid |
| | | 6.42 |

22

Brig Edward. J.B. Hatchling. P. Spain. Trinidad

| | | |
|-----------------------|------|-------|
| Entry 100 lbs | 2.90 | |
| Bonds | 1.80 | |
| 2 Permits | 1.20 | |
| Entry Merchandise | 1.80 | |
| " Hospital | 6.00 | |
| List | 6 | |
| Tonnage - 132.18/95 | 7.94 | Paid |
| Surveys fees paid him | 3.00 | 21.60 |

22

Brig Edward. J.B. Hatchling. Entry.

| | | |
|-------------------|------|------|
| Entry Merchandise | 1.50 | Paid |
| Permit | 1.20 | 1.50 |
| Bonds | 1.80 | |

23

Sch Catherine - Clarke. P. Spain. Trinidad

| | | |
|--|---------|------------|
| Entry - 2.50 - outly. 100 of Bonds. 80¢. Permit. 20¢ | \$ 3.90 | |
| 1/2 Merchandise | 1.50 | |
| X Hospital | 5.40 | |
| List | 6 | |
| Tonnage 137 - 17/95 | 8.25 | |
| Surveys fees - P. Spain | 3.00 | |
| | | Paid 21.09 |

24

Brig Argo clearance

| | | |
|---------------------------|------|------|
| Roll | 2.10 | |
| Bond | 1.00 | |
| Manifest | 1.00 | |
| Certificate to Canal Bond | 1.00 | |
| OT Blank Manifest | 1.20 | |
| | 25 | Paid |
| | 5.55 | |

William Bishop 1823
to Cash

10. 00

1823

May 31

for 1823 B. & S. S. S. S. S.

| | | |
|-----------------------------------|--------|-----------|
| Ship Wallace Havana (A. C. White) | | |
| Registered Bond | 2. 25 | |
| Admeasurement | 2. 00 | |
| Clearance & Roll | 3. 70 | |
| Medet. Report & Bond | 10. 40 | |
| 1 Oath on manifest | . 20 | 18 55 |
| 2 protection | | 1 — |
| 3 Blank Manifests, Paid | | 37 1/2 |
| | | 19 92 1/2 |

June 4

| | | |
|-------------------|-------|-------|
| Brig Charles | | |
| Registered Bond | 2. 25 | |
| 3 Oaths | . 60 | |
| Admeasurement | 1. 50 | |
| Clearance & Roll | 3. 70 | |
| Bond | . 40 | Paid |
| 2 Blank Manifests | . 25 | 8. 70 |

5

| | | |
|-------------------|-------|-----------|
| Sloop Chase | | |
| License & Bond | . 25 | |
| 1 Oath | 0. 20 | |
| 11 Fonnage 8 2/95 | 0. 48 | Paid |
| Blank bill Sale | 0. 12 | 1. 05 1/2 |

6

| | | |
|--|-------|--------|
| Sch ^r Ann Maria Rockett. S. Vincent | | |
| Entry 100ths | 2. 90 | |
| do Merchandise | . 50 | |
| Bonds | . 80 | |
| Permit | . 20 | |
| X Hospital | 3. 00 | |
| Lut | 6 | |
| X Fonnage 10 2, 84/95 | 6. 18 | Paid |
| Surveys fees pd him | 3. 00 | 16. 64 |

2

Shoof Venus. Coaster *London*

| | |
|-------------------------------|---------|
| Enrolment, license & bond | \$ 1.25 |
| 1 Hospital | 50 |
| Lot | 6 |
| 11 Tonnage 54 $\frac{92}{95}$ | 3.36 |
| 3 oaths, ownership | 60 |
| Paid 5.77 | |

7

Brig Hannah

| | |
|----------------------------|---------|
| Clearance | \$ 2.70 |
| Master & Shipper manifests | 1. |
| Roll & Bond | 1.40 |
| Sea letter | .54 |
| Paid 5.64 | |

9

Shoof Union, David Gibbs master. *St Andrews*
Charge *Edwin Sanford*

| | |
|---------------------------|------|
| Entry | 1.50 |
| Oaths | .40 |
| Entry Merchandise | .50 |
| Passenger Manifest | .50 |
| Surveys fees, paid him | .60 |
| Tonnage, light money = 54 | 54 |
| Tonnage 54 Tons. | |
| Doctors fees | 2.00 |
| admeasuring, pd Surveyor | .54 |
| Paid \$ 60.11 | |

9

Shoof Pioneer New Cappel Gaiffing Coaster

| | |
|----------------------------|------|
| Enrol & License & Bond | 1.25 |
| 3 oaths, ownership | 60 |
| Tonnage 54 $\frac{92}{95}$ | 3.30 |
| Paid 5.12 | |
| Doctors fees | 2.00 |
| Paid 7.12 | |

13

Burritt at Craekam Hooley 10⁰

| | |
|------------------------------------|------|
| P. Entry Merchandise pd Ship James | 1.70 |
| Cropper to at | |
| Paid | |

16. Brig. Shepherds

Son of Wm & Ruby Cheney Sears of Hi Antone
became an eminent clergyman of Methodist & American

Rev. Wm. Sears

Religious

Middletown Sept. 2^d 1837

My Dear Uncle

A few leisure moments this morning affords me the pleasant opportunity of addressing you a few lines. I have just returned from church meeting and the love of God of nothing else would prompt me to write. I left Middletown a week ago to morrow for Bolton about twenty five miles distant. As I approached the consecrated grove, and heard the voice of praise and prayer ascending high I felt a holy inspiration telling me it was good for me to be here and surely it was a glorious place. Although the weather was somewhat unfavorable, yet the presence of God was manifest in great power especially in my poor soul. The last night we staid upon the ground, although the rain poured down in torrents and the winds howled without yet there was a glorious peace within and the rain of righteousness descended to water and refresh many a thirsty soul. The feelings of my own heart I shall make known with some confidence, yet I cannot repress them since out of the fulness of the heart the mouth must speak. I went to the meeting with a good degree of religious enjoyment yet earnestly panting for full redemption in the blood of Christ. My mind has long been impressed with the necessity of holiness of heart and an entire consecration to God, for how can those that are unholy hear with success the vessels of the Lord. I know this treasure is committed to earthen vessels yet they ought to be cleansed and purified.

With such desires which I know are well pleasing in the sight of God I approached often the throne of Grace and when I laid hold of the promises, by faith God was well pleased to hear, and verify them to me. For two days that have passed and gone I have enjoyed an uninterrupted peace of mind. I feel that "I am ~~as~~ indeed ~~unto~~ ~~sin~~, but alive unto God", and "my line is hid with Christ in God" O the glorious privilege of the believer, and what an ocean there is continually spread out before him! Even my heart now prompts me to exclaim glory to God for a full and free salvation. You may think I write under excitement, but believe me my mind is as calm as a summer morning. I feel a sinking into the will of God, and a swallowing up of my own will in his.

I feel it my only wish to love and glorify God, and to say O Lord! here I am, what wilt thou have me to do?..

This is truly a happy moment. How changed are my feelings to what they were a few days ago. The fires of an unholily ambition are all extinguished. ~~that galling sin~~ peculiar to myself. The honors of the world have faded and the honors of God taken their place. My dear uncle would that I could see you and tell you my feelings in full.

This is a glorious religion. How admirable is adapted to the wants of man, yea even me. I began the studies of this term with ardent desires for exaltation in scholarship and thought I would not devote so much time to religion, but my views are changed. It is true I mean to study all I can in consistancy with my religious duties, but never mean to let the latter suffer. I mean to obey the sentiment of your kind fatherly letter always to let my religious duties be paramount to all others. O my God give me grace to carry out

into active exercise my present feelings. My dear uncle pray for me and assist me by your kind instruction that I may be thoroughly prepared for the important work of the ministry. I feel it is a great work, but God is my God.

I got along in my studies quite well, last and I hope by the assistance of my Heavenly Father to make some advancement this term, only let my object be the glory of God. Another wish no other thought.

May all my detested hours employ

By the assistance I got from home and the kindness of my friends here I made out to settle all my demands. I shall get along next term I know. I well trust to kind Providence. My health has not been very good for a month or two past but is now somewhat improving. I am troubled with the jaundice.

I had a letter to day from Mother. She is in Eatonsville Herkimer Co. They are all well. I spent last vacation in Vermont and had quite a pleasant time. I tried to preach for the people several times.

I must go to recitation so I close by sending my respects to Aunt Samuel May & Co. Write very soon, as it gives me much pleasure to hear from you.

Yours affectionately
E. J. Good
D. Chilton W. Sears

C. W. Sears
Sept 1839

FREE



From Elias J. Forté P.M.
Jamestown
Chautauque Co
New York

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June
14

British Sch^r Union Libby Master 54 Poud. (71)
 Clearance 1.90
 Master Manifest 50
 Paid 2.40

16

Brig Shepherd
 Clearance 2.70
 Roll & Bond 1.40
 Master & Shipper Manifest 1.00
 Paid 5.10

16

Sloop Maryana, Evesth - Coaster
 Enrolment License & Bond \$ 1.25
 Hoath's ownership .80
 Tonnage - 39 2.34
 Hospital 2.40
 Lt. 6
 Paid 6.85
 Paid 54

16

Shepherd's Brig - Sea letter

18

Delivered N.R. Clarke - for St. Bishop
 12 dolls cash - pd James Lotkey

18

Sloop James Monroe
 Register & Bond \$ 2.25
 Hoath's ownership .40
 Clearance Loath 1.70
 Master Manifest .37
 Shipper Manifest .50
 Roll & Bond 1.40
 Sea letter 54
 Paid by check 7.16

19

Brig Ann. Entry Loath 2.90
 Permit 20
 Entry Spirit 65
 March 50
 Hospital 5.21
 Tonnage ditto 128.56
 Bond 7.72
 Surveyor fees 2.80
 Paid by check 128.56
 Paid by him 2

20 Schoonia Ann Maria

(7)

| | | |
|----------------------------|-----------|------|
| Cleared Tackle | \$ 1.70 | |
| Roll & Bond | 1.40 | |
| Masters & Shipper Manifest | 1.00 | |
| Blank Manifest | 4.10 | Paid |
| | <u>25</u> | |

20 Brig Edward

| | | |
|----------------------------|-------------|------|
| Cleared Tackle | 2.70 | |
| Roll & Bond | 1.40 | |
| Masters & Shipper Manifest | 1.00 | |
| Blank Manifest | 1.25 | Paid |
| | <u>5.35</u> | |

20 Hoop Ann Maria - Hood - Coaster

| | | |
|----------------------|------|---------|
| License Bond | .50 | |
| Endowment on License | .20 | |
| Tonnage 41.78/95 | 4.31 | |
| Hospital | 3 | Paid |
| Lib | 1.6 | |
| | | \$ 8.07 |

21 Schooner Elizabeth Ann

| | | |
|--------------------|------|------|
| License Bond | .50 | |
| X Hospital | 2.40 | |
| X Tonnage 38.73/95 | 2.33 | Paid |
| Lib | 1.6 | |
| | | 5.29 |

23 Schoop William Coaster

| | | |
|------------------|---------|-----------|
| License Bond | \$ 0.50 | |
| Tonnage 42.26/95 | 2.54 | |
| Hospital | 5.40 | |
| Lib | 1.10 | |
| | | Paid 8.50 |

July 25 - 1893

(73)

Schooner William D. Treat
 Clearance & Roll \$ 3.10
 Master & Shippers left 1.00
 2 Blank Manifests " 25

Paid
 4.35

25 Sloop Emdine Coaster
 L. Enst. License & Bond \$ 1.25
 30 days ownership 6.00
 " Hospital 6.50
 List " 6
 " Tonnage 68 & 19/95 4.09

Paid
 17.90

25 Sloop Eliza Coaster
 Enrollment, license and Bond \$ 1.25
 30 days ownership 6.00
 " Hospital 4.50
 List " 6
 " Tonnage 67 & 72/95 4.07

Paid by check
 25th July '93.
 15.88

26 Schooner Licata Daniel Truman Rem Key
 Entry, 30 days 1.90
 " Merchandise " 50
 " Bond & permit " 50
 " Hospital 2.68
 List " 06
 " Tonnage 96 & 13/95 5.77
 Surety fees 1.50 - paid him 26th inst
 Health officers fees 2.00 paid him 11 Aug 1893 \$
 Daniel Truman deposited to secure duties
 on Long & Steam Habs \$2.00

Paid
 15.01

28 Sloop Gold Hunter Inland. Mary
 Entry 2.90 - Bonds 80¢ Permit 2¢ \$ 3.90
 " Merchandise " 50
 " Spirit " 15
 " Hospital - \$ 5.07 List " 6¢ 5.13
 " Tonnage 115. 29/95 6.81
 Surety fees - per firm 3.6

Paid by check
 \$ 20.05

30th July 1823

(74)

Bay Ago. St Kelly

| | | | | |
|-------------------------|----------------|------------|---------|-------|
| Entry - 2.90 | Bonds, 80¢ | Permit 20¢ | \$ 3.90 | |
| " Merchandise 50¢ | do Spirit, 65¢ | | 1.15 | |
| " Hospital | | | 4.40 | |
| Lut | | | 6 | |
| " X Journey 166 - 11/95 | | | 9.97 | Paid |
| Surveyors fees | | P. him | 3.6 | 22.54 |

1823

| | | | | |
|-------|-----------------------|--------------------|------|---------|
| Aug 4 | Ship Morgiana S. Ward | | | |
| | Entry Coastwise | | 1.50 | |
| | Lut. by Cash | settled | 1.00 | Paid 50 |

| | | | | |
|---|------------------------|-------------------|-------|-------|
| 7 | Bay Milford - Matinees | | | |
| | Entry Bonds Permit | | 3.90 | |
| | " Merchandise Spirit | | 1.15 | |
| | " Hospital | | 4.48 | |
| | Lut | | 6 | |
| | " Journey 175 - 45/95 | | 10.53 | Paid |
| | Surveyors fees | P. him 7th Aug | 3.6 | 23.18 |

| | | | | |
|---|--------------------------|--|---------|------|
| 8 | the Venus | | | |
| | Ship Saddle - new vessel | | | |
| | Small license & Bond | | \$ 1.25 | |
| | Boat's ownership | | 1.60 | Paid |
| | " X Journey 55 - 51/95 | | 3.33 | 5.18 |

| | | | | |
|------------------|------------------------------|--------------------------|------------|---------------|
| 11 th | Sch Henry - St Bartholomew | | | |
| | Entry Leath. 1.90 | Bonds, 80¢ | Permit 20¢ | \$ 2.90 |
| | " Spirit, 65¢ | Entry Merchandise 50¢ | | 1.15 |
| | " Journey Hospital 90 - 7/95 | | | 5.40 |
| | " Hospital | | | 4.20 |
| | Lut | | | 1.00 |
| | Surveyors fees | paid him this day P. him | | 1.56 |
| | | | | Paid \$ 15.27 |

Sally and Aug 12
Sloop Lata New vessel.

Enrolment License & Bond — \$ 1.25
1 Cash Ownership — — — — — .20
Tonnage ~~57~~ 58 2/70/95 — — — — — 3.52
Certificate of Building for Carpenter — — — — — \$ 4.97

Paid
5.17

13

Friend & Gates — — — — —
Entry Spirits — — — — — " .65
Entry Merch^{2^d} — — — — — " .50
Bonds & permits — — — — — 1.00

Paid
2.15

13

Sloop James Monroe
Entry 1890 - Permit 20¢ — — — — — \$ 2.10
Bonds — — — — — .80
Entry Merchandise — — — — — .50
" Spirits — — — — — .65
Tonnage 77 8/13/95 — — — — — 4.63
Hospital — — — — — 2.16
Sert — — — — — .6
Surveyors fees P. Perm — — — — — 1.56

Paid
12.46

14

Sloop Boston Packet - New Vessel —
Enrolment License & Bond — \$ 1.25
50 cash ownership — — — — — 1.00
Tonnage 169 2/78/95 — — — — — 4.19
Certificate of Building for Carpenter — — — — — 20

Paid
6.64

16

Schooner Julia & Laura. New
Clearance — — — — — 1.70
Roll & Bond — — — — — 1.40
Master & Shipping Manifest — — — — — 1.00
Blank inward Manifest — — — — — .25

Paid
4.35

20

Hoop Yarn Aug 16 1823

| | |
|----------------------------------|------|
| Enrolment License & Bond | 1.25 |
| X Tonnage 57 ^{1/2} Tons | 3.42 |
| X Hospital | 3.44 |
| Sept | .6 |
| Clearance | 50 |

Death Ownership \$ 8.07
 Paid \$ 9.27

18

Sept Betsey J. D. Guide

| | |
|---------------------------|---------|
| Clearance | \$ 1.70 |
| Roll & Bond | 1.40 |
| Enrolment on Register | 1.00 |
| Master's Shipper Manifest | 1.00 |
| Blank Manifest | .25 |
| Paid | \$ 5.35 |

10

Hoop Lyon - Derrin

| | |
|----------------------------------|------|
| License & Bond | " 50 |
| X Tonnage 49 ^{1/2} - 95 | 2.98 |
| X Hospital | 2.40 |
| Sept | .06 |

Paid 5.94

19

Hoop Rising Sun

| | |
|------------------------------------|------|
| License & Bond | .25 |
| X Tonnage 17.7 ^{1/2} - 95 | 1.06 |
| X Hospital | 1.20 |
| Sept | .6 |
| Death ownership | .20 |

Paid 2.77

22

Sept Hudson - Coaster License

| | |
|------------------------------------|------|
| Enrolment, License & Bond | 1.25 |
| X Tonnage 27.7 ^{1/2} - 95 | 1.67 |
| X Hospital | 1.80 |
| Sept | .6 |
| Death ownership | .20 |

Paid 4.98

Mellicamp

Bellevue

Bellevue Coll. Apr. 30th 1869

Dear & Honoured Sir

I received your epistle tonight and agreeable to your request hasten to answer - I hardly know how to express my gratitude for your repeated acts of kindness. I can assure you that I shall never call to mind you and some other Sumner friends with gratitude and pleasure. As to my want of shirts, collars, socks &c. I am not completely destitute. I have several good shirts, although they are of a coarse quality. I am rather destitute of collars - I have some good socks and garters. Is it possible that my Dear Brothers and Sisters in Sumner ^{can} take so deep an interest in my welfare without affecting my heart? It is nothing but the love of God that prompts them to sacrifice property for my benefit. Would to God, that I was worthy of such friends. Would that my heart was all engaged in the service of my Master. O! my Dear Father in Christ, I have always been an unfaithful Christian - often I am constrained in the words of the prophet to cry "O! my barrenness - my barrenness." It is my desire to be wholly consecrated to the Lord - but "my vile heart of unbelief" oftentimes drives away the "Dove like Spirit" of Christ. Rep for sin. Yes let me be remembered by all my Christian friends at the Altar of Prayer, Coll. Communion last Friday. The Junior and Soph. classes are very full. I spent my vacation in Shelburne. The Pres. Church there is very cold. I was much pleased however with the Pastor. From accounts I should think that Abolitionism had exerted its influence upon that Church - there is a young man, Mills by name, who goes to meet here next fall, that will visit you I think. He is of a pious & zealous spirit - His scholarship is good and his manners engaging. If he should visit you might obtain his services I think. I will send you all the information I can. Please remember me to all my friends and bid me yours in the bonds of friendship and love. Mellicamp

Did Mr. G. become unpopular with the church at what was the
his leaving? How long the difficulties in the church terminated? ~~What~~
was cold, hot or lukewarm? What Dow says Phila. do?

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C. G. Foots, P.M.
Jamestown
Chautauque Co.
N.Y.

Milton Henry
letter from Secretary
April 30th 1839

Remember me in particular to your own and Galters families
I would like to hear from you often -
but at the convenience of the time as you will know your own
not important letter - I hope to hear from you as often as I can

| | | | | |
|----------------|---------------------------------|----------------------|----------------------------------|------------------------------|
| 29 | Sloop Augusta | Emalt License & Bond | 1 ⁰⁰ 25 ⁰⁰ | 0⁰⁰ 50 |
| | | deduct Emalt | 75 ⁰⁰ 50 | |
| Sloop actup | Hospital | Lut | 0 ⁰⁰ 6 | Ply Check |
| | Tonnage 74 - 8/14/95 | | 11 ⁰⁰ 18 | 14 ⁰⁰ 04 |
| 20 | Brig Parthena | License & Bond | 1 ⁰⁰ 00 | |
| X | Hospital | Lut | 14 ⁰⁰ 6 | |
| X | Tonnage 199 & 27/95 | | 11 ⁰⁰ 96 | Paid |
| | Endorsement on Enrollment | | 20 | 27 ⁰⁰ 22 |
| 22 | Sloop Cornelia 10 ⁰⁰ | Emalt License & Bond | 1 ⁰⁰ 25 | |
| | 30 days Ownership | | 0 ⁰⁰ | |
| | Hospital | Lut | 11 ⁰⁰ 00 6 | Ply Check? |
| | Tonnage 61 24/95 | | 3 ⁰⁰ 67 | 21 ⁰⁰ 98 |
| 23 | Schooner Industry vail master | Emalt License & Bond | 1 ⁰⁰ 25 | Paid |
| | 4 Oath ownership | | 80 | |
| | Tonnage 89 & 23/95 | | 5 ⁰⁰ 36 | 7 ⁰⁰ 11 |
| 24 | Sloop Comet D boat | License and Bond | 0 ⁰⁰ 25 | Paid |
| | 1 Oath ownership | | 20 | |
| | Tonnage 7 | | 12 | |
| | oath of lost papers | | 20 | 1 ⁰⁰ 07 |
| 25 | Brig Underhill | Clearance | 2 ⁰⁰ 70 | Paid |
| | Roll & Bond | | 1 ⁰⁰ 40 | |
| | Masters & Shippers manifest | | 1 ⁰⁰ 00 | |
| | 2 inward manifests | | 25 | 5 ⁰⁰ 35 |

Sept 26 1823

28

Brig William

Clearance — 2.70
 Roll & Bond — 1.40
 Master & Shipper Manifest — 1.00
 Inward Manifest — .25

Paid
 5.35

29 Schooner Henry

Clearance — 1.70
 Roll & Bond — 1.40
 Master & Shipper Manifest — 1.00
 Inward Manifest — .25

Paid
 4.35

29 Sloop Caroline - Derby Coaster -

Enrol't License & Bond — 1.25
 * Hospital — 1.20
 * " " " " — .6
 * " " " " — 2.52
 1 Bath ownership — .20

Paid
 5.23

October 1 1823

Schoer Ann Maria etc

Clearance — 2.70
 Roll & Bond — 1.40
 Mas & Shipper Manifest — 1.00
 Endowment on Register — 1.00
 D/B Manifest — .25

Paid
 6.35

2 Sloop James Monroe

Enrolment License and Bond — \$ 1.25
 " Tonnage 177 13/95 — 4.63
 4 Baths ownership — .80

6.68

11 Brig Berigo

Enrol't License & Bond — 1.75
 * Tonnage 139 — 8.74
 2 Baths ownership — 1.00
 Master oath of Citizenship — .20

Paid
 \$ 10.69

6 Schooner Triton

Enrol't License & Bond — 1.25
 * Tonnage 99 35/95 — 5.96
 3 Baths ownership — 1.00

Paid \$ 7.81

Revival in Stockton

78

To the Honorable Judge Foote Member of asembly
For the County of Chautauque at Albany

Dear Sir it is with pleasure that I
embrace this opportunity to inform you
of the general health in this part of the
County Excepting hard Colds which has
been general, we felt great emotion
of gratitude when we heard of the
appropriation of the Money for the
State Road Myself and two others are
Desirous of entering into a Contract on the
Road and we wish that you would Me as
Early information as possible by letter
Who the Contractors are -

We have some good news to write the Lord
has visited Stockton the winter past there
has been some more than one hundred manifested
I hope in Christ the Shower appears to be
over

Stockton March 9th 1826

Henry Walker

Will do not forget to write

Dear Mr Henry Walker town line
I am in the city - A good man
devoted Christian - Draw in the
Baptist Church

October 8. 1823.

79

Sch^r Georgetown

License Bond ----- 50
 " Fonnage 99 ⁶⁸/₉₅ ----- 5.98
 " Hospital ----- 7.20
 List ----- 6

Paid
 13 74

Schooner Pitney. Jamaica

Entry Bonds, Loath & Permit \$ 2.70
 " Spirit, & Merchandise ----- 1.15
 " Hospital ----- 1.70
 List ----- 6

" Fonnage 43 ⁷⁷/₉₅ ----- 2.62

" Panenys Manifest ----- 50
 Surveys fees - p^r him 1.56
 Paid
 10.29

Sch^r Sarah Nancy

Clearance 1.70
 Roll & Bond 1.10
 Mar^t & Ship^r man^r 1.00
 2 Blank " 25

Paid
 4.35

Schooner William - Treat. St. Bart^s

Entry Loathly ----- \$ 1.90
 Bonds & Permit ----- 1.00
 Entry Spirit, & Merch^r ----- 1.15
 " Hospital ----- 3.50

" Fonnage 86 ⁰⁰/₉₅ ----- 5.22

Surveys fees - (p^r him) 1.56

Hospital list

plus sum 14.39 to apply for balances due
 on the Bond, on Clerk, deposited for 10.29

Settled
 14.39

Paid
 14.39

Schooner Gold Hunter

Enrolment License and Bond \$ 1.75

" Fonnage 113.30 ³⁰/₉₅ ----- 6.80

Loathly money etc ----- 60

Paid
 9.15

Rev Joshua Lane

Portland Harbor Oct. 21. 1834

Judge Fote.

80

Dear Sir,

My declining to spend the sabbath in Jamestown, at your pressing request, needs an explanation. 1st When I left home I intended to return the next day. 2nd I did not know that Mr. Gillet was absent. 3rd I have for more than 12 years been subject to nervous headache, without a moment's cessation which, at the time I saw you, was peculiarly painful, so that I felt as if it would be scarcely possible for me to speak in public. When this pain is severe, I am ~~now~~ afflicted with inexpressible terrors of feeling, & nervous depression of spirits, which unfit me for appearing in the pulpit. This is a great unhappiness, as it deprives me of a principal source of enjoyment.

From what I intimated to you in regard to a note of introduction to Mr. V. B. I would by no means have you suppose, that I intend to enter deeply into politics. I am neither able nor inclined to this. I am free to state, however, that so far as I have attended to public affairs, I am decidedly in favor of the present administration of the general government. I have looked with admiration at the ability, patriotism, decision & moral intrepidity of President Jackson, manifested in many of his public documents; particularly his veto message & his proclamation against the nullifiers. Indeed he seems to have been raised up by Providence for the present times, & to have been remarkably qualified to meet the exigencies of the nation. And I feel well satisfied with Gov. Maury. I think he makes a very good Governor. For one, I do not wish to change him. I wish there were more prayers offered for our rulers, & that the citizens at the polls would look more to the qualifications of candidates, & less to party-triumph. This, I think, would better please the impartial Judge of all. I called several times at the Postoffice, but did not find your note. As I shall have ample certifications from ministerial brethren, I do not

09 '5 28 11
110 11

know that it will be very essential. I mentioned Mr. Voss B to you, both because I have been told, that you were personally acquainted with him, & because I have a good opinion of him myself. I was introduced to him six years ago; but it is likely he has forgotten me before now. And I do not know that I shall have occasion to call on him.

Allow me, dear Sir, as I have, for obvious reasons, been led to set a high value on your favorable regard, to intimate, that for a course of years I have been subject to the attacks of secret enemies, who cease not to circulate their evil reports. If any of them have reached your ears, which is not unlikely, I would at present only urge in reply, what is well known to be true & can be proved by clouds of witnesses, that ever since I was about twenty years old, I have been in good & regular standing in the Chh in the Ministry, & during all that time no censure has been passed upon me, by any ecclesiastical body whatever. Nay, so far from this, I have never been cited to appear before any such body, nor has any one, that I know of, lodged a complaint against me. At a personal interview I could state many particulars, which are not proper to be mentioned in a letter; & I must be short. And what I have already written is perhaps unnecessary; & your goodness will excuse any errors.

I expect to commence my journey, as soon as the weather is favorable. I am feeble & infirm & earnestly solicit your prayers for myself & family & for all my enemies, & subscribe myself, in union of the body of Christ, Your friend & brother,

Joshua Lane

Rev. Joshua Lane
Letter Oct 1834

Wants letter of introduction
to Mr V Berron &
says he is in favor of Gen
Jackson &c &c

His engagement

Edw. F. E. Esq. S. M.

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October 11. 1823

80

Schooner Independence

| | | |
|---|------|---------------------------|
| Entry Coasters | 1.50 | |
| Permit | 20 | |
| X Tonnage 138 - 4 ³³ / ₉₅ | 8.30 | |
| X Hospital | 28 | Paid by check 10.34 |
| List | 6 | |

13 Sloop Fair American

| | | |
|-----------------------|---------|--------------|
| Emat License and Bond | \$ 1.25 | |
| X Hospital | 1.20 | |
| List | 6 | |
| X Tonnage 29.74 | 1.79 | Paid 4.50 |
| 1 Oath ownership | 20 | |

17A Sloop Independence

| | | |
|---------------------------|------|--------------------------|
| Clearance | 1.50 | |
| Bond & Roll | 1.40 | |
| Master & Shipper manifest | 1.00 | Paid by check 3.90 |

1A Sloop Paragon

| | | |
|--|------|---------------------------|
| Emat License and Bond | 1.25 | |
| 30 oaths ownership | 6 | |
| X Hospital | 10 | Paid by check 21.60 |
| List | 6 | |
| X Tonnage 72 - 39 ³ / ₉₅ | 4.35 | |

14 Sloop Fair American

| | | |
|--|------|---------------|
| License & Bond | 0.50 | |
| X Hospital | 8 | |
| List | 6 | Paid 13.32 |
| X Tonnage 79 - 28 ³ / ₉₅ | 4.76 | |

18 By Ann Clearance

| | | |
|---------------------------|------|--------------|
| Roll & Bond | 2.70 | |
| Master & Shipper manifest | 1.10 | Paid 5.60 |
| 1 Protection | 1.80 | |

18th Oct 1823

(8)

Brig Milford

Clearance \$ 2^h 70
 Roll and Bond 1^h 40
 Master & Shipper Manifest 1^h 00
 Blank Manifests 25

Settled
 5^h 35

21

Brig Shepherds

Register + Bond \$ 2.25
 Clearance 2^h 70
 Master & Shipper Manifest 1^h 00
 Roll and Bond 1^h 40
 1 Outward manifest " 20
 2 Inward manifests " 25

paid by check
 7^h 80

22

Brig Eagle

2 Bonds omitted below
 Entry, Deaths, 2^h 90. Bond half permit 20¢
 " Spirits and Merchandise
 X Hospital List
 X Tonnage 115²⁰ 145²⁰ - 120¹⁵ 95
 Surveys fees (p. hism)

" 80
 3^h 50
 1^h 15
 5^h 40
 6
 7^h 21
 3^h 06
 \$ 20^h 78

25

Brig Hannah E. Frowbridge

Clearance & Roll 2^h 70
 Roll & Bond 1^h 40
 Master & Shipper Manifest 1^h 00
 2 Manifests " 25

Paid
 5^h 35

25

Atwater & Maggott

Entry Spirits from deposit \$ 0^h 25
 Permit 20
 Bonds 80

Paid
 1^h 25

29

Schooner Policy

Clearance 1^h 70
 Roll & Bond 1^h 40
 Master & Shipper Manifest 1^h 00
 2 Blank Manifests 25

Paid
 4^h 10
 4^h 35

Nov. 1. 1823

82

~~Packet Company J Haggins agent
 To 30 cotts ownership for Sloop Augusta 20¢
 Enrolment for " " " " " "
 admitted to be charged 19th September 1823~~

~~6
 0.75~~

3 Sct Julia & Laura

Entry ----- 1.90
 Bonds ----- 1.80
 Permit ----- 1.20
 Entry Merchandise ----- 1.50
 Hospital ----- 2.50
 List ----- 6
 " Fournage 83, 26/95 ----- 5.00
 Charges for ----- p. him 1.50 Paid
12.52

3 Brig Huds Traumbull

Clearance ----- \$ 2.70
 Register and Bond ----- 2.25
 Bond & Roll ----- 1.40
 Masters & Shippers Manifest ----- 1.00 Pay check
 3 cotts ownership ----- 60
 Blank Manifest ----- 25 8.20

Chs Thatcher

Estimated duties on 3 Bbls Sugar D. imported in Port
 Julia & Laura from St Barts, cut 3 cotts ----- 18.00
 Port entry ----- 2.00
 Entry Merchandise & permit ----- 1.70
\$ 20.70
 Recd of C Thatcher 23 --- dollars
 deposited for duties & expenses ----- 18.03
 Actual duty ----- 2.70
 balance p. him ----- \$ 2.27 23.00

Sloop Invincible

Enrolment License and Bond ----- \$ 1.25
 2 cotts ownership ----- 40
 Hospital ----- 3.20
 List ----- 1.6
 Fournage 62--87/45 ----- 3.28
Paid \$ 8.68

Nov 8 1823

(83)

Brig Edward

| | | |
|----------------------------|---------|------|
| Clearance | \$ 2.70 | |
| Bond & Roll | 1.40 | |
| Master & Stoppers manifest | 1.00 | |
| Endorsement on Registry | 1.00 | |
| Blank Manifest | .25 | |
| | | 6.35 |

Paid

11th

Attwater & Baggott Dr

| | | |
|------------------------------|------|---------|
| Entry & spirits from deposit | 0.25 | |
| Bonds | .80 | |
| Permit | .20 | |
| | | \$ 1.25 |

Paid
\$ 1.25

12

Sloop Comet

| | | |
|-----------------------------------|---------|------|
| License and Bond | \$ 0.25 | |
| 3 months ownership | 0.60 | |
| Tonnage on 1 st of Dec | 0.42 | |
| | | 1.27 |

Paid

1.27

13

Sloop Delight

| | | |
|---------------------------|------|------|
| License & Bond | .50 | |
| Endorsement on Enrollment | .20 | |
| Hospital | .25 | |
| List | .06 | |
| Tonnage 24, 23/95 | 1.44 | |
| | | 2.45 |

Paid

2.45

14

Sloop Packet

| | | |
|---------------------|--------|------|
| License & Bond | \$.50 | |
| X Hospital | 2.00 | |
| List | .14 | |
| X Tonnage 24, 72/95 | 2.18 | |
| | | 4.64 |

Paid

4.64

15

Brig Eagle

| | | |
|----------------------------|------|------|
| Clearance | 2.70 | |
| Roll & Bond | 1.40 | |
| Master & Shipping manifest | 1.00 | |
| Registry & Bond | 2.25 | |
| Months ownership | .80 | |
| | | 8.15 |

Paid

8.15

November 18, 1823.

Ship Henry

Entry ----- 2 90
 Permits ----- 0 20
 Surveyors fees for him 0 67
 " Tonnage 260 ⁵³/₉₅ ----- 21 63

paid

18 Sloop Kottrep

3.11.68
 per 5.8.20
 com. Estab.
 17.2.1824
 and do "

Enrolment License Bond ----- \$ 1 25
 2 Batts ownership ----- " 40
 " Hospital ----- 3 10
 " Lit ----- " 6
 " Tonnage 89 ²²/₉₅ ----- 5 30

12 30

20 Sloop Candidate - Reg. Genl Coasting Trade /
 O. F. Bishop Master

Entrance Coasting ----- 1 50
 " Tonnage 47 ⁸⁰/₉₅ ----- 2 87
 Clearance Coasting ----- 1 50

paid

12 44

20 Sloop Kottrep

License Bond ----- 1 50
 " Hospital ----- 4 7
 " Lit ----- " 6
 " Tonnage 49 ³¹/₉₅ ----- 2 96

paid

20 Brig Jane Clearance 2.70 Roll Bond 1.10 ----- \$ 4 10

Regatta Bond ----- 2 25
 Master & Shipper's manifest ----- 1 00
 2 Batts ownership ----- 40
 2 Blank Manifests ----- 25

5 35

22 Sloop "Return of Peace" of Guilford Coasting

License and Bond ----- " 25
 " Hospital ----- 1 20
 " Lit ----- " 6
 " Tonnage 16 ²⁹/₉₅ ----- 1 98
 10 Batts ownership ----- 1 20

paid

5 35

paid

3 54

January 9. 1821

Brig Catherine

| | | |
|----------------------------|-------------|--------------|
| Register & Bond | 2.25 | |
| Monthly ownership | .80 | |
| Clearance | 2.70 | |
| Roll & Bond | 1.40 | |
| Master, Shippers manifests | 1.00 | |
| 2 inward manifests | .25 | |
| | <u>8.40</u> | Paid \$08 10 |

10 Brig Clifford

| | | |
|--|---------|-------|
| Entry Tons | \$ 2.90 | |
| Permit | .20 | |
| Bonds | 1.20 | |
| Entry Hull, Merchandise | 1.15 | |
| X Hospital | 4.73 | |
| Lut | | |
| X Voyage 175 ²⁵ / ₉₅ | 10.52 | Howls |
| Surveys fee paid him 15 th | 3.6 | 23 82 |

10 Brig Clifford

| | | |
|-------------------|------|------|
| Register & Bond | 2.25 | Paid |
| Monthly ownership | .40 | 2.65 |

13 Schooner Betsey

| | | |
|-----------------------------|-------------|-----------|
| Clearance | 1.70 | |
| Roll & Bond | 1.40 | |
| Master & Shippers Manifests | 1.00 | |
| 2 Blank Manifests | .25 | |
| due 15th Foulie - deduct | | |
| | <u>4.35</u> | Paid 4 35 |
| | | 2 78 |
| | | 1 57 |

14 Jchr Coucord Secum & Bond

| | | | |
|---------------------|------|------|------|
| X Hospital | 3.60 | 3.60 | Paid |
| Lut | | | |
| X Voyage 36 = 38/95 | 2.19 | 6 35 | |

(28)

January - 19 - 1821

Maas Indica
 "X Hospital, under du licen \$ 2.56
 List " 6
 Enrolment: License and bonds " 1.25
 Health ownership 20
 "X Damage 98. 8th 95 tons 5.94 paid
\$ 10.01

20 Scher Henry
 Clearance toath 1.70
 Roll & Bond 1.40
 Masters & Shipper manifest 1.00 paid
 Inward Blank manifest .25 11.35

29 Yehona Indicty.
 "X Hospital - while under Coasting papers 3.00
 List .6
 Register and Bond 2.25
 Clearance toath 1.70
 Roll & Bond 1.40
 Masters & Shipper manifest 1.00
 5 bath ownership 1.00 paid
 2 Blank Manifest .25 11.26

31 Brod Mountain Eagle Paris - St Eustacia
 Entry 290 Bonds - 20¢ - Paid 20¢ \$ 3.90
 " Merchandise 50¢ per Entry Spent 65¢ 1.15
 "X Hospital 5.00
 List .06
 "X Damage 120 15/95 7.21 paid
 Surgeon's fees for him - 31st Day 3. 6 20.38

21
 21
 1821
 Mar

July 7 1824

(87)

Brig Underhill S J Clarke Trinidad

| | | |
|--|-------------------------------|-----------|
| Entry 2, 90. Bond 40 ¹ / ₂ Piment 20 ¹ / ₂ | 3. 50 | |
| " Merchandise | " 50 | |
| X Hospital | 9 ¹ / ₂ | |
| List | " 0 | |
| X Fonnage 152. ³⁵ / ₉₅ | 9. 11 | |
| Surveys for - P. Lion | 3. 00 | |
| Paid | | \$ 25. 97 |

21

Brig Hannah

| | | |
|---------------------------|-------|-----------------|
| Clearance | 2. 50 | |
| Roll + Bond | 1. 40 | |
| Master + Shipper manifest | 1. 00 | |
| Protection for B. Sooley | " 25 | paid Mr. Bishop |
| Blank manifest | 25 | \$ 5. 40 |
| Protection for H. Clenton | | 5. 90 |

21

Sloop William - of Derby Coaster

| | | |
|---|----------|----------|
| Enrolment License + Bond | \$ 1. 25 | |
| Worth ownership | 1. 20 | |
| X Hospital | 3. 00 | |
| List | " 1 | |
| X Fonnage 42. 20 ¹ / ₉₅ | 2. 54 | paid |
| | | \$ 7. 05 |

1824

Mar 6

Sloop Roret

| | | |
|--|-------|--------|
| License + Bond | 0. 50 | |
| X Fonnage 89 ⁴⁶ / ₉₅ | 5. 27 | |
| X Hospital | 7. 20 | |
| List | " 6 | Paid |
| Clearance | " 50 | 13. 60 |

5

Brig Eagle Clearance 2. 70. Roll + Bond 1. 40 \$ 4. 10

| | | |
|---------------------------|-------|-------|
| Master + Shipper manifest | 1. 00 | Paid |
| Blank manifest | 25 | 5. 35 |
| handed Mr. Bishop | | |



March 6 1821

Sch^r Williams

| | | |
|------------------------------|------|---------|
| Reg ^r Bond | 2.25 | |
| 3 baths ownership | .60 | |
| Clearance L ^o ath | 1.70 | |
| Master oath | .20 | |
| Roll Bond | 1.40 | |
| Master & Shipper manifest | 1.00 | paid |
| 2 Blank Manifest | .25 | |
| | | \$ 7.40 |

8 Orig Underhill

| | | |
|--|------|------|
| Clearance L ^o ath | 2.70 | |
| Shipper Master manifest | 1.00 | |
| Roll Bond | 1.40 | |
| 3 Certificates to cancel Bonds | .60 | paid |
| 2 Blank inward manifest | 5.70 | |
| N.R. Clark G ^r to the amt this bill settled | .25 | 5.95 |

9 Hoop Criterion Dr

| | | |
|---------------------------------|------|------|
| Enrol ^t License Bond | 1.25 | |
| Master Oath | .20 | |
| Endorsement on Bill of Sale | .25 | |
| 2 baths ownership | .40 | |
| " Hospital | 1.60 | paid |
| List | .60 | |
| " Tonnage 53. 18/95 lb | 3.19 | 6.95 |

Steam Boat United States Dr

| | | |
|---------------------------|---------|---------------|
| Enrolment License Bond | \$ 1.75 | |
| 33 baths ownership | .60 | |
| Master oath | .20 | |
| " Hospital | 10.20 | paid by check |
| List | .60 | |
| " Tonnage 180. 13/95 tons | 10.81 | 29.62 |

Fort Nicholson Aug. 15th AD 1755

Dear Friend

I am now arrived at the great carrying place where General Lyman has built a fort. All our forces we expect here to day except those from New Hampshire, and where they are we know not, tho' there is a report that they have arrived at Albany, but the news is not to be depended on. Our scouts have been viewing the road and think it not possible to go by Woodcreek, and by Lake Sts Sacrament is extremely dangerous the passage narrow and high mountains on each side - How, or which way, or when we shall march forward is uncertain but yet which way soever we shall doubtless meet with great difficulties, yet trust we shall go forward soon and the generally think we shall reach Crown Point this year - I don't expect to write you any more Letters before we attack the fort or have an engagement, and stand or fall, live or die, as God please, I feel in the general resigned to the disposal of Divine Providence - If it should be my lot to fall in Battle, or otherwise die here, let me recommend it to you as you dying husband to live entirely devoted to God, and his service - Spend your time in doing the will of God - A great part of your care must be in bringing up the Dear Children and use your utmost endeavors to instruct in them the principles of Religion - Pray much with and for them - Talk much to Dr Becca of the most important things - Tell her how awful her state is while out of Christ - Put her upon secret prayers - I should advise you to take her often into your closet with you and let her

join with you in secret prayer - I hope you will
comply this request on account it comes
from the tenderest Husband to the dearest
wife and for the sweetest dearest child and
for favours infinitely valuable - Dr Isaac is
capable of being led into (by degrees) many im-
portant doctrines of our Holy Religion - O take
much pains with my Dr my only son my Isaac
my Name sake who I hope will live to do more good
a thousand times than his affectionate Father
has or ever will do - My will is that Isaac be
brought up to learning, the method I cant now
say, but it must be done by all means - Mr. Robbins
will take the care to fit him for College and
also while he is at College see that he is well
provided for money must be advanced out
of the estate some how - If the produce of the
farm is not sufficient for your ^{comfortable} support and
exp^t for him Land must be sold if possible or
Father's Hall will (I hope) assist and take of
his estate when he comes of age. I hope you
will be directed and O ask counsel of God to
guide in the affair - And so I rest satisfied
depending you will some how effect it -
As for my dear Sally (O the sweet eyes,
chick & I long to hear her prattle) I have only
this to say let her be brought up in the fear
of the Lord - If any of your ^{Dr} children should marry
Do all ^{of} lies in your ^{power} and take especial
care if they marry into Religious families and
to Civil Virtuous and (if possible) Religious
Partners and should choose that Becca
dont keep any company this 2 or 3 years -
I should not have you keep her too much
at home - Let her be asked to Company abroad
but wherever she is O let her remember

God sees her - his eye constantly upon her -
O my ~~dear~~ wife if you should have the whole
care of the family, revolves upon you & pity
you - but I hope yet to see you and to bear
a part ~~with~~ you in all your joys and
sorrows and to assist you in the impor-
tant affair of bringing up the D^r Children
and indeed I look upon that a matter
of great concern and consequence - I hope
your heart is fixed trusting in God so as y^t evil
Hydri^gs shall not make you afraid - I know
my dears to y^t like Cleopatra's heart with tremble
you will want to hear, and yet be afraid
to hear and when you hear y^t there is a
number slain (for it would be a very extraor-
dinary thing if none should be killed) how
your heart will tremble - least I should be in
a number of those y^t fall in Battel and
if that should be the case. O my dear dont
mourn immoderately for while you are
mourning and weeping thro' the D^r
Redeemer's merits I shall be adoring before
the throne of God and joyfully singing
anthems of praise to the great Jehovah
delivered from sin - O most amazing
can it be so? Delivered from sin? made holy?
w^h perfectly Holy? How I shall wonder at myself
and love myself for loving and adoring God
O my soul Love thou the Lord Jesus who has
redeemed thee from the curse of the Law
giving thee a title to the Heavenly Inheritance
will certainly guide thee by his council
and after receive thee to glory - O heavenly
earth, angels, sun moon stars mountains seas
rivers lakes Cattle Insects Hills and Dales valleys
and groves stormy wind and gentle zephyrs

every thing animate and inanimate Praise the
Lord for his mercy endureth for ever O I
don't wonder if David repeated these sweet
words in every verse in the 136 Psalm - I could
repeat on with every breath while I live and with
my ~~faltering~~ speech utter for his mercy
and with for ever ~~and~~ and catch
the sweet sound on the other side of death
while flourishing angels join in the sacred
symphony Heavens high arches etc etc and all the
hosts of the ~~supernal~~ choir swell the sound
for his mercy endureth for ever

~~My~~
will my dear I don't know ~~it~~ to say
more for the time would fail me - ~~ya~~
paper and like to tell how much I long
to adore the Holy God and be conformed to
him the glorious pattern of all perfec-
tion and excellency - O love the Lord; Let
saints and angels love him ~~to~~ ten thousand
times more Let his name ring thro. all the
earth - O that poor souls knew the Lord
I could cry over 1000s now around me
that know and feel nothing ~~yet~~ that I
poor sinner vile rebel now enjoy -
What can I say - O why me - why me - O the
sovereignty of God - O my soul - say

~~of~~
"O live forever wondrous King"

"Born to redeem and strong to save"

"Then ask the monster where's his sting"

"And where's thy Victory boasting grave"

- waltz -

O I could dwell forever on the charming
theme but eternity is near at hand
and then O

I have wrote you five or six ~~letters~~ letters one at
the beginning of this week and now I send
the 3

(written on the side of the letter) - Don't be rejected I hope to
return and spend many happy days with you - Don't be cast
down my dear cheer up and seem to live for God only - & di-
vine eternal Farewell once more

Garrison's book

This by Mr Rogers from Newwalk the Gov^{rs} post
who was sent up to see whether we did not want
more men. The Council determined to day to send
for 500 more - we think we shall them and 400 more
from New York - A scout come in to day that
went to ~~make discoveries~~ - they went till they
see the sentry and were pursued by the Indi-
ans but could not discover how many in the
fort. - You and Becca must without fail
send me two or three letters a piece - I long
to hear you talk - Tell Becca to write 2 or 3
or 4 letters you may have opportunity by the
recruits [#] are to be raised and sent up here
and we expect ^{3*} within 3 weeks - Desire Mr
~~Robbins~~ to write to me and inform me of all
the news of importance - Give love to all neigh-
bors and friends in particular to Mr Williams
and mad ^m &c - Tell Eunice ^y I think she
promised to write - should be glad if Susa
Giles or any friends would send me a few
lines - Tell my father and mother I
think of them very often and am concerned
for them and one great reason why I want
to live is to support and comfort them in
their advanced age - I hope Mother is not
overmuch concerned for me - I shall either
meet her here or in heavenly glory and we
shall part no more, and we shall hunger and
and thirst no more for the Lamb shall
lead us to living fountains of water and God
shall wipe away all tears amen & amen and
now I commend you and the ^{D^r} children to
God and his grace who is able to ~~save~~ ^{you} build you
up and give you an inheritance among ^{em} who are
sanctified -

X

X

X

Adieu add the signe
Isaac Swift

Albany 1st Sep^r AD 1755

My Dearest Friend

I left the camp about a week ago on account of my ill state of health - am now pretty well recovered and design to return to the army to morrow. Genl. Johnson's ~~with~~ ^{to} men is now at Lake St Sacram^t building a Fort and tho' some things look discouraging yet I trust if the reinforcement come seasonably we shall proceed to Crown Point - The Indians who have been to Canada say the Indians there seem universally inclined to join the French so we may expect to have a smart engagement. The Governour of Montreal told them he should send 8000 men besides Indians that we look on as a French Gacconade - I rec^d your letter and Becca's - In you you complain as tho' I had forgot

I said nothing about ~~you~~ in a letter to Mr. Robbins. O my dear girl as soon shall I forget to breathe and my heart to beat as I forget you - I thank Mr. Robbins for his letter and desire him to write often now there is a post coming weekly from New

Haverin and do you and Becca write often - I at present am low in spirits don't live well - O alas how various are my Frames - Last letter I wrote you I was on the mount and could vie with angels in adoring sovereign grace - now

alas where? sunk down into stupidity and mirth - O cry to heaven for me - I can't live so - I shall dishonor God and grieve the Holy Spirit

Come O blessed Jesus come leaping and flying for my release - Let the hand of prayer be held up constantly - send this to Mr. Robbins and Dr. S^r -

Hope you and the few dear praying ~~will~~ will still continue to beseege (as y^e beautifully express it) the throne of Grace - y^e may do more than

X
to
earn

(
the
of
government
more
)
the
of
George

the
of
the
of

the
of
the

Gen^l Johnson can with his army —

I had almost said was omnipotent — there is but
very few praying ones here — will there the more
for you to do for I am verily persuaded th this
strong fortys cannot be taken but by Prayers and
Fasting — O let me urge the th ones round you
to labor much with God —

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Sept-1755

Flatts (4 miles above Albany 3^d)

My D^r wife //

I'm a letter from you, you
I had forgot you - this is . . . letter I have writ^t
you this week a sign this ^{is} I forgot you! I am here at
Col. Schuyler's waiting for a guard for it is not recon-
ed safe to go alone - I am in a very poor
state of health - guess tis owing to fevers being ta-
ken to fever and ague fits, or else to the
almost constant fogs ^{is} arise every morning
from the River - flushes of
fever often in a day much exercised with
Head ache - If I was at home should quite
give up but I keep along as much as I can -
I am tenderly looked after - go where I will - Treated
very kindly have every thing I want but your
company - but however am very well conten-
ted - the comforter that should relieve my
soul is not far off - I can't give a guess when
I shall come home if ever - I would have you
cast off all your care and soul all your burdens
on God - He will support you - is he not
better ^{to you} than any earthly friend? I am sure he
is to me

May Isaac Forté
in old French War

Letters from Lake George
Historical River Country
to his wife in Newford

He died in Albany
was buried in the old
Cemetery in Greenbush
opposite Albany, where
there is a grave stone
(like those made in Newford
at Newford at that period)
& it is in a good state of
preservation - No other of the
same kind of stone in the
Greenbush Cemetery
Died betw: 1755

AE 39

27 April 1824.

Sloop Industry Coaster

| | |
|--|----|
| License & Bond | 25 |
| " Hospital | 80 |
| list | 6 |
| " Tonnage 13 ²² / ₉₅ | 80 |
| Master's oath | 20 |

Paid

2 11

29 Sloop Susan — Coaster

| | |
|--|-----|
| License on a Bond | 50 |
| Master's Oath | 20 |
| " Hospital | 6 |
| list | 1/2 |
| " Tonnage 25 ⁵⁹ / ₉₅ | 54 |

Paid

4 30

29 Sloop Lottery

| | |
|----------------------------|------|
| " Hospital | 2.50 |
| list | 6 |
| Register & Bond | 2.25 |
| Master's oath | 1.20 |
| Clearance | 1.50 |
| Master's Shipper Manifests | 1.00 |
| Roll Bond | 1.40 |
| Blank Manifests | .25 |
| 4 oaths ownership | .80 |

Paid

9.96

Sloop Summit Dr

| | |
|--|------|
| Molt License & Bond | 1.25 |
| Master's Oath | .20 |
| 3 oaths | 6.60 |
| " Hospital | 4.80 |
| list | 6 |
| " Tonnage 64 ⁶² / ₉₅ | 3.88 |

Paid

16.79

May 5 Brig Catharine

| | | | |
|---|-------------|---------------|------|
| Entry 2.90 | Bond 80/100 | Permit 20/100 | 3.90 |
| " Merchant's | | | 50 |
| " Hospital | | | 6.20 |
| list | | | 6 |
| " Tonnage 137 ¹⁷ / ₉₅ | | | 8.28 |
| Papers & Manifest | | | .50 |
| Survey as per P. King | | | 3. |

Paid

22.44

May 10 1824

90

Brig Ann

Entry toally 2.90 Bonds 80. Permit 20 \$ 3.90

Merchandise _____ .50

Hospital _____ 4.80

list _____ 6

Tonnage 128.56/95 _____ 7.71

Passengers manifest _____ .50

Quarantine fees _____ paid him 3.6

Entry spirits _____ 65

poly
check

21,20

Brig Shephard

Protection for Henderson _____ .50

Clearance _____ 2.70

Roll & Bond _____ 1.40

Masters & Shipper manifest _____ 1.00

2 Blank manifests _____ 0.25

5.85

Brig Argo

Clearance _____ 2.70

Roll & Bond _____ 1.40

Masters & Shipper manifest _____ 1.00

Blank Manifests _____ 25

paid

\$ 5.35

Ship Macedonian

Licence & Bond _____ .50

Masters oath _____ .20

Hospital _____ 1.20

list _____ 6

Tonnage 20.77/95 _____ 1.70

pd.

3.66

Schooner Betsey

Enrolment, Licence & Bond _____ \$ 1.25

from register 10 oath owners list _____ .20

Masters Oath _____ .20

Tonnage 43-77/95 _____ 2.63

paid

4.28

92

May 19 1824

Sloop Emeline

Register Bond \$ 2.25
 Master's Cath 20
 3 Caths ownership " 60
 Roll + Bond 1.40
 Master's + Shipper's Manifest 1.00
 Clearances 1.70
 Blank Manifests 9.25
 Hospital, while under license - 3.00 Paid
 Out 6 \$10.45

19 Brig Harina's Entry 2.90 Bonds 00/100 Permit 20/ 3.90
 Merchandise 50
 Hospital 4.80
 Out 6
 Tonnage 143 1/4 8.50
 Papers as Manifest 50 Paid
 Duties as per P. list 3. - 21.35

19 Sloop Mary Enroll license Bond 1.25
 16 Caths ownership 20
 Master's Cath 20 Paid
 Tonnage 41 - 6 1/4 2.50 4.15

21 Brig Cathani
 Protections for Henry Patten + Cyrus
 Williams 0.75
 Clearances 2.70 Paid
 Roll + Bond 1.40
 Master's + Shipper's Manifest 1.00 Paid
 Blank Manifests 9.25 6.10

22 Brig Ann D. Clearances 2.70
 Roll + Bond 1.40
 Master's + Shipper's Manifest 1.00 Paid
 Blank Manifests 25 5.35

25 Schooner Henry Clearances 1.70
 Roll + Bond 1.40
 Master's }
 Shipper's Manifest } Paid 4.10

19 June 1864
Brig Trumbull

(93)

Clearance — 2.70
Roll Bond — 1.40
Master & Shipping man — 1.00
2 Blank Manifest (Price) — 5.35

5.10
25
35

21. Brig. Sano. Via New York from H. Gray

Entry 2.50 Bonds 80¢.00 Permit 20¢ 3.50
" Merchandise & Spirits — 1.15
Dunnage fees — 2.16

Paid 4.65

Hospital & Tonnage paid in New York

22. ~~Brig~~ Sloop Claripa

License Bond — 50
Master oath — 20
" Hospital — 3.00
" Tonnage 128.95 — 2.88

Paid 6.64

22. Brig Eagle D

Clearance — 2.70
Roll Bond — 1.40
Master & Shipping manifest — 1.00
Endowment on Reg — 1.00
Oath — 20
Blank inward manifest — 25

Paid 6.55

25. John Gold Hunter

Clearance — 2.70
Roll Bond — 1.40
Master & Shipping manifest — 1.00
Blank manifest — 25
Certificate to Canada bond — 20

Paid 5.55

28. Brig Charley. Entry bonds & permit — \$ 3.90

" Merchandise & Spirits — 1.15
" Hospital — 5.25
" Tonnage 128.26 — 7.71
Dunnage fees & other — 5.6
Permit for Recie

\$ 21.11
20
\$ 21.31

94 Brig Edward.

28

| | | | | | |
|--|------|-----------|------------|--------|------------------------------------|
| Entry | 2.90 | Bonds 80% | Permit 20% | \$3.90 | |
| " Spirits & Merchandise | | | | 1.15 | |
| " Hospital | | | | 4.00 | |
| " List | | | | 6 | |
| " Tonnage 132 ¹⁰⁰ / ₉₅ | | | | 4.94 | Paid |
| Surveyors fees - per num 29 th | | | | 3.6 | 20.71 ⁷ / ₁₀ |

28

| | | | | | |
|---------------------------|--|--|--|------|------|
| Brig Charles Jane | | | | | |
| Clearance | | | | 2.70 | |
| Roll & Bond | | | | 1.70 | |
| Master & Shipper Manifest | | | | 1.00 | Paid |
| Marine Manifest | | | | 25 | 5.35 |

July - 6th 1824.

| | | | | | |
|--|------|-------------|------------|--------|-------|
| Schooner Lottery | | | | | |
| Entry | 1.90 | Bonds - 80% | Permit 20% | \$2.90 | |
| " Merchandise & Spirits | | | | 1.15 | |
| " Hospital | | | | 2.72 | |
| " List | | | | 6 | |
| X " Tonnage 92 ²⁵ / ₉₅ | | | | 5.54 | Paid |
| X Surveyors fees - per num 7 th | | | | 1.56 | 13.93 |

9

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|----------------------------|------|--|--|------|---------------|
| Brig Charles Dr | | | | | |
| Clearance | 2.50 | | | 2.50 | |
| Roll & Bond | 1.40 | | | 1.40 | |
| Master & Shipper Manifests | 92 @ | | | 90 | |
| Endowment on Registers | 1.00 | | | 1.00 | Paid by check |
| Master's Cash | | | | 20 | 6.00 |

10

| | | | | | |
|--|--|--|--|------|------|
| Schooner Lottery Dr | | | | | |
| Enrol License & Bond | | | | 1.25 | |
| " 4 Catts Crew's life | | | | 1.80 | |
| Master's Cash | | | | 20 | Paid |
| " Tonnage 92 ²⁵ / ₉₅ | | | | 5.54 | 7.79 |

12

| | | | | | |
|--|--|--|--|------|------|
| Sloop Ethel | | | | | |
| Enrol License & Bond | | | | 1.25 | |
| 30 catts | | | | 60 | |
| " Hospital | | | | 1.80 | Paid |
| " Tonnage 40 ²⁵ / ₉₅ | | | | 2.40 | 6.11 |

August 31, 1894

Belmont, Vt.

Regular Wagon

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95

Sept 3. 1894

Schooner

| | | |
|----------------------|--------|--------|
| Emolt License & Bond | \$1.25 | |
| Boats Ownership | .60 | |
| Master's Oath | .20 | paid |
| Tonnage 36 3/4 | 2.18 | \$4.23 |

Schooner Industry D

| | | |
|-----------------------------------|---------|-------|
| Entry 1.90 - Bonds 80% permit 20% | \$ 2.90 | |
| Merchandise 50% | 1.15 | |
| Paper & Manifest | .50 | |
| Hospital | 3.24 | |
| but | | |
| Tonnage 89 2/3 | 5.35 | |
| Duties for 90 left | 1.50 | |
| | paid | 14.74 |

Schooner Henry 10

| | | |
|----------------------------------|---------|-------|
| Entry 1.90 - Bonds 80 permit 20% | \$ 2.90 | |
| Merchandise 50% | .50 | |
| Paper & Manifest | .50 | |
| Hospital | 4.64 | |
| but | 0.10 | |
| Tonnage 90 - 7/95 | 3.40 | paid |
| Duties for 90 left | 1.50 | 15.00 |

Sloop Dolphin 10

| | | |
|------------------|------|------|
| License and Bond | 0.25 | |
| Master's Oath | .20 | |
| Oath Ownership | .20 | paid |
| Tonnage 10 7/4 | .64 | 1.29 |

Sloop Beaver 10

| | | |
|--------------------------------|---------|------|
| Emolt License and Bond | \$ 1.25 | |
| Oath Ownership & Master's Oath | .60 | paid |
| Tonnage 29 4/95 | 1.74 | 3.59 |

Drug Charles D^r

Estimated duties on 100 Gallons of Rum
 say 114 Gallons @ 12/100 \$ 18.48
 270 Gallons Molasses @ 5/100 \$ 3.50 \$ 21.98

10 by check
 due from H. Snowledge 12 Cents
 Actual duties ascertained \$ 22.10

| | | |
|-------------------|-------|--------|
| Actual amt duties | 84.01 | 115.00 |
| deduct | 2.10 | |
| | 81.91 | |
| | 1.35 | |
| | 83.26 | |
| | 84.00 | |

N. Dexter for Estimated duties on 200 Gallons of Rum
 imported in Brig. Sander Richards from H. Co. of Am. M. D.

20th Sept 1824
 Entry Spirits & Merchandise Permit
 Rec'd his check on Eagle Bank for \$ 84.00 Settled
 of this date

Drug Parthena D^r

License and Bond \$ 1.00
 Master's Oath .20
 Hospital .14.00
 list .6
 Tonnage 199 1/2 11.96

poly check to Mr Bishop
 27.22

Glaucus Amity D^r

Enrolment License & Bond 1.25
 2 Oaths Ownership .40
 Master's Oath .20
 Tonnage 24 1/2 1.45

paid mrs
 3.30

Glaucus Dolphin D^r

Enrolment License & Bond 1.25
 4 Oaths Ownership .80
 Master's Oath .20
 X Tonnage 64 1/2 3.84

paid
 6.09

Drug Charles D^r

Endorsement on Reg^r 1.00
 Master's Oath .20
 Clearance 2.50
 Roll & Bond 1.40
 Master's & Shipping Manifest 1.00
 Certificate to Enrol Bond .20
 2 inward Manifest .25

poly check
 6.55

Mr Kirk Sunday even. Apr 3^d 1831

Mark 8th 38th

Whatever therefore shall be ashamed of me & of my words be

shamed by nature ashamed of Christ & his cause because vital religion is unpopular with the world and when it should be notwithstanding it would be more glorious period predicted, yet, it is to be feared that there will be even more shamed in the church than there now is

There was a time when the mere profession of the cause of Christ was a crop & endangered the life & liberty of the professor to that degree that nothing but the love of the cause could produce the open avowal - Even in the days of the apostles it used to be unpopular & persecution rose to such a height that the people almost everywhere were ashamed of Christ & denied his authenticity &c &c

And it is highly probable that not one of the apostles escaped martyrdom

Sinners are ashamed ^{of Christ} when the spirit of God alarms their consciences & they shrink at it & will not make it known lest it should disgrace them & how frequently it is that they will keep it secret & stand against the spirit until it is ready to burst from their bosoms like a devouring flame merely because if made public the world will laugh & it will make the unpopularity of the profession more consistent of sin & under serious impressions & questioned on the subject of religion Christians they deny it because they are ashamed lest it should be known & they should be despised & those who like themselves are ashamed of Christ and of his words

Sinners will go to meetings on Sunday & at usual meetings & at special times because it is common & the world does not usually ridicule it but when evening or morning ^{house} meetings are held & prayer circles are formed & sinners invited to the one or the other to be prayed for sinners are ashamed to attend them & if they do attend them would on no account go to the one or the other but seek the salvation of their souls through good appointed means lest they should excite the ridicule or sneers of the ungodly & thus they are ashamed of Christ & his words - Sinners are ashamed of the cause of Christ when they see his cause despised and although they are themselves convicted of sin & feel in a measure the necessity of a change of heart yet rather than be considered as an advocate of the cause of Christ will join in the derision or not defend what they conscientiously believe to be the truth lest this should be ridiculed by the ungodly -

The whole history of the fatherth, life, & death of Christ was one continued history of
humility and abasement to the count of god regardless of consequences or the frowns or
dishonors of the world - And his whole course of life should be our constant example

Sinners rely upon it that you never will be loved while you are ashamed
Christ this word & the very first step ^{or you to take} towards the salvation of your soul is to rid yourself
of this shame - Rely upon it until you are willing to obey the word of Christ & are
to be considered as hating him & that too before a gain saying world regardless of what it may
say of you you have no reason to hope for the pardon of your sin or the salvation of your soul

Sinners Who are you ashamed of? Shall a child be ashamed of a kind Father who
has nourished & sustained him all his days even amid continual acts of disobedience
A Father too on whom you are dependent for life, health & all you have to hope for beyond
grave - Yet you are ashamed of Christ because his word are not popular with
the world - Rely upon it Christ requires the whole heart, & he has said where your
heart is treasure is there will be your heart also & so long as your treasure is in this world
and its honors & you value the applause ^{the ungodly of} of this world and are unwilling to sacrifice it
the salvation of your souls you are in a hopeless & desperate situation

Men are naturally proud of being considered the friends and opposites of the great
popular of this world but when the King of Kings & Lord of Lords is the being to be acknowledged
and bought them for fear of losing the applause of the ungodly of this world you will deny Christ
& his cause & sword before a gain saying people even at the risk of sacrificing your own soul
In every thing else but on the subject of religion men will be advised by
this they are desperate - If you have a bit of land where property is depending
you will employ lawyers & seek the most able counsel & implicitly follow their advice
but when the salvation of your own souls & your eternal all is at stake you will turn
a deaf ear to the invitations & reproofs of those whom conscience tells them are their best
counsel & who advise them alone for considerations of benevolence

When men are sick they will seek medical aid & use those medicines and means which
are most likely to relieve them but when they are in a measure made sensible of
their spiritual malady they will not use the remedies lest the ungodly should scoff

Those who are thus ashamed of Christ and his word and the value the of
blame of the world by about its sacrifice to the cause of Christ and their own
souls he has declared he will be ashamed of them when he shall come in his glory
See 2.

How lamentable it is that there are those ^{even} among professors of religion who know
that they are ashamed of Christ and his word - The following are some of the instances

1st - When the spirit of the Lord is stirring within men & they are unwilling to work
& entreat them to flee from the world to come lest it should eat them alive & burn

2^d - Unwilling to be found struggling in prayer with sinners lest the world should not
approve of it & cold formal professors should call them unorthodox &c.

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Oct 8th 38.

Abandoned of Christ this world

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98

Deuteronomy 29-29. Secret things belong to God, But
revealed things unto us & our children &c.

Minister by an. by remarking that Gods Government is a
Moral government, a government of laws - and that Man kind
are operated upon by motives &c - The idea that whatever
we are since in is right - is fallacious. We are subjects
of law & if we do not obey it, whatever our belief may be
we must be condemned, unless pardoned through the
atoning sacrifice of Christ. - God has revealed to us
just as much as is best for us to know - and has
kept back what is best we should not understand.

Why was not more revealed?

Because the revelation of more might have confused us,
have been beyond our comprehension. We but imperfectly
now see the things that are revealed - our views are so
limited & circumscribed. Human talent can do nothing
scarcely towards fathoming deity - We ought however
to be satisfied with what is revealed and not attempt
to pry into those things which God has ~~not~~
chosen not to reveal to us.

Who are guilty of prying into the secrets of God?

- 1 Those who are more anxious to pry into futurity than to
do their present bounden duty.
- 2 Those who study the prophecies more than the law of
Gods - who instead of warning sinners, praying in cloths, and
illnesses & actively engaged in promoting the cause of Christ, are
continually searching the scriptures to see if they cannot
find out some of the prophecies yet to be fulfilled.
- 3 Speculating christians - who are continually talking about
orthodoxy, church gov. Baptism &c and seem to select
nothing so much as a controversy or doctrinal dispute
points with other professors.
- 4 Those who set Gods secret purpose in opposition to his
revealed will which is the only rule of duty. The secret
purpose of God, is neither an object of faith - nor a rule of duty
nor means of salvation.

5. Professors of Religion who when urged to wake up, say
It is not God's will - When it is, he will wake me. Impenitent
Sinners who say time to repent has not come - How
God's time as revealed is Now & now only - He that
repents this time, will die -

6. Those who look at Consequences, instead of performing duty
Ministers who in preparing a sermon inquire how will this or
that man like my sermon - If I preach too plain, I shall
offend or lose my salary perhaps - Now this is none of
his business - He is to obey God - preach his truth - and
God will take care of the consequences - Christians
are apt to look to consequences & neglect positive commands
of God - for fear, obeying God may do harm -

7. Anxious Sinners - who say day of grace is past - To
great sinners - have not conviction enough - He God
revealed any such thing as there is? No - He commands
sinners to repent - and that will ever remain an abiding
obligation upon him -

8. Original Sin & the consequences of Adam's transgression
don't disprove the doctrine of original sin - ^{revolve for our sin} but merely
say to a pervertion of God's word to say, that man
is not guilty as a transgressor himself, for which he shall
be condemned & for which he is bound to repent

9. I don't know God's secret purpose a will, and perhaps I
shant be saved if I do repent - I trust God that he may
a will & plan of his own to govern the universe - I rejoice
in that - and I also bless and praise his name that
those who repent, believe on the Lord Jesus Christ and obey
his requirements, perform his secrets as well as his revealed
will - for they cannot be inconsistent with each other

10. If I am elected I shall be saved, do what I will -
But sinners you believe the day of your death is appointed
You believe that God has determined whether wheat or grass
shall grow on your fields - do you sit down when sick & not call
for your physician? And do you neglect to cultivate your
fields & wait for a miracle to give you a crop? You
do not so act in temporal things - and why should you
in spiritual things? - The command of God is, repent or
perish & and this will prove true forever - ^{He would not come to me}
_{that he might hear}

— Sinners plead inability to repent — Carry this sinner
to the bar of God — If it is a good plea here, it will be there.
But what will you hear — because I have called and
you refused — Therefore you must go away into everlasting
burnings —

Regeneration Spirit's work — and therefore I must wait
until Spirit convicts me. Did 3000 on the day of Pentecost
so call — Peter told them to repent and they obeyed
and were born that day of the Spirit too — Obey God, Sinner
and the Spirit will not fail in performing his work —
It is safe to follow Christ & his apostles, who commanded
men every where to repent.

What is Submission to God — (It is not to be willing to be
damned — for God has not so revealed it) But do the revealed
will of the Lord and obey his requirements, willing to rely on
Christ for salvation as the only meritorious cause — and
when you pray to the Lord for his Spirit — remember
Christian that the Lord says It is his delight to give
it. This is his revealed will — and no secret purpose of his
can contravene it. Pray, then, believing, receive the
Spirit that your souls may be filled & sinners converted.

Oh sinner Give up your wretched excuses, obey
God's revealed will — Submit to Jesus & his grace.
Don't delay — flee not to the secret counsels of death —
but come & accept an offered, crucified Saviour
lest you perish without mercy.

23
Sept 12
1824

Brig Ann D

Clearance \$ 2.750
 Roll Bond 1.40
 Master & Shipper manifest 1.00
 4.90

27 Schooner Sarah Gracey

Clearance \$ 1.50
 Roll Bond 1.40
 Master & Shipper manifest 1.00
 Blank Manifest .25
 Endowment in Register 1.00
 Master's Cash .20
 5.35

28 Brig William D

Clearance 2.50
 Roll & Bond 1.40
 Master & Shipper manifest 1.00
 Blank manifest .25
 Endowment on Reg^d 1.00
 Master's Cash .20
 6.35

October 6th

Brig Dirigo - Trinidad - St John

Entry - 2.90 Bonds - 00 permit 20¢ \$ 2.90
 Spirit Merchandise 1.15
 Passengers Manifest .50
 Hospital 6.00
 List 6
 Tonnage 139 8.54 paid
 Surveyors fees per line of the 3.00 22.90

4 Schooner Gold Hunter D

Enact License & Bond 1.75
 4 Catts ownership 1.80
 Master's Cash 1.20
 Tonnage 113. 30/95 6.80
 0.55

8 Schooner George town D

Enact License & Bond .50
 Master's Cash .20
 Hospital 9.20
 List
 Tonnage 99. 13/95 5.98
 15.90

100

November 25 1824

Sch Sarah Francis G

Entry - 1.90 & Bath permit - 20 - \$ 2.10

Merchandise ----- " 70

passenger Manifest ----- " 50

Hospital ----- 2.00 ^{paid by} ₆ Check

Tonnage $44 - \frac{46}{95}$ ----- 2.67

Surveyor fees ----- 1.50

Rec - In^o Bradley - check for \$61.97 ----- 61.97

Actual duties 35.93 1/4
balance due Mr Bradley 16.50 3/4
52.44

Settled

9.53
52.44
61.97

27

Brig Charles D

Entry 2.90 Bonds 80 permit 20 - \$ 3.90

Merchandise ----- " 50

Hospital ----- 2.80

Tonnage $120 - \frac{44}{95}$ ----- 7.71

Surveyor fees ----- 3.00

paid by check ----- 17.97

27

Schooner Henry D

Entry Loaths 1.90 Bonds 80 permit 20 - \$ 2.90

Merchandise ----- " 50

Hospital ----- 2.80

Tonnage 90 $\frac{7}{95}$ ----- 5.40 paid

Surveyor fees ----- 1.50

paid by check ----- 12.50

27

Brig Underhill D

Entry Loaths 2.90 Bonds 1.20 per 20 - \$ 4.30

Merchandise of Study ----- 1.35

Hospital ----- 5.33

Tonnage $152 - \frac{35}{95}$ ----- 9.15

Surveyor fees ----- 3.00

paid by check ----- 23.25 Paid

Sloop Concordia Hospital ----- 7.50

Mr. Parker (formerly of Rochester) New York

Justly

Can the sinners ^{Justly} ~~Complain~~ before ~~you~~ ^{Christ} or the judgment could he not answer him in language something like this? Did I not die for you did I not open a free & ample door of stone ment Did I not enter my life for chose for you a free door & full salvation - Did you not when this was proffered to you instead of receiving it true with disdain & prefer the pleasures of sin for a season - What would you think of a man in a law was ever justly condemned to die when the King or Governor should tender him a pardon he would take it into his hand ^{but instead of accepting & accepting it} ~~break~~ it in pieces & throw it from him - Would such a man deserve any thing but pains & torment would the community not say let him suffer - He deserves & chooses it does not pitying - Has not God called after the sinners in the most affecting manner? Has he not called him by the holy spirit? Has he not called after him - He cries out that the truth comes & that too without money without price - He says shall see us but & the shall find - know that shall be spurred unto you - Seek me and ye shall live Seeking here broken of sinners just what it does when you like the language in other matters. sinners & poor ^{tion} could never be found & done for you - It shall every thing left of the very door of your choice & you not only exhorted but urged to choose & that too while life & death are set before you - If you perish will not your blood be upon your own head

(Mark) Tomorrow evening viz Monday in the month Feb school concert or a prayer meeting in behalf of children or the rising generation

It is hoped that the superintendents teachers & scholars as far as convenient will attend - And of all persons the parent who has stood with his offspring at the altar of God & dedicated them to him & promised to bring them up for his service should be present at the Sabbath school concert

Sarising After mentioning a collection would be taken up every evening adds - Some perhaps (ye I blush to say professing christians) may say you are continually taking up collections & calling for money, money, money - yes - but whose money is it? Your money? how did you get it? who gave it to you? You say continually calling for money - How can you plead with God but for mercy, mercy, mercy, therefore he should tell you I am tired of hearing this continued call for mercy, ^{mercy, mercy} but I will deal you out justice? Where o Where I ask would you buy your money be?

Mr. Perkins. Rom III 25 = I am man sinde

shall any complain of the severity & duration of punishments - Why
Complain? has not a free pardon been offered & standing of the sinner will not
receive it (bide long, it up or te) - A

Does not man for ever the highest crimes against man punish to the full extent
of his power - Does he not inflict death & live in perpetuity sentence after con-
demning to death order I may the Lord have mercy be as much as if he should
say man has punished you to the extent of his ability & I now we turn you
over to the deity for further account. Again in other cases he is condemned to
suffer in the dungeon during life but it says that he is to let man cry over
to the sentence & words of life was long - It should be recollected that
these are only offences by man against his fellow man this equal but
the other is of man against his creator & redeemer & who shall intercede for him"

The prophet here evidently set before his people the vast difference between sinning
against his fellow man & against god - A man may sin against god & yet not against
his fellow man but he who sins against man ^{violates the laws of god & though this offender may strictly have not he} but against god also & in the text an
evident distinction as to its heinousness is ^{clearly} ~~manifestly~~ set forth - Hence it is said if a man
sin against another (man) the judge (another man) shall judge him but if he sin against the
Lord the question is most emphatically asked who shall intercede for him

Mr. Hinds sermon for noon July 8th 1835. Read the 100 Psalms

Ephesians 5: 14 Awake thou that sleepest & arise & do

Dispravity does not consist in something constitutionally wrong & - Thus as profane in its organization & all its parts as the honest man, but it is a wicked intentional act & he steals willingly - One wrong action prepares the way for another & so one degree to another until choice strong & fixed - See child from habits of voluntary affection & obedience or disobedience - There have been many explanations of this text & many of them have led men awfully astray

Awake thou & - The term used like a parable, & is striking in its eloquence of divine truth & should be taken as a parable and literally true in all expressions but intended to convey some prominent doctrine or idea.

For instance we say a man rushes into battle like a lion - We do not mean to say that he rushes in upon all fours or growls or has claws or a mane but that impulsively he goes into the conflict like a lion - If you were to take a parable literally in most instances you would render them ridiculous & destroy their evident meaning & intent.

Professing Christian asleep. - It is a personal duty to awake out of sleep - did you get to sleep? by neglecting duty - When tempted gone away by degrees not like the devils when he tempted he fasted & prayed & the devils of heaven & the tops of the mountains withdrew his footings, sleep might be prayed & tempted of Satan - You first began to go to sleep under the influence of the holy spirit calling you to resist the temptation but you chose, voluntarily chose to take carnal care rather than to go by the spirit sword of God resist the tempter & work it out for the honor of God & your first declension was a voluntary will to neglect duty - Perhaps I close these social meetings until you lost a wish for them & began to distrust your brethren & their company & religious exercises - Oh fine you did not watch the device of Satan & did not keep your own heart with all diligence - Christians should not forget an important law of the mind that when the mind is once fixed on a subject much easier to rest upon it than to dwell on a new one - You began voluntarily to do wrong & you voluntarily will to do wrong - You who were once alive but now dead must decide your course in the light of eternity - So do your duty - take up your cross, repent of your sin & under the influence of the holy spirit ^{awake up} will to dedicate yourself wholly to God & sleep no longer - To be wakened will not answer for you will surely sink back again to sleep.

helping professor if you have a hope you are undomining

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Wm H. Loring
Loring

101

Quakers 1656 persecution commenced - First came from Barbados soon after from England & they preached - no law against quakers - but a general law against Heretics under which they were imprisoned - Subsequent special law against quakers - First conviction of a man to loose one ear for 2 offences the other ear. A woman to be severely whipped and to be banished

1658 A new law against quakers
Quakers that had been banished if return to be put to death & 4 were executed
King of England interfered & order executions to cease - R Charles II put a stop to the proceedings

Roger Williams born in Wales & became a minister of the Ch of England & then a non conformist & fled to America ¹⁶³¹ & was a Puritan Minister at Salem
1635 Roger Williams an elder in church at Salem banished to leave in 6 weeks - He continued to promulgate his doctrines & sent to arrest & had him to sea but he should settle so near as to be troublesome but he had heard of what was going on & fled in the wilderness to R Island amid great suffering
He finally died in 1683 A84

Some Dutchmen Gorton & others persecuted in N.Y. and the

Pres Mr Thompson at the Tabernacle N.Y Dec 30 56.

Just Eph V. 16. Redem'g the time - The windy sheets of time
 is already falling on the past year. To cover its crimes, murders, wickedness,
 misspent time and golden opportunities

At the Commencement of the year we look forward at the magnitude of the ^{number of} miracles &
 periods of time that death exacts from us but now a looking back how swift this
 flight show narrow their space. We cannot recall the time mispent if we could
 but one instance is given where the hand on the dial of time westered back that also
 to show the power & glory of God - It may be wise to trace the plans for what to
 learn wisdom for the future. What believ'g sins at the commence ment of this
 year have you and come or have they increased in their power over
 you. How many of them have become so firm ^{counted} & fused by time that they require re-
 moval of stone by stone ^{by stone} & we only be could void credit established the last in
 in the foundation is buried in the depths of the sea but they be left in
 foundation on the ^{which} substructure may be reared again. How his the flight of his
 been imposed by you what portion of it allotted to duties for the good of the
 for the advancement of the Kingdom of Christ. We reviewed of the expenditures
 of the year minutely add together all that have been made for benevolent objects and
 compare them with what you have expended for pleasure - with what has
 been spent for lust and self gratification How do you less excuses of sin of
 the comparison - What have you done to stay the hand of sin or shut the flood gates
 of temptation all around you.

9th March 1825
Schr Resolution

| | |
|---------------------------|------|
| 11 + Hospital undir beome | 4.00 |
| tot | 6 |
| Register Bond | 2.25 |
| Cuth | 4.0 |
| Manifests out | 1.00 |
| Clearance | 2.50 |
| Roll & Bond | 1.40 |
| Blank manifests inward | .25 |

pd m/s
Paid by
Limo Bishop
11 86

9 Steam Boat Providence

| | |
|-------------------------|------|
| Emat License & Bond | 1.75 |
| Boats ownership | 0.00 |
| Mast & Cuth | 0.20 |
| 11 + Tonnage 135 of 195 | 1.0 |
| tot | 2.95 |

Paid
pd m/s
\$ 10.65
50
12.15

10 Schr Gold Hunter

| | |
|---------------|---------|
| Clearance | \$ 2.50 |
| Roll & Bond | 1.40 |
| Manifests out | 1.00 |
| Blank inward | .25 |

pd m/s
5.15

14 Schr General Knox

| | |
|---------------|------|
| Clearance | 2.50 |
| Roll & Bond | 1.40 |
| Manifests out | 1.00 |
| Blank In | .25 |

pd
\$ 5.15

14 Hoop Hero Lt. Pater master for the West Indies

+ 11 Hospital money

4.80
Paid
4.80

14 Hoop Sportsman

| | |
|---------------------------|------|
| Emat License Bond | 1.25 |
| Cuth | .60 |
| 11 + Hospital | 2.00 |
| 11 + Tonnage tot 25.72/95 | 1.45 |

Paid
\$ 5.34

Sloop *Thimma* 17th

License bond — \$.50
baths — .40
admeas^y — .50
X Fonnage 7.25/95 — 1.44

paid
1.84

18. Sloop *Herc* D.

Enrolment License bond \$ 1.25
Sworathy Ownership 9.40
masters bath .20
X Fonnage 101 & 65^y 95^{ct} 2.70

paid by
check
to M^{rs} B
\$ 14.50

19. Sloop *Herc* D.

Enrolment License bond — \$ 1.25
2 baths Sworathy 4.40
Masters bath .20
X Hospital 18^{mo} 3.60
list
X Fonnage 27.48/95 1.67

paid
7.78

21 Schooner *Harmony* D Survey fees Phoenix 1.50
Entry 1.90 permit 20/... 2.10

Actual duties
3.81 1/4
" Merchandise .50
passenger manifest .50
X Fonnage 75.40/95 4.53
X Hospital 2.57
list .6

paid
11.76

Estimated duties on sugar 100
X Duties on old iron \$ 3.81 3.81
4.89

4.89
\$ 16.65

21 Brig *William* D

Entry 2.90 Bond 40% permit 20% \$ 3.50
" Merchandise .50
Fonnage 130.45^y 8.31
X Hospital 195^y 5.04
Surveyors fees Phoenix 21^{ct} 3.00

paid
\$ 20.41

Antagon 3th paid
yams 4.50
on 2nd day 3
Linnards 3 \$ 5.50
15th p.m. 0.90 3/4

9th
Sum 25 = 39.4 9.50
300
Mol-72 57
1370
+ Paid

March 21, 1825

Brig Charles D

| | |
|--|----------|
| Entry 2.90 Bonds 80/100 permit 20/100 | 3.40 |
| Merchandise | 1.50 |
| x 11 Tonnage 128 46/95 | 7.71 |
| + 11 Hospital list | 5.33 1/2 |
| Surveyors fees paid him 21 st | 3.00 |
| pd by check to Mr B | \$ 20.50 |

21 Schoop Criticon D

| | | |
|------------------------|--------|---------|
| License Bond | \$.50 | |
| Masters Oath | .20 | pd Mr B |
| x 11 Tonnage 53. 18/95 | 3.19 | Paid |
| x 11 Hospital list | 2.80 | |
| | | 6.75 |

21 Schoop Comet D

| | | |
|--------------------|--|---------|
| x 11 Hospital list | | pd Mr B |
| | | + 3.20 |

22 Brig Ann. Kimberly Grenada

| | | |
|--|------|----------|
| Entry 2.90 Bonds 100 permit 20/100 | 3.90 | |
| Merchandise | 1.50 | |
| Passenger Manifest | .50 | |
| x 11 Tonnage 120 56/95 | 7.71 | pd Mr B |
| x 11 Hospital list | 4.92 | by check |
| Surveyors fees paid him 22 nd | 3.00 | 20.54 |

21/22 Schoop Eliza D Coaster

| | | |
|--------------------|--|------|
| x 11 Hospital list | | Paid |
| | | 1.20 |

25 Schoop Champion

| | | |
|-----------------------|------|---------|
| License Bond | 0.25 | |
| Oath | 0.20 | |
| x 11 Tonnage 15 11/95 | 5.90 | pd Mr B |
| x 11 Hospital list | 3.60 | |
| | | 5.01 |

107

March 28. 1825

Sloop Lapwing

| | | |
|--|------|---------------------------------|
| Small License & bond | 1.25 | |
| 4 Baths | .80 | |
| + " Tonnage 29 ¹² / ₉₅ | 1.74 | paid M ^{rs} 3.79 |

28 Sloop Comet D^r

| | | |
|--|------|-------------------------|
| Small License & bond | 1.25 | |
| Baths | 0.40 | paid M ^{rs} |
| + " Tonnage 26 ¹⁰ / ₉₅ | 1.57 | 3.22 |

28 Sloop Beaver D^r

| | | |
|---|------|-------------------------|
| Small License & bond | 1.25 | |
| 1 Bath Ownership | .20 | |
| Master's Bath | .20 | |
| + " Tonnage 29 ⁴ / ₉₅ | 1.74 | |
| + " Hospital | 2.40 | paid M ^{rs} |
| bet | .60 | 5.85 |

29 Brig William Clearance

| | | |
|-------------------------------|------|-------------------------|
| Roll & Bond | 1.40 | |
| Endowment on Reg ^d | 1.00 | paid M ^{rs} |
| bath | .20 | |
| Blanks | .25 | 5.35 |

31 Brig Charles D^r

| | | |
|----------------------------|------|---------------------------------|
| Clearance | 2.50 | |
| Roll & bond | 1.40 | |
| Manifests out | 1.00 | |
| Certificate to Cancel bond | .20 | |
| Blanks Insurance | .25 | paid M ^{rs} 5.35 |

Brig Ann April 2 1825

| | | |
|-----------------------|------|-------------------------|
| Clearance Roll & bond | 3.90 | |
| Manifests out | 1.00 | |
| Endowment & bath | 1.20 | paid M ^{rs} |
| Blanks & Certificate | .45 | 6.55 |

Wicks Simon

Sunday Nov 26th 1827

My friends born on forenoon at Methodist church - Luke 6th 21 Blessed are ye that
 are now for ye shall be filled - Hunger a desire created by the want of food & the same time
 be used to denote a desire for any object - All men have predominant desires & these desires are sat-
 isfied by the appropriate relief - Thus he who hungers after riches, honors, pleasures etc. can only attain
 to be satisfied by attaining the object which is hungered for - The parable of the sower is blessed on
 that hunger & thirst after righteousness may be filled & the text clearly shows from its con-
 text that the hunger here mentioned is for righteousness. This hungering is the only one on which
 blessing is promised - ^{temporarily} hunger as has been said can only be satisfied by food - So it is with the one who
 hungers after righteousness - Take a man in hunger & lay before him all the wealth honor & power
 of the whole world & the said out away with all this I hunger, I faint I die nothing but food will sat-
 isfy - Nothing else will do me good - So it is with he who hungers & thirsts after righteousness, nothing but
 the love of God that abounds in his heart will give relief & satisfy - Not a mortal in this assembly but who
 has a hungering & thirsting after some predominant object - The desire of some is wealth others for
 honor, others for Pleasures etc. & by close examination you can all determine this quest
 for yourselves for the desire will follow its remedy for relief - Here is the line of demarcation
 It is not for me to judge but I leave you at the bar of your own conscience to be tried by
 word of God - He who hungers after the things of this world looks alone to three or four years of
 that he must live so long or eternally - He must live either in endless bliss or misery - Hunger
 after any thing but righteousness cannot possibly in the least be satisfied by or tend to satisfy any desires
 which are exclusively confined to this world - Hence it is that if all the desires of the heart except
 a desire for holiness is satisfied the world closes the scene of all profitable action or pleasure for all these will
 enter into or be of any consequence in eternity - Our character & desires for eternity must be con-
 sidered here & the desire must be a fixed one which on one as the bliss of eternity will only add to
 than diminish - But do your changes for riches how will you satisfy them in eternity - do you un-
 der worldly pleasures how will you satisfy them in eternity - He who seeks wealth cannot find it in
 eternity he who seeks gaiety & dress or the ball room can not find them in eternity & the same may
 be said of a place of torment for one whose predominant desires are for the things of this world - He who
 hungers & thirsts after righteousness may be continually partaking from day to day & may continue to partake
 to the boundless ages of eternity - How much it is to be feared that there are cases even in this land
 where husband & wife, where parents & children, where two on the same rock are hungering & thirsting
 after different objects & travelling ^{consequently} entirely different roads for the duties of their hunger - A stop & think
 what food one more hungering after is it the bread of eternal life or the meat which perishes

Mr. _____

St. Mark's Church April 24th 1831 - Acts 24 - 25th

Felix trembled - This is the only instance left on record of ^{Paul} ~~him~~ personally & privately conversing with a sinner in which the conversation was recorded - Felix guilty of these premises - Crimes - Ambitions of power & thirst for wealth & luxury living in open adultery to grat his thirst for gain that he endeavored to extort even from Paul in his poverty - Paul with a full knowledge of all of the crimes of Felix & also of his own critical situation declared the whole truth regardless of his own personal safety, and this is but one among the many instances on record where that apostle declared the whole counsel of God faithfully even to the imminent danger of his liberty & even life itself. So pungent & powerful was the truth that Felix trembled & was evidently so convicted under Paul's rebuking that he sought to relieve his conscience by sending Paul (a man prisoner) away under the promise (as if to soothe his own conscience) that at a more convenient season he would call for him - The conduct of Felix is precisely like a guest who, after a full supper of his sins, casts off - left his idols, his adulterous women but hurried by & by the

vantages and fertility of soil. It has no large swamps nor barren mountains, and is probably capable of supporting as numerous and dense a population as any in the state.

by 1852

Sunday forenoon April 24th

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Sunday Sept 16th 1827 New Ferris

Hebrews 11th 24, 25 & 26 how The character of Moses

The promises, the strength, the words, the lives of eminent ^{servants} of Christ & their ^{examples} are among the many in evidence in the word of God to induce men to ^{run} to the Lord, and it is not a little astonishing that those sacred truths have so little effect in leading men to the back his service - In contemplating the life and character of this eminent man of God we are naturally led to contemplate the alacrity & zeal with which he entered the service of the Lord with a full knowledge of the sufferings which awaited him in becoming a leader of his Hebrew brethren while he relinquished the singular enjoyments & pleasure which the honors & solemnity of a station in the royal court of Pharaoh choosing rather to suffer affliction for a season & so for as this world was concerned he had every inducement to be considered & receive the honors & privileges which he as a son of the daughter of Pharaoh would be entitled to - The text gives us the reasons of his choice & firmness: Faith -

Afternoon: Luke XIV - 19 - "I pray thee have me excused" - Obedient while on earth frequently spoke in parables showing that method to make the subject more plain & bring it to the capacities of men & make the subject more forcible. Among those parables probably there is no one which more completely unfolds & depicts mankind in the unregenerate state than the parable. Here we see the great promises which had been made for a supper of flesh & the pressing invitations which had been given to the guests. Here we see how those invitations were received. Each making an excuse suited to his pretension & business in life & they are but specimens of the many excused, finally excused which mankind are given every day since they are not ready to turn unto the Lord. Each one who made his excuse was without doubt doing in those days to justify themselves on the excuse which they made as mankind are now on their excuses. But we see the answer which the Lord our Saviour gave to those excused - it is the same and what is to be feared will be given to millions in the present day which are missing excused. The Lord has opened a beautiful and rich provision for all that will come - He had invited us a corn mowed & ready to be reaped - The provision is abundant to all that will come - He had invited us a corn mowed & ready to be reaped - He had promised the richest of Heaven's blessings for obedience & provision and the most awful damnation to those who refuse - The duty is inalienable - How often do we hear the youth say I am young & when I am older & more settled in life I will turn to the Lord - In later years I shall be excused for a few years until I am rich & then I will have time to serve the Lord. Another has a large family to support & he has no time to be concerned of youth to the old age but kills one making their excuse. But the Lord justifies those who were excused from coming to the supper. So many will be there who now make their excuse. When one excuse is at an end another is made & so man goes on from excuse to excuse until death closes the scene & the door is eternally & forever shut -

Pause & reflect & see what is the amount of those decrees - Are they any thing left that I pray they
have me decreed for the enjoyment of the over - I pray they have me decreed from the presence
of the sinners & this holy world - Finally are they in effect any thing left that I pray they that I may have
my holy spirit taken from me - I pray they that I may be left to hardness of heart & blindness of mind
to believe a lie that I may be damned - I pray they that I may be fitted for to dwell with damned spirits
in hell to an endless eternity - Perhaps the decrees which you have just made in the last week
god will permit you to make - He has declared that his spirit shall not always leave the righteous
A pause before you farther

Sunday evening heard the Methodist preacher - Mr. George

Sept 23^d - 1827

Forenoon Mr. Ferris Pray without ceasing

Afternoon at Mr. Ferris: Mr. Bacon Acts 27 31st Except these abide
in the ship ye cannot be saved - Paul knew they all wanted be saved
Saw the preceding verses 23 & 24 yet means to be used & the sailors
knew nothing of Pauls previous visions &c &c

Evening Mr. Mead's Lip in room - Mr. - choose & Mr.
day whom ye will serve

May 5th 1825

Brig Catharine D^r

Entry 2.90 Bonds, say permit 20¢ - \$ 3.90
 " Merchandize ----- 1.50
 " Passengers manifest ----- 1.50
 " + Tonnage 137 ¹⁷/₉₅ ----- 8.23
 " + Hospital ----- 7.00
 " ~~lost~~
 Surveyors fees paid here 16th 3.00

Paid by
 Check
 \$ 23.19

Brig Splendia D^r

Clearance ----- \$ 2.50
 Ball & Bond ----- 1.40
 " Master & Shipper manifest 1.00
 " Blank Manifests ----- 0.25

Paid
 W.D.
 \$ 5.15

Sloop Caravan D^r

License Bond ----- \$ 1.50
 " Master's Cash ----- 20
 " + Tonnage 52 ⁴⁵/₉₅ ----- 3.16
 " + Hospital ----- 3.20
 " ~~lost~~

Paid
 M.D.
 \$ 1.12

Brig Jane D^r

Entry 2.90 Bonds 20¢ permit 20¢ - \$ 3.90
 " Spices & Merchandize ----- 1.15
 " + Tonnage 119 ³⁵/₉₅ ----- 7.16
 " + Hospital ----- 3.97
 " ~~lost~~
 Surveyors fees paid here 13th 3.00

Paid
 M.D.
 19.3

10. Sch^r Henry R. Davis - Reg^d vessel in coasting trade from Machias

" + Tonnage 121 ⁵³/₉₅ ----- 7.30
 Entry ----- 1.50

Paid 10-13
 8.80

10. Brig Gov Paris - Math^r Hernando master 10th

Clearance ----- 2.50
 Ball & bond ----- 1.40
 " Master & Shipper manifest ----- 1.00

Paid
 W.D.
 4.90

104

May 11. 1825

Sloop Sennet

| | | |
|------------------------|---------|---------------|
| Enrolment License Bond | \$ 1.25 | |
| 33 Catts, Owners kept | 6.60 | |
| Master's Catts | 1.20 | |
| " + Tomago 64 12/95 | 3.88 | paid by check |
| " + Hospital | 3.20 | compt |
| list | 6 | |
| | | 15.19 |

| | | |
|------------------------|------|---------|
| Brig Hannah | | |
| Clearance Roll & Bond | 3.90 | paid by |
| Manufy. 18 Manufy. 25/ | 1.25 | compt |
| | | 5.15 |

| | | |
|---|--|---------|
| Sloop Sennet Dr. James Lane master - S. Higgins | | |
| Clearance for New York | | paid by |
| | | compt |
| | | 50 |

| | | |
|------------------------------|------|-------|
| Brig Eagle | | |
| Entry permit | 3.10 | |
| " Mutch 18 pints | 1.15 | |
| " + Tomago. 120 13/95 | 7.21 | |
| " + Hospital | 5.40 | |
| list | 6 | |
| Survey as fees for June 13th | 3.6 | |
| | | 19.48 |

| | | |
|-------------------------------------|-------|---------------|
| Estimated duties on 2 1/2 ds Molam. | 8.00 | |
| " 60 Gall Rum | 25.00 | |
| adval, 20-90 @ 15 p. 100. | 3.13 | |
| | | 36.13 |
| | | paid by check |
| | | \$ 56.11 |

| | | |
|----------------------------|---------|---------------|
| Brig Stranger Dr. | | |
| Reg. Bond | \$ 2.25 | |
| 4 catts | 80 | |
| Clearance | 2.50 | |
| Roll Bond | 1.40 | paid by check |
| Manufy. Catts | 6.00 | (compt) |
| " " In | 25 | |
| " + Hospital under license | 4.50 | paid by check |
| | | 12.70 |

Actual duty 20.74 1/2
 Recd 26-13
 due to L. Daggott \$ 15.78 for paid 25 May to M. Daggott

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May 14 1825

105

Gehr Gold Hunter

| | | |
|---------------------------------|----|------|
| Clearance 250/ Roll & Bond 1.40 | \$ | 3.90 |
| Manifests out | | 1.00 |
| do Blanks In | | 25 |

Paid
Apr 27 1825
5 15

17 Brig Lane D.

| | | |
|------------------------------|--|---------|
| Clearance Roll & Bond | | \$ 3.90 |
| Manifests out 80/ Blanks 25/ | | 1.05 |

Paid
4 95

18 Gehr Julia Laura

| | | |
|---------------------------------|----|------|
| Clearance 1.50 Roll & Bond 1.40 | \$ | 2.90 |
| Manifests Out 1/ Blanks 25 | | 1.25 |

Paid
4 15

" Slaaf Ann Maria D.

| | | |
|------------------------|--|-------|
| License Bond | | 0.50 |
| Endowment Book | | 40 |
| " + Tonnage 7/11/70/95 | | 4.31 |
| " + Hospital | | 8.80 |
| tot | | 14.07 |

Paid
11 13
14.07

21 Brig Orion D.

| | | |
|---------------------------------|----|------|
| Clearance 250/ Roll & Bond 1.40 | \$ | 3.90 |
| Manifests Out 1/ Blanks In 25/ | | 1.25 |
| 3 Protections of a Hambleton | | 1.50 |
| Petter & Latten | | |

Paid
6 65

" Gehr Decatur D.

| | |
|---------------------------------|------|
| Reg & Bond | 2.25 |
| Books | 1.40 |
| Clearance | 1.50 |
| Manifests out | 1.00 |
| Roll & Bond | 1.40 |
| Blanks | 25 |
| * Hospital under license Co. 00 | 6 |
| tot | |

Paid
13 86

25 Brig Eagle D.

| | | |
|-----------------------|--|------|
| Clearance Roll & Bond | | 3.90 |
| Manifests Out | | 80 |
| do Blanks In | | 25 |

Paid
4 95

May 27. 1825

Brig Edward D

| | | |
|---|------|-------------|
| Entry 2,90 Bonds - 80/ permit 20/ \$ | 3,90 | |
| " Merchandis | 50 | |
| x " Tonnage 132 ¹⁰ / ₉₅ | 7,93 | |
| x " Hospital | 8,00 | |
| " list | | |
| Surveyors fees paid him this day | 3,00 | Paid mms |
| | | 23 39 |

| | | |
|--|---------|-------------|
| 27 Sch Lottery D Enrolt + Licen Bond | \$ 1.25 | |
| Baths | 1.00 | |
| " x Tonnage 92 ²⁵ / ₉₅ | 5.53 | Paid mms |
| | | 7.78 |

| | | |
|-------------------------|---------|------|
| 28 Brig Underhill D | | |
| Clearance, Roll + Bonds | \$ 3,90 | |
| Manifests Out | 1,00 | Paid |
| " Mandy in | 25 | mms |
| Certificate | 20 | 5,35 |

| | | |
|----------------------------|------|------|
| 31 Sch Betty D | | |
| Enrolt. Licen Bond \$ 1.25 | | Paid |
| Baths 1.00 | | mms |
| " x Tonnage 43 + 77/95 | 2.63 | 4.28 |

June 2^d 1825

| | | | |
|------------------------------|---|-------|-------|
| Brig Lane 300 Shepherders | Entry 2,90 Bonds 80/ permit 20/ \$ | 3,90 | |
| | " Merch. Spirit | 1,15 | |
| | Passenger Manifest | 1,50 | |
| | " x Tonnage 141 ⁴² / ₉₅ | 8,49 | Paid |
| | " x Hospital | 5,33 | check |
| | " list | | |
| | Surveyors fees p him | 3,06 | |
| Dib + Certificate Bond 60/ | 60 | 22,44 | 23,49 |
| Deposit bond | 46 Bond 46 | 1,00 | |
| | | 22,89 | 22,44 |

| | | | |
|--------------|------------------------------------|------|-------|
| 2 Brig Diego | Entry 2,90 Bonds 80/ permit 20/ \$ | 3,90 | |
| | " Merchandis | 50 | |
| | Passenger Manifest | 50 | |
| | " x Tonnage 139 | 8,34 | Paid |
| | " x Hospital | 7,00 | mms |
| | Surveyors fees p him | 3,00 | 23,24 |

Obodiah 1st 3rd - The pride of their heart both deceived

Pride is the source of many & various ills - This is seen in this world

In spiritual things this deception is alarming & destructive. This is too true as well with ^{some of} the professed followers of Christ as the living. This extends to things relating to the word of God - Look on the professed followers of Christ who is careless of the cause of Christ, yet professes high expectations do you believe him sincere. No. The pride of his heart deceives him. His pride leads him to go with the world rather than the self denying life of Christ. & yet in the face of divine truth he does not regard the word of God.

A man's belief will effect his course - Is there a particle of doubt

about this - Will a man take up sin & put in his bosom - do he believe will burn - Will a parent distribute arsenic among his children to eat even if they should be pleased with it & wanted it & were cured for it - No. Why? because he knows the disease it would destroy them - He does

Sabbath breaking - Sunday schools & read the bible neglected, do not believe any danger. How is it with the tender mother whose child lies dangerously ill - She believes or hopes that kind attention & remedies will save the child - What then has belief leads her to give herself no rest night or day - She watches every motion & is expert in her exertions - Submits every remedy & she knows & trusts the care she is in expert & watchful her exertions which only cease with the faith or restoration of her

Is this the case with your Christian parents who have children whose sickness renders them in imminent danger - If not do you believe the word of God?

Parents have an only loving son - heart set on him high expectation - no pains spared - and all this he commits murder - How parents heart bleeds - Countenance show it - If least possibility of pardon show soon - petition is prepared & means left in some to bring it about - & the anxiety; but here is a child who has committed acts which renders him liable to eternal death - How much is the anxiety

But go around the galleries & these slips & ask all the inquirers do you believe the bible to be the word of God & true - O yes - but what evidence have we that you believe it - Threatenings of bible - don't regard it don't believe it - do they? Why our human loves better obeyed than divine? because believe punishment is not in the other

moral
 Sinners think themselves as good as Christians & say they love and
 conduct as well - How is this? See them in the house of God
 Christian & sinners in house of God - both rise in prayer & appear alike - The
 one in his heart follows the lips of the man of God & in his heart stays on
 to every thought & word and as it were joins his secret supplications while
 the other heart is like the fool's eye roving to the ends of the earth & as it were
 is not in all his thoughts - Again the two partake of the same common
 mercies the one in his very heart feels & acknowledges that it comes from the
 hand of God while the other feels that mine arm hath gotten this for me
 The two have a contention & come to violent & contentious quarrels - The one goes
 away & an affliction moves over his sin & will soon or later confess it in bit
 ter weeps of penitence & perhaps goes to the other & confesses his wrong conduct - The other
 hides himself in it if he has not disgraced himself in the eyes of the world through
 his that Christian perhaps a deacon talked & said that he is an old hypocrite
 now better than himself - he the Christian & moralist on a death bed
 his friends call on him ask nothing say unworthy but hopes in Christ he will
 my friend I expect you would die so you have done so much for the cause, been
 a pillar in the church helped build meeting house & fed poor he he I expected you would
 and the Christian's hope - ^{the wife fell upon} stay nothing about the good I have done - Christ is all my plea all
 my hopes - on that rock I build my hopes - The other says to his friend I have indeed
 like as I thought I do all good, but now see he & I cannot believe God will cast me off
 why he is so merciful - The one depends on Christ the other on his own works
 on calling forward anxious to do them one request if they would not
 when they got home write down in sure deal it up request friend
 but it put in Coffin of death & that would prevent that of Judgment
 will not come to vicious hearts, but do any thing else in your own way
 and he takes his terms & will not accept yours -

Sinners had hard word to kill word of God - banishment - precious gospel
 (my friends - Father - Mother - brother - sister - child - like) drop
 of illiterate or neglectful - inroads of religion - Infulful Christian with
 more all Holy Spirit until God gives him over - Holy Sabbath
 and every work & remind him

10 Sloop Brig Leopard D^o

Entry 12 90 ~~Pay~~ \$ 2.90
 " + Tonnage 168 70/95 10.13
 " + Hospital 4.40
 Surgeons fees paid him 12th 3.00
 Doct's fee

Paid
 M^B
 20 43

10 Elvathan Atwater D^o

Entry Merchandise \$0.50
 Bonds & permit 1.00
 for Brig Leopard

paid by check
 M^B
 1.50

10 Sloop Lottery D^o

Reg^d Bond \$2.25
 5 Oaths 1.00
 Hospital under license 80
 Clearance 1.50
 Manifest Out 1.00
 Rabbit Bond 1.40
 Manifest inward 1.00

paid
 M^B Bishop
 8 26

10 Schooner Decatur D^o

Entry 190 Bonds 80 of permit 20 of \$ 2.90
 " Merchandise 1.15
 Permit Manifest .50
 " + Tonnage 16 13/95 5.76
 " + Hospital 0.74
 Surgeons fees paid him 12th 1.56

paid by check
 M^B
 15 61

Sloop Glaucia

" + Tonnage 48 7/95 \$ 2.88
 " + Hospital 2.00

Paid
 M^B
 4 88

Sloop Adventure

" + Tonnage 26 23/95 1.58
 " + Hospital 2.40

Paid
 M^B
 3 98

Sch Schmah Aug 6 1825

License Board Loath .45
 " x Tonnage 12 $\frac{24}{95}$.44
 " x Hospital .60

no more
 1.79

15 Sch Pellona

x Tonnage 74 $\frac{32}{95}$ \$ 4.46

no
 4.46

26. Hoop Versus. Ludington from Manaw Providence D.

Entry 1.90 - permit 20¢ \$ 2.10
 " Merchandise .50
 Passengers Manifest .50
 " x Tonnage 35 $\frac{51}{95}$ 3.33
 " x Hospital 1.80

but
 Surveyors fees (pd him this day) 1.50
 9.79

Estimated Duties on 63.50
 6.35
 69.85 @ 15 p/100 = 10.47 $\frac{3}{4}$

" " " 12.00
 1.20
 13.20 @ 25 p/100 = 3.30

paid
 M/B
 23.56 $\frac{3}{4}$

26 Sch Ann Manaw D

Entry 2.90 permit 20¢ \$ 3.10
 " Merchandise .50
 Passengers Manifest .50

x Tonnage 111 $\frac{55}{95}$ 6.69
 " Hospital 2.10
 but

Surveyors fees - pd him this day 3.00

Estimated duties 118 @ 15 p/100 = 1.65

no
 M/B
 14.60

Dr. Bacons Communion Sermon

Sunday forenoon November 2^d

John 8 - 31 to 37 inclusive -

Our Lord was discoursing in the temple & in that part of it appropriated to the Treasury when these words were delivered and dropped to his ears. It is evident that ~~defiance~~ ^{unbelief} of the Jews was understood or did not comprehend his meaning when they claimed to be Abrahams seed & therefore not in bondage hence they ascribed their present age in Abrahams & their ^{consequent} freedom. Jesus then proceeding it explained further our Lords explanation showed them how they were in bondage owing to their sins, unbelief & sinful lusts & propensities.

He ^{Dr. Bacon} made the comparison of the irubricate who would do or be being, called a slave notwithstanding he is a slave to his appetite while at the same time he may be convinced in judgment & feeling of its ruinous consequences yet he will not to depart from his iniquitous practices but adheres to them against his own conscience & judgment because he will not give up his sinful appetite. Will not obey the voice of God mercy & duty but rather lets his appetite control the whole. So with he who is a slave to sin voice of God and of conscience cries out against his course but still he will to pursue the wicked will predominates & controls his actions & life. This will alone is sufficient without Gods grace which requires turned & enable him to will & decide courageously & abide in a righteous course of conduct. Then the condemnation is just, on the other who voluntarily wills not to repent and live a new life which God by his holy Spirit urges him to do.

Brig Panthera D
 License \$ 1.00
 " + Tonnage 199 ²⁷/₁₉₅ 11.96
 " + Hospital ~~4~~ 14.40
 list 6
 Paid by check
 MB
 27 42

Brig Catharine
 Entry 290 Bond, Permit 2¢ — 3.90
 " " 50
 " + Tonnage 137 ¹⁷/₁₉₅ 8.23
 " + Hospital 5.53
 list 6
 Survey fee for him 22^d 3.00
 Paid
 MB
 21 22

21 Hoop May ann
 Endment License Bond — \$ 1.25
 Oath .60
 " + Tonnage 39 2.34
 " + Hospital 3.20
 list 6
 Paid MB
 7 45

21 Hoop Dolphin
 + Tonnage 64 ²/₁₉₅
 Paid MB
 8 4

23 Hoop Fair American
 " + Hospital
 Paid MB
 1 67

24 Schooner Ann Maria
 Clearance Roll Bond — 3.90
 Manifest out 1.00
 Endment South of Maria 1.20
 Blank inward 25
 Paid MB
 6 35

27 Brig Gold Hunter. D.
 Regr Bond \$ 2.25
 Oath 1.00
 Clearance 2.50 Roll Bond 1.40 3.90
 all manifest out 1.00
 " In 25
 Paid by check
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26

Brig Charles Entry 2.90 Bond, Permit 1/2 \$ 3.90
 " Merchandis " 50
 " Passenger Manifest " 50
 + " Journal 128 ¹⁴⁶/₉₅ 7.71
 + " Hospital " 3.73

Auties 236.32
 det: - 5.90
 230.42

Yates ¹²/_{14.58} Sundry fees pd sum, 22 3
 + Estimated duties 1.90 40
 Rec'd by Crowley check 245.00
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4465.99 Manifest 223.25 — 223.25
 2325 235.00 Log 7.05
 3/16/16 e. 150.450
 1200 e. 24.00
 11.00 address — 36.50 in 40.15 e 15/100 — 6.02
 236.32

27 Brig Splendid
 Endowment out Reg's book \$ 1.20
 Clearance Roll Bond 2.90
 Manifest Out 1.00
 Blanks in 25

pd
 MB
 6 " 35

27 Sch Sarah Frances D.
 Endowment out Reg's book \$ 1.20
 Clearance 1.50 Roll Bond 1.40 2.90
 Manifest Out 1.00
 Blanks in 25

pd
 MB
 5 " 35

28 Sch Seazer D.
 Clearance 1.50
 Reg's Bond 2.25
 Books 1.40

pd
 MB
 4 " 15

29 Sch Occalum W.
 Reg's Bond 2.25
 15 Books 1.00
 Clearance 1.50 Roll Bond 1.40 2.90
 Manifest Out 1.00
 Blanks in 25

pd
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 7 " 40

Brig Rich
 admcaj 1.50
 Reg's Bond 2.25
 4 Books 80

pd
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Christianity then, differs from other religions, not only in seeking the perfection of the individual and of his moral nature, which might perhaps have been naturally suggested as an end, but in seeking a peculiar perfection which could not have been thus suggested. In thus commencing with the individual and working for his perfection as an end in itself, regarding him as having a destiny under the government of God, independent of human organization, Christianity first introduced a principle that is revolutionizing the world. It had been supposed that the individual was for the sake of the government, the organization, the society. Christianity said, no. If it did not say that governments were for the sake of the individual, it yet gave no heed to them when they would interfere with his moral perfection. It thus established the only democratic principle that is worth anything, one that began to turn the world upside down then, and that will never rest until it has done it completely and has achieved through the perfection of the individual the perfection of society.

This brings us to the second part of the complex end which Christianity proposes, and for which that of the individual is an indispensable condition, that is the perfection of society. The perfection of society as an end is as much demanded by reason as that of the individual. It is indeed a condition of the full perfection of the individual. Having a social nature man finds his sphere and scope in society, as the bird in the atmosphere, and a perfect society would react upon him and raise him to a perfection impossible without it. Of this demand of the social nature and of the reciprocal influence of the individual and society, Christ was fully aware. Hence he established a church, a community, scarcely less original, whether in its objects or methods, than his own divine character. Its objects were spiritual perfection, and united action in extending the kingdom of God. Its methods were teaching the remembrance of Christ in the sacraments and the establishment of an authority wholly spiritual, with no power of enforcing an exaction or of punishment except by exclusion from that society. Not only did Christ give no such power, he expressly forbade it. "Ye know," said he, "that the princes of the Gentiles exercise dominion over them, and those that are great exercise authority upon them, but it shall not be so among you, but whosoever shall be great among you let him be your minister, and whosoever will be chief among you let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." These are marvelous words, and a society based upon them, in which humility and self-sacrificing service from love should be the ground of prominence would be as far removed from ordinary society as a miracle is from the ordinary course of nature. There is in the conception of it an ideal perfection that holds the same relation to the perfection of society that the character of Christ does to that of the individual.

Constituted on such a basis the local church could best perform the functions of a government purely spiritual. But in the multiplication of such churches a wide spiritual community would be formed, the members of which would be related to each other through their common relationship to Christ as their head and king. Between such there would be true fellowship of love and of mutual happiness, and they might act together for wider ends than the local church could compass, but with reference to such ends Christ appointed no organization and gave no authority. If now the earth were peopled by those thus related to Christ and to each other through him, society would be as perfect as the limitations and imperfections of the present state would admit. But Christianity goes further. It provides for and looks forward to a perfect corporate life for the whole body of those who receive it. As Bernard says in his "Process of Christian Doctrine," "It builds the city of God." It alone builds it. For this the long history of the world is but a preparation. For this the world waits—the city of God, the New Jerusalem which John saw coming down from God out of Heaven, prepared as a bride adorned for her husband. This it is that stands at the close of the scenes presented by the Bible, as the garden of Eden stands at their opening. Perfection at the opening, perfection at the close, but how different. In the one the perfection of nature and of innocence, in the other of costly magnificence and of a multitude whom no man can number, redeemed, pardoned, washed in the blood of the Lamb. How appropriate is each in its place! the garden as the abode of the first pair, the city as the symbol of a perfect social and corporate life. From nothing seen on earth could a city have been associated with a perfect social life. How sublime the confidence in the renovating power of Christianity that could do that, and it was just that that was needed. Nothing else could stand at the close of the vista in the place of the New Jerusalem that would so kindle the imagination and draw the affections and satisfy the highest tendencies of man. No other consummation could so glorify God.

And here we find the third element in the complex end proposed by Christianity—the glory of God. This results immediately from the other two, and cannot be separated from them. From the attributes through manifested Christianity this glory is higher than any other. The heavens, especially the heavens of modern astronomy, declare the glory of God, but it is a glory of wisdom and power, a glory that pales before that of wisdom and of love finding their culmination in mercy harmonizing with justice. If, as has been well said, the stars send up a silent song to the glory of God, it is indeed silent compared with that voiced and conscious utterance which John heard, going up as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God reigneth. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and the wife hath made herself ready. Such connecting earth with heaven and time with eternity, opening to man his highest destiny and bringing to God his high-

est glory, carry with them their own evidence as divine and are in striking contrast with anything that science or philosophy has to offer.

We have, then, as the one complex end proposed by Christianity, the perfection of the individual, the perfection of society, and the glory of God. Neither of the first two can be complete without the other, and from the completeness of both must result the highest glory of God. An end like this is proposed by no other religion. It is worthy of God, is approved by reason, and makes revelation analogous to nature by carrying out its schemes to an extent and perfection that transcend the imagination.

But if perfection be thus an end of man—indispensable to the further end of glorifying God and enjoying him—why does he not attain it? That he does not all concede; except where Christianity is there is no tendency toward it, but the reverse. What is the difficulty? Was there original imperfection? or has there come a blight over that which was once fair and perfect? These questions the old Testament answers and reveals sin as the one obstacle that comes between man and his end. The New Testament accepts the answer given by the Old, and claims to remove the obstacle. Hence we say in the fourth place that Christianity not only differs from other religions in its origin and essence and end, but also in having a remedial system, wholly conditioned on the fact of sin.

The import and reach of the fact of sin must be understood if we would understand the Bible, for, according to that, the whole history of the world, both natural and moral, turns upon it. Without explaining the fact itself of sin, the Bible explains by that all that is perplexing in our own present state, whether in man or in nature. Is nature out of adjustment with man, yielding him food only by the sweat of his brow? Is he subject to disease and at length to a death that carries with it a sting? Is man at variance with himself, his passions and will on the one side, and his reason and conscience on the other? Is man estranged from God, either questioning his existence or rejecting his authority? The cause is sin. Is it right? We say, yes. For what are estrangement from God, and selfishness, and malignity, and the rule within of passions and will, but forms of sin? But these and the evils coming from them, are the great evils. Let man be at peace with himself, with his fellow-men and with God, and the sunshine of God's smile would so rest upon life that its whole aspect would be changed. If decay and death would remain, yet death would have no sting and nature would become more friendly through a fuller subjection to man.

Coming then, as the greater evils of life do, from character rather than from outward condition, the Bible is right in attributing them to sin. Is it also right in affirming that the relations of eternal nature to man have been effected by sin? At such a suggestion science stands, and positivism, but there is a higher spiritual philosophy in accordance with which we may naturally affirm. First, That matter is subordinate to spirit, and Second, That matter is always so adjusted by God as to be an expression of his feelings toward his creatures. Give us these two propositions and we are content. The first none but a materialist will deny, and the second will be denied by no one who believes in a moral government. Doubtless the object of the adjustments of matter is the training of the intellect. For this they are admirable, but this is subsidiary to moral impression, and for that the principle will be that the physical surroundings of moral beings shall correspond with their character. That this is a principle of God's administration we infer, because both congruity and justice demand it, because men instinctively act upon it, and because it is so wonderfully applied in the present mixed state of things where its application would seem most difficult. Not only does nature task the intellect, as constructed on scientific principles, and become a companion for man as reflecting his every word; and show a deep correspondence between matter as now arranged and the mind, by furnishing a material origin for all words expressive of mental states, but the amount of good and evil in nature corresponds to that in man, and is just what it should be in a state of trial looking forward to a final separation of the two. Placed in a world where there is something of moral goodness and something of wickedness, with tendencies to higher degrees in both man finds in nature both the promise and the threat, the materials from which hope may construct her heaven, and from which remorse and fear may build their place of torment. No correspondence could be more perfect than that between the mixed characters of man and the characteristics of nature and the animals around him. This, we think, fixes the place and uses of matter, and establishes a principle that is universal. If so, not only must the greater internal and social evils be traced back to sin, but also physical evils. The storm within not only finds its analogy with that without, but accounts for it.

But whatever account may be given of the primal origin or issue of the present state, it is certain that the Old Testament assigns sin as the cause of all there is in it that is disastrous and perplexing, and that the New Testament accepts the solution and makes it its own business to remove sin and its consequences. It was said of Christ before he was born, that his name shall be called Jesus, because he should save the people from their sins. If there had been no sin, he would not have come. There could have been no Savior. There would have been no call or place for Christianity. It is remarkable how distinctly it puts itself on this ground. Distinctively it is not a religion at all, or a system of morality, but a remedial system. It declares that Christ came into the world to save sinners, and proclaims itself to be but a temporary dispensation, looking forward to a time when Christ shall have delivered up the kingdom to God, even the Father, that God may be all in all. As thus distinctively remedial, Christianity is theoretically perfect. It

satisfies the conscience by its provisions for expiation, and the reason by its provisions for personal renovation and deliverance from sin through the power and aid of the Holy Ghost. Under other systems, there has been the idea of expiation, but the combination of that with the indispensable element of renovation and of conformity to a holy God, in moral character, is peculiar to Christianity. This is a marvelous combination without which the system could not be remedial. Without it the idea of expiation can only encourage sin.

It is the essence of Christianity to be a remedial system. As such it is perfect. But combined with it and a part of it is also a perfect system of religion and of morality. The religion is perfect because it satisfies the reason by requiring a worship that is in spirit and in truth, and by presenting a God worthy to be worshipped, and because it satisfied the affections by presenting this God not only as just but as placable, and as a Father. This morality, as has been said, is perfect because it springs from love. It is this combination in Christianity of a remedial system with a rational system of worship, that is, with what is properly a religion, and with a perfect morality, that adapts it to man in all his relations and wants, and makes it to be so the system for him that no other is possible. No such combination is approximated in any other religion. That it exists in Christianity shows that Christ comprehended all the elements of the problem to be solved in the restoration of a guilty being under a perfect moral government, a problem probably the most complex and difficult that could arise under the government of God.

Nor does Christianity as a remedial system present itself simply as comprehending the problem to be solved and as perfect in theory. It is not a mere doctrine or exhortation, but, as has been said, differs from other religions as embodied from the first in institutions of expiation that have had a historical development. These all pointed to a wonderful person who was to come. That person came. From his coming Christianity at once cast off all that was typical, local, adventitious, retaining that which was remedial, spiritual, universal; but in doing this it preserved its historical character by making itself dependent upon a new set of facts, some of which are so its doctrines that without them it could have no power. From this point ignoring devices of human wisdom, grappling with seeming weakness, utter weakness, with the powers of evil, it set on foot a practical system, not for the subversion or renovation of institutions or of governments, but for the spiritual renovation of individuals through a teaching ministry and the power of the Holy Ghost, which has been leaving society from that day to this.

At this point I make a stand, and call attention to Christianity as primarily, distinctively and avowedly a remedial system, conditioned solely on the fact of sin. As such it is neither the product of the religious nature, putting out its tendrils and uttering elevated sentiments and high aspirations, nor a blind and passionate expression of a sense of guilt through self-torture and the sacrifice of the natural affections, but it is a broad solution in clear vision of the great problems of life as they are connected with the existence of evil, and a persistent and practical attempt continued from the beginning to combat and remove the evil. "For this purpose the son of God was manifested that he might destroy the works of the devil."

What a contrast, then, have we here, between Christ standing at the center of a great remedial and historical system, combining with it also a perfect system of worship and of morality, and any philosopher merely uttering his own speculations. What a contrast between him and the founders of religions with no preceding history, who either ignore the great problem for man, as needing both a remedy and a religion, as needing both to have guilt removed, and to draw nigh to God, or else leave the elements of that problem in a wholly confused and nebulous state. How impossible that such a system, with such a central personage, producing such results, should have been the joint work of Jewish chroniclers and bards in ancient times, and of Galilean peasants and fishermen in times more recent. As well might we suppose that they could create the earth and heavens.

The chief objection to the view now presented will be found in the place assigned to the fact of sin, especially as bearing on the physical universe. Of this fact physical science knows, and can know, nothing. Of it Pantheism, Positivism, Fatalism, can know nothing. Still it is in accordance with the higher philosophy which is one of freedom, and of the supremacy of will, one which makes matter flexible to spirit and subordinate to moral ends. It is a philosophy which accepts the being of a personal and holy God, who can be sinned against; it enthrones and exalts moral law till it gives a place to the transgression of it, even in this little planet, which requires a redemption as transcendent as if the diameter of the earth were equal to that of the solar system. It smiles at the skepticism which would disparage what is done here in setting or illustrating principles of moral government, because our planet is but a speck, as if, indeed, the very smallness of the planet, and, if you please, of the sin, did not render more conspicuous the grandeur of that all-pervading law which would permit nothing to escape it, and which would make the transgression of it by its feeblest subject in its remotest province an occasion for its manifestations. On this point we ask nothing more, we accept nothing less, than the estimate of moral law implied in the words of our Savior, when he said, "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all is fulfilled." Accepting, we shall find no difficulty in believing that the highest use of the material universe is to subserve moral government. Between man and his end sin intervenes. That only. This Christianity recognizes, and differs from other religions in being a remedial system based wholly on that.

name it a sermon is but to name it in part. It deserves the name of Rev. Dr. Walker's History of Fashionable Sins. It also might be properly called Rev. Dr. Walker's Warning to Great Cities. Every word of this admirable sermon should be wrought in enduring marble and erected into a monument in the very center of Paris, London, New York and other great cities, that sin as it were, by art, and then a law should be passed compelling every soul to read, work, and learn it by heart. It should be made a part of the lessons of each Sabbath, and called the lesson of warning. These sins so vividly pictured by Doctor Walker were the sins that caused Babylon of old to be cursed and erased from the fair face of the earth; the same sins that caused old Rome to be cursed and crumbled to paltry dust; to die horribly of art contracted diseases; the same sins that have brought the present curses that hang so heavily over the Babylons of France. These same sins, with slight modifications, are growing like foul weeds in our great metropolis, and unless these sins are purged away the great curse will come and the city will fall by its own rottenness. These are not the words of a prophet but the stern decree of God. Great cities which have great sins will sooner or later be rained upon with curses, then we to those who live, for if they flee to the mountains for safety the curse will hang in the clouds and none shall escape. These are the facts of history. Never did it read so much in so few words as were contained in the sermon referred to above. Every line was a historic steel bar, and each fact seemed like a ponderous shell with its fearful explosive dormant within. This sermon should strike every reader like the alarm bell in the night. There is danger in the city. I should be pleased to see this sermon in book form in every book store in all the land. Indeed, it would be sowing good seed.

Dorr.

The Republican.

CHRISTIANITY.

HOW IT DIFFERS FROM OTHER RELIGIONS.

ITS CLAIM TO BE EXCLUSIVE AND THE GROUNDS ON WHICH IT RESTS.

The Last Lecture in the "Evangelical Course" at Boston, Delivered Sunday, April 9.

BY PRESIDENT MARK HOPKINS OF WILLIAMS COLLEGE.

What are the differences between Christianity and other religions? We claim that Christianity differs from other religions: First, in its origin. Of the origin of the different religions in the world two accounts are given. According to one of these, man had originally the true religion. He was in the moral image of God and worshiped him acceptably. But he wilfully turned from him; and, having done this, he created gods after his own image, and devised forms of worship that might be supposed acceptable to gods thus created. This is the Bible account. It follows from it that other religions are the product not simply of imperfection and unavoidable ignorance, but of wickedness. The statement of the Apostle Paul is that when men knew God they glorified him not as God but became vain in their imagination and changed the truth of God into a lie, that they did not like to retain God in their knowledge, and that hence they "worshiped the creature more than the Creator."

The other account is, that the different religions of the world are the outgrowth of man's religious nature, as the different languages are said to be of his intellectual and emotive nature, or as the different orders of architecture are of his aesthetic nature. Of religions thus originated some, as Christianity and Mohammedanism, claim to have been given by direct inspiration from God, while others, as Buddhism and Confucianism, make no such claims. This is the account of naturalism. According to it, man was not originally in the moral image of God, or in his image at all. As stated by the same, he is the only self-conscious product of unconscious forces working upward, and so is himself God, so far as there is a God. According to others he has been developed from a germ originally, perhaps, created by God, but at the greatest possible remove from him. But whatever theory of the origin of man is adopted, it is assumed that he was left to work out his religion from the instincts and cravings and conceptions of his mind, and that any claim to supernatural aid comes either from self-deception or from an attempt to deceive others.

Thus viewed, these different religions, so far from being any of them the product of wickedness, are all good, for those with whom they have originated are good. They are the highest possible product of the human mind up to the present time. From the lowest fetishism up to the worship of the sun, all forms of idolatry are but the different degrees and yearnings of a being ignorant of his true nature, and a necessary step in his upward progress.

Of these accounts we adopt the first. Do we then say that no religion but that of the Bible is from God, and can be acceptable to him? Yes, we say that not one of them is capable of returning the soul to God, which, according to its etymology, is the proper function of religion, and also that, as religions, their tendency is to degrade the race. But, in saying this, do we say that pagan nations, constituting even now more than half the race, are wholly forsaken of God? No; it is not for us to limit God in his methods. His spirit is abroad in all the earth. Men may be better than their religion. We remember Job and Melchisedec, and the wise men of the East, and Cornelius. We appreciate every pure and elevated moral sentiment and every noble conception of God contained in the literature or sacred books of those nations. We think reverently of any aspiration of any soul toward God. We believe that "in every nation he that feareth God and worketh righteousness is accepted of him." But, believing this, we would not ignore wickedness and mistake for charity an indiscriminating sentimentality that vaunts itself as seeing something of good, because of something of the religious element, equally in cannibal rites, in the orgies of Bacchus, in the dance of the Israelites around the golden calf, and in the worship of God in spirit and in truth. We believe with an apostle that the things which the gentiles sacrificed they sacrificed to the devils and not to God. We say that a religion for man must be an acceptable mode of worship for a sinner, that the Bible alone reveals such a mode of worship, and that moral sentiments and sublime conceptions of God are not a religion.

This exclusive claim of Christianity to be from God we simply state. If it can be substantiated it makes a difference as wide between that and other religions. That it can be substantiated we have no doubt, but to do that would require us to go over the whole ground of the Christian evidences as compared with those of other religions, for which this is neither the time nor the place. We pass therefore to points that are intrinsic, admitting of immediate comparison, and we say, still under the head of origin, that Christianity, as distinguished from Judaism, differs from other religions in growing out of a system which it set aside at the same time that it acknowledged it to be divine. Than this no problem could be more difficult, and there is nothing in other religions either parallel or analogous to it. As preparation and consummation, as prophesy and fulfillment, as type and antitype, there was needed, and there was, such a correspondence between Christianity and Judaism, that its truth might be proved from the Old Testament Scriptures while yet it needed to be in utter contrast to Judaism, as simple and expansive, and adapted to all men at all times and in all places. That such a correspondence and contrast between two great historical systems should be the result of contrivance, and by Jews, too, in favor of Gentiles, is simply impossible. Nor could it have been the outgrowth of the religious nature. That is primarily one of feeling. It does not grasp problems and arrange wide adjustments,

and wait for the "fulness of time" and know when its hour has come, and have its miracles ready,—and such miracles,—and its historical personage,—and such a personage,—and step forth as in a moment from the narrowness of a single people and of a small province, to claim the heritage of the whole earth and of the ages. No, nothing can rationally account for this but the supposition that it was divine, analogous to that in nature by which a lower growth is superseded by a higher. Christianity was the fruit-bearing stalk coming forth from its lower unfolding leaves of Judaism, which it cast off and left to die.

Again, Christianity differs from other religions in origin, because that origin is not only from God, but from the love of God. "God so loved the world that he gave his only begotten son." Here we have the origin of Christianity as in love; and whether we look at the principle itself or at the degree and mode of its manifestation, it is wholly unlike any other religion. Account for it as we may, man has regarded God with terror and as a being needing to be placated. In approaching Him he has brought offerings and bloody sacrifices, and submitted to penance and self torture. No heathen in ancient or modern times, in pagan or Christian lands, no philosopher has risen to the conception of a love of God for man in combination with holiness. Hence the conception of a system as originating not in himself, but in the self-moved love of a holy God, and a love so great as to compare with his infinite attributes, would not have been possible. In direct contrast with anything that can be adduced in connection with the origins of other religions, is that passage in John in which we have both the origin and the great characteristic of Christianity: "Herein is love, not that we loved God, but that he loved us and gave his son to be a propitiation for our sins."

It has, indeed, been objected to Christianity that this doctrine of propitiation, or of an atonement, represents God not a God of love, but as implacable. Misapprehending the relation of the love of God to the atonement, this objection makes the most wonderful manifestation of that love the ground of a denial that it exists. The true view is not that the death of Christ made God love the world, but that the coming of Christ and his whole office had its inception in the love of God manifesting itself both as compassionate and holy. It is one thing for compassion to retain suffering under natural law, and another for mercy to pardon guilt under moral law. The highest manifestation of love is that of a holy being dying for the guilty. As we exalt the holiness and the sacrifice demanded by it, so and so only do we exalt the love, and when the love itself both provides and makes the sacrifice needed for the pardon and restoration of the guilty, placability emerges from a union of justice and mercy, not as mere compassion but with a glory that must otherwise have been unknown. It is not those, then, who accept the doctrine of atonement, but

those who deny it, who deny and make impossible the highest manifestations of the love of God.

Having thus seen that Christianity differs from other religions in its origin—first as from God, second as from a previous divine system which it set aside, and third as from the love of God, we now observe, second, that Christianity not only differs from other religions in its origin but also in its essence. Originating in love, its essence is love. As a religion its essence is love to God. Its first and great commandment is "Thou shalt love the Lord thy God with all thy heart." If this religion had not originated in love, is to obey this command would not have been possible. For the same reason that man could not conceive of a system as originating in the love of God, he could not conceive of a God who was to be loved. Accordingly his gods have been too remote, or indifferent, or selfish, or hideous to be loved. Would he make his God spiritual? He became an abstraction. Would he embody him? He ceased to be God to the thoughtful, and became an idol to the masses. It was a revelation of love by a God worthy to be loved and that only that made love possible. We love God because he first loved us. Thus, making the love of God its essence as a religion, Christianity has seized on the only possible uniting and harmonizing principle of the spiritual universe. Of this, gravitation in the material universe is but a symbol, and the discovery of that was as nothing compared with the discovery of this. Not in its morality, but in this—in the union of man to God by love, is the originality and wonder of the system. He who is thus united to God has all things. He who is not thus united to Him has nothing, and the system, be it of religion or of a philosophy, that would take the place of religion that has not the love of God in it, is a charnel house of the best affections. It is the only principle through which man can be enabled by being subjected, and be free while he serves, and make sacrifices with rational joy.

From this principle of love to God love to man necessarily follows. Hence the religion naturally flows out into philanthropic and benevolent institutions. They are a great feature of it that might well be dwelt upon if there were time. Hence, too, it must draw after it a morality in all directions as rational and as perfect as itself. Everywhere the tendency has been to separate religion from morality; to set them in opposition even, but a religion without morality is a superstition and a curse, and anything like an adequate and complete morality without religion is impossible. The only salvation for man is in the union of the two as Christianity unites them. This outgrowth of the morality of Christianity from the religion, by their origin in a common principle, together with its perfection, is so a peculiarity of Christianity that it might well be mentioned under a separate head. It is a great peculiarity and has not been enough insisted on. Still being from the same principle, the morality is so much a part of the religion, it so enters into that essence of it of which we are now speaking, that it will suffice to mention it here.

Differing thus from other religions in its origin and essence, we might expect, and we find, that Christianity differs from them, in the third place, in the end. This end is complex, but is made one by the relation of its parts as implying each other. As its end in part, then, and the first step toward its completion, Christianity and that alone, proposes the perfection of the individual man. That Christianity does propose this end is clear. The moral law which it implies, and to the obedience of which it proposes to bring man back, requires perfection. Christ commanded men to be perfect as their Father in Heaven is perfect, and the Apostle Paul made it the end of his preaching to present every man perfect in Christ Jesus.

In thus proposing perfection as an end philosophy and reason are in accord. Philosophically the problem for man is the attainment by him of a perfect manhood. Give us this and we are content. Any system that gives us this, be it religion or philosophy, be it regeneration or culture, we welcome. Failing of this man is a failure. Not tending toward it he is out of sympathy with every living thing that grows, and if the want of this tendency be from anything but wickedness, he is not only a blot on the universe but a reproach to his maker. But what is the perfection which Christianity requires? The divine idea to be realized in man must be that of the moral image of God. This is necessary to all perfection. In the kind of faculties which he possesses as rational, free and moral, man is already in the image of God. What he needs is his moral image consisting in character. Through this alone can he be brought into harmony with himself, or with any perfect system of moral government. Give us this and we are content, because we know it will draw after it all else that is desirable. This perfection of the moral nature is that in man which makes him man, as that alone which is possible to all. This and this alone does Christianity require. Physical strength, martial prowess, intellectual culture, it passed by at a period when these were in highest repute, because it was to be the universal religion and these were not possible for all. Christianity requires moral perfection, and it might be supposed that that would always be identical with itself, but it is not, and we have not reached the precise perfection which Christianity would evolve. The perfection of an unfallen being is greatly different from one fallen and restored. The last would rest on a new basis, and involve new relations and characteristics. It would be the "perfection which is in Christ Jesus," a perfection through penitence and humility and meekness and faith, and that is a perfection which no heathen mind ever was conceived of, or ever would have been conceived of, if it had not been exhibited in actual life.

have threatened society and government, morals, manners and religion, during the last twenty years, have centered in and emanated from France. Her great city, splendid, beautiful, brilliant, has sat wearing, in the eye of Christian discernment, this ancient and expressive inscription: "Babylon the great, the mother of harlots, and abominations of the Earth."

But a change has come! Whether regarded in the light of Providential government, or considered only as the natural results of moral and political laws, it is either way almost equally significant. The city and nation that so recently sat clothed in fine linen and purple, is prostrate in the dust. Babylon has fallen. "In one hour has her judgment come." It will be instructive to take a rapid glance at the method of her overthrow.

Northeast from France, between the Rhine and the Baltic, lies the German land. As long ago as the days of Tacitus the people of this land were described as blue-eyed, yellow-haired men, inured to cold and hunger, warlike, virtuous, and passionately fond of liberty. Dwelling amid the forests and chilly hills of their northern home, they cultivated the robust qualities of industry, honesty and thrift. From such an ancestry the modern Germans have come. A nation of broad-foreheaded, slow-moulded, reflective, hard-working, persistent, patient men. Preponderantly Protestant in religion, constitutionally independent in thought, liberal and solid in education, they have gradually worked their way to the fore-front position on every field, whether of literature, science, politics or arms. For the last forty years the central spot of this world's hard work in the mental realm has been the German land. Intense, profound, minute scholarship has had there its home. Men have sneered at a German as a man of books and of mental abstractions. But meantime, no man more than he, has been rigid and exact in practical affairs. Popular education has received there its best development. Arts of honest industry have been pursued there with most frugal economy and untiring zeal. Waste not, rest not, gain, hold, strengthen,—these have been the unuttered but controlling principles of their social progress. In arms their history has been unique. Instead of maintaining a standing army, divorced from practical connection with the affairs of the people at large, the whole nation has been drilled in the elements of "military science." They have not been distinguished for the making of gloves and rose-waters, but they have for the establishment of universities and common schools. They have not spent their ingenuity on bon-bon boxes and silks, but on books, plain utensils of homely industry, and the arts which promote utility. The iron ram-rod had there its home, and Krupp's steel cannon have followed it in due time.

Meantime simple home-bred tastes have marked the people. German homes have been prevalently homes of family affections. The mothers of these Teutonic tribes have not set the fashions of the world; they have been content in somewhat stiff and unchangeable attire to train their households in the common virtues of friendship, honesty and loyalty to their land. They have not exported many fans or embroideries; they have sent out thousands of broad-brained sons and frugal daughters to strengthen the homely sinews of their own and other lands. Against this nation it was that France undertook a war. Puffed up by that outward semblance of prosperity which the arts of the Imperial government had done so much to foster, France imagined herself able to carve a new boundary out of the German territory, and after a pleasurable summer campaign to dictate terms of peace in Berlin. In a manner flagrantly unprovoked, and causeless she sought and precipitated a conflict. The history of the world has never recorded so complete and so humiliating a frustration of expectations. Germany, unaggressive, unprovoked, was yet prepared. Compact, hardened, welded by discipline and loyalty into a single force, it rose as one man. France declared war on the 15th of July. On the 6th of August, on her own territory, her Imperial army was split in two and defeated in both wings. The next day, Paris, in a paroxysm of terror, was declared in a state of siege. August 18th came, and with it the day of Gravelotte, and its loss to the French army of 15,000 men, and its shutting up in Metz of 173,000 men, there to remain helpless till their capitulation on the 27th of October following. September came, and on its second day came also the surrender, at Sedan, of 125,000 troops and the Emperor himself, to be henceforth, till the war ended, prisoners on German soil. And so stroke after stroke of the German hammer fell. The sham of French Imperialism crumbled at each blow. It perished at the first touch of reality. Men

had been saying; "Look how France prospers under the Empire! Napoleon is the man for France after all! Republics or limited monarchies may do for other people, but France thrives best under the Bonapartes."

The emptiness of such judgments is written conspicuously in every event of that marvelous series, from the fiery "baptism" of the "tranquil Prince," at Saarbruck, to the capture of Paris, and the dictated terms of peace seven months later.

Hollowness, rottenness, pretence—that is the significance of this utter collapse of French policy and arms which marks the Empire's downfall. It was a government of corruptions and shams. Perjury and fraud had been its origin; fraud and perjury had eaten out its life. It had flattered the people with lies. It had fostered national vanity and encouraged the arts of trifling and show. And at the first heavy stroke of honesty and earnestness it fell to pieces like a house of cards. Its adherents and supporters fell apart from one another in mutual distrust. The army of patriot citizens crushed the "standing army" in every encounter. The men of books were too strong for the men only of knapsacks and guns. The nation of homely work and plain utilities was too much for the nation of ribbons and bagatelles. Such an utter overthrow and disaster, and one whose moral lessons are so conspicuous to every eye, is recorded on no other page of history.

One lesson it teaches, is the power of education and of ideas, over ignorance and mere traditional sentiments. The conflict we have been witnessing has been pre-eminently a conflict between brains and bodies; between definite intelligent convictions and blind inherited emotions. The French have never been wanting in a certain fierce and heroic physical courage. In an age when bayonets were not expected to think, they made good soldiers. But physical courage and traditional sentiments are no match for living intelligence and enthusiastic purposes. Germany went into this war with the inspiration of a great and beneficent idea, the defence and establishment of her race-unity. France went into it with the old and comparatively antiquated idea of territorial expansion. Germany led to the conflict an army of men instructed in the principles for which the nation was contending, and personally intelligent and impassioned in devotion to them. France led an army untaught in high ideals of public welfare, and personally animated only by vague and inherited sentiments of national glory and honor. The German army was an army of citizens, scholars, men in the forefront of culture and of the present age. The French army was an army of conscripts and men unpenetrated by the larger thought of the time, as it were, a relic of the army of Moscow and Waterloo. And intelligence has triumphed. The needle-gun was too much for the chassepot, not so much because the weapon was better, but the man who held it was.

Germany has conquered because Germany is a nation of popular education, of progressive ideas, of self-discipline and honest toil. France has gone down because France has declined general enlightenment, has spent her strength upon trifles, has clung to ideas which most of the world has cast by. This absence of general intelligence in matters of public welfare and chief national concern, comes out strikingly though sadly in the state of things now existing in the unhappy land. What nation has ever made so much pother about her political revolutions? She has always been revolving. But she revolves with a wretched slowness of real progress. The masses of her people are too untaught in the principles of public economy and liberty to pursue in any hour of trial a consistent and patriotic course. It is difficult to conceive a spectacle more humiliating than that she presents at this hour. With every possible reason for calmness, union of counsel, and single-eyed devotion to the common good, behold her slid into wrangling sections, and tyrannized over by mobs as violent and as ignorant as those were a century ago. American school boys of fifteen years of age would better comprehend the situation and meet its needs. She is reaping what she has sown. Only one depth of greater humiliation seems possible—the recall and re-establishment of that empire which is so largely responsible for her present condition. Should that happen, that would indeed be a lower deep. There is but one remedy for France—the remedy of popular education, honest industry, and the slow toils by which all true national health is won.

II. Another lesson, and one which in my judgment ought to come home with especial force to American people, from the recent conflict in Europe, is the superiority of earnest and weighty aims and frugal and sober manners over triviality and display. France, I have said, stands the representative among the nations of the trifling, the luxurious, the

superfluous. To-day we see the result. No people can cook, or dress, or dance, or sparkle like the French. None can tie such bows, embroider such handkerchiefs, weave such tapestries. None beside can so put show in the place of utility, or turn the earnest business of existence into pastime and holiday.

But in the conflict of nations the people of cravats and gloves go down before the people of thick soled shoes and common schools. The solid triumphs over the superficial. The useful tramples under foot the frivolous. In the victory of Germany over France, fashion is humiliated, and the merely ornamental and insignificant brought into disgrace. And this is a lesson of the conflict which American people especially, I think, ought to ponder. For nowhere outside of France herself, during the past five years, have French tendencies been so strong as in America. It is towards French ideals that society and manners have been moving. France has ruled our attire, has infected our literature, has corrupted our ideas. Americans by thousands have gone to Paris; many of them becoming known there as the enthusiastic devotees of whatever was most French in luxury and in vice. And a general drift of taste and sentiment in the direction of the frivolous, the extravagant, and the expensive, has marked a considerable part of those who have remained behind. Let us hope that a check, at least, has been given to this current by the downfall of the Babylonian city. Let us pray that the lesson of this condemnation of the trivial and the fictitious may not be lost on those before whose eyes this spectacle is set by the "strong Lord God who judgeth her."

III. Finally, I would remind you that in Germany's victory over France we have a new verdict for Protestantism. Catholicism is the religion of France. Protestantism has been the controlling power of Germany. Catholicism discourages popular instruction; it puts education into the hands of the priesthood; it believes in medievalism, blind obedience, quietude. It dreads nothing so much as independent judgment and free inquiry in all departments of knowledge and faith. It uses art, literature, government; but it uses them not to widen men's scope of action and belief, but to narrow it. It fosters spiritual stagnation under the guise of piety. It gives one man's conscience into another man's keeping. It is not half the foe to vice that it is to liberty.

Protestantism encourages freedom. It knows that liberty has its risks, but it believes it better to take the risks than to keep men bound by external fetters. Free-thought, free-schools, free-presses have their perils; but Protestantism holds that those perils are less detrimental on the whole than bondage. It believes in letting the light shine, in opening all things to inquiry, sifting even disbelief. Out of this sifting Truth comes, and so also at last come Faith and Piety. These two opposing principles—ancient enemies on many a hard fought field—have grappled again in this Franco-Prussian struggle. Protestant Germany has won the day, and won it largely by the strength which Protestantism has given her. It was free-thought and untrammelled conscience which triumphed at Gravelotte and around the walls of Paris. When to-day the Angel of the Apocalypse cries mightily with a strong voice, saying, "Babylon the great is fallen, is fallen," Liberty claims it as one of her triumphs, and Protestantism numbers it among her victories.

The Rev. Dr. Walker's Sermon.

To the Editor of the Palladium.
When one grows into the habit of reading a morning paper he looks forward with uneasiness and loneliness to days following holidays. Because he has no paper to read he feels as if the day's doings would go by without his knowing what has passed. Somehow he gazes more that day than any other; he feels more ignorant that day of the world around him than any other—fall because he is deprived of his paper—that blessed pipe of mental ease. Now with just such feelings I went to my office last Saturday morning, but lo! and behold, in came the little, early riser, the "route boy." "Paper, sir." "What?" said I. "Your paper, sir." "What, to-day?" "Yes, sir," said the healthy looking lad, who looked as if he had been kissed heartily by the healthy, refreshing morning air. "Good," I said to myself, and all my previous blank feelings had been swept away, not a shadow was left behind, and I seated myself and read; yes, I read a sermon delivered the day before by Rev. Dr. Walker of Center church. But to

gent citizen, to the business of shaping hats and waistcoats, bonnets and gowns. France smiles, and the dresses of the maids of Denver, City, Colorado, trail on the ground. France frowns and shortened skirts and close contracted hoops, and enlarged panniers and bows, made the Denver City maidens wonder to behold. In the great mystery of coiffures and bodices, and frills and sashes, France is supreme. She makes the perfumes and rosewaters of the world. She spins wool and silk finer than the spider's web, and immeshes the hearts of women in her Valenciennes and Appliquis. She tans the skins of her sucking kids, and covers the hands of the world with her delicately colored gloves which one honest grasp will split from finger to wrist. It is the trifles of human skill for which France is celebrated. It is the things not of need or of substantial use, but of conventionality and ornament, on which she lavishes her ingenuity. How to dress the hair, how to dance, how to set off the person with artifice and attire, no nation can tell us as well as France. These things are significant.

II. But rise a step higher, and enter somewhat deeper into the moral sphere.

A people's language is a great indicator of their character. The forms of expression current among them shed great light on their intellectual and moral quality. Coincidence between words and things signified is one of the most searching tests of mental or spiritual earnestness. Now of all people who live, French people are they who have given most complete assent to a popular perversion of language. The inherent frivolity of French character and its insensibility to any deep moral principles, comes strikingly out in some of their common colloquialisms. Take the word *spiritual*, for example. The word in its derivation and in our English use of it, signifies whatever is deepest in nature and character. With the French it is vacated of all earnestness and means simply the bright and vivacious. Plain men who call things by their right names, call a gambler or a swindler a "rascal." French people with a half-approving smile call him a "*chevalier d'industrie*." We call arsenic or strychnine "poison." But French people remembering that these and other chemical agents have sometimes aided impatient heirs in getting possession of long delayed property, have a softer name for them. They are *poudre de succession*. Blunt, riotous Saxons, if they want to keep a "mistress," do so and call her so. The French have refined on that, and in calling her *chère amie*, have perverted the two sacreddest words of human speech. With the French an infidel is not a wrong thinker or a perverse thinker, as some people are wont to suppose, but he is an *Esprit fort*, a thinker, if language has any meaning, of strength and force. This readiness to trifle with moral differences and with the sacred verities of speech is a significant trait of French character. The vicious and the frivolous must have an amazing fascination for a people whose common language contains so vast a number of phrases which involve a kind of implied approbation of the trifling and the wrong. It is not strange that with this characteristic, one of the accepted national cheers should be *Vive la Bagatelle!*

III. But this absence of deep, steady confidence in eternal principles has other illustrations than these. The essentially earthly and Babylonian quality of French civilization is seen in higher matters. It is seen, for example, in Education. France has never believed in the desirableness of general popular culture. With a considerable class of highly educated scholars, the masses of the people have been left in stupid ignorance. While the world about them has been in a ferment on the subject of extending the benefits of knowledge to the multitudes, France has been content to leave her common people in substantially the same condition as they have always been. Even during the past twenty years, when popular education has been, nearly everywhere else, almost a passion, the attention of the French Government has been given to almost anything else rather than this. The minister of public instruction during the late years of that Napoleonic dynasty which has sat like a nightmare of corruption on the French body-politic, has complained again and again that appropriations could be got for any object rather than the instruction of the people. Theatres could be subsidized; fetes, days and shows could have their hundreds of thousands; millions could be spent on the adornment of a boulevard; but for the enlightenment of the multitudes in the common principles of knowledge useful to men in society and government, the little that could be got at all was given with grudging hand. As an inevitable consequence, France is a deplorably ignorant nation. With all the boastfulness of superiority which the educated class of her citizens have been wont to assume, the masses of the French

nation are pitifully untaught. In her religious history, too, the essentially brutal and Babel-like character of France has been conspicuously apparent. The opposition France has shown to religious liberty and virtue, has not indeed been marked by as consistent and astute a policy of warfare as has that of Spain. But it has been as genuine; and it has been marked by periods of intensity, more cruel and extravagant than that manifested by almost any other people. For passionate and well-nigh beast-like violence, there is scarce a tribe of earth that can challenge comparison with this great civilized empire. Remember the horror of that night of St. Bartholomew, in 1572, when France ran red with the blood of thousands of her truest patriots and sincerest Christians, slaughtered in their beds. Come down a hundred years later, and see as the result of the revocation of the edict of Nantes, the exile of 800,000 of the most industrious of her citizens, because of the purity of their faith and the virtue of their lives. These things were done in the name of piety and the Church. But come down a century later, only seventy-seven years ago, and see what was done by still another class—and that the ruling one—of French citizens. Let me quote a few words from the historian Alison: "Herbert, Chaumette and others appeared at the bar of the National Assembly and declared that God did not exist. A veiled female, arrayed in blue drapery, was presented to the assembly, and Chaumette taking her by the hand, said, 'Mortals cease to tremble before the powerless thunders of a God your fears only have created; henceforth acknowledge no Divinity but reason. I offer you her noblest and purest image.' With that he let fall the veil, when the goddess appeared personified by a celebrated beauty of the day. The President of the Assembly embraced the goddess; she was mounted on a magnificent car, and the multitude conducted her to the Cathedral of Notre Dame. There, elevated on the high altar, she received the adoration of the Assembly." In this kind of wild animal-like intensity of perverted religious sentiment, France stands unparalleled among modern nations. There is in her national blood a heat of bacchanalian lust and fury which beats in no other veins. It has never been utterly purged out. In every time of public turmoil its fever flashes forth again. Religion has never availed to make France a sober, intelligent or virtuous nation. For multitudes of individual people it has done so, but for the nation it has not. On the contrary, the records of French brothels and foundling hospitals, and the general average tone of French social morals, are among the most appalling facts of Christendom. Our minds involuntarily turn to France when we think of marriage infidelity, of licensed prostitution, of brilliant vice of every name. "French novels" are a generic title for books that corrupt the imagination and undermine the character. So that it almost seems as if a great part of the genius of this versatile people were enlisted in the direct effort to make evil reputable, and to enlist the judgment on the side of the "world, the flesh and the devil."

In her political character, too, France illustrates the same restless, brutal, insensate qualities. She has, in her wild unreasoning violence, the very stamp of the old Babel-like empires of heathenism. The world's blood chills yet with the remembrance of the horrid scenes of the first French revolution. The crimes perpetrated in the name of liberty by French statesmen are only to be paralleled in enormity by those perpetrated in the name of religion by French priests. It is only with herself that she can be compared. Having wrought the horrible ravage of the first revolution for the purpose, ostensibly, of throwing off a personal despotism; behold her, next, prostrating herself in an extacy of devotion at the feet of a despotism more tyrannous and destroying than the one she had cast aside! For half a generation she exulted—it was her very glory—in being the abject slave of a single man. For him she spent unlimited treasures. For him she poured out countless lives. As the old time empires of Sesostris and Alexander and Caesar counted men as nothing, and wasted blood like water, so did France under Napoleon. True, the man she made herself the footstool for, was a great man. But so were Rameses and Xerxes and Nebuchadnezzar. With certain inevitable modifications resulting from the later age at which he lived, his greatness was of the same order as theirs—the greatness of brutal force and heartless ambition; and in putting herself a willing instrument to his service, France voluntarily took a place as abject as the slaves who built the hanging gardens of the Euphrates or the Pyramids of the Nile.

Awakened after a while (not, however, so much by her own wisdom as by the outraged sentiment of other nations), from this dream of glory through subjection to material power, France enjoyed for a while a period of comparative welfare. The reign of Louis

Philippe, not at all brilliant after the ideal French style of brilliancy, was, nevertheless, the best period of modern France. In the arts which benefit society, and in the agencies which tend to make men intelligent, virtuous and independent, the period shines by contrast with any other the nation has known for one hundred years. But this did not satisfy the restless blood of the Gallic people. The useful government was thrown aside, and after a brief period of a flaunting and foolish kind of republicanism, personal despotism was established once more. This time it was established in the person of a man notorious for private vices, and for infidelity to public oaths. He climbed to his bad eminence by a ladder of perjury and crime. He throttled the liberties he solemnly swore to protect. He murdered, without pretence of law those whose virtue rebuked his rise. His throne was raised from out a pool of patriot blood.

Arrived at imperial power, Napoleon III. has, for the last eighteen years, stood the modern-world's crowning example of successful villainy. As such, no one can estimate the demoralizing influence of his career. Vice in him seemed to find its justification, infidelity to vows and to honor its apotheosis. And through all this period the resources of the government he established have been devoted to the enterprise of maintaining his supremacy and reconciling the mind and conscience of the world to the man and the system he represented. To this end he did everything in his power to flatter the national vanity. He revived the Babylonian traditions of the first empire, and tickled the pride of the people with ideas of military glory. To this end he flattered all foreign visitors to his empire. He bought his eulogists in every country, and numbered them of every handicraft and profession. To this end he debauched the public conscience with spectacles and shows. To this end he wrought marvels of transformation in Paris, the moral center and epitome of France. He tore down, he built up, he adorned, beautified, exalted. He made the city a wonder for its magnificent loveliness. There he gathered treasures of art. There he encouraged the concentration of whatever can delight the eye or soothe the sense. There wealth has displayed her largest magnificence; there vice has worn her most brilliant mark; there the vanities of life have been elevated into the highest ends of existence. All things but honest virtue, patriotism, piety, have been fostered there.

And so for year after year France has stood, and Paris has stood, the embodied representative of worldliness and splendid wrong. Nearer has she come than any other nation or city of the modern world, to realizing that picture of magnificent sensuality set before us in the eighteenth chapter of the Apocalypse. For in her was found "the merchandise of gold and silver and precious stones; and of pearls and fine linen, and purple, and silk, and scarlet, and brass and iron and marble; and cinnamon and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses and chariots, and slaves and souls of men." And no human tongue can estimate the damage to the world's moral welfare which this spectacle of France has wrought. "For," as the Apocalyptic vision continues, "for all nations have drunk of the wine of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Her influence for evil has reached the world over. The books begotten there have poisoned the imaginations of youth in every New England village. The passion for expense and attire born there has infected with its pernicious emulation every American hamlet. Not a family in our land but has had the problems of life and dress and amusement made more difficult to solve within the limits of Christian frugality and earnestness, by the example of France.

If influences like these have emanated from her—reaching across intervening seas—more baleful yet are those which have prevailed within the more immediate circle of her fascination. There has been a kind of Circean charm in the beauty and luxury of Paris which has relaxed the nerves of morality and patriotism of thousands. Unnumbered are the English and American homes out of which sons have gone comparatively cleanhanded, for a brief sojourn in the gay city, but have come back corrupted to the soul's center by the infectious vice. Republican Americans have gone thither carrying the principles in politics which Washington represented, and for which our fathers died; but, fascinated by the glories of Imperialism, have grovelled at the feet of autocratic power and sung the praises of the grand Perjurer of the century. So that I hesitate not an instant, nor do I think any one who thoughtfully weighs the moral elements in the case can hesitate, in declaring that the most corrupting influences which

did, and would ask his friends to vote for it. He thought he should get a pastor next time who would be more congenial; one who could be an associate pastor, and himself senior pastor without loss of self respect by either. He would thank them to vote for this resolution as it was a dissolution of the bond between himself and his colleague.

Dr. Davies stated that after the explanation of the Rev. Dr. Lyon he moved the adoption of the balance of the resolutions. Mr. J. C. Perkins wished to read them over, as he thought perhaps one of them was not fully understood. He read them and then moved the postponement of the whole subject indefinitely, for the future action of the congregation. Lost.

Mr. J. C. Selden moved the adoption of the preamble and resolutions as offered by Mr. Downing.

Mr. W. F. Clark said the congregation should be careful about violently sundering the tie as contemplated in the resolutions.

Question was then called on the preamble and resolutions, and they were carried, so near unanimously that only one hand was held up in opposition.

RESOLUTIONS ADOPTED.

WHEREAS, A large majority of the members of the First Presbyterian Church and Congregation of the City of Erie, convened for the purpose of considering the matter of the resignation of the Rev. Geo. A. Lyon, D.D., senior Pastor of said Church, are of the opinion that it is the part of wisdom and duty, as well as of Christian love and charity, to endeavor to effect such a settlement of the difficulties which have resulted in the resignation of our venerable and beloved pastor, as will enable him to continue his pastoral relations, therefore

Resolved, That we very much regret that anything should occur to disturb the harmonious relations which we would all rejoice to see exist between the Rev. Dr. Lyon and the associate pastor; and believing that the causes which have induced the Rev. Dr. Lyon to tender his resignation, will soon be happily removed, we would most emphatically decline to accept such resignation.

Resolved, That in view of the long and faithful service of the Rev. Dr. Lyon as the pastor of this church, extending over a period of more than forty-two years, it is proper that he should be relieved of a portion of the labor and responsibility connected with the pastorate, and therefore we are in favor of employing the services of an associate pastor, who shall be acceptable to the congregation and to the senior pastor, and whenever a vacancy shall occur in the associate pastorate, we do hereby recommend that immediate steps be taken to fill the vacancy.

Resolved, That the two elders who shall represent this church at the next Presbytery at Oil City, be the committee to convey to the Presbytery the proceedings of this meeting.

The moderator notified Dr. Davis that a motion to adjourn would then be in order, but the Dr. declined. Rev. Mr. Cleveland closed the meeting with a prayer that the action of the congregation might be to the best interest of the church and to the cause of Christ.

Eldoc. K. Hogg suggested that as so many were then present he would like an expression of the congregation as to making a pastoral visit to Dr. Lyon, at his residence, on Thursday evening of next week, the 9th inst. A motion to this effect was put and carried unanimously.

SECTARIAN BIBLE.—The following frank and Christian avowal is made by the Editor of the New York Baptist Register, published at Utica. We suppose he expresses the inward conviction and feelings of multitudes of our Baptist brethren.

We have ourselves most pointedly opposed, as is generally known, the denomination's meddling with the present English version at all, and as strong as our attachment is to the American and Foreign Bible Society, which we think will not be called in question, we sincerely wish, as do thousands besides us, that our supply for distribution, had been obtained from the American Society, or some other print establishment, for we have neither bettered ourselves or the cause, by the edition published by our society.

The Palladium.

The A. L. TRAIN & CO., Proprietors.

THURSDAY, APRIL 13, 1871.

FAST DAY SERMON.

Preached by the Rev. Dr. Walker, at Center Church, April 7th, 1871.

"Alas, alas! that great city Babylon; that mighty city; for in one hour is thy judgment come."—Revelation xviii, 10.

Wise men, both inspired and uninspired, have always found one of the most valuable of all sources of moral instruction in the history of nations. The prophets of the Hebrew people gave not a little of their strength to inculcating the lessons to be derived from public affairs around them. The events taking place in the kingdoms of Egypt and Assyria, and Philistia and Moab, were continually appealed to by them, as fraught with significance for the nation of Israel. Believing that these events were indicative of a moral government, and that in them a Divine hand could be discerned, the prophets never wearied in exhorting the Judean people to turn their eyes to the scenes transpiring on the broad stage of these surrounding empires. Thence were to be borrowed instructions for reproof or encouragement, for warning or for cheer. And even where the sense of an immediate Providential leadership has been less vivid than among the Hebrew people, still there it has always been felt that public events are among our profoundest teachers. They impart lessons none can afford to lose. Whether looked at with the eye of religious sensibility, or simply of an earthly political wisdom, they are full of meaning. I shall make no apology therefore—for I am sure none is called for—for deriving the subject of my present remarks from those wonderful events—among the greatest of modern history—which have been taking place recently on European soil.

Let me repeat the words chosen as the text. "Alas, alas! that great city Babylon; that mighty city; for in one hour is thy judgment come."

The name "Babylon" in the later scriptures is a *symbolic* title. It represents the organized powers of the earthly and material world-kingdom, as set over against the kingdom of God. It is put as the equivalent of whatever is grand, imposing, splendid, after a merely physical standard; but what also is fleshly, godless, temporal. The historic truth on which this symbolic use of the word rests—for all Scripture symbolism rests back on historic fact—is the existence in the ancient world of that magnificent, sensual, opulent, oriental city, Babylon the great.

The records left to us by history, concerning this mighty city of the Euphrates, are such as to make its name the synonym forever of material splendor and corruption. It was a city sixty miles in circumference. It was enclosed by walls of vast height, pierced by one hundred gates of solid brass. Within the walls were palaces and public buildings unequalled for grandeur by any others ever built by men. The enclosure of the palace of Nebuchadnezzar alone was six miles around. Within this enclosure were the famous hanging gardens built by Nebuchadnezzar for one of his queens, who, coming from the hilly country of Media, desired to see something like the terraced slopes of her native home.

116
Upon the level plain of Babylon, therefore, was raised a hill of masonry covered deep with soil, and irrigated by aqueducts; a hill seven hundred feet high, or more than twice the height of East Rock, crowned by forest trees and vineyards and olives. No luxury possible to ancient civilization was wanting in the mighty city. No splendor of building or adornment, of attire or equipage but was seen in its fullest glory; and no vice, either, possible to human nature but was there also. Frivolity, effeminacy, cruelty, lust, were manifested in every form which recklessness could imagine, or satiated sensuality could invent. So that Babylon became a name, a symbolic term for splendor and vice. It signifies the magnificence of earthliness; the greatness of physical power; the "lust of the flesh, the lust of the eyes, and the pride of life."

As such the name is used in Revelations. With no exclusive and limited application, I think, to any one city or empire, but with a generic adaptiveness to many, the title is employed to set forth the organized power of the earthly and sensual in opposition to the spiritual and divine. Looked at in this way, commentators have found a fitting application of the name, sometimes to ancient Rome in the corruption of the later empire, and sometimes to medieval Rome in the apostasy of the Papacy. But looking with our own eyes out into the world of our own day, I think no impartial judgment can hesitate as to what city or people of the present time can best challenge the bad eminence of this name Babylon. Recognizing as we must many an odious Babylonian trait in our own land and in various lands, still to find the completest embodiment of those elements which we have seen go to make up the Scripture conception, I think we cannot hesitate an instant, in turning to Paris and to France. In saying this, and in saying whatever I shall on this occasion, I do, not forget that in France and in Paris are many heroic men and noble Christians. I lose not sight of the fact that many Frenchmen have left the world their debtors. I am not oblivious especially of the truth that scientific inquiry has in many of its departments been signally advanced by the labors of French savans. I remember Fenelon and Descartes and Lafayette and Leverrier and Hyacinthe. But as ancient Rome had a recognizable character, spite of Marcus Aurelius and Seneca and the Christians of the Catacombs; so France, and Paris, which morally speaking is France, has a character distinct, manifest, prevailing; and that character is not represented by Cicero, but by the Cæsars; not by Jerusalem, but by Babylon. I shall point out in a very cursory manner—for time will not allow me to elaborate a single point—some of those characteristics which mark the Babylonian quality of that people who are now reaping the harvest of the whirlwind. And I do this with no exultant spirit over the sorrows of desolated homes; with no forgetfulness of the claims of human brotherhood suffering under calamities brought by mistakes and sins. But I do it because God, in my judgment, would have us learn the solemn lessons which he teaches us in the vicissitudes of the nations. I do it because great moral principles are involved in the mighty spectacles enacting before our eyes. I do it because we cannot afford to be oblivious to the instructions which come to our American society, and homes, and States, from the character and condition of prostrate France.

I. Let me begin with lighter matters. It may seem a comparatively light matter, and yet it is not so, for it is a profoundly indicative one, that France stands among the nations of Christendom the representative of what is *artificial* and *frivolous*. Not what is natural, robust and healthful, but that which is refined to the borders of effeminacy and uselessness, is what comes spontaneously to our thought when we think of things characteristically French. Glance at one or two of the arts in which France has this kind of frivolous prominence. Cooking is one of them. She stands the exponent of elaborate and painstaking skill devoted to the august business of pleasing men's palates with rare and curious dishes for the table. "French-cook"—the words fall together as easily as do English-statesman, or Yankee-schoolmaster, or German-metaphysician. Wherever, the civilized world over, matters of a fastidious appetite are concerned, there France is supreme. Our English inns have become "hotels;" our beef must be cooked *a la mode*; we cannot read our bill of fare in a New England tavern without a Parisian dictionary. Dress is another point in which France has achieved a pitiable kind of sovereignty. Whatever is fantastic or changeful in attire, whatever is showy, expensive, useless, we recognize at once as the offspring of that people who seem to have devoted genius enough almost to make every inch of France a garden, and every man in it a free and intelli-

Erie Daily Dispatch

FRIDAY, FEBRUARY 3, 1871.

THE PRESBYTERIAN CHURCH AFFAIR.

The Congregation Refuse to Accept Dr. Lyon's Resignation—Address—Resolutions Adopted &c.

At 2 p. m. yesterday, the hour appointed for the meeting to consider the resignation of Dr. Lyon, D. D., a large congregation was assembled at the First Presbyterian Church, the ladies being in the majority.

Dr. Lyon stated that the members understood the cause of the assemblage, and, in accordance with the instructions laid down in the rules of the Presbytery, he had procured the services of another pastor to preside as Moderator, and introduced the Rev. Mr. Cleveland, who opened the session with a short prayer, invoking the Divine aid and blessing on the business before the meeting.

Dr. Lyon rose and again read the letter of resignation, and stated that upon mature reflection on the manner in which he should present his reasons for offering to withdraw, he concluded to write his thoughts. The reverend gentleman then read the following:

ERIE, February 2, 1871.

Dear Brethren and Friends:

By a strange concurrence of events in the evolution of Providence, I appear before you this day, for a purpose which seems to myself and perhaps, may seem to you to be strange almost as fiction. The attitude in which I am placed—was to me until very lately unforeseen and unexpected. It was by me unsought and is exceedingly undesirable and painful. Since it has been forced upon my mind and conscience by circumstances which I have vainly tried to prevent, but which are now beyond my control, I am compelled, with all its dread responsibility, most reluctantly to assume it.

I am comforted with the thought, however, that before this large assemblage I have to-day no charges to bring; nor ailing accusation to make against any man. Whatever grievances I may have of that nature, this is not the way, according to the constitution of the Presbyterian Church to meet them—nor are you the proper body before whom to prefer them. I regret, nevertheless, that the *prima facie* manifestation of my act which has called you together, may appear to the church and public at large, as partaking somewhat of feelings and purposes allied to a spirit of crimination. The very call of such a meeting as this, for such a purpose as that which has convened you, seems not to be complimentary either to you or to myself; but rather the contrary. But I congratulate both you and myself in this relation, that I have nothing, and can say nothing about you to-day, except that for which we ought all to thank God most heartily. I can truly say that there is not a family among you, so far as I know or have ever noticed, that I cannot enter as a gentleman and as your pastor with perfect self-respect and confidence, and feel sure to receive at your hands all the manifested respect and friendship to which as such I am entitled. This I am free to declare and bound to believe, unless men and women professing to be Christian ladies and gentlemen are hypocrites and deceivers, and recreant to all the pretensions, utterances and protestations which of late have been many, and which I cannot and will not now for a moment distrust or doubt. I have no sentiment in my soul adverse to this congregation; no feeling but that of respect and admiration. I shall never forget, either in this world or in the world to come, your kindness and Christian friendship, and your noble acts of love and liberality performed for my sake.

There is not a man in the session of this church whom I do not as yet most heartily love. There is not a man in the Board of Trustees for whom I have not as yet, the highest esteem. This whole church and congregation I love as I do myself—for its welfare I would be willing to live, and for it, if need be, God helping me, I would be willing to die. And, although I am compelled by a controlling sense of indispensable duty to present to you this day my resignation of the pastoral relation which exists between us; I can honestly say that I do not covet the separation. But I am associated in the pastorate of this church with a brother minister, between whom and myself there is no community of feeling or of action. We happened to be men who are different and opposite in our constitutional temperaments. We are educationally different. Our views of doctrinal and of practical religion do not always harmonize. Our mode of doing things is often diverse and contrary, and in many things we are not alike. Associated in one pastorate, in my judgment, we cannot even seem to walk together, except at the expense of our own social and ministerial happiness, and to the great detriment of this church. For, in the language of scripture, "How can two walk unless they be agreed." For the reasons just mentioned, I have nothing at present to say before this body, about who is to blame in this matter. Upon this point there is much conjecture and no little misapprehension. There will be a time and place when and where before the proper tribunal, this particular aspect of the subject will be duly considered and determined. I feel it to be expedient at present to state nothing but the few facts of a general nature above alluded to. You can, if you please, without having before you the specific evidence illustrative and confirmatory of the general facts I have presented. You may suppose that myself and colleague are both to blame, or even that I myself am alone the cause of this whole difficulty. Still this would not change nor annul the facts stated; facts are stubborn things, they will not come and go at our beck; caprice or even honest wishes, they still remain stubbornly persistent, immovably steadfast, unchangeably demanding attention and respectful regard. Yes! the fact still confronts us, it stands out in bold relief, your spiritual teachers and guides in the ministry and pastorate of this church and congregation, greatly differ and are not agreed about many things essential to their own happiness and to the peace and prosperity of this church. If there is anything made plainly the wisdom of God, it is that this church cannot prosper under such an administration. The spirit of God will not dwell where there is any strife or ambitious contention and especially where there is any question raised by either one or the other of your pastors, as to the question, "Who of them is the greatest in the Kingdom of God? Who is chief in this synagogue, which, as the apostle declares, like genealogy always engenders strife. Without the presence of Jesus, without the indwelling of the Holy Spirit and his sacred influences continually imparted, this vine which God's own right hand has planted, will droop and wither. Therefore, for your sakes as a church and congregation, for whose benefit I have devoted the dew of my youth, the vigor of my manhood, and the experience of over three score years, I do earnestly pray you to release me, somehow or another, from this ecclesiastical bond. If this should be your judgment, you can express it by your vote to-day. In the event of your deciding to accept my resignation, which I now formally make—or if you should refuse to accept it, it will be necessary for you at this meeting to appoint not less than two commissioners to the next meeting of the Presbytery, which will be held at Oil City in April next. These commissioners will present the wishes and proceedings of this meeting, or in the language of the Directory, "show cause, if any they have, why the Presbytery should not accept the resignation. If their reasons for retaining their pastor be deemed insufficient, he shall have leave to resign his pastoral charge, of which due record shall be made."

In conclusion, permit me to express the hope, that if possible you will act upon the facts stated, without any further inquiry at present.

This whole matter will be fully and faithfully reviewed and considered by the Presbytery, when it may, and no do doubt will be necessary for me to say some things which I would now most gladly refrain from saying, unless absolutely necessary to a right judgment in the case.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Church, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ—to whom be glory for ever and ever. Amen."

The Moderator asked what action should be taken on the request of the senior pastor of the congregation to withdraw.

J. F. Downing, Esq., read a preamble and resolutions, resolving not to accept the resignation tendered; to employ the services of an assistant suitable to Dr. Lyon, as well as to the congregation, and to send commissioners to the next session of the Presbytery at Oil City.

The Moderator (who had not distinctly heard the first resolution) stated that a resolution to act immediately on the question of acceptance or non-acceptance of the resignation, would be in order.

Dr. J. M. Davies offered the following:

"In consideration of the eminent services of our venerable pastor for half a century, the congregation most emphatically decline accepting the resignation offered."

This was repeated thrice before the Moderator could hear the speaker. It was put to vote and carried unanimously.

The Moderator notified Mr. Downing that his paper was now in order. Mr. Downing re-read it, explaining that its first resolution was almost identical with that already passed.

Mr. H. C. Rogers, said that for sake of passing the paper as an entirety, he would move to reconsider the resolution passed.

Dr. Davies moved to lay the paper on the table. Mr. Downing stating in explanation that the preamble and resolutions had been carefully prepared at a council of members, and as he believed, expressed the wishes of the congregation.

Dr. Davies said it was too long and compared it to the Omnibus bill. He stated that it contained seven or eight resolutions. Mr. Downing reminded him that had he listened attentively he would have known there was only three. Mr. Rogers withdrew his motion to reconsider.

Mr. J. C. Perkins moved to take up the resolutions separately and asked for the reading of the second (providing for an associate pastor) and moved its adoption. The Rev. Mr. Vance feared that it might continue the existing state of things. Mr. Downing called his attention to the qualification that the incumbent should be suitable to the present pastor. Mr. D. S. Clark did not approve of a binding condition to have an associate pastor. Dr. Davies moved that after prayer, the meeting adjourn. Lost.

The discussion of the resolutions was continued. Mr. Downing stated briefly what he thought they were trying to do. "Dr. Lyon resigns; we refuse to accept and we are going to show our love and esteem for our venerable pastor by making him comfortable."

Dr. Lyon stated that perhaps some of the congregation might feel as though he did not approve of the resolution, but he

FUNERAL OF REV. HIRAM BINGHAM.

Saturday afternoon, the funeral of the late Rev. Hiram Bingham took place at three o'clock, at the North Church. After short services at the house the remains were taken to the church, the following named acting as bearers: Messrs. Isaac Thompson, D. W. Lathrop, Nathaniel Jocelyn, Edwin Marble, George Gabriel, and S. C. Brace. The services were opened by Rev. Mr. Clark reading selections of Scripture and the choir singing the hymn, "Nearer my God to Thee," after which Rev. Dr. Bacon spoke as follows:

We who are gathered in this presence hardly need to remember who and what he has been, whose remains we now commit to the grave, and yet our thoughts desire, naturally, in this parting hour, to linger for a little while upon the story of his life and works. More than sixty years ago, a ship master from this port returning from a voyage to the Pacific shores, brought with him two Sandwich Island boys, and after a few months one of them was found by a religious student in college, sitting on the door sill of what is now called South Middle College, weeping. The inquiry was put to him, "What is the matter?" He was weeping, he said, because there was nobody to teach him. In his ignorance he had a vague conception that those edifices were devoted to instruction. He saw the young men coming and going, and he had a general idea that they were learning, and the little he had seen of this country, compared with his own, exalted his notion of how much there might be to learn. That boy was taken up, and after a while by Christian philanthropy and sympathy, he became acquainted with the gospel, and received it into his heart. He was partly educated for a work of usefulness in his native land, when he died, but the taking of him, up led to the discovery that there were three students in this country, there were some four, I think, who had been educated in the Litchfield County school, and the question was raised who shall go with these boys when they return to their native country. There seemed to be a remarkable opening—a providence of God that had brought these young men here—a remarkable opening for evangelical enterprise among their debased and savage countrymen. Very little was known of the Sandwich Islands at that time. I remember when I was a boy, a group of dots on the ocean, where it was said Captain Cook had been killed. A little group near the equator, inhabited by a barbarous and fierce race—these Pacific Islanders who were reported to be cannibals, and the general notion was that Capt. Cook, who was slain, had been eaten up by them. The question "who will go?" came to the Theological Seminary at Andover, where there were young men asking what God would have them do, whether he would have them go in the work of preaching the gospel, and there were two young men, Hiram Bingham, who graduated at Middlebury College, Vermont, and Asa Thurston, who graduated at Yale, who offered themselves for that service. A few others were found to go out as assistants for the missionaries, a physician, and one or two who might serve as teachers or laborers in secular affairs, and fifty years ago last month the little expedition sailed from Boston. I remember very distinctly the ordination of Bingham and Thurston at Bolton, although I was not present. It was in September, 1819, on the 29th day, I think. It was a new event. It was the first ordination that had ever taken place in Connecticut for missionaries to go beyond the sea, and there was a great concourse of people present. All Litchfield county remembers that occasion, and the tradition of that occasion lives there still. They sailed in the month of October, and a little more than a year afterwards the first intelligence was received from them. We hear now every few days from the Sandwich Islands, but it took a year then. It is difficult to put ourselves back to that period when it took more than a year for a vessel to go the Sandwich Islands and be heard from. But with the news of their arrival came the intelligence that the old king who had reduced all these islands, and had made himself monarch, had died, and had been succeeded by a son, and that the son had abolished the idolatry of the island, and when the missionaries arrived they found the land ready for the New Jerusalem. They entered immediately upon the work. It is difficult to conceive the degradation of the people to which they went. Poor, filthy,

ignorant to the last degree, in a land of slaves, all subject to the absolute will of one man, himself a savage. Such was the people to whom our departed brother went with the message of the gospel. At first the question was whether they would be permitted to land, and after some consultation they were permitted. There was jealousy of them stimulated by runaway sailors and others of that grade. At last the question was decided that they might land, and that they might stay one year. Then how were they to begin the work. It was impossible for these people to understand for what these men worked. They had no conception of benevolence or of a work of love, but after a while they began to see the possibility and reality of benevolence, and the doing good to people for the sake of doing good, and in a little while that began to take effect. They went on patiently in the work, until after a few years there came a sudden change over large multitudes of people. There was a more remarkable outpouring of divine grace than has been seen since the apostolic age, as relates to one people, as relates to a missionary field, and as relates to a nation of barbarians and savages. In a little while churches were built, and in a little while the whole nation was instructed to read and write. Perhaps no nation on the continent who read, are able to read or write their own tongue as the natives of this island; no nation in the bounds of Christendom of which so large a portion give evidence of a simple personal trust in the gospel of the Saviour. These things ought to be said and remembered before that coffin, for in that great change there was no one human instructor, not one human agent more efficient than Hiram Bingham. And how could he be so efficient? He has lived quietly among us for nearly five and twenty years, since his return from his missionary work. So we have seen him, and of those who knew him few have been aware what kind of a place he had achieved, not in the history of that country only, but in the history of the church of God. Few had any idea that that name was to be written upon the church history to be read by unborn ages. He was a man remarkable for one great ruling thought, from the time when he consecrated himself to Christ, and that was the propagation of the faith of Christ throughout the world. That one conception filled his mind. Not breadth of views, not a philosophic cast characterized him, but the height and breadth of that idea gave character to his mind and unity to his life. That one thought, that the gospel of salvation through Jesus Christ is to be published and must be published in every quarter of the globe, stimulated him to that consecration of himself and while in the Sandwich Islands sustained him through opposition, persecution and perils, through the perils of the country, through the perils of a false immoral Christianity and ever sustained him through discouragements,—all unacquainted with those degraded human beings, degraded as much as a human being can be below the level of the brutes, it sustained him through all that discouragement and gave him increased strength for the work he had in hand. He was thirty years of age when he completed his studies for the work. He was a school teacher. He went to the Sandwich Islands and reduced their language to a written form. He wrote that language of which not a word had ever before been written in any intelligent method, and gave that nation a simple system of letters adapted to their circumstances. Then he gave them their hymns, composing them himself in their language. He aided largely in the work of making a translation of the Scriptures into that language, and in the preparation of school-books. His ability was remarkable in that one work. He found the work God would have him to do and he did it well. If that coffin were to-day in Honolulu, where there has grown up out of a mere congregation of huts made of leaves and trees, a large city, if that coffin were there to-day, the whole city would be mingled with the swarthy mourners who would come from distant mountains to mourn at the coffin of the preserver of all that nation. His memory will live there. When Dr. Anderson was there he said he found many of the older people inquiring for Mr. Bingham, and remembering him with affection. He was brought back on account of the ill health of his wife, and it was so ordered that in the providence of God he was not permitted to return, but his heart was always there. He felt himself a stranger in his native land. His heart was always in those islands and among those swarthy people. Of five children three have returned and are living there, and the other two daughters live with their husbands in this country. His only son was educated to the same work as the father, and went to engage in missionary work in the Micronese Islands. He labored there a few years, and now he is at Hawaii, in his native

land, laboring to translate the language into Micronese. In his simplicity Mr. Bingham could not understand why all Christians did not feel as he did. He could not see why people did not pour out their money lavishly for the

work, and the last scheme of his life was a grand and impatient attempt to pour upon the Chinese world a body of Christian teachers who would educate all the people at once. You may say it was chimerical, chimerical in assumption, but every man must feel as he felt, and be as ready to sacrifice as he was, to understand him. There was beauty, there was something not only beautiful but sublime in his zeal, something sublime in that one idea of instructing the world. I may say that the man is not living to-day, and the man is not dead, that ever heard him utter a word as if the administration of the great missionary institution was too slow or backward, or a word of discontent in relation to his own case. He loved the work so well that he could not be discouraged. He was expecting that his days would close in his chosen field of labor. In June, next year, I believe there is to be a semi-centennial celebration of the arrival of the missionaries. He was hoping to be there on that day, and there to recount what God had done, but he has gone to a greater and more glorious company, to an assembly more glad some than that would be, the general assembly of the church of God, there to recount with joy the everlasting song, the victories of their king, and whose voice shall, ere long, be heard on high praising God, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever."

After a prayer the remains were viewed by those present, and then taken to the cemetery and interred.

Handwritten notes and signatures on the right side of the page, including names like "Bingham", "Anderson", "Thurston", and "Cook".

if necessary, and protesting at the same time his loyalty to Elizabeth. It was not probable that the letter reached the Queen, though Penry asked that it might. It was laid before the judges, who declared that Penry was not loyal as he declared. He was not loyal, they said, for the reason that he had issued schismatic books. Such was liberty under the reign of Elizabeth. The assembling of people together for worship was sedition. In other words, Congregationalism was sedition. Such was liberty under a petticoated government governed by the Pope. Some affecting memorials of Penry have been preserved. One written to his wife before his trial, one to his four children, and another to the distressed congregation in London. These memorials could hardly be matched for unaffected, simple faith in the religion of Jesus. On the 25th of May, the sentence of death was pronounced against John Penry. Four days after, the death warrant was signed by the commissioners, the Archbishop's name standing first. At five o'clock the martyr was led to the usual place of execution at the second mile stone on the Canterbury road. An unexpected hour had been chosen, so that none of his friends were present. But a few persons were present to whom Penry would have spoken; but he was not allowed to speak to them. It was almost sunset, and the sheriff and hangman were in haste, and John Penry, at 34 years of age, for the offense of asking that the gospel might be preached to all, was sent to his last reward.

The lecturer announced that the subject of the next lecture would be a portion of the history of that church which finally landed at Plymouth.

Journal and Courier

Friday Morning, Nov. 18, 1870.

Dr. Bacon's Lecture.

To the Editor of the Journal and Courier:

Will you allow me space for some remarks additional to those which you were kind enough to insert yesterday? The reputation of Dr. Bacon as a man of learning and ability is too (deservedly) well secured in this community, for any person to shake it, even if he so desired. Such certainly was not my desire. I did not entitle my article "Dr. Bacon Reviewed," that caption was given at your office. Dr. Bacon never wrote any article reviewable in the third of a newspaper column. I simply uttered an indignant protest against an intelligent community accepting the lecture you reported, as reported. I did not hear the lecture, and if the self-evident contradictions and the unquestionable travesty of historical facts, were not there, it does not alter the false impression given to the public by a lecture so reported. It was only against this that I protested.

Permit me to state more fully the impression I gained. I believe that with a number of your readers the topic is of interest, and therefore your space not unworthily consumed. I understood then, the design of that lecture (as reported,) was to impress the following facts upon the community: 1st. That the Reformation and first preaching of the Gospel grace was begun in the sixteenth century, [thanks, Mr. Editor, for your correction of that *lapsus penae* occurring so curiously in that passage,] and that this was the foundation of all Protestant churches. 2d. That the reform movement, the cast of the different national churches, was in accordance with their sympathies: The Presbyterian and Congregational arose from the people, and so are sympathetically republican; the Episcopal were developed by kings and courts, and in their spirit consequently, are opposed to republican positions. 3d. That the Puritans were the outgrowth of the popular feeling against such prelatical dominion; and only incidentally expressed a disgust at superstitious ceremonies prevalent; that all they desired was a purer worship and religion.

Now, Mr. Editor, I appeal to all who read that report of that lecture, if this statement is not a fair and honest synopsis of its contents, and the impression it was designed to give? And yet, I protest that these are mitigated against as facts, by the following, which any reader of history must acknowledge: 1st. That the German reformation, manifesting itself in the beginning of the sixteenth century, was preceded, and in every point anticipated, by the reformation in the Church of England begun by Wickliff in the fourteenth century; when the dominion of the pope; the doctrines of transubstantiation; the celibacy of the clergy; all were protested against as teachings unscriptural. More than this: then for the first time the scriptures were translated into the vernacular and published to the world. 2d. That this movement was begun by the people, and continued among the people; spreading until the Lollards (as they were termed) were prevalent from one end of England to another, and that the manifestation of it in the 16th century, by the King and Court, was an accident in Providence.

way or degree changed. The universal church, which, as it had been Episcopal from the apostles' day, and had continued Episcopal during two hundred years of the Reforming movement, remained Episcopal still and was not the product of the King or Court. 3d. That the Puritans in England began by casting at the most insignificant points of dress and ceremonies retained in the Church, such as the square caps, the surplice, the forms in baptism, etc., their conformity to these being required by the church authorities. They next caviled at the authority, until they discovered (a Cartwright) that bishops were of no necessity to a church; and finally in the Usurper Cromwell's day, when political power became theirs, they persecuted the established clergy, smashed painted windows, burnt organs, tore up church linen, and chopped down carved pillars as their way of purifying worship, then it is we find Presbyterianism *au fait accompli*.

Now, Mr. Editor, if any person can get these last three statements to fit into the first three, I think he can accomplish the difficult feat of getting a "reel into a bottle;" but I am sure that he can do it only in the way that that curiosity is accomplished—by blowing the bottle around it.

I write all this to show that I am justified in protesting against the statements made in the report of that lecture. I never sought to suggest that the lecturer was a "fool." I am sure that all the facts of the last statement are well known to him, and do not suppose that I could name a point in history with which, in his long and varied studies, he is not familiar; but the difficulty of accommodating the statements of that lecture (as reported) still remain, and it seems to me a poor foundation for that "better and purer church."

But I have done. Like all meddling Protestants, I may have seemed to revile authority; but I did not intend to injure any man's reputation, or propose to call any man "a fool." *Meh genoitoe!*

Thanking you, Mr. Editor, for the room so kindly accorded to me, allow me to sign myself correctly, (for it is a curious fact that of my last article I wrote neither the beginning, the middle—two lines of editorial correction—nor the end,) not V. V., but U. T.

Journal and Courier

Monday Morning, Dec. 5, 1870.

The Pilgrim Church at Scrooby.

FOURTH LECTURE BY DR. BACON.

Sunday evening, Rev. Dr. Bacon delivered at the Center church his fourth lecture on the history of the Pilgrim church. He took for his text the 6th verse of the 3d chapter of Proverbs. He began by saying that in the previous lectures we had seen how the conflict in the National church gave rise to a third party, which conscientiously withdrew from that church, not believing in its polity. While the Puritans were suffering for their nonconformity, the question arose—what was the need to wait for the Queen and Parliament, and whether the principle in vogue at Rome years before should not be adopted. There the churches had their bishops without the consent of the Jewish hierarchy. It was seen that the question of reformation did not rest simply upon objection to certain vestments and ceremonies, and that it was not only dangerous to certain gentlemen with livings, but that it went to the very foundation of the established church. The martyrdom of the two men at the stake was not as in the case of the stoning of Stephen without its effect upon the people. We had seen the establishment of a church notwithstanding the efforts of the government. We had seen two men of that church put to death in a most shameful and degrading manner, and we had in all this seen that the new reformation had life in it. We had seen in the last lecture that the spirit of the reformation was not that simply of a protest, or a desire to subvert an existing state of things, but an earnest spirit desiring to save souls. In the case of John, Penry, it was the spirit of evangelism and not that of discontent. Let it not be forgotten that the zeal of Penry was what made him obnoxious to the government, and brought him to the gallows. It was the spirit of a man desiring to have the Gospel preached to the people. In the letter he wrote to the church in London, from his prison, he expressed a desire that some one should be sent to the west and north people to advise them what to do in the existing crisis, and also to send to them his letter. This letter showed that the church in London was in correspondence with the north and west people, and also that all these people, as early as 1592, were considering the subject of banishment, and of keeping the church together in a strange land. The whole sentiment of that letter was that of banishment. The action of Queen Elizabeth had made Puritans separatists, and now it was making them Pilgrims. An act was then being discussed before Parliament providing for ex-

the bill, stated that it would affect twenty thousand Brownists, besides quite a population in the north counties. It is with these north people, the lecturer said he was to speak in the present lecture. Soon after the hanging of Penry an old manor house in Nottinghamshire, began to be occupied by William Brewster, who was well acquainted with the court of Elizabeth. He was an attaché of William Davidson, a Puritan, but still a Secretary in Elizabeth's court, and trusted with important duties. It was quite natural that Secretary Davidson should be removed from office and thrown into jail, on the charge of not obeying the orders of the Queen in the execution of Mary, Queen of the Scots. In 1594, we find Brewster occupying the manor house at Scrooby, holding a government office. He was the postmaster there. In that region the idea of personal reformation and the idea of reformation without waiting for the national church, had to some extent been disseminated. How this was done was best told by the writings of William Bradford. The lecturer read from Bradford's book, portions indicating that the first stage of the reformation at Scrooby, began by the people commencing to exercise a private judgment on the subject of religion. These people were scoffed at and so urged by the officers of the ecclesiastical courts that their annoyances were very great. The

same persecutions that had been begun in London were practiced upon them and probably began about the same time. The people had bore these things for some years when they began to seek for additional light and then to see further into the subject of their trouble. Beginning with being nonconformists, by the force of persecution they were led to see that not only were the ceremonies unlawful, but that the petty tyranny of the prelates ought not to be submitted to. They saw that both courts and canons were unlawful, and anti-Christian and such as were used by popery and which were still retained. With these principles it was not strange that they made a step forward. Having arrived at the conclusion that the usages of the national church were anti-Christian they could not remain Puritans and they could do no less than become reformers and call for a reformation without waiting for aid. How long they were in passing through these stages of opinion there was no means of definitely knowing. It was possible that they saw Penry while going to or from Scotland. He was not then a Separatist but we know that in 1602 divers Christian men in Scrooby entered into a covenant to walk with each other according to the Word of God. According to Bradford they threw off the yoke of the anti-Christian church, and united in a covenant to walk together according to the covenant of God's Word. Four years after, these people formed two distinct bodies, because their houses were so far apart that they could not well meet at one place. One of these bodies in 1606 met at the Manor House, occupied by Brewster. That little house was the germ of our New England. Through many generations the birthplace of this church was unknown. Only a few years ago the place was identified by an English antiquary. The village church of Scrooby is still there, and the rich fields indicate that the people are still engaged in the simple work of husbandry. Faint tracks of the old Scrooby manor can still be seen. It once belonged to the archbishop of York, and seemed to have been his occasional residence. It had been the lodging place of royalty. Margaret of Scotland lodged there once. Cardinal Woolsey, when sent away from the court by Henry stopped at Scrooby several weeks, and Henry the VIIIth also himself stopped there afterwards. How came it to be that on the borders of the northern countries the materials for these two churches were found? How came there to be such a movement toward ecclesiastical liberty in this rural district? It was through the traveling and diligence of some godly preachers. We had already seen in the early reign of Elizabeth that certain irregularities were permitted to be perpetrated by the Protestants, but when the Queen adopted the stricter course, then preachers had to submit to the subscription yoke, and were forced from being non-conformists to being separatists. One of these preachers, who was pastor of one of the churches of Scrooby, was John Smith. The other was Richard Clifton, who was made pastor of the church at Scrooby. With him was a younger man a teacher, well known in the early history of the Pilgrim church, named John Robinson. Brewster was elected elder. The forming of these two churches was a violation of the act of non-conformity, which prohibited any other kind of worship except that prescribed by the Queen. The result was that these people suffered many hardships. Many were put in prison, and others had their houses watched. Finding that they could not be in peace at Scrooby, they agree to go to the low lands, then called the Netherlands. In the United States of the Netherlands, as Germany was then called, there was a church without a Bishop, and a land without a Queen. They had heard that in Netherland there was freedom to worship God. Finding they could not get

123

year 1582 the Separatists completed their organization, and about this time the persecution became more vigorous. The persecution of Barrow and Greenwood was ecclesiastical. It was not a persecution by the secular government as such. The speaker explained his position on this point by referring to the fact that by a law the Queen was made the head of the church, and provision was made to appoint commissioners to detect and punish infractions of the act. This commission, which constituted an ecclesiastical court, and not one at common law, was essentially inquisitorial. One of the duties of the commission was to enforce the non-conformity act, which required all beneficed clergy to use the common prayer book, and observe other ceremonies of the church under heavy penalties. This was church government under church courts. Barrow, Greenwood and others took an appeal from this court. The lecturer recited the language of the appeal that the prisoners made, in which they allege that their conduct was not inconsistent with the government of the Queen or dangerous to her power, and declaring that they were willing to submit to the result of a trial. Barrow sent in a petition of his own, a portion of which the lecturer recited. Another petition was sent in to Lord Treasurer Burleigh, which was signed by fifty-nine persons, who asked that they might have a trial or be released on bonds, or be placed in Bridewell prison, where they can be together. It seemed a sufficient reason to Burleigh to deny the petition, that these were men who should be imprisoned and the rights guaranteed them by the magna charta denied them, because he was afraid that their release might affect others with the doctrine of religious liberty, which would destroy the power of Elizabeth as the head of the church. On March 21st, 1583, Barrow was placed on trial upon the same charge that Cotton was convicted on. He had written a tract while in prison. This was replied to by two parties, and to these Barrow and Greenwood together replied, and after their paper and pens were taken away from them, it became evident to the government that the Separatists could not be suppressed without greater severity. Men who continued to print books and preach even while in jail, were dangerous to the church government which had been set up under Elizabeth. The old reformers were reappearing under a new name and with more advanced ideas. The great principle that every Englishman must believe what Miss Elizabeth Tudor declared he must, if it was to be enforced, the Separatists must be suppressed. This was the necessity Barrow, Greenwood and two others were tried upon the charge of sedition, and were found guilty and sentenced to be executed two days after. Two confessed that they had erred and were permitted to live. Not so with Barrow and Greenwood. On the 24th of March they were brought out for execution, when a reprieve came. Then the bishops sent Doctors to labor with them, but without effect. Then, eight days after, they were taken secretly to the place of execution. They were allowed to say the last few words and taste the bitterness of death, and lo, another reprieve came. Then doctors and deans came to labor with them, with the gallows in the background; but these two men had seen the gallows, and they also had seen a truth greater than the gallows. The labor of the doctors and deans was of no avail. At last, on

Dr. Bacon Reviewed.
 To the Editor of the Journal and Courier:
 I have read in this morning's issue of your journal the full report of a lecture delivered last evening, (Sunday,) by the Rev. Dr. Bacon. That any "large audience" could be satisfied to listen for a length of time to so many historical mistatements, and so many erroneous deductions, tells badly for the information or intelligence of a New Haven audience.
 I do not propose to follow up the many points so erroneously put by the Doctor, for it would compel nearly as lengthy an article as the lecture. I only wish to call attention to those assertions which have their own confutation in the confused "spread" the Doctor offered.
 Now he asserts, at the commencement of his lecture, "The Protestant Reformation began in 1517." This is his broad and positive assertion. He does not limit it or define its meaning. He takes the position of all our district school teachers with their interesting abridgements of history, and declares the glorious Reformation began in the fifteenth century by Martin Luther. [The year 1517 was in the sixteenth century.—Ed. J. & C.] Now let us consider the statement made by the same Doctor further along in his lecture. Not finding it convenient to ignore the position of the English Church, he refers to its condition. Speaking of "this, and referring to the efforts on the part of the people to reform existing abuses, he says: "This movement on the part of the people began two hundred years before." (261)

Very good. This is considerably more true than the former assertion. But the question immediately arises—"if the movement for reform began with the people of England two hundred years before the age of Luther, what was that movement? Was it or was it not a Protestant reformation? If it was a Protestant reformation, the first assertion of the Doctor is unquestionably erroneous, and the Reformation did not begin in 1517. If it was not a Protestant reformation, what could it have been? For the Romish party in the church persecuted its originator, Wickliffe, and the thousands throughout England who held those views, to the death.

If it be said that the Doctor only meant the Reformation became effective in 1517, the error still stands; for it is about as correct historically to say the Reformation began in 1517, as to say that the steam engine began in 1775 because Watts had then produced an effective machine.

But let us look at another point. The Dr. asserts with similar positivity: "Where Kings led the reformation, the reformed church government was essentially Episcopal; where the people led, it was Presbyterian and tending to Congregational." In another passage of the discourse, speaking of the reform in England, he says: "on the one side it seemed to be a revolt of the people against superstition and priesthood. This movement was begun 200 years before by the people." Considerable of a lead, one might say, and what was the result? Episcopacy. In another place he says, speaking of the Puritans: "There was no objection to the priestly robe, but the priestly surplice was looked upon as a remnant of superstition." It would be pleasing if the Doctor would define what is a "priestly robe," as distinguished from a surplice? Does he mean the alb or the chasuble? Both these were in use, but not by any means considered the priestly robe. Does he mean a gown—a black gown—possibly he does, but will he explain to us how that could be admired as a priestly robe, when it was only liked because a "scholar's badge," and never worn by a priest in England ere the 15th century.

Finally, (on account of the space only,) he asserts that the Puritans were so called from their earnest desire for purity in the worship of God, purity, godly simplicity, &c. They who took the sacred vessels out of the house of God and revelled in profane debauchery with them. They who daubed filth on all holy places and scoffed at the blessed sacraments of Jesus' grace. They—the advents of godly simplicity?

And Cartwright, too, is brought in as the wonderful expounder of the true system of church government. Cartwright! who inveighs against stained glass windows as an abomination to the Lord; who railed against organs as the "box of whistles, jiggling out the music of the scarlet woman;" who declares that steeples and priests are devil pointers; he is the prophet to whom we have to listen. Surely then had he risen from the grave last Sunday evening, and listened to the discourse in the Center meeting house (as he would call it) he would have cursed an iconoclast, and levelling the steeple and smashing the organ, he would have declared, "false followers are ye," and oh! if he had gone to the Central avenue meeting house now building, what would he have done there.

Journal and Courier.

Monday Morning, Nov. 28, '70

The Martyrdom of John Penry.
 LECTURE BY REV. DR. BACON.

Sunday evening Rev. Dr. Bacon delivered, at the Center Church, before a large audience, the third lecture in the course upon the origin of the Puritan Church. He took for his text the 10th verse of the 1st Chapter of Paul's Epistle to the Philippians: "He commenced by remarking that the memory of Barrow and Greenwood was reverently cherished by the Separatists, though little honored by the upholders of the National Church. It was cherished by the Pilgrim Fathers. Bradford records the feeling entertained by the Puritans toward these men. He also speaks of what a Rev. Mr. Reynolds said of them to Queen Elizabeth. She asked the Archbishop what he thought of them, and he said they were servants of God but dangerous to the state. The Queen said, alas! that they should kill God's servants for fear of the state. In September, 1592, eight months before the martyrdom of Barrow and Greenwood, there came to London, from Scotland, a young man who, though hunted out of Scotland on account of his reformatory efforts, had not yet become a separatist. He in London was led in to the church where Barrow preached, and was much affected by his discourse. This man was John Penry, or Aphpenry as it is sometimes called. Penry was a Welchman, and was then about 33 years old. At the age of 19, he entered Cambridge college, where he embraced with his whole heart the doctrine of personal re-

ligion and became a firm believer in a religious reformation. He cared little for prelacy or the costumes required by the church ritual, but his soul burned to have Christ preached to the poor. He went to Oxford, and became a master of arts at the age of 25. He refused to be ordained, but took out only a license to preach. His first publication was one directed to parliament, and was designed to secure the preaching of the gospel among the Welsh people. He presented a plan for the evangelization of Wales. For the border towns he designed to send 300 preachers from Cambridge. Besides these he would have Welsh preachers, who were preaching in England sent home to preach. His plan also included something like lay preaching. He desired the ministers who had livings but did not preach to be sent there to labor, holding that those who did not work were not true ministers of Christ. His petition was in time presented to parliament but nothing came of it. The book, however, was an unexcusable offense to the archbishop. The books were ordered to be seized. Five hundred were seized, and Penry arrested and thrown into prison. After five months he was brought before the archbishop when the archbishop pronounced his language in regard to those ministers who did not preach a heresy. Penry thanked God that he had known such a heresy. After a few months more of imprisonment he was released. The next year he published another book similar to the first and presented another petition to parliament.

The lecturer recited the closing language of the petition. The next pamphlet was addressed to the governors and people of Wales, urging them to have preaching among them. He did not deny that the church had its servants in Wales, but he held the position that non-preaching ministers with livings were not ministers. In this way he nearly reached the position of the Separatists. He held that all ministers must preach or be removed. It was not in a spirit of thoughtlessness that he put forth his ideas, but he was so impressed with them that he proceeded with an evident knowledge that he was in personal danger. He declared himself against the satirical style of attack. On the 29th of January, 1589, his study at Northampton was searched in his absence, by an officer of the royal commission, who took away what books and papers he thought good. He then published another pamphlet called the Appellation, directed to Parliament, asking that he be not persecuted further, but that if there was anything against him he be allowed a trial. He announced his opposition to the hierarchy, but declared strongly his loyalty. On the 13th of February, a royal proclamation was issued against seditious books and schismatic books, and then immediately a search was made for such books and the authors. The time came for Penry to flee. An order had already been issued from the privy council for his arrest. He fled to Scotland, and was well received. There he preached occasionally. At the instigation of Queen Elizabeth, he was forced to flee from Scotland, but not until he had printed another obnoxious work. After three years in Scotland, he returned with his family to London, though the order for his arrest had not been revoked. It had been in his mind to see the Queen and ask leave to preach in Wales. He arrived in London in September, 1592. He was now ready to accept the principles of the reformation, without tarrying for any. When the reformers had completed their church before referred to, he was invited to an office in it, but he declined, saying that he desired to labor for his own countrymen. Though he held no office in the church, he preached there often, and held meetings at his house. On the 22d of March, 1593, he was arrested, the place of his concealment having been discovered by treachery. He was imprisoned and his wife presented a petition asking that she might have access to her husband. The petition was ineffectual, and it is on record that a widow who attended his wife when she presented the petition was thrown into prison for being present. On the 10th of April the prisoner underwent a long examination of an inquisitorial nature. His answers were quick, firm and able. During the examination he declared that he had done nothing contrary to law. At this meeting he submitted a profession of loyalty to the government and his faith in Christ. The lecturer recited a portion of it, and also a portion of a letter to his wife. Expecting to be indicted for sedition, founded upon his books, he prepared a defense. Then another course was taken by his persecutors. Among his papers was found a printed memorandum of something he had designed to lay before the Queen. It was something that in no way could be considered a publication; yet, upon this charges were preferred against him. The trial took place at Westminster, on the 21st of May, and of course he was convicted. The next day he sent a letter to the Queen, which no man could read without doing homage to the man for the honor and integrity he exhibited. The speaker read a portion of this letter and the protestation it contained. He also read extracts from what Penry wrote after his trial, showing his entire submission to his fate, and a willingness to die

Origin of the Puritan Church.

LECTURE BY REV. DR. BACON AT THE CENTRE CHURCH.

Sunday evening Rev. Dr. Bacon delivered, at the Centre Church, before a large audience, the first of a series of lectures upon the origin of the National Church, and of the origin of the Puritan branch of it. The text for the lecture was the first verse of the 40th Psalm. The speaker commenced by saying that this year will complete one-fourth-part of a 1,000 years, since a few exiles from England landed at the time of the winter solstice on the bleak and rocky coast which Capt. John Smith only six years before named New England. We celebrate each year the landing of the pilgrims, and recount the sacrifices they made with so little thought of the place they were to occupy in our history. They were the founders of our nationality. New England began to be when those exiles began to occupy the wilderness which they chose for their home. Long let the memory of those days live. In this imperfectly prepared lecture the speaker said he should not be able to trace the historic secret of their origin. This evening he should go back to the 16th century. The Protestant reformation began in 1517. It sprang out of that huge system of superstition fostered by the church of Rome. Everywhere a political element was combined with the religious element in the reformation. The Catholic movement then was everywhere political. If there was to be a reformation in the church, it must be made either under the ruling powers or through a political revolution. When Luther and Zwingli began to call men's minds from superstition to God's grace, the political complexion of Europe was such that they had help from secular sources, and hence its success. Everywhere the political reformation determined the form and character of the religious reformation. The polity of the church was determined principally by local conveniences. In this way national churches came into being. In the reformation there was brought about, by a combination of political and religious forces, a national church. Arrangements were made by the government to change the ecclesiastical customs. This produced what was called nationalism. Where kings led the reformation the reformed church government was essentially Episcopal. Where the people led, it was Presbyterian and tending to the Congregational. The reformers seemed to consider the forms of church government resulting from the reformation as the best they could get. Luther, Latimer, and other reformers, wanted something better. In the year 1526, there was prepared for the church an ecclesiastical programme at Hesse-Homburg, which was almost identical with the Congregational. The method which that plan proposed gave to each member of the local church a voice in the church government. The time and place prevented its being put in use then. In England the two-fold character of the Reformation was more conspicuous than any where else. Elsewhere it was achieved through political force, aided by the Princes. In England it seemed like two streams that meet yet refuse to mingle. On the one side it seemed to be a revolt of the people against superstition and the priesthood. On the other side it appeared to be a politico-ecclesiastical movement to drive out the tyranny of the Pope of Rome. The movement on the part of the people began two hundred years before with Wickliffe, but it was not sustained by the political power. The disciples of that movement though burnt at the stake and imprisoned, could not be suppressed. Considered as a national movement, the reformation had no connection with the movement among the people. It began in the conflict between the King and parliament, and the government of the pope. It began in the time of Henry the VIIIth. It began with the suppression of the monasteries. Such being the position of the government, it became important that the people should be turned against Rome. Hence the bible which had been prohibited, was allowed to be distributed among the people. It was not until the reign of Edward VIth, that the followers of Wickliffe became victorious. The ecclesiastical polity was so modified that the followers of Wickliffe were brought within the church, which was strengthened against the power of Rome. The church was brought to a complete dependence upon the crown and the landed aristocracy. The eccle-

siastical church became the king's church, and there were no more appeals to Rome. The patronage of the church was conferred upon the king and lay lords, and thus more than ever the church became separated from the common people. The king became the head of the church. Such was the ecclesiastical bondage in which the reformation left the church. There were no conventions of the clergy, and no convocations except by leave of the king. The national church from this point contained two elements of strife. Two elements had been united to form the Church of England. They were united but not fused. Hence arose an irrepressible conflict which has lasted to this day. There was the conservative party who accepted the reformation from a habit of subordination. The great body of the clergy were such. Their object was to keep the reformation stationary. They thought it had gone far enough. When they looked at the church and saw no more of the incense, and beheld the pictures and other emblems cast out as unclean things, and when they beheld the old churches where once abbots had distributed alms, in the hands of lords, it was not strange that they thought the reformation had gone too far. But there were reformers in the church who had not quarreled with a part of the church polity of Rome but because they were opposed to the whole of it. They were radicals, and they sympathized with the people. Therefore, when the government wished to get the sympathies of the people, it called to its aid such men as Latimer and Hooker, and put them in places of honor; but when the government stopped the work of reform these men were no longer in alliance with the court, and they gradually fell back to their position among the people, as reformers on their own account. Then they began a demand for a thorough reform. Thus arose the party of Puritans, so called, because they demanded purity in church polity—purity in the Scriptures and forms of worship. Thus arose the Puritan party three hundred years ago. They were not dissenters in the modern use of the word. They were not Congregationalists nor Presbyterians. They were at the most only non-conformists, and many of them were not even that. They wished the reformation of the national church itself by the national authority. At the beginning of the conflict Puritanism began in a protest against the use of certain vestments that had been long in use. The rubric provided for certain ceremonies such as making the sign of the cross, the use of a ring in marriage, and the custom of kneeling at certain times which were very objectionable to some of the people. There was no objection to the priestly robe, but the priestly surplice was looked upon as a remnant of Romish superstition, and the wearing of it had the same meaning to earnest Protestants as the rebel gray did in the war to the Union soldiers. The agitation then against ceremonies and vestments was the same as that to-day against millinery frippery and ritualism. The conscience of the Puritan declared itself against the vestments and ceremonies. In the reign of Elizabeth, a proclamation was issued requiring the ceremonies to be observed strictly. In London, 38 out of 98 clergymen refused to obey, and were deprived of office. Private meetings were held by Puritans and they were arrested and imprisoned. In 1570, Philip Cartwright began to lecture upon the theory of church government, and in doing so pointed out its inconsistency. He aimed at a reformation through the government. From this time the Puritans would have nothing but a complete change in the church government, and they became essentially Presbyterians. In the conflict that followed there was the power of the throne on one side, and on the other those people who abhorred the Pope. On one side was Elizabeth, who had determined to crush out the Puritans. On the other side was the invisible might of those who suffer for conscience sake. On both sides there was a fatal error, fatal to liberty and godliness, and that was the error, that there must be a national church and a national religion established by the throne. The establishment of that better church was left for us here.

Monday Morning, Nov. 21, '70.

History of the Puritan Church.

SECOND LECTURE OF THE REV. DR. BACON.

Sunday evening, Rev. Dr. Bacon delivered the second lecture of the course prepared by him upon the origin and history of the Puritan

Church. A large and interested audience was in attendance.

He took for his text the 19th and 20th verses of the 102d Psalm. In the previous lecture, he said we had seen that Puritanism was a demand for an ecclesiastical reformation through the National Church. It was Nationalism and not Congregationalism. Through the government the church was to be purged of superstition and objectionable ceremonies. The entire constitution of ecclesiastical government was to be taken down and reconstructed. The church had archbishops, but the Apostles knew not archbishops. The so-called ecclesiastical courts bore no resemblance to what the Apostles set up for the primitive churches. These things and more were to be set right. When primitive clergymen officiated without the sacrifice, or baptized without making the cross, or performed the marriage ceremony without the use of the ring, they did not secede from the National Church, but they disregarded the rules which, under the teachings of God's law, they thought they ought to; so when they had their livings taken from them they met in private. So with Father Hyacinthe, who, after refusing to obey an order of the church, did not secede from the Catholic Church, but, instead of going to Rome, he went to New York and then to New Haven. Under the pressure new light was obtained. The more the Puritans studied the Bible the more they saw that there was no reason for a National Church. When they met, the question naturally arose, What relations did the National Church bear to the Church of Christ. The nature of their study was best illustrated by individual cases. The feeling finally reached the condition that the idea of founding churches without asking one why was entertained. The first ministers who took this ground were John Cotton, Elias Thacker and Robt. Browning. The first was imprisoned in 1576 for non-conformity. Hecker was also imprisoned for the same reason, but Browning fled to Holland, where he printed two pamphlets asserting the doctrine of the right to establish churches without the consent of any one. These pamphlets were sent to England, and Cotton and Hecker assisted their circulation, for which they were tried on the charge of sedition, and were convicted and sentenced to death. On the 4th of June, 1583, Hecker died, and two days after Cotton suffered the same fate, not at the stake, but as felons on the gallows, for no other crime than that of Congregationalism. The right to associate together to establish a church was the axe that struck at the root of the evil. If such a thing could be done, the right of Elizabeth to say what every Englishman should believe would be destroyed, hence the execution of Cotton and Hecker. Browning was not a martyr. He was not of the stuff that martyrs are made of. He was one of the Judas Iscariots that brought the movement into reproach. He went to Scotland from Holland, and afterwards back to England, where he renewed the agitation and was excommunicated by order of the court, for not appearing to a citation, when he submitted to the order and resumed his place in the church, and had given him in 1591 a benefice in the church. He finally died in 1630, in prison, where he had been sent for contempt of court, while still a beneficed clergyman in the established church. It was not so easy as Elizabeth and her prelates thought it would be to crush out the new idea of freedom in the church. It survived the death of Cotton and Thacker, and the conduct of Browning. In 1693, a bill was brought into parliament designed to suppress a class called the Brownists. This bill Sir Rawleigh opposed as an infringement upon the freedom of the people of England. About this time, a young man named Henry Barrow, a dissolute man at court, became converted and took Puritan position. His connection with the court made him conspicuous among the Separatists, and soon the Brownists became known as Barrowists. Barrow did not appear to have published anything until after he was committed to prison. He was arrested on one Lord's day. Greenwood, a man who was active among the Separatists at that time, was also arrested, and for five years he and Barrow from time to time shared imprisonment. The Queen in her zeal for the church, did not confine her arrests to the ranks of the common people, but committed men standing in prominent positions. The Separatists continued to hold meetings in the green fields and in quiet places where funds were raised for those in prison. These meetings were not beneath the notice of the government, and frequent arrests were made, and soon the jails of London were teeming with prisoners, and Barrow and Greenwood had plenty of company. In the

21 July 1826.

Brig. William D.

| | |
|-------------------------------|-----------------|
| Entry 2.90 Bond & Freight 60¢ | \$ 3.50 |
| for spirits & Merch | 1.15 |
| + Journey - 138 45/100 | 8.31 |
| + Hospital | 4.50 |
| let | 6 |
| | <u>\$ 17.52</u> |

Estimated duties 10.50.00

Rec'd J. Fisher for my check \$1067.52

on Mechanics bank for 1067.52 - Mal. Hays

Rec'd J. Fisher for my check 400.00 for Run

24

John Julia & Lucia -

| | |
|------------------------------|------|
| Entry 1.90 Bond & Freight 1¢ | 2.90 |
| Merchandise | .50 |
| passenger | .50 |
| + Journey - 03 26/100 | 5.00 |
| + Hospital | 3.50 |
| let | 6 |

RD
M.B.
12.46

in a computer...
 of others had received...
 to the other...
 of the...
 down the...

40¢/pound 20¢ - \$ 3.50

Merchandise 1.05

120 15/100 7.21

4.50

2.90

5.77

3.50

RD
16.92

RD, M.B.
13.23

Rev. TIMOTHY M. HOPKINS - Old re...
 dents of this village will remember the Rev...
 T. M. Hopkins, who was pastor of the Pres...
 bytarian Church here thirty years ago. His...
 many friends will be pained to learn that he...
 is suffering from a sort of tumor on his...
 shoulder. He went, a few weeks since, to...
 Geneva, N. Y., for medical treatment, but...
 growing much worse, he returned to his...
 home in Iowa, and sent for a St. Louis sur...
 geon to extract the tumor. A letter has just...
 been received here stating that, owing to...
 heart disease, chloroform could not be ad...
 ministered, and general debility prevented...
 the removal of the tumor at once, and so he...
 has to have it removed by piecemeal as he...
 can endure the pain. His friends fear that...
 the shock will be more than his system can...
 survive.

1050
1412.99
6.01 due

Not duties \$ 1481.01
Deduct due 97.02
1443.99

24 July 1926

(27)

Brig. Schaefer 10
 Entry Bonds & Permit — \$ 3.90
 " Meek — 50
 " Panenger — 50
 " + Sonmaje 128 ⁴⁶/₉₅ — 7.71
 " + Hospital — 5.20
 " — 6

Paid 119
 17 87

Aug 6 1926
 Schooner Joseph For E. J. Gilchrist master
 Entry 2 ⁴⁰/₁₀₀ — 2.50
 " Meek — 50
 " + Sonmaje 134 ⁸¹/₉₅ — 8.09
 " + Hospital — 40
ring out by Fred Spadlin

St Andrew
 Paid 113
 11 49

3 Hoop Smo.
 " + Sonmaje 16.55 ⁹⁵/₁₀₀ — 1.00
 " + Hospital — 2.80

Paid
 3.80

3 Brig Jane D
 Clearance Roll Bands — \$ 3.90
 Manifests Out — 1.00
 " Blanks for — 25
 Med Passport — 10.00
 Clearance do — 4.00
 Pass for passport — 1.40
 2 Debuten permits @ 30¢ — 1.60
 2 " Bands — @ 40¢ — 1.80
 2 Entries for debuten — @ 20¢ — 1.40
 Endorsement with Reg — 1.00

pd by
 check
 to Mrs
 22 35

5 Brig Hannah. Entry 2.90 Bonds & permit 17 3.90
 " Meek & fuel — 1.15
 " + Sonmaje — 8.59
 " + Hospital — 3.90
 " — 6

By check
 17 60

Salmon creek, Wayne Co. April 2/46.

Dear Sir,

Your prompt kind & hearty communication of March 20th has been received & thank you for it, and for all the suggestions and information which it contains. Should my contemplated work ever see the light, and trust it will should life be spared, and health continued, though it will not be forthcoming for some time yet, it will probably contain information on all the subjects suggested by you, in as great an extent as I have reached which I am able to make will permit. The title of the book may be determined after the work shall have been in other respects prepared. I commence the work with a view of the country and its inhabitants previous to the war of the Revolution, the Six Nations, their respective territories, the part which they took in the war, the treaty of peace and boundaries with them after the war, and subsequent treaties respecting the purchase of their lands, and their removal. The controversies between New York and Massachusetts, and New York and Connecticut respecting boundaries with the termination of those controversies. By the way, if President Polk and Queen Victoria would take the course pursued by New York and Massachusetts, to settle the controversy about Oregon, I think they would do infinite honor to them-

value and confer a lasting benefit on the world.
Western New York may be considered as embracing
the Chenango country, the Military tract, and the
Genesee country. I noticed the survey of the military
tract, and its distribution to the soldiers of the New
York line. I also noticed the purchase of the
Chenango and of the Indians, and their survey of the
country and subsequent sale of the unsold lands to the
agent of Sir William Buller, in the purchase of
Robert Morris and sale to the Holland company,
with their preparations for the settlement of the country.
I notice the commencement of civil institutions, the
organization of counties & the incorporation of towns,
the early construction of roads & bridges by which set-
tlements were facilitated; the commencement and
progress of settlement up to the present time. I think
in this part of the work there will be no serious de-
ficiency, except what results from the difficulty of
procuring materials and the necessity of compressing
the work within a moderate compass.

You allude to the proposition of the Holland company
respecting the title note, and the manner of its fulfil-
ment. I will thank you for a more particular account
of it, as I lack information on that subject. Your charge
to the grand jury I shall endeavor to avail myself of
if possible. I presume it will be such in just the kind
of matter that I want. I thank you for the suggestion
relating to the examination of the old laws in the offi-

at Camandigua, and shall endeavor to avail myself of
it. In the missionary information, I have obtained a very
considerable. My greatest deficiency relates to the
labors of the Connecticut Missionary Society, and
particularly the labors of Mr. Spencer. If you could
obtain for me the Narratives published from year
to year of missionary labors for any or all the years
of the operations of that Society in Western New York,
and on your journey, they may leave them for me
with Rev. John A. Murray of Geneva or in any other
place where I may obtain them, you would confer on
me a special favor. If your time will permit, when you
have access to your papers, to furnish me with any
information to render my work more complete, it
will be received with thankfulness. Several
months since about 300 circulars were distributed,
and only about 30 answers have been received. Perhaps
on your visit to Chautauque Co. you may mention the
subject to some of the brethren in that quarter and
induce them to forward to me their narratives. It will
not be too late during the summer, though the sooner
it is done the better. Every one says the work is important
and many have spoken very flatteringly of me as a
proper person to bring it out, but they are dilatory
in affording you the assistance which many of
them have promised. I am poor and cannot make ex-
pensive journeys. Hoping for further communications
from you ever, I subscribe myself, J. H. Stetson.

Rev James Hotchkiss

Salmon Creek Wayne Co.

April 8th 1846. N.Y.

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From
90.00
No. 1000
State of Conn.

Salmon Creek
Wayne Co. N.Y.

4.30
15
50
14
20
6
5.14

paid
71
6
80
100
A.

138

Aug 25 1826

Schulda

| | | |
|-------------------------|------|--|
| Enrollment License Bond | 1.25 | |
| Duties | .80 | |
| " + Journey by 6/1/95 | 4.06 | |

RD
1019
6.11

Brig Nicholas D

| | | | |
|---|------------|-----------|--------------|
| Entry 2.90 | Bonds 1.20 | Permit 20 | \$ 4.30 |
| " Spirit Merchandise | | | \$ 1.15 |
| " Paper goods | | | .50 |
| " + Journey - 141 ⁴² / ₉₅ | | | 8.49 |
| " + Hospital | | | 3.80 |
| list | | | 6 |
| | | | <u>18.30</u> |

paid

Brig Splendid. Entry 2.90 Bonds 1.40

| | |
|----------------------|------|
| " Spirit Merchandise | 1.15 |
| " + Journey 143 | 8.58 |
| " + Hospital | 4.80 |
| list | .6 |

\$ 4.30
1.15
8.58
4.80
6

Brig John Hunter D

| | | |
|-----------------------------|------------|---------|
| Entry 2.90 | Bonds 1.95 | \$ 3.90 |
| " Merchandise | | .50 |
| " + Journey 113. 30/95 | | 6.80 |
| " + Hospital | | 3.60 |
| list | | 6 |
| due Mr Lake on Brig William | | |

paid
14
6
8

Brig Edward D

| | |
|---------------------|------|
| Clearance Roll Bond | 3.90 |
| Manifest | 1.00 |

RD
4

Brig Harriet

| | |
|----------------------|------|
| " + Journey 20 50/95 | 1.23 |
|----------------------|------|

paid

18/5/11
 20.1 Contractor
 11 + Journey 14 58/95 2.88
 11 + Hospital 2.00
 Paid MB 2 08

21. Sch. Hama Goh Clampa D
 x 11 Journey 40 9/95 2.88
 x 11 Hospital 3.00
 Licens Hand 50
 Paid MB 6 38

21. Gloop Haghana
 Licens Hand 25
 x 11 Journey 18 21 1.10
 x 11 Hospital 1.60
 Paid MB 2 95

24. Staaf Intepiao 10
 Outy. 1.90 Pona, Lpant 1 2.90
 " March Lpapegas 1.00
 x 11 Journey 90 24/95 5.94
 x 11 Hospital 3.80
 Paid MB 13 70

26. Pehoon Sarah Ann Sand 10
 11 x Hospital 0.20
 11 x Journey 30 16/95 1.84
 Paid MB 2 04

29. Big Stranger Outy. Pona, Lpant 3.90
 " March Lpapegas 1.15
 11 + Journey 195 1/95 11.70
 11 + Hospital 4.80
 Paid MB 21 55

Sept 2
 Big Ann Cleaned Roll Hand \$ 3.90
 Manifest, Out 1.00
 Paid 4 90

THIS Certifies that _____ by the
payment of Five Dollars, has been constituted a member for life, of
the Missionary Society of the Erie Annual Conference, Auxiliary to
the Missionary Society of the Methodist Episcopal Church.

18
Alfred C. Hampton Sec'y. *Wm. A. ...* Pres't.

THIS Certifies that _____ by the
payment of Five Dollars, has been constituted a member for life, of
the Missionary Society of the Erie Annual Conference, Auxiliary to
the Missionary Society of the Methodist Episcopal Church.

18
Alfred C. Hampton Sec'y. *Wm. A. ...* Pres't.

Foot

13

Sept 4 1826

Ship Pacific D.

| | | |
|--|---------|-------|
| Entry 2,90 Bona 120 permits - 149/ | \$ 4.50 | |
| " Spirits + Merchandise | 1.15 | |
| " Passengers | 1.50 | |
| 11 x Sounage 217 ⁴⁵ / ₉₅ | 13.07 | |
| 11 x Hospital | 3.66 | |
| tot | 6 | |
| | | 22.88 |

20

6 Brig Underhill 10.

| | | |
|--|---------|-----------------------|
| Entry 2,90 Bona 120 permit 20/ | \$ 4.30 | |
| " Spirits + Merchandise | 1.15 | |
| 11 x Sounage 152 ³⁵ / ₉₅ | 9.14 | 1 st check |
| 11 x Hospital | 11.10 | MB |
| tot | 6 | |
| | | 19.05 |

20

6 Schooner Knott

| | | |
|---|---------|-------|
| Entry License Bona | \$ 1.25 | |
| 6 Cutts | 1.20 | PO |
| 11 x Sounage 89 ⁴⁶ / ₉₅ | 5.37 | MB |
| 11 x Hospital | 10.00 | |
| tot | 6 | |
| | | 17.82 |

16 Schooner Dubin Hanna Small Packet

| | | |
|---|---------|-------|
| Entry 1,90 Bona 1 permit 1.40 | \$ 3.30 | |
| " Merch | .50 | |
| 11 x Sounage 99 ³⁶ / ₉₅ | 5.96 | |
| 11 x Hospital | 4.20 | PO MB |
| tot | 6 | |
| Survey or fees for by check Oct 9 | 1.50 | 155 |

18 Sch Betty D.

| | | |
|--|---------|---------------------|
| Entry 2,100 permit 20/ | \$ 2.90 | PO bounty on Feb 10 |
| for Merchandise | .50 | MB 5 |
| 11 x Sounage 126 ⁴⁴ / ₉₅ | 7.59 | |
| 11 x Hospital | 1.33 | |
| tot | 6 | |
| Survey or fees for by check Oct 9 | 67 | 13.05 |
| tot passengers | | 56 |
| | PO | 13.55 |

Pr
11
11
20
20
Prig
11
11

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18th Sept

(13)

Brig Catharine D
 Entry 2,90 Bonds permit 1/2 \$ 2.90
 Merchandise " " " " 1.56
 // + Voyage 137 17/95 8.23
 // Hospital 6.30
 // Survey as per p^o cot p^o G check 3.00
 P^o check to M^o Bishop 21.99

20 Sloop Indefea D
 Cleared 1.50. Rose 13 and 1.40 \$ 2.90
 Manifest Cut 1.00
 " " " " .25
 Endowment on Reg^o 1.00
 " " " " .20
 Paid M^o 5.35

20 Brig Pinthee D
 + Voyage 199 27/95 11.96
 // Hospital 12.86
 P^o check M^o 24.82

23 Brig Gale Hunter Cleared Kili Kina 2.90
 Manifest Cut 1.00
 Paid M^o 4.90

28 Sloop Comet Gordon master
 // + Voyage 4
 Paid M^o 4.12

Sehr Latten D October 2^o 1826
 Green Bond \$ 0.50
 Master Cut .20
 // Voyage 92 25/95 5.54
 // Hospital 5.00
 // 6
 Paid M^o 11.30

2 Brig Diego
 Entry 2,90 Bonds 80 permit 20/100 3.90
 Merchandise 1/2 \$ 6.55
 // Voyage 194 24/95 11.65
 // Hospital 6.79
 // 8.34
 // Voyage 139 5.70
 // Hospital 19.65

Boston Feb. 10. 1841.

Dear Sir,

I have your favor of
30th ult., and the N. Herald shall be
sent as you suggested.

In acknowledging sums from an
Auxiliary Society, we mention the name
of the Treasurer, in the N. Herald,
and also in the summary
in our Annual Report. But we will
deviate from this course in regard to your
Aux. So., if you so suggest.

Yours very truly,

H. Hill

Con. E. J. Foote,
Jamestown,
N.Y.

13

October, 2^o 1826

Big John D.

| | | |
|-------------------------|------------------------------------|---------|
| City Dago Bond & permit | 1.20 | \$ 4.10 |
| " Merchandis | | .50 |
| " Journey | 194. ²⁴ / ₉₅ | 11.65 |
| " Hospital | | 6.93 |
| Lat Panangas | | .50 |

10 by
check MB
23.68

3 Big Richard D.

| | | |
|-------------------------|------------------------------------|---------|
| City Dago Bond & permit | 1.00 | \$ 3.90 |
| " Merchandis | | .50 |
| " Journey | 142. ⁴³ / ₉₅ | 8.55 |
| " Hospital | | 6.00 |
| Lat Panangas | | .50 |

10 by
check
11.95
19.51

3 J. C. Hanson D.

Estimated duties on 24 Bls Sugar imported in Big
Reed. Count from St. Charles Key

| | | |
|-------|--|-----------|
| 4800 | | \$ 144.00 |
| Taxes | | .70 |

144.70

Recd from J. C. Hanson. 9 Double loons - deposited by MB. pr
actual amt duty 150.06 ord. on N.H. B. for double loons.
Oct. 14, 1826.

Act for Prompt payt 150.76 ⁴⁰/₉₅ \$ 147.00, pr in full Oct. 14, 1826.

4 Sloop Linnacy D.

| | | |
|---|--|------|
| " Licen & bond | | .50 |
| " Journey 61. ⁶⁶ / ₉₅ | | 3.70 |
| " Hospital | | 2.60 |

paid
7.80

John Industry 16

| | | |
|--------------------------|--|------|
| Reg & bond | | 2.25 |
| Catty | | .80 |
| Clearance 1.50 Roll 1.40 | | 2.90 |
| Manufacts Out & In | | 1.25 |

Paid
7.20

Sloop James Manca 4th Oct

| | |
|---------------------------------|---------|
| Enr ^t License & bond | \$ 1.25 |
| Oaths | 40 |
| 11 Tonnage 47 13/95 | 4.63 |

Paid 6.28

5. Brig Gyle D.C.

| | |
|-----------------------|------|
| Clearance Roll & Bond | 3.90 |
| Manifesty - cost. | 1.00 |

Paid 4.90

6. Sch. Hope from S. Andrews

| | |
|---|------|
| Entry & permit | 2.30 |
| 11 Hosp. | 60 |
| 11 Ton. 66 | 3.96 |
| Surveyor fee - pd to him | 67+ |
| entry Merchandize - 4 th lot | |

7 53
56
78 09

Sloop Branch

| | |
|-------------------------------|------|
| Enrolment, licence & bond | 1.25 |
| 3 oaths | 60 |
| 11 Tonnage - 49 ²⁶ | 3.00 |
| 11 Hospital - 2 tip | 3.66 |

8 x 51

Sch. Decatur

| | |
|---------------------------|------|
| enrolment, licence & bond | 1.25 |
| 6 oaths | 1.20 |
| 11 Ton. 96 ¹³ | 5.77 |

8 22

Brig Dirigo

| | |
|------------------------------|------|
| Clearance 2.50 - roll & bond | 1.40 |
| Manifesty out & in | 1.25 |
| indemnt. on register | 1 |

3 90
1.25
1
6 15

Brig Underhill

| | |
|------------------------|------|
| Clearance, roll & bond | 3.90 |
| Manifesty out & in | 1.25 |
| indemnt on register | 1 |

6 15

October 9, 1826.

