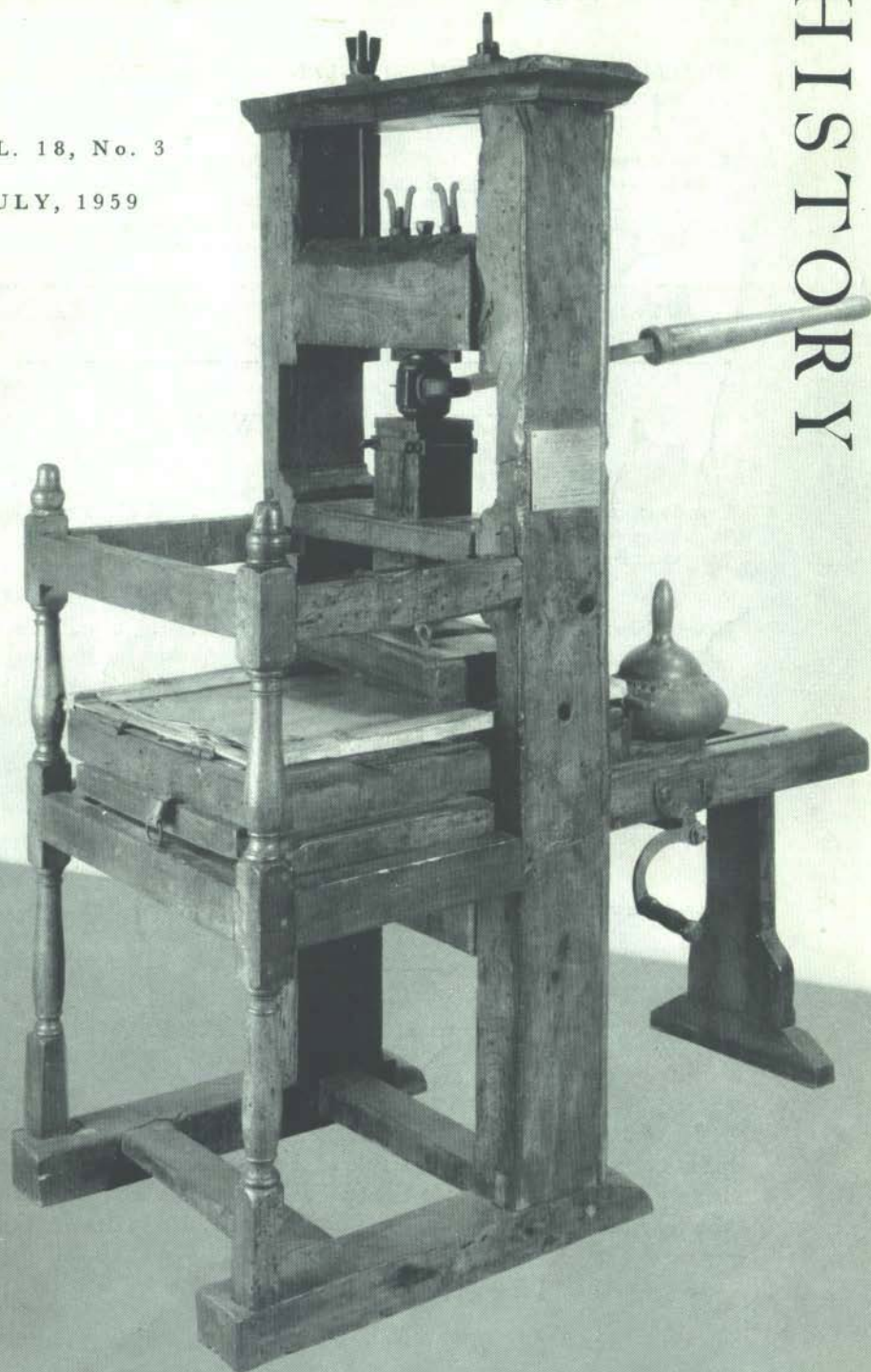


RHODE ISLAND

HISTORY

VOL. 18, No. 3

JULY, 1959



THE RHODE ISLAND HISTORICAL SOCIETY

PUBLISHED BY THE RHODE ISLAND HISTORICAL SOCIETY
52 POWER STREET, PROVIDENCE 6, RHODE ISLAND

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Front cover: THE FRANKLIN PRESS

THE FRANKLIN PRESS

NOW ON EXHIBITION in the Society's museum room is an ancient printing press which played a role of the utmost importance in the history of printing in Rhode Island. Said to have been made around the year 1650, it was brought to Boston in 1717 by James Franklin.

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RHODE ISLAND HISTORY

VOL. 18

JULY, 1959

NO. 3

BENJAMIN BOSWORTH SMITH

(1794 - 1884)

Early New England Clergyman

by W. ROBERT INSKO

BENJAMIN BOSWORTH SMITH, the first Episcopal bishop of Kentucky and the ninth presiding bishop of the Episcopal Church, was ordained priest in 1818.¹ Dr. William Manross writes, "The most convenient date to mark the beginning of the period of active expansion of the history of the Episcopal Church . . . is 1811, for that date saw the consecration of the two bishops who were to be the first and probably the most important leaders of the new epoch, John Henry Hobart of New York, and Alexander Viets Griswold of the Eastern Diocese."² Mr. Smith, therefore, entered the priesthood on the threshold of the new epoch and, as we shall see, was very close to one of its two most important leaders. These two bishops were the "outstanding representatives of the two types of churchmanship which were to dominate the era: High Churchmanship and Evangelicalism."³ Although Bishop Griswold did not like to think of himself as a party man, nevertheless it was generally recognized by his contemporaries that he would act with the Evangelical party, and under

¹See my article "Benjamin Bosworth Smith" in the *Historical Magazine of the Protestant Episcopal Church*, June, 1953.

²William Wilson Manross, *A History of the American Episcopal Church* (New York: Morehouse Publishing Co., 1935), p. 213. As Dr. Manross points out this division is like all historical divisions, an indefinite one, but it is probably the most convenient one. This new epoch was most important because in 1808 there were but two bishops in the House of Bishops, White and Claggett.

³*Ibid.*, p. 213.

his leadership the Eastern Diocese acquired an Evangelical character.⁴ This diocese covered the states of Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island.

Theologically, the Evangelicals, following the leading Protestant denominations, taught that men were saved only by an active, personal faith in Jesus Christ, and that good actions were worthless unless they furnished evidence of such a faith. They followed the Calvinists in stressing the necessity of conversion, but they rejected the Calvinistic doctrine of predestination. Since their theology was basically a conversionist theology, they stressed the internal and personal aspects of the Christian life rather than the institutional and external.⁵ The fact that Mr. Smith was ordained by Bishop Griswold, after having made a theological preparation under him, is most important.

Though there had been some recuperation following the American Revolution, the church within the Eastern Diocese was in a precarious condition for the most part. The Boston churches had been brought back to a healthy condition. Bristol had been revived by Bishop Griswold himself. Newport was flourishing, but the church at Portland was in poor condition and at Taunton was just beginning to show signs of life. The church at Marblehead was very weak at the time.⁶ It was in this parish, St. Michael's Church, that Benjamin Bosworth Smith was ordained priest.⁷ There were at the time just thirteen church buildings in Massachusetts and only three of these were of much value. There were four in Rhode Island, five in New Hampshire, two in Maine, and none in Vermont. There was a total of about sixteen clergy to serve them.⁸ This gives us some idea as to the state of the church in the area where Mr. Smith began his work.

Though there were few church buildings and few clergy in such a vast area, there was still hope for the church in New England at this time. The breakdown of Puritanism was proceeding at an accelerated pace, and the religious opinions of many were becoming increasingly unsettled. The bitter prejudices against episcopacy were gradually

⁴The Evangelical party had its origin in the preaching and teaching of John and Charles Wesley, both of whom remained clergymen of the Church of England all their lives.

⁵Manross, *op. cit.*, pp. 215-216.

⁶*Ibid.*, p. 230.

⁷Manross, *op. cit.*, p. 230.

⁸Manross, *op. cit.*, p. 231.

dying out, no doubt hastened by the somewhat Puritanical character of Bishop Griswold.⁹ There was, in general, a remarkable growth in the Eastern Diocese during his episcopate. Bishop Griswold was consecrated in 1811 and died in 1843. Mr. Smith studied under him and then served under him from 1817 to 1819.

Benjamin Bosworth Smith, son of Stephen and Ruth (Bosworth) Smith, was born in Bristol, Rhode Island, in a house built by one of his ancestors, on June 13, 1794. He was the child of parents descended from a long line of pious ancestors, of whom records exist since the year 1672. Mr. Smith's nephew, the Rt. Rev. Mark Anthony DeWolfe Howe, was to write of him that he "derived both his blood and his name from the Smith and Bosworth stock represented in the original settlement of Bristol."¹⁰ His father died when he was just five years of age. The most distinguished traits of his mother were her "depth of piety, warm affection, and the sweet influence she exerted, not only over her children, but over all who knew her."¹¹ At the age of eight his mother started him on a course of reading in English literature and history, borrowing the books from the town library where his uncle was librarian. He became acquainted with Shakespeare and Milton, and before he was eighteen had learned Greek and Latin.¹² He received part of his primary education in the private school taught by Ma'am Burt, widow of Parson Burt.¹³

Although of Congregational parentage (Congregationalism had been the established order in colonial Massachusetts, of which Bristol was a part until 1747). Mr. Smith decided to study for the Episcopal priesthood.¹⁴ Before he was eighteen, he entered Rhode Island College, now Brown University, as a sophomore where he won Phi Beta Kappa and was graduated with the A.B. degree in 1816. While in college "at odd hours, during his last two years, he had advanced so far, that, with eight months hard study, after graduating . . . he was

⁹Alfred Lee, *The Life and Ministry of Benjamin Bosworth Smith* (Louisville): John P. Morton and Co., Louisville, 1884), p. 4.

¹⁰Mark Anthony DeWolfe Howe, *Bristol, Rhode Island, A Town Biography* (Cambridge: Harvard University Press, 1930), p. 22.

¹¹Self-Made Man: An Autobiographical Sketch, MS. written by Smith. Bishop Lee says he wrote it in his eighty-seventh year for his nephew Bishop Howe. Also quoted by Lee, *op. cit.*, p. 4.

¹²*Ibid.*, Also Lee, *op. cit.*, p. 5.

¹³*The Bristol Phoenix*, Saturday, June 7, 1884.

¹⁴Self-Made Man, also Lee, *op. cit.*, p. 5, and *Appletons' Cyclopedia of American Biography* (New York: D. Appleton and Company, 1888), p. 557.

prepared for an over indulgent examination" for the diaconate. As soon as he entered college, he assisted in establishing a Sunday School at St. John's Church, Providence, the first in that community, and one of the first in this country.¹⁵

Dr. E. Clowes Chorley, in his book *Men and Movements in the American Episcopal Church*, writes that "the golden age for the Evangelicals was in the thirties and forties."¹⁶ Thus the Rev. Mr. Smith came along just in time to take his place with other strong evangelicals of the time such as Richard Channing Moore, Philander Chase, Charles P. McIlvaine, William Meade, John Johns, and Stephen Elliott, but most especially with Alexander Viets Griswold, who, there is no doubt, had quite an influence on him from the very beginning, especially in the close contact that took place between deacon and bishop from April, 1817, to June, 1818, as the former made his preparation for ordination to the priesthood. Mr. Smith was ordained deacon, April 23, 1817, in St. Michael's Church, Bristol, Rhode Island, by Bishop Griswold, as we have pointed out above, and was advanced to the priesthood by him the following year on June 25, in St. Michael's Church, Marblehead, Massachusetts, where he began his work as a priest. He recalls that "it was the hottest day of the season" and that no one had thought of obtaining the testimonial of the standing committee, a majority of whom resided in Boston. There were no railroads or telegraphs in those days, but there was a fleet of horses and several energetic young men. One was found who was willing to undertake the trip. Before leaving, the young man was charged to be sure to change horses as often as necessary regardless of the expense. This charge resulted from the sad experience of an ordinand by the name of Strong who, not long before under the same circumstances, had to pay for the horse of his messenger. He comments that, "Strange that so few were at all versed in the Canons, in those days. It is to be presumed that these two cases, forever closed the door against such blunders." The young man in this case procured a majority of the signatures, returned in good time, and handed the papers to Bishop Griswold between Morning Prayer and the Ordinal.¹⁷

¹⁵*Ibid.* Also Lee, *op. cit.*, p. 5.

¹⁶E. Clowes Chorley, *Men and Movements in the American Episcopal Church* (New York: Charles Scribner's Sons, 1946), p. 131.

¹⁷Massachusetts Sketches, MS. written by Smith.

Dr. James Thayer Addison has written, "To emphasize the Protestant factor in the Church is to magnify the importance of those characteristics which the Church possesses in common with other Reformed Churches—for example, the heaviest stress upon the Bible as the source of authority; