

Copy of a letter from Rev. Ebenezer Williams to Mr. Kusler.

Green Bay, April 18th 1849.

Right Rev. Sir,

To gratify a portion of the Ojibwas, I have, after serious and deliberate consideration, consented to resume my station among them as their Missionary, provided I can go to them in peace. If they are satisfied with the purity of my intentions, and the prospect of usefulness among them, there will be sufficient inducement for me to serve them.

It was with this view I consented, by your advice to apply for a transfer from the Eastern Diocese of New York to that of Wisconsin. Should there be any objection to my re-suming the said Mission, or, if it should be the cause of reviving former prejudices, I have no disposition to disturb the feelings of any of the Clergy or laity in the vicinity. And ~~that~~ ^{should} this be the case, I am unwilling to labour under the authority of the Protestant Episcopal Church, under these circumstances, as my object is the glory of God and the salvation of the Ojibwas.

I supposed, Right Rev. Sir, that your object was to promote the good of the Ojibwas and my own peace, when you so promptly replied, "I will do it." - That is you will permit me to resume my Mission among them according to the tenor of my letter to the Rev. Bro. Akerly, without any reference to the former difficulties which may have occurred in relation to that Mission. This is in ac-

cor-

cordance with my former resolution, contained in a letter to the Right Rev. Bishop Onderdonk in 1841, which I had the honor of placing in your hands in 1846.

I trust, Right Rev. Sir, your Christianity and humanity will not allow you to "add any thing" which may tend to increase my present afflictive state. Situated as I am in a mournful and distressed condition as to mind and feelings, I stand greatly in need of consolation - and I am seeking this consolation from religion.

I would wish to labour as a humble Missionary of the Cross among a people, whom my former exertions were abundantly blessed of God by the conversion of six hundred pagans to the Christian faith - and for whom benefits I have spent ten thousand dollars of my own money and property to sustain the Mission of the Episcopal Church - as well as assisting them in their temporal interests, and who are still indebted to me about \$8000. in procuring the tract of land which gives them now a home and living. - On account of which, I am now suffering, not only in my temporal concerns but in my reputation. - How true is that saying by the late venerable Bishop Hobart, "Nothing is more calamitous to the interests of a Clergyman than a condition of debt. It depresses his spirit, diverts his energies, does dishonour to God and an injury to Christianity."

May the almighty hasten the time, when I may have the means to employ more than one Missionary in the Gospel vineyard.

I have the honor, Right Rev. Sir

Right Rev. Bishop Newsum

to be your obedient servant in Christ
Eliaser Williams

Wm. H. Mumford Answer

Solefield, Wm.

5 May, 1849

Dear Sir,

Your letter of 18th April was duly received. Your case appears to me to be this: A deacon of another diocese wishes to be made into a regularly organized parish, without any proofs so far as I know, that the minister or the people of said parish desire his services. Hobart Church, Duck Creek, is in union with the Convention of the Protestant Episcopal Church in Wisconsin and sends delegates thereto. The XXXI Canon of the General Convention of 1832 is express upon this subject. If the parish at Duck Creek and the minister thereof are willing to have another congregation organized, and the people of the new congregation desire to have you for their minister, and you are transferred to me with clear papers, I will at once take your case into serious consideration. You must be aware however of the opinion entertained of you by the Onida nation and by the late missionary, the Rev. Mr. Davis, and I think it highly probable that they would again protect against your officiating any where within the land of the Onida Nation. It was in consequence of such a protest that some years since, I forbid you, a deacon of another diocese, from officiating within my jurisdiction. I believed then and still believe that the Ecc. authority of the Diocese of New-York (according to sect. 2. of Canon 37 of 1832 of Gen. Conv.) should have instituted an inquiry into your conduct. And now I would advise you if you are a true and innocent man to request such

inquiry - and if necessary a trial.

You refer to a letter which you addressed to the Rev Mr. Akerly. I have no recollection of having seen it or of having been consulted about the answer which Mr. Akerly sent you. You evidently misunderstood me at our last interview. I know your ability and your superior knowledge of the Ojibwa language, and I have often deeply mourned that a clergyman of your talents and attainments should have utterly wasted the best years of your life. If the Ojibwas closed their doors against you, there were other fields in which you could have laboured; and even now you could preach acceptably in English within your own diocese. The idea I intended to convey at our last interview was this, that I could have nothing to do with you ecclesiastically until you were transferred, but upon being transferred I would attend to your case immediately. It is impossible to suppose that I would be ready at all events to send you as a Missionary among the Ojibwas when I had reason to believe that the Chiefs would object to your officiating, and accusations against you might come from another quarter.

I shall send a copy of yr letter to the Ecc. Auths. of the Dio. of N. York & likewise to the Ojibwa Nation. It is not for me to reprove yr Declaration that under certain circumstances you would be unwilling to labour under the authority of the Pro. Epis. Ch. - but it should certainly be known to those who are over you in the Lord. Yr claims, as stated in yr letter, upon the Ojibwas, are exceedingly great; & if true, I shall use that they be acknowledged with unbounded gratitude.

I am, Rev Sir, faithfully & truly yrs

New Elmore Williams

Jackman Klump

Ducks Creek, Wis. June 1. 1849

Wt. Rev. Jackson Kemper D.D.,
Provisional Bishop of Wisconsin

Wt. Rev. Father in God;

We, the undersigned
Chiefs of the Onida Indians at Ducks Creek, thank you
spiritual Father for the great interest he takes in our
temporal & spiritual welfare. The letter of Wm.
Williams to our great Father & his answer to the same
have been read to us. We have listened to them with
much attention. We were not aware that any of
our nation had ever desired the services of Wm. Williams
as their Missionary. We thought that all were sat-
isfied with the Missionary now living with us. But
when we heard Wm. Williams' ^{letter} we thought that we might
be mistaken. To ascertain whether this is so or not
we have made diligent inquiry throughout the nation
& have not found one in the nation among those who
are attached to the Church & who are at all in-
terested in religious matters, who have wished or
now wish that Wm. Williams should become their
Minister. They say that he was their Minister for a
long time & at their suggestion his connection with
them was severed & they are content that it should
ever remain so. We are persuaded that while

among us, his aim was not to benefit us but to de-
stroy us as a nation. He watched over us from afar
a wolf ready to seize upon & devour us than any
shepherd whom we would be to protect & shield us
from danger. And we have no reason to believe him
changed. Ever since he left us he has been constantly
intruding among us, endeavoring to win over to his cause
the worthless & dissipated, that so he might regain
his foothold among us. Indeed he has often a-
vowed his object to be to cause our removal from
our present location. Not long since, he said to one
of our chiefs, that he was a member of the Mission
Party, but since a member of the Church, that he
wished to come among us & preach from house to house
until his party became large enough to take possession
of the Church, when he thought his influence would
be sufficient to make a treaty for the sale of our
lands & to effect our removal. Knowing, Pt. Rev. Father
his wishes to be such, we have no desire that he may
return among us.

And as members of the Church we deem it our duty
to state that we do not think Mr. Williams worthy
to serve as a minister of the Church in any place. Judging
from his conduct we believe that he feels no interest
in his welfare & has no attachments for us. To win
the favor of them whom he has thought disaffected to-
ward the Church, he has represented himself to be con-

met with different ones of the various denominations
around us. At one time he has appeared among us as
a Methodist, at another as a Presbyterian, at another
as a Baptist, at another we believe as a Unitarian.
But at all times, whether Methodist, or Presbyterian, he has
been bitter in his invectives against the Church. No longer
ago than last winter & shortly after your visit to us, he came
to our settlement on one of his usual visits. At that time
a woman a communicant in our Church & alluded to your
visit. He laughed at the Church as a cold & lifeless body
incapable of imparting more than the form of godliness to
his members. He professed to be a teacher of a better
way, & to induce his auditors to follow him stated that
the Church in Wisconsin had become convinced of the
unfitness of her Bishop, & were about to turn him out.
The night, Mr. Rev. Father, give you many more proofs of his
double dealing toward the Church. There is no end to the
misrepresentations he has made. We might recount
them to you, but we think we have said enough to con-
vince you that he is altogether unworthy of the Ministry
of the Church.

In regard to the \$5000 which Mr. Williams says we owe
him, we have nothing to say only that it is not true.
We are under the impression, & we think that facts
will prove us to be correct, that we have spent more
money for Mr. Williams than he ever spent for us.

In conclusion, Rev. Bro. Father, we thank you for the plainness with which you answered Mr. Williams' letter. It was gratifying to us as showing the deep interest & concern felt for us by our Great Father. We have always felt that in him we have had a friend who would stand by us & protect us. And of this we now feel doubly assured. We wish that our Father's letter would deter Mr. Williams from visiting our settlement. We cannot hope this, but we do hope & trust that his visits will be hereafter as they have been hitherto, vain & useless.

Again thanking our Great Father for his kindness,

We remain ever faithfully & affectionately,

His obedient sons in the Gospel,

Witness

J. R. Naff,

Elijah x Skenan docks

Commins x Stevens

Neddy x Atsiquitto

Adam x Sloamps

Thomas x King

Henry x Powles

Daniel x Williams.

Jacob Connelley

Daniel B. x. at

ARCHIVES OF THE
GENERAL CONVENTION

EDITED BY ORDER OF
THE COMMISSION ON ARCHIVES

BY
ARTHUR LOWNDES

DOCTOR IN DIVINITY

VOLUME I
THE CORRESPONDENCE OF
JOHN HENRY HOBART

1757-1797

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JOHN HENRY HOBART

“The modifications proposed were such as would make no striking alteration in the daily service of the Church. In its general form it was to remain the same as it had ever been. The change was to be entirely confined to the Lessons and the Psalms. These were either to be reduced in length to a certain extent, or retained in the way originally prescribed, at the discretion of the minister. The Preface also in the Confirmation Service was to be slightly altered, and the Rubrick in relation to the Ante-Communion Service to be made so explicit as to render the observance of it a matter of the clearest and strictest obligation.

“No change could have been made with less violence to the devout feelings and endearing associations of our people. It would have been so slight in appearance as scarcely to be noticed, and yet the abridgement of the Lessons and the Psalms would have been so material as to bring the service within reasonable bounds, to secure greater uniformity in its observance, or to expose its violators to the severest censure and reproach.

“The measure was brought forward by Bishop Hobart, with the view of promoting universal harmony and order, and in a spirit of the utmost conciliation and kindness; which was met with great cordiality by some who differed widely from him in his general views. It was, however, with singular forwardness and perversity, strongly opposed by many of those who were in the constant habit of mutilating the Liturgy, as well as by others who sacredly observed it, and who dreaded the effects of innovation and change. From this double opposition, therefore, it was finally rejected.”*

It was the happiness of Bishop Hobart to show the remnant of the once powerful Iroquois nation still living in the State of New York, the beauty and power of the Christian religion. As soon as it was known that some of the Indians on the Oneida reservation were inclined to study Christian truth, and that their teacher in secular knowledge, Mr. Elcazar Williams, supposed by some to be the son of a famous Mo-

* *Berrian's Memoirs*, vol. 3, p. 367.

JOHN HENRY HOBART

hawk chief, and by others the missing Dauphin, son of Louis XVI, was also instilling into them the elements of Christianity, the Bishop saw that he was properly taught in the distinctive principle of the Church as he desired, visited the Indians in their castle, addressed them in affectionate terms, and received from them a most touching address, praying him to take them under his spiritual care. His visits were periodical, and always productive of great good. It was at his visit on July 18, 1826, that he made Mr. Williams a deacon in the room they used for public service, while the church known as St. Peter's was building.

The scene, as described by him, was impressive. The address by their chief to their "great and venerable father" was full of the Indian dignity, and yet of deep thankfulness for the many blessings they had received from their Christian profession and practice. The Bishop, in his reply, was clear, affectionate, and yet simple in pointing to them the only true source of happiness. The chain of friendship formed by the oldest chief clasping the hand of the Bishop, and each in turn taking the hand of the one next inferior in dignity until it extended through the whole congregation, was solemn and significant. The Bishop's interest followed them to their new and distant home at Green Bay, Wisconsin, although he was unable to carry out his cherished plan of visiting them, even when he was as near as Detroit, Michigan, where he went to lay the corner-stone of St. Paul's Church, and subsequently to consecrate it.

The convictions of Bishop Hobart in regard to the pernicious tendency of voluntary societies not under the sanction of Episcopal authority is shown by his attitude to the Clerical Association of the City of New York. Several earnest, hard-working clergymen, feeling the need of mutual aid, counsel, and criticism, had formed an association in which there was to be united prayer, social intercourse, the reading and criticism of essays, sermons, and expositions of passages of Holy Scripture. The Bishop had been informally consulted before its organization, and plainly but briefly expressed himself as adverse

JOURNAL

OF THE
PROCEEDINGS

OF THE

ANNUAL CONVENTION

OF

THE PROTESTANT EPISCOPAL CHURCH,

IN THE STATE OF NEW YORK:

Held in Trinity Church, in the City of New York.

On Tuesday, Oct. 20th, and Wednesday, Oct. 21st, A. D. 1878.

List of the Clergy and *Religiosi*
who attended the Convention.

CLERGY.

The Right Rev. John Henry Hobart, D. D., Bishop of the Diocese, and Rector of Trinity Church, including St. Paul's and St. John's Churches, New York.
The Rev. Henry Anthon, Deacon, Minister of St. Paul's Church, Redbook, Dutchess county.
The Rev. Theodosius Barlow, Rector of Trinity Church, New Rochelle, West Chester county.
The Rev. David Brown, Deacon, Minister of St. James' Church, Hyde Park, Dutchess county.
The Rev. John Brown, Rector of St. George's Church, Newburgh, Orange county.
The Rev. Thomas C. Brownell, an Assistant Minister of Trinity Church, New York.
The Rev. Barzillai Bulkley, Rector of St. George's Church, Flushing, Queen's county.
The Rev. David Butler, Rector of St. Paul's Church, Troy, Rensselaer county.
The Rev. Richard F. Cadle, Deacon, Minister of St. James' Church, Goshen, Orange county.

The Rev. William Creighton, Rector of St. Mark's Church, New York.
The Rev. Henry J. Feltus, Rector of St. Stephen's Church, New York.
The Rev. Samuel Fuller, Missionary, in Albany and Greene counties.
The Rev. Charles W. Hamilton, Deacon, Missionary in Washington county, and parts adjacent.
The Rev. William Harris, D. D., President of Columbia College, New York.
The Rev. Seth Hart, Rector of St. George's Church, Hempstead, including Christ Chapel, North Hempstead, Queen's county.
The Rev. Samuel Haskell, Rector of Christ Church, Rye, West Chester county.
The Rev. Samuel F. Jarvis, Rector of St. James' Church, New York.
The Rev. Ervan M. Johnson, Rector of St. James' Church, Newtown, Queen's county.
The Rev. Thomas Lyell, Rector of Christ Church, New York.
The Rev. John McVicker, Professor of Rhetoric and Moral Philosophy, in Columbia College, New York.
The Rev. James Montgomery, Rector of Grace Church, New York.
The Rev. David Moore, Rector of St. Andrew's Church, including Trinity Chapel, Staten Island.
The Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New York.
The Rev. Henry U. Onderdonk, Rector of St. John's Church, Canandaigua, Ontario county.
The Rev. Henri L. P. F. Pénereyre, Rector of the French Church Du St. Esprit, New York.
The Rev. Joseph Prentiss, Rector of Trinity Church, Athens, and St. Luke's Church, Catskill, Greene county.
The Rev. Joshua M. Rogers, Missionary at Tunica, Lewis county, and parts adjacent.
The Rev. Charles Seabury, Rector of Caroline Church, Setauket, and Missionary to Huntington and Islip, Suffolk county.
The Rev. Hugh Smith, Deacon, Minister of St. Ann's Church, Brooklyn, King's county.
The Rev. Cyrus Stebbins, Rector of St. George's Church, Schenectady.
The Rev. James Thompson, Missionary in Greene and Delaware counties.
The Rev. Eli Wheeler, Assistant Minister of St. George's Church, Hempstead, Queen's county.

ford is now supplied by the Rev. Levert Bush, Deacon. The Rev. Amos G. Baldwin has removed from Uica, and has charge of the congregations at Wadlington and Ogdenburgh, on the St. Lawrence, and in parts adjacent. The Rev. William H. Morison, Deacon, on account of ill health, has relinquished the charge of the church at Auburn. The Rev. Thomas C. Brownell, late Professor in Union College, has been elected an Assistant Minister of Trinity Church, New York.

The Rev. Samuel Plimney has proceeded to me the requisite testimonials from the Bishop of the Church in Pennsylvania, and has been elected Rector of St. Andrew's Church, Cádizham, Orange county. The Rev. Eli Wheeler has resigned the Rectory of St. John's Church, Johnstown, Montgomery county, and been chosen Assistant Minister of St. George's Church, Hempstead, Long Island. The Rev. Thomas Osborne, Deacon, has removed, by letters of dismission, to North Carolina.

The following Missionaries are employed.—The Rev. Daniel Nash, in Ohio and Chesapeake counties; the Rev. William A. Clark, at Buffalo, Delaware, and parts adjacent; the Rev. Samuel F. Allen, Albany and Greene counties; the Rev. James Thompson, Wadlington, Greene county, and other places in that and Delaware county; the Rev. Stephen Jewell, in Huntington and Granville, Washington county; the Rev. Alanson W. Walton, Ontario, and adjacent counties; the Rev. Russell Wheeler, Butterut's and Unadilla, Otsego county, and parts adjacent; the Rev. Charles W. Hamilton, Sandy Hill, Washington county, and parts adjacent; the Rev. Charles Seabury, Brookhaven, Huntington, and Esip, Long Island; the Rev. Joshua M. Rogers, Trina, Lewis county, and parts adjacent; the Rev. George H. Norton, Denison, Seneca and Ontario counties; the Rev. Levert Bush, Deacon, Oxford, Chenango county, and parts adjacent.

Under a canon of the late General Convention, the Rev. Thomas Y. Howland, an Assistant Minister of Trinity Church, New York, has been suspended from the ministry. The canon being in some respects of a doubtful tenor, I proceeded in the exercise of discipline, on this occasion, as far as I conceived the canon fully authorized. A presentation of this gentleman, containing a most serious charge against his moral conduct, has, within a few days, been made to me under the canons of the Church in this State. I have often expressed an opinion, that if a presentation, containing that charge, should be made, it would be incumbent upon me, on conviction, to inflict the sentence of degradation from the ministry. I shall, without delay, discharge my duty in this business.

It is a subject of congratulation, that our Church has resumed the labours, which for a long period before the revolutionary war, the Society in England, for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful; for on my recent visit to the Oneidas, I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is

indeed, under the Divine blessing, for his Christian principles and hopes, to the Missionaries of that venerable Society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor endured; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence, as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instruction of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unreservedly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. Eleazar Williams, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their Lay Reader, Catechist, and Schoolmaster. Placed in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them in councils which they held for this purpose, the evidences of the Divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of a handsome edifice for Divine worship, which will be shortly completed.*

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption, is calculated to interest their hearts, while it reforms their understanding; and its decent and significant rites, contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety, and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the Lutherans, responded its supplications, and chanted its hymns of praise, with a reverence and fervour, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their

* See Appendix for an interesting Address from the Chiefs of the Oneidas to the Bishop.

Sevour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The sighy-who were permitted to approach the Communion, whose lives did not correspond with their Christian professions. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but from the absence of many of them at an Indian council at Buffalo.

I have admitted Mr. Williams as a candidate for orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry.

There is a prospect of his having, some time hence, a powerful auxiliary, in a young Indian, the son of the head warrior of the Ojibweges who was killed at the battle of Chippewa, and who, amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian.

In my visitation of the Diocese, I found abundant evidence of the zeal and fidelity of the Clergy, generally, and particularly of those whose labours as missionaries, have been so much blessed in the extension of the Kingdom of the Redeemer. Nor was I less gratified with the many honourable testimonials afforded of the solicitude of the Laity of our Church, in the new settlements, to enjoy her ministrations, evidenced by their large contributions for the erection of churches, and the support of the Clergy. Both these objects, in many places, are accomplished, principally by a few individuals. In every instance where new churches have been consecrated, the contributions of individuals afforded the strongest evidence of their liberality and zeal.

In reference to the affairs of the Diocese, I ought to mention, with high commendation, the pious zeal of the New York Protestant Episcopal Missionary Society, constituted in aid of the "Committee for Propagating the Gospel," charged with the business of missions. But for the meritorious exertions of the members of that institution, we should have been unable to have paid the low salaries of our missionaries. This Society has contributed for this purpose, for the past year, about 800 dollars.

Eminent good has been done by the Bible and Common Prayer Book Societies. The circulation of the Prayer Book among those unacquainted with it, has almost invariably tended to soften, if not to remove prejudices, and, in many instances, to produce a warm attachment to it. In one place, a well organized and respectable Episcopical congregation subsists, where a year since there was not an Episcopical family; and many of the persons who compose it, owe either

their first serious impressions, or the confirmation of their pious principles and hopes, to the perusal of the Prayer Book with which they had been unacquainted, and which was put into their hands.

But while my recent visitation of the Diocese afforded me many subjects of gratification, emotions of a different nature were frequently excited. I often heard earnest calls for the ministry and worship of our Church, which could not be gratified. And I saw fields ripe for the harvest, which were reaped by others, from our want of labourers to enter on the work. The indispensable importance of a Theological Seminary, and of provisions for missionaries, more forcibly than ever impressed my mind. We now lose many young men of talents and piety, from our want of the means of aiding them in their preparation for the ministry. And even if the number of those who enter the ministry of our Church, were not, as they are, greatly inadequate to supply all the situations where their labours might be probably exerted, a Theological Institution would be necessary, as the best and the only effectual means of furnishing our candidates for orders, with those requirements which will enable them forcibly, eloquently, and successfully to explain, defend, and inculcate the truths of religion. Prosperous in many respects, as is our Church in this Diocese, her prosperity would have been tenfold greater, if we had enjoyed adequate means of theological education, and of Missionary support. To these objects then, my brethren of the Clergy and Laity, let me direct your zealous efforts, and beseech you unceasingly to direct the efforts of all over whom you may have any influence. Your Church needs all your affection, all your zeal, and all your pecuniary means; and she deserves them all. In promoting the extension of this pure branch of the Church of the Redeemer, you will best advance the glory of God in the salvation of man; and faithful to the lessons of evangelical truth which our Church inculcates, you will save your own souls, while you contribute your part in the most exalted work of benevolence, the salvation of the souls of your fellow-men."

JOHN HENRY HOBART.

New York, October 21, 1818.

The Clergy who were absent from the last Convention, were called on for the reasons of their absence, which were severally accepted.

The Bishop, from "the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New York," presented from the missionaries† the following Report:

The Rev. Samuel Fuller, Missionary at Rensselaerville, and parts adjacent, reports to the Bishop as follows:

* In this Address, the names of John Y. E. Thorne, Frederick T. Tiffany, and William B. Thomas, should be inserted among the candidates for orders.

† For the list of Missionaries, see the Address of the Bishop—p. 416.

of the General Convention thereof, by striking out the words—*“third Tuesday in May, in the year of our Lord 1808, and on the third Tuesday in May;”* and inserting instead thereof the words—*“first Tuesday in October, in the year of our Lord 1823, and on the first Tuesday in October.”*

“Resolved, That in conformity with the 9th article of the Constitution, the Secretaries of this Convention, after the adjournment thereof, make known the proposed alteration to the several State Conventions.

“Attested,
“BENJAMIN T. ONDERDONK, Sec’y.”

“HONOR OF COUNTESS AND LAY DEPUTIES,
“Tuesday, May 27th.

“A message was received from the House of Bishops, communicating a proposed alteration to the first article of the Constitution, as far as it fixes the time of the meeting of the General Convention; which was read, and concurred in by this House.

“Attested,
“ASHBEL BALDWIN, Sec’y,
“House of Clerical and Lay Deputies.”

The following gentlemen were elected Delegates to the General Convention:*

The Rev. Isaac Wilkins, D. D., the Rev. David Butler, the Rev. Thomas Lyell, the Rev. Benjamin T. Onderdonk; the Hon. Rufus King, Dr. John Onderdonk, Philip S. Van Rensselaer, Esq.; Mr. William Ogden.

The following gentlemen were elected the Standing Committee of this Diocese:

The Rev. William Harris, D. D., the Rev. Thomas Lyell, the Rev. Samuel F. Jarvis, the Rev. James Montgomery; Richard Harrison, Esq., Gen. Matthew Clarkson, Mr. William Ogden, Col. Nicholas Fish.

The following gentlemen were elected “The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New York,” of which the Bishop of the Diocese is *ex officio*, President:

The Rev. Thomas Lyell, the Rev. Henry J. Felhus, the Rev. James Montgomery; Mr. Gerrit H. Van Wageningen, Dr. John Onderdonk; Thomas L. Ogden, Esq.

* The Rev. Dr. Harris declined a re-election as Delegate to the General Convention, stating that the duties of his office in Columbia College would render his attendance at the Convention impossible.

Agreeably to a canon of this Diocese, of 1806, entitled “A Canon providing for the supply of vacant parishes,” the Bishop appointed the following clergymen to supply the parishes annexed to their names respectively, at such times, during the ensuing year, as they may deem most convenient and proper:

The Rev. Mr. Haskell, the Rev. Mr. Powell, and the Rev. Mr. Keary, the vacant parishes in West Chester county.

The Rev. Mr. John Brown, the Rev. Mr. Phinney, and the Rev. Mr. Cadle, St. John’s Church, Monticello.

The Rev. Mr. Reed, the Rev. Mr. David Brown, and the Rev. Mr. Andrews, the vacant parishes in Dutchess and Putnam counties.

The Rev. Mr. Stebbins, the Rev. Mr. Perry, and the Rev. Mr. McCabe, the vacant parishes in Saratoga county.

The Convention adjourned *sine die*.

JOHN HENRY HOBART, D. D.,
Bishop of the Diocese of New York, and President of the Convention.

BENJAMIN T. ONDERDONK, Secretary.

A P P E N D I X.

ADDRESS OF THE CHIEFS

OF THE OREMA NATION OF INDIANS IN THE STATE OF NEW YORK.

To the Right Rev. Bishop Hobart.*

RIGHT REV. FATHER,
We salute you in the name of the ever adorable, ever blessed, and ever living sovereign Lord of the universe; we acknowledge this great and almighty Being as our Creator, Preserver, and constant Benefactor.

RIGHT REV. FATHER,

We rejoice that we now, with one heart and mind, would express our gratitude and thankfulness to our great and venerable father, for the favour which he has bestowed upon this nation, *viz.*, in sending Brother Williams among us, to instruct us in the religion of the blessed Jesus. When he first came to us, we hailed him as our friend, our brother, and our guide in spiritual things; and he shall remain in our hearts and minds as long as he shall teach us of the ways of the great Spirit above.

* See page 417. This Address was written by a young Indian, who is a constant member of the Church.

RIGHT REV. FATHER,

We rejoice to say, that by sending Brother Williams among us, a great light has risen upon us: we see now that the Christian religion is intended for the good of the Indians as well as the white people; we see it, and do feel it, that the religion of the Gospel will make us happy in this and in the world to come. We now profess it outwardly, and we hope, by the grace of God, that some of us have embraced it inwardly. May it ever remain in our hearts, and we be enabled, by the Spirit of the eternal ONE, to practise the great duties which it points out to us.

RIGHT REV. FATHER,

Agreeable to your request we have treated our brother with that attention and kindness which you required of us; we have assisted him all that was in our power, as to his support: but you know well that we are poor ourselves, and we cannot do a great deal. Though our brother has lived very poor since he came among us, but he is patient, and makes no complaint: we pity him, because we love him as we do ourselves. We wish to do something for his support; but this is impossible for us to do at present, as we have lately raised between three and four thousand dollars to enable us to build a little chapel.

RIGHT REV. FATHER,

We entreat and beseech you not to neglect us. We hope the Christian people in New York will help us all that is in their power. We hope our brother will by no means be withdrawn from us. If this should take place, the cause of religion will die among us; immorality and wickedness will prevail.

RIGHT REV. FATHER,

As the head and father of the holy and apostolic Church in this State, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, venerable father, and visit your children, and warm their hearts by your presence, in the things which belong to their everlasting peace.

May the great Head of the Church, whom you serve, be with you; and His blessing ever remain with you.

We, venerable Father,

Remain your dutiful children,

HENDRICK SCHUYLER,

SILAS ANONSENTE,

WILLIAM TEHOATATE,

DANIEL PETERS,

NICHOLAS GARAGONTLE,

WILLIAM SONAWENHESE,

MOSES SCHUYLER,

HESTACHEL PETERS,

WILLIAM SCHUYLER,

ABRAHAM SCHUYLER,

STOFFE SCHUYLER,

HENDRICK SCHUYLER, junr,

WILLIAM TEWAGERATE,

Orinda, Jan. 19, 1818.

THE BISHOP'S ANSWER.

I have received your letter by your brother and teacher, Eleazer Williams, and return your affectionate and Christian salutation, praying that grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ, may be with you.

I rejoice to hear of your faith in the one living and true God, and in His Son Jesus Christ, whom He has sent, whom to know is life eternal; and I pray that, by the Holy Spirit of God, you may be kept steadfast in this faith, and may walk worthy of Him who hath called you out of darkness into His marvellous light.

It is true, as you say, that the Gospel of our Lord and Saviour Jesus Christ is intended for Indians as well as white people.

* This is the appellation with which the Indians expect to be addressed by the Bishop.

For the great Father of all hath made of one blood all the nations of the earth; and hath sent his Son JESUS CHRIST to teach them all, and to die for them all, that they may be redeemed from the power of sin, and brought to the acknowledgment of the truth, and to the service of the living God.

MY CHILDREN,

It is true, as you say, that the religion of the Gospel will make you happy in this world, as well as in the world to come; and I join in your prayer, that you may profess it inwardly as well as outwardly; that by the power of the Holy Spirit, you may be transformed by the renewing of your minds, and acquire the holy tempers, and practise the holy duties which the Gospel enjoins. And for this purpose, I beseech you to attend to the instructions of your faithful teacher and brother, Eleazar Williams; to unite with him in the holy prayers of our apostolic Church, which he has translated into your own language; to listen with reverence to the Divine word which he reads to you; to receive, as through grace you may be qualified, and may have an opportunity, the sacraments and ordinances of the Church; and at all times, and in all places, to lift up your hearts in supplication to the Father of your spirits, who always and everywhere hears and sees you, for pardon and grace, to comfort, to teach, and to sanctify you, through your Divine Mediator, JESUS CHRIST.

MY CHILDREN,

Let me exhort you diligently to labour to get your living by cultivating the earth, or by some other lawful calling: you will thus promote your worldly comfort, you will be more respected among your white brethren, and more united and strong among yourselves. And when you are thus engaged, you will be saved from many temptations; and you will prove yourselves to be good disciples of Him who, by His inspired apostle, has enjoined, that while we are "fervent in spirit" we be "not slothful in business."

MY CHILDREN,

Continue to respect and love your brother and teacher, Eleazar Williams, and to treat him kindly; for he loves you, and is desirous to devote himself to your service, that, by God's grace, he may be instrumental in making you happy here and hereafter. It is my wish that he may remain with you, and may be your spiritual guide and instructor.

MY CHILDREN,

I rejoice to hear that your brethren, the Onondagas, are desirous of knowing the words of truth and salvation. I hope you will not complain if your teacher, Eleazar Williams, sometimes visits

them, to lead them in that way to eternal life, from God's word, he has pointed out to you. Freely you have received, you should freely give; and being made partakers of the grace of God through JESUS CHRIST, you should be desirous that all your red brethren may enjoy the same precious gift.

MY CHILDREN,

It is my purpose, if the Lord will, to come and see you the next summer; and I hope to find you as good Christians, denying ungodliness and worldly lusts, and living righteously, soberly, and godly in the world. I shall have you in my heart, and shall remember you in my prayers; for you are part of my charge, of that flock from whom the Son of God gave Himself even unto the death upon the cross, and whom He commanded His ministers to seek and to gather into His fold, that through Him, they might be saved for ever.

MY CHILDREN,

May God be with you, and bless you.

JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church, in the State of New York.

Dated at New York, the 1st day of February, in the year of our Lord 1818, and in the seventh year of my consecration.



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The
 Cathedral
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 of Saint John
 the Divine