Sloop Pilgrim.

| | |
|--|------|
| Contract, license & bond | 1.25 |
| 4 oaths | 80 |
| 11 tons. 61 ¹⁹ / ₅ | 3.71 |
| 11 hospital & tol | 2.40 |

8 16

Sch. Julia & Laura

| | |
|--------------------------|------|
| 9 Clearance, role & bond | 2.90 |
| Man. out & in | 1.25 |

4 15

Brig John

| | |
|--------------------------------------|--|
| 12 Clearance, role & papers out & in | |
|--------------------------------------|--|

5 13

Sloop Mary Ann

| | |
|---------------------------------|------|
| 16 License & bond | 50. |
| man's oath | 20 |
| 11 tons. 39 | 2.34 |
| 11 hospital & tol & indorsement | 1.86 |

4 9

Sloop Citizen

| | |
|---|------|
| 16 License & Master's oath | 1.00 |
| 11 ton. 49 ³¹ / ₅ | 2.96 |
| 11 hospital | 3 |

6 65

Brig Native

| | |
|-----------------------------------|------|
| 17 Register & bond | 2.25 |
| 4 oaths ownership & Master's oath | 1.00 |
| Clearance & role | 3.90 |
| Man. out & in | 1.25 |

8 40

Brig Hannah

| | |
|---|--|
| 18 Clearance, role & Manifesto in & out | |
|---|--|

5 15

Nov 30th 1826

July 135

Ship Pacific. Clearances 2.50. Sert. Linc. Bonds - \$1.20 \$ 3.90
 Manifest, Out 8 M 1.20
 Embarkment + Cash 1.20

6, 35

Dec

December 5th

Sloop Antiepid
 Entry Sperm \$ 2.10
 " Merch .50
 // + Tonnage 98. 8 14/95 5.93
 // + Hospital 3.00

paid by the
 check 16
 11, 59

Sloop Vanguard. Entry Linc. Bonds \$ 1.25
 Cashes 40
 // + Tonnage 40 168/95 2.44

paid
 4, 09

Sloop Packet. Linc. Bonds \$ 0.50
 Cashes .20
 // + Tonnage 34 72/95 2.09
 // + Hospital 1.60

paid
 4, 45

Drug Case from St Christopher via New London
 Entry 2.50. Bonds, Sperm, \$ 1.20 - \$ 3.70
 " Merchandise .50
 Tonnage + Hospital Money paid in New London

paid
 4, 20

Recd of C. Sanford his check for duties on Antiepid;
 Cash - out on the 5th
 Check Retained, Settled - this day Dec, 16, 1826.

settled

Drug Gale Hunter
 Entry L. 2.50 Entry Merch + Sperm 70¢ \$ 3.20
 // + Tonnage 113. 30/95 6.80
 // + Hospital \$ 4.50 less 6¢ 4.56
 \$ 14.56

Estimated duties on Molasses 3
 Shell, Oranges, Sugar 3 and 96.00

Received from W. J. Hooker
 the Company's checks for \$ 110.61

adjusted = 1

Dec: 9. 1826

By William D.

| | | |
|----------------------|------|----------|
| Ematt license bonds | 1.75 | |
| Cuths | 1.60 | |
| + Journal 138. 45/95 | 83.1 | pd check |

| | | |
|-----------------------|------|-------|
| Sloop Jane Ann D | | |
| License bonds & oaths | " 70 | |
| + Journal 23. 7/95 | 1.38 | |
| + Hospital | 3.20 | pd 5" |

| | | |
|------------------------|------|-------|
| Sloop Galen W | | |
| License, bonds & oaths | " 70 | |
| + Journal 36 | 2.26 | |
| + Hospital | 3.00 | pd 5" |

| | | |
|--------------------------------|---------|----------|
| 15. Brig Stranger 100 | | |
| Entry 290. Bonds & permits 120 | \$ 4.10 | |
| " Merch & Spittly | 1.15 | |
| + Journal 195 1/95 | 11.71 | |
| + Hospital | 2.50 | pd check |
| Passenger manifest | 1.50 | 22.02 |

| | | |
|------------------------|------|---------|
| 15. Schuchal D | | |
| License, bonds & oaths | 1.85 | |
| + Journal 12. 24/95 | 1.74 | |
| + Hospital | 1.60 | pd 2.19 |

| | | |
|--|---------|-------|
| 16. W Dyett. 100 duties p Stranger. and 14 | | |
| on 19. Gals Tuffell and @ 40/- | \$ 7.60 | pd |
| " Sweet meat 12# at 80/- | 3.60 | |
| official Exp | .70 | 11.90 |

| | | |
|--------------------------------------|---------|------|
| 17. Brig Catharine Woods. 100 Indies | | |
| Clearance 250 Last crew bond. 1.40 | \$ 3.90 | pd |
| Manifest Out & In | 1.25 | 5.15 |

| | | |
|---|-----------|-------------|
| 18. Sch. Good Hope. Entry 290. permits 40 | \$ 3.30 | |
| " Merch | 1.50 | |
| + Journal 105. 7/95 | 6.30 | |
| + Hospital 21.50 but 6/- | 2.56 | |
| Extra duties on Sack \$450.00 | \$ 12.66 | |
| " Orange & Iron 10 | \$ 460.00 | check above |
| Recd W. D. Madsen check for \$460.00 | paid | MM |

Sloop Eliza D, Dec 19 1826

License, bond & oath 1.70
 Ordainment on Crew 1.20
 // + Fournage 77.01/95 4.68
 // + Hospital 8.00
 Est. 6

Paid
 13.64

19 Brig Orion. Clearance, Let Crew & bond - \$ 2.90
 Manifest out to Dr 1.25

paid
 5.15

22 Sloop Catherine 100th Coast License & bond - \$ 1.25
 Oath, 1.00
 Admeasuring .75
 // + Fournage 68.15/95 4.09
 // + Hospital 3.20
 Est. 6

Paid
 10.35

26 Brig Jane White from Schantz
 27 Crty. 2,90. Bond & permit 1,80 \$ 4.70
 // Merch & Spirit \$ 1.15
 // + Fournage 119.35 7.16
 // + Hospital 6.60
 Est 1.06

pd Check
 19.67

Puffpat, return. Crty app
 Receipt ~~but not paid~~ 00.00

26 Sloop Augusta 100th, License & bond \$ 0.50
 Oath 1.20
 // + Fournage 74.64/95 4.48
 // + Hospital 7.20
 Est 6

paid
 12.44

27 Sloop Cornelia. License & bond 1.50
 Oath 1.20
 // + Fournage 61.20/95 3.67
 // + Hospital 1.80

paid
 6.17

22
11.55

January 2^o 1827.

Schooner Julia + Laura

Entry 1,90 Bonds + permit 1^o \$ 2,90
 " Merchandise " 150
 " + Tonnage 23 ²⁴/₉₅ " 5 00
 " + Hospital " 3,80
 Total 6

paid
MB
12,26

2^o

Brig Hindukill

Entry + permit 2,10 \$ 3,10
 " Merchandise " 150
 " + Tonnage 152 ³⁵/₉₅ " 1,11
 " + Hospital " 5,00
 Total 6

paid
MB check
17,80

3^o

Shoop. Rising Sun 10^o

License + bond " 25
 " Duties " 60
 " + Tonnage 17 ⁶⁹/₉₅ " 1,06
 " + Hospital " 1,60

paid
MB
3,51

4

Brig Union of Middletown, Hy Middletown, 10^o

Entry 250 Bonds + permit 18 \$ 350
 " Merchandise " 150
 " + Tonnage 139 ²²/₉₅ " 8,35
 " + Hospital " 5,40

paid
MB
17,75

5

Brig Diego D^o

Entry Bonds + permit \$ 2,90
 " Merchandise " 150
 " + Tonnage 139 " 8,34
 " + Hospital " 5,40
 Total 6

paid
18,20

6

Brig Argo D^o

Clearance 250 Roll + bond 140 \$ 2,90
 Manifest, Out + fee 1,25

paid
5,15

7

Brig Edward

Clearance 250 Roll + bond 140 \$ 2,90
 Manifest, Out + fee 1,25

paid
5,15

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April 25th 1820

John Macdonough - Capt. Thait, bound for Hartford
 Hon. W. W. 2^d Master Landra. Passengers & baggage only

| | | | |
|-------------------------|---------|------|----|
| Entry 250 permit 20/100 | \$ 2.70 | | |
| + Tomago 124. 25/75 | 7.45 | | |
| Hospital | 3.00 | | |
| Passenger Mant. Lath | .40 | | |
| phum Surveyor fees | 3.00 | Paid | |
| Clearance for Hartford | 1.50 | | |
| Outfit of landing | .20 | | |
| | | 19 | 15 |

May 1. 1820.

| | | | |
|--------------------------------|---------|------|----|
| Brig Gold Hunter. | | | |
| Clearance, 2.50. Lst crew. 140 | \$ 3.90 | paid | |
| Mant out Lm | 1.25 | | |
| | | 5 | 15 |

| | | | |
|---------------------|---------|------|----|
| Steam Boat Hudson D | | | |
| License Lthma | \$ 1.00 | | |
| outfit | .20 | | |
| + Tomago, 170. 89 | 10.26 | paid | |
| Hospital | 1.20 | | |
| | | 22 | 66 |

| | | | |
|----------------------|---------|------|----|
| Brig Chady D | | | |
| Entry 290 permit 20/ | \$ 3.10 | | |
| Merchandise | .50 | | |
| + Tomago 128 46 | 7.71 | paid | |
| Hospital | 3.87 | | |
| Brig | 0.00 | | |
| | | 15 | 18 |

| | | | |
|------------------------------|---------|------------|----|
| Brig Cuba 10' | | | |
| Entry 290. Bonds & permit 18 | \$ 3.90 | | |
| Merchandise | 1.15 | | |
| + Tomago 119. 19 | 3.15 | Paid check | |
| Hospital | 4.20 | | |
| | | 16 | 40 |

| | | | |
|---------------------|---------|--------|----|
| Brig Antelope D | | | |
| Small License Lthma | \$ 1.25 | | |
| Outfit | .40 | | |
| + Tomago 113. 7/11 | 3.78 | PP M/B | |
| Hospital | 1.20 | | |
| Test | .60 | | |
| | | 6 | 69 |

1820. Schooner Julia & Laura. O^r

| | | | |
|--------|-------------------------------|---------|-------|
| May 8. | Entry 190 Bona permit \$1.00 | \$ 2.90 | 11.91 |
| | " Merchandise Spirit | 1.15 | |
| | " + Tonnage 23 2/3 | 5.00 | |
| | " + Hospital 2.00 list 00 1/2 | 2.86 | |

| | | | |
|---|-------------------------------|----------|------|
| 0 | Schooner | | |
| | License Bonds 25.00 out 20.00 | \$ 0.45 | PD |
| | " + Tonnage 17 7/8 | 1.07 1/2 | MM |
| | " + " Hospital 20 | | 1.58 |

| | | | |
|---|--------------------------|-------|-------|
| 0 | Ship Chancellor 191 S | | PD |
| | Ent License Bond | 1.75 | MM |
| | Cath | .60 | |
| | " + Tonnage 27 1/2 20/95 | 16.58 | 18.93 |

| | | | |
|----|-----------------------------------|--|------|
| 0, | Brig Charles O | | paid |
| | Clearance, Lumber, Blanky, etc 10 | | MM |
| | | | 5.15 |

| | | | |
|----|---------------------------|---------|-------|
| 12 | Brig Shepherd I | | PD |
| | Entry 240 Bona permit 100 | \$ 3.90 | 20.15 |
| | " Merch & Spirit | 1.15 | |
| | + Tonnage 135 | 8.10 | |
| | + Hospital | 7.00 | |

| | | | |
|----|----------------------------|--|-------|
| 15 | Brig Shepherd Clearance 10 | | PD MM |
| | | | 4.90 |

| | | | |
|----|--------------------------------------|--|-------|
| 17 | Brig Charles Clearance, list bond 10 | | PD MM |
| | | | 4.90 |

| | | | |
|----|---------------------------|------|------|
| 21 | Stoof Geo. Seranton mates | | Paid |
| | Ent License Bonds | 1.25 | MM |
| | Cath | 2.0 | |
| | " + Tonnage 59 1/2 5/95 | 3.59 | 5.04 |

| | | | |
|----|--------------------------------------|------|-------|
| 21 | Scho S Industry License in Coa ferry | 50 | PD MM |
| | " + Tonnage 09 23/95 | 5.36 | |
| | " + Hospital | 4.30 | 10.16 |

26th May 1820

Brig Henrietta 10
 Entry 2.90 Bonds & permit 18 \$ 3.90
 Merchandise " 50
 Passengers " 50
 // + Tonnage 165.72 1/5 9.95
 // + Hospital 6.40

paid
 M.D.
 21 20

June 30

Brig Laurel Packet
 Entry 1.90 Bond & permit 60/ - \$ 2.50
 Merchandise " 1.15
 // + Tonnage 5.96
 // + Hospital 10.60
 List

paid
 M.D.
 20 27

Sloop Paulina 9
 License & bond 50
 // + Tonnage 36.57 2.20
 // + Hospital 4.80

paid
 M.D.
 17 56

Brig Henrietta 10
 Clearances &c

paid
 M.D.
 5 15

16 Brig Laurel packet
 R. Hatchings, entry from deposit of bonds

1 25

16 Sloop Lapwing
 Enrolment, license & bond 2.25
 3 oaths ownership & master's oath " 80
 // + Ton. 29th 1.75
 // + Hospital 2.86

paid 6 66

Brig Antoinette

20 Entry, bonds & permit 3.90
 Merchandise 50
 // + Tons - 173. 10.38
 // + Hospital & list 6.40

paid 21 18

1828
June
May 20

(142)

Sch. Katahdon, from S. Barts -

| | | |
|---|------|--------------------------------|
| ent ^y bonds & permit | 4.30 | pd Check M ^{rs} |
| ent ^y Merchandize & spirits & bond | 1.55 | |
| do - passengers | 50 | |
| ton - 139 ⁸⁰ / ₉₅ list 6. | 8.39 | |
| Hospital & list | 3.98 | |
| <hr/> | | 18.32 |
| A. Hotchkiss, ent ^y spirits & bond | | 1.45 |

Brig John, from S. Barts

| | | | |
|-------|--|-------|-------------------------|
| 21 | ent ^y bonds & permit | 3.90 | Paid M ^{rs} |
| | " Merchandize - & spirits & bond | 1.55 | |
| | ton - 194 ²⁴ / ₉₅ | 11.66 | |
| | Hospital & list | 5.16 | |
| <hr/> | | | 21.77 |

Brig Planter, from S. Custatia

| | | | |
|-------|--|------|-------------------------|
| 21 | ent ^y bonds & permit | 3.90 | paid M ^{rs} |
| | " Merchandize | 50 | |
| | tonnage - 140 ⁵⁶ / ₉₅ | 8.99 | |
| | Hospital & list | 6.06 | |
| <hr/> | | | 19.37 |

Brig Richard, from S. Barts

| | | | |
|-------|--|------|-----------------------|
| 21 | ent ^y bonds & permit | 3.90 | pd M ^{rs} |
| | " Merchandize & spirits | 1.15 | |
| | " passengers | 50 | |
| | tonnage 142 ⁴³ / ₉₅ | 8.55 | |
| | hospital & list | 5.46 | |
| <hr/> | | | 19.56 |

Ship Pacific - H. Croen.

| | | | |
|-------|--|-------|-----------------------|
| 230 | ent ^y 2.90 Bonds 1.20 permit + 20 th fee | 4.30 | pd M ^{rs} |
| | " Merchandize + spirits | 1.15 | |
| | tonnage 217 ⁷⁵ / ₉₅ | 13.07 | |
| | Hospital 7.40 list 6/10 | 7.76 | |
| <hr/> | | | 26.28 |

June 23rd 1822

Brig Quon - Martinique
 Cnty 290 Bona's permit 1\$ - \$ 3.90
 " Merchandise - 50
 " + Tommays 142.49 - 8.55
 " + Hospital 4.80 - let 6/100 - 4.86

PD
 17 81

23 Brig Origo - Martinique
 Cnty 290 Bona's permit 1\$ - \$ 3.90
 " Merchandise & Spouty - 1.15
 " + Tommays 139 - 8.34
 " + Hospital 3.80 - let 6/100 - 3.86

PD check
 17 25

23rd John Procy - Antigua
 Cnty 290 Bona's permit 1\$ - \$ 3.90
 " Merch & Utilities - 1.15
 " + Tommays 102.49 - 8.21
 " + Hospital 4.74 - let 6/100 - 4.80

PD
 18 06

Sloop Abel Hoyt
 Ernst Linn Linn - 1.25
 Cnty - 40
 " + Tommays 70.94/95 - 4.26

PD
 5 91

July 2nd Sloop Patient
 Linn Linn Linn Linn - 45
 " + Tommays 5. 8/95 - 20

PD
 7 5

" 5 Schoon Bellona
 Cnty 190 Bona's permit 1.20 \$ 3.10
 " Merchandise - 50
 " + Tommays 74. 32/95 - 50
 " + Hospital Hat 11.44 - 4.46
 " - 452

PD
 13 05

" 1 Brig Native 10
 Cnty 290 Bona's permit 60/100 - \$ 3.50
 " Merch - 50
 " - 11.19
 " - 4.66

PD
 21 85

July 15. 1828

| | | |
|---|--------------|-------|
| Brig Charles. Entry 2.90. Bonds & permit 64/100 | \$ 3.50 | |
| " Merchandise | .50 | |
| " + Tommago 120. $\frac{46}{75}$ | 7.71 | |
| " + Hospital Help | 3.54 | |
| | <u>15.21</u> | Paid |
| Settled Cash dept for duty on Coffee | 50.00 | 65.21 |
| Aug. ty. actual duty on Coffee. 23.25 | | |
| Bank check for Balance - 26.75 | 50.00 | |

| | | |
|----------------------------------|------|-------|
| 13. Sch. Julia & Laura | | |
| Entry 190 Bonds & permit 1.5 | 2.90 | |
| " Merch | .50 | |
| " + Tommago, 83. $\frac{21}{75}$ | 5.00 | Paid |
| " + Hospital Help | 2.40 | 10.80 |

| | | |
|--|------|------|
| 10. Hoop Mc Witt Clinton | | |
| Ent License bond | 1.25 | |
| Oath | .20 | |
| " + Tommago 83 $\frac{21}{75}$ 29. $\frac{46}{75}$ | 5.78 | |
| " + Hospital | 2.46 | 3.89 |

| | | |
|--------------------|------|------|
| 23. Hoop Bevan | | |
| License bond | .50 | |
| " + Tommago 29. 11 | 1.74 | |
| " + Hospital | 2.40 | 4.84 |

| | | |
|----------------------------------|---------|-------|
| 26. Sch. Renown for | | |
| Entry 290 Bond & permit. 64/100 | \$ 5.50 | |
| " Merch | 1.50 | |
| " + Tommago 106. $\frac{92}{75}$ | 6.42 | |
| " + Hospital Help | 2.76 | 13.18 |

| | | |
|----------------------------------|------|--|
| Brig Hannah | | |
| Ent License bond | 1.75 | |
| " + Tommago 140. $\frac{11}{75}$ | 8.59 | |

Aug. 20. 1828

| | | |
|--|---------|------|
| Brig Eagle. from St Croix. via New York. | | |
| Entry. 12.50 Bonds 1.20 Permit 20/100 | \$ 3.90 | Paid |
| " Spirit, Merchandise | 1.15 | 5.05 |

| | | |
|-------------------------------------|------|-------|
| Hospital & Tommago paid in New York | | |
| Hoop Huntz for License bond | .50 | |
| " + Tommago 66. $\frac{63}{75}$ | 4.00 | |
| " + Hospital Help | 8.06 | 12.56 |

Aug 5

145

| | | | |
|-----------------------|------|--|------|
| Sloop Valiant | | | |
| License bond & outfit | 70 | | Paid |
| 11 + Tonnage 21.38/5 | 1.28 | | M/D |
| 11 + Hospital cost | 3.41 | | 5.44 |

| | | | |
|----------------------|------|--|------|
| 8 Sloop Ann Maria | | | |
| Ont. License bond | 1.25 | | |
| 11 + Tonnage 71.78/5 | 4.31 | | Paid |
| 11 + Hospital | 4.00 | | 9.56 |

| | | | |
|------------------------|--|--|---------|
| 10 Sloop Hair American | | | |
| 11 + Hospital | | | Paid 80 |

| | | | |
|-----------------------------|---------|--|-------|
| 11 Brig Cuba | | | |
| Onty 2.90 Bond & permit for | \$ 3.50 | | Paid |
| " Merchandise | .50 | | check |
| + 11 Tonnage 119.19/5 | 7.15 | | M/D |
| + 11 Hospital & cost | 3.96 | | 15.11 |

| | | | |
|-------------------------|---------|--|-------|
| 11 Brig Panther | | | |
| Onty 2.90 Bond & permit | \$ 3.90 | | |
| " Merchandise | .50 | | |
| " Passengers | .50 | | |
| + 11 Tonnage 199.27/5 | 11.96 | | Paid |
| + 11 Hospital & cost | 4.26 | | M/D |
| | | | 21.12 |

| | | | |
|----------------------------------|---------|--|------------|
| 11 Brig Stranger | | | |
| Onty 2.90 Permit for baggage 201 | \$ 3.10 | | paid |
| + 11 Tonnage 195.11/5 | 11.71 | | M/D |
| + 11 Hospital cost | 3.66 | | paid Ellis |
| merchandise fees | 3.00 | | his fees |
| | | | 21.47 |
| | | | 15.9/5 |
| | | | 25.34 |

| | | | |
|--|-----------|--|--|
| 12 1/2 Tricky L. Son agents for Walter Cox, Sr | | | |
| 100 lbs of estimate on 2 boxes Rum | \$ 106.00 | | |
| " " " 4 " Mole | 40.00 | | |
| " " " " " Madras | 3.00 | | |
| " " " " " Special cargo | 6.00 | | |
| Rec'd in deposit check 100 | \$ 155.00 | | |

to Merchandise imported on Brig Panther, Sheffield from H. Smith, Aug 11, 1828.

146

Aug 15 1828

Wm Sheffield Agent for Duck's Lumber, of New York

Only Merchandise & Spirits, 1.35
Lumber duties on Merchandise, Aug 11. 1828 -- 115.00

Rec'd in deposit, Wm Sheffield, check for - \$116.00

MD

Sloop Venus by License bond & oath

+ Tonnage 55. 2 1/2

+ Hospital

70
3.33

Paid MD

11 Sloop Gocay. License bond & oath

+ Tonnage 46. 25

+ Hospital

70
2.77
2.6

MD

5.53

14 Sloop by Out Le Stand

Ouths

+ Tonnage 43. 18/95

+ Hospital

clearance

1.25
80
2.62
5.86
90

MD

5.53
25
5.78

27 Brig Shipheads

Only 12.90. Permit 20. Bonds \$120 \$ 430

Merchandise and Spirits - 1.15

+ Tonnage 135. 46.10

+ Hospital

90

MD

19.01

29 U.S. Hospital Laid. in Coast

Ha. board of Wm C Brown - Laid Laid

10.00

Sloop Fragata

License bond & oath

+ Tonnage 11. 81/95

+ Hospital

.85
1.71
2.86

MD

4.42

To refund

31 Brig Gold Hunter, Clearance, Mante, out Lev. &c

Paid Laid
5.15

36 Paid to Mr Anthony for fees

" Sperry for music - 1.12
4.00 \$ 5.12

September 8. 1828

147

Ship Merritt

Entry re 2,90 Bona fides 1\$ \$2.90
 Merchandise .55
 11 + Tonnage 165. 72/95 9.95
 11 + Hospital + List 5.46

Paid

19 81

8 Ship Good Hope

11 + Hospital ana list \$5.46
 Reg. L. Bond 2.25
 5 Catts 1.00

Paid

8 71

15 Ship Thello

Ent. Lic. Bonds \$1.25
 5 Catts 1.00
 11 + Tonnage 54 - 11/95 3.25
 11 + Hospital List 7.26

Paid

M13

12 76

15 Ship Pacific

Clearance - 2.50. Lic. Bond re. 1.40 \$3.90
 Manifest, Outward 1.00
 " 13 Months Insurance 25
 Endorsement on Reg. L. Bond 1.75
 Medit. Pappant 10.00
 Value out 4.00

Paid

M13

21 00

Bill of health

Banaja Pappant

18 Ship Amity Ent. Lic. Bonds - \$1.25
 Catts 1.40

11 + Tonnage 24 17/95 1.45

Paid

3 10

19 Ship Pacific

Ent. Lic. Bonds \$1.25
 4 Catts 80

11 + Tonnage 90 28/95 5.42

admeasuring 1.00

Paid

M13

8 47

20 Ship La Bruce

Lic. Bond + Bonds L. Bond \$0.70

11 + Tonnage 90. 12/95 5.88

11 + Hospital 9.60

Paid

M13

16 18

at Heaton

HISTORICAL SOCIETY WESTFIELD, N.Y.

148

September 22^o 1828.

Schooner Sarah Ann Hunt

License and bonds \$ 1.50
 Oath of Master .20
 + 11 Tonnage 30. 66/95 1.84
 11 + Hospital Test 1.26

Paid

3.80

23 Brig Panther 10'

Ent. License & bonds \$ 1.75
 5 Oathy 1.00
 11 + Tonnage 199. 27/95 11.96

Paid

14.71

23 Schooner Victory Jr

at Keaton

License & bonds .50
 3 Oathy .70
 + Tonnage 49. 52/95 2.97
 11 + Hospital Test 6.46

Paid

10.13

~~10.63~~

26 Brig John, clearance 2.50 but of crew 140 - \$ 3.90
 Mount in Lot 1.00
 Blank 25

Paid

3.15

26 Brig George 10' Reg. 100

Oathy .80
 Clearance Roll &c 3.90
 Mount out 1.00
 Blank mount 25

Paid

8.20

26 Vess clearance, Grace How, God fishy license

License & bond .25
 Oathy .40
 11 + Tons 7. 81/95 .47

Paid

1.12

27 Brig Ann 10' Clearance, Roll, bond, &c 3.90
 Mount out 1.00

Paid

4.90

29 Schooner Aphelia: Tempy Reg

Enty 1.50
 x Tons 28 11/95 1.72 \$ 3.22

Paid

3.22

Brig Nature D. clearance but crew &c 3.90
 Mount out 1.00

Paid

4.90

Oct 1. 1828

P^d M^d. 149
5. 15

Brig Cuba. Clearance &c

1 Brig Antoinette. Clearance &c

P^d M^d.
5. 15

4 Sch. Kort. Enrolment. License & bond --- 1.25
Oaths --- 80
|| + Tonnage 54, 28/95 --- 3.26

P^d M^d.
5 31

6 Sloop Aphelia:
Ent. Lic & bond --- \$ 1.25
Oaths --- 40
|| + Tonnage 28. 6/95 --- 1.72

Pa^d M^d.
3 37

7 Brig Charles. Clearance --- 2.50
Lic & bond --- 1.40
Masts out Lic --- 1.25
End on + m. Key --- 1.20

Pa^d M^d.
6 35

8 Sloop Dauphin
Enrolment Lic & bond \$ 1.25
Oaths --- 1.00
|| + Tonnage 64. 2/95 --- 3.84
Caro || + Hospital & salt --- 4.86

P^d M^d.
10 95

9 Sloop Atlas. J. Halluck of Kentucky
Ent Lic & bond --- 1.25
Oaths --- 60
|| + Tonnage 115. 32/95 --- 2.72

Pa^d M^d.
11 57

11 Schooner Trio of Guilford, (new)
Enrolment, license & bond --- 1.25
oaths --- 60
|| + Tons. 95 36/95 --- 5.72

Pa^d 7 57

11 Brig Richard, out, for Guadeloupe
Clearance, role & bond --- 3.90
Manif. in & out &c --- 1.25

Pa^d M^d.
5 15

(50) October 18. 1828
 Sch. Capt. Henry D.

| | | |
|--------------------|------|--------------------------------|
| Comt. Lic. & Bonds | 1.25 | Paid M ^o 8.89 |
| Outts | .60 | |
| X Tonnage 86 25/ys | 5.18 | |
| X Hospital Hist | 1.86 | |

| | | |
|--|-----------------|--------------------------------|
| 22 ^d Big Eagle, O | | Paid M ^o 4.90 |
| Clearance, let Homicid & Munt out tin | \$ 3.90 1.00 | |

| | | |
|-------------------|--|--------------------------------|
| 23 Big Munt | | Paid M ^o 5.15 |
| Clearance, let 10 | | |

| | | | |
|------------------|---|-----------------|--------------------------------------|
| 25 Big Henrietta | Clearance, let of crew, bonds & Munt out | \$ 3.90 1.00 | Paid M ^o 4.90 25 |
| " " | In. blanks | | |

| | | | |
|--------------|--|-----------------|--------------------------------|
| 25 Big Mingo | Clearance, let crew, bonds & Munt out | \$ 3.90 1.25 | Paid M ^o 5.15 |
| " " | | | |

| | | | |
|---------------------|------|-------------|---------------------------------|
| 27 Big Gata Hunter | 100 | | Paid M ^o 13.26 |
| Entry | 2.90 | | |
| Permit | .20 | | |
| X Tonnage 112 39/ys | 6.80 | | |
| X Hospital Hist | 2.86 | Entry March | \$ 100 |

| | | | |
|------------------------------|---------------|---------|-------------------------------|
| 21 st Hoop Branch | License bonds | \$ 0.70 | Paid M ^o 2.5 |
| X Tonnage 49 26/ys | | 2.95 | |
| X Hospital | | 3.60 | |

November 1st 1828
 Big Gata Hunter. Clearance, let crew, &c

| | | | |
|---------------------------------|-------------|------|--------------------------------|
| 30 th Sch Lolley 100 | E. L. Bonds | 1.25 | Paid M ^o 6.79 |
| X Tonnage 92 25/ys | | 5.54 | |

| | | | |
|-----------------------|---------------|------|------------------------|
| 4 Boat Providence | License bonds | 1.00 | Paid M ^o |
| X Tonnage 135 8/ys | | 8.10 | |
| X Hospital Hist | | 4.20 | |

November 5, 1828

(5)

Schooner Good Hope. 10.
 Only L^e 2.90
 Permit 20
 Only much 5.0
 + 11 Tonnage 105 y 63.0
 + 11 Hospital 2.26
 Sundry fees Paid him 3.00
 Paid
 M^d
 15. 16

Sloop Enterprise. 10.
 En^t L^e 1.25
 + 11 Tonnage 21. 35/45 1.28
 + 11 Hospital 2.6
 Paid
 M^d
 4. 59

Sloop Commerce, D^e
 L^e 1.50
 Bath 1.20
 + 11 Tonnage 48. 50/45 2.91
 + 11 Hospital 3.66
 Paid
 M^d
 7. 17

Sloop Linnæus J.
 L^e 1.70
 + 11 Tonnage 61. 66 3.70
 + 11 Hospital 3.60
 Paid
 M^d
 8. 00

Sloop Stevia. 10.
 L^e 1.25
 Bath 1.60
 + 11 Tonnage 12. 24/45 1.73
 + 11 Hospital 2.86
 Paid
 M^d
 2. 44

Sloop Chancelor. R^e L^e 2.25
 Bath 1.60
 + 11 Hospital under beam 2.40
 Clearance L^e 5.75
 Paid check
 to M^d
 10. 19

Sloop Drum L^e 1.50
 Bath 2.0
 + 11 Tonnage 43 6/45 2.62
 + 11 Hospital 3.66
 Paid
 M^d
 6. 98

Sloop James Monroe D^e En L^e 1.25
 Bath 80
 + 11 Tonnage 77 13/45 4.63
 + 11 Hospital 3.26
 Paid
 M^d
 9. 94

Col. Alexander a Sick Lament M^r. Collins near Custom house at 2 p
 Levi P. Parkes - at his mother, died home owned by a Bradlee -

Nov 17

RIGHT CHAPTAIN JUA COUNTY HISTORICAL SOCIETY WESTFIELD, NY

151
New York

December 21st

Paid Mrs Polly Parkis - for board of her son Levi D Parkis
a Sick & destitute American Seaman. 2 Weeks or 1.50

3.00

| | | | |
|----|--|--------------------|--------------|
| 22 | Sch Canton to Reg Board of Catts Clearance | 2.25 40 1.50 | Paid 4.15 |
|----|--|--------------------|--------------|

| | | | |
|---------------|--------------------------------|---------|------|
| Brig Nancy Jr | | | Paid |
| | Enty 2,90. Purat 20.00 | \$ 3.10 | MPS |
| | Bonus | | |
| | Enty Merchandise | .50 | |
| | + Tonnage 195 - 11/95 | 11.71 | |
| | + Hospital Exp | 4.24 | |
| | Surveyors fees - Francis Lewis | 3.00 | |

| | | | |
|----|-------------------------|------|------|
| 26 | Pete Gow Hoop Clearance | 2.50 | Paid |
| | Lat. board &c | 1.40 | |
| | Went out | 1.00 | 4.90 |

| | | | |
|----|--------------------------------------|---------|-------|
| 28 | Brig Cuba. Enty &c 2.90. Purat 20.00 | \$ 3.10 | Paid |
| | Bonus | .50 | |
| | Enty Merchandise | .50 | MPS |
| | + Tonnage, 114. 11/95 | 7.15 | |
| | + Hospital Exp | 3.54 | |
| | Surveyors fees for Lewis | 3.00 | 18.21 |

| | | | |
|----|-------------------------------------|--|--------------|
| 29 | Brig Minnat Clearance, Rile Ponsore | | Paid 4.90 |
|----|-------------------------------------|--|--------------|

| | | | |
|----|--------------------------------------|---------|------|
| 29 | Hoop Nancy & Polly. Tonnage 38.33 | \$ 2.30 | Paid |
| | + Hospital | 1.25 | MPS |
| | Ch L. Board | | |

| | | | |
|----|----------------------------|--|--------------|
| 29 | Brig Shephard Clearance &c | | Paid 4.90 |
|----|----------------------------|--|--------------|

| | | | |
|-------------------|--------------------------|---------|-------|
| December 1. 1828. | | | |
| Brig Liberty | 100 Enty 2.90. Purat 20. | \$ 3.10 | Paid |
| | Merch | .50 | |
| | + Tonnage 128. 4/95 | 7.71 | MPS |
| | + Hospital Exp | 2.96 | |
| | Surveyors paid him | 3.00 | 17.27 |

| | | | |
|---|--------------------|------|------|
| 1 | Hoop George I | | Paid |
| | License Board | 50 | |
| | + Tonnage 48. 6/95 | 2.72 | MPS |
| | + Hospital | 4.20 | |

| | | | |
|---|-------------------------|---------|-------|
| 2 | Brig John. Enty & Purat | \$ 3.10 | Paid |
| | for Merchandise | 50 | |
| | + Tonnage 194. 24 | 11.66 | MPS |
| | + Hospital Exp | 4.06 | |
| | Surveyors fees Paid him | 3.00 | 22.32 |

4th December, 1828.

| | | | |
|----|---|-----------|-----------------|
| | Deborah Bellona, Entry 190 Permit 20/10 | \$ 2.10 | Paid |
| | Res Woodhull's Rev. " Merchant | " 50 | M/B |
| | Check for \$220.00 " + Passage 74. 32/95 | 4.46 | |
| | " + Hospital | 3.00 | |
| | Surveys fees, etc. | 1.50 | 11. 56 |
| | Aug Vermont, clearance &c | | Paid M/B 11. 90 |
| 5 | Bria Charles, Clearance, wit crew & blank | | Paid M/B 5. 15 |
| 6 | Bria Strong, Clearance &c | | paid M/B. 5. 15 |
| 8 | Sloop Paragon Rev | | Paid |
| | License bond &c | " 40 | M/B |
| | + 1/2 Passage 72. 34/ | 4. 34 | |
| | + 1/2 Hospital | | |
| 8 | Deborah Bellona, Entry | | Paid |
| | Entry, Bond, Permit | 2. 90 | M/B |
| | " Merchant | " 50 | |
| | + 1/2 Passage 99 4/15 | 3. 94 | |
| | + 1/2 Hospital | 3. 80 | |
| | Surveys fees paid him this day | 1. 50 | 14. 64 |
| 10 | Mrs Polly Pack's P for board of her son | | 2. 00 |
| 12 | Sloop Eliza Rev License, bond &c | 40 | Paid M/B |
| | " + Passage 77. 46/95 | 4. 68 | |
| | " + Hospital | | |
| 17 | Brig Cuba Rev, Clearance &c | | Paid 4. 90 |
| 22 | Sept Julia & Laura Clearance &c | \$ 5. 15. | M/B |
| | Rev Lloyd \$ 2. 25 | | paid him |
| | Salary - 50 | 3 05 | 5. 20 |
| 22 | Brig, Astoria | | Paid |
| | Entry 290 Bond, Permit 1 - | \$ 3. 90 | M/B |
| | " - | 50 | |
| | " - | 10. 38 | |
| | " + Passage 17 3/4 - | 6. 16 | |
| | " + Hospital | 3 | 23 94 |
| 22 | Sloop Secretary Ex License | \$ 1. 25 | Paid |
| | rathe - | 60 | M/B |
| | " + Passage 53 29/95 | 5. 00 | |
| | " + Hospital | 1 84 | 11 71 |

10
to
books

COUNTY HISTORICAL SOCIETY WESTFIELD, N.H. 2012

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 Jan 16 1899. *Chapman Bros* 6.80
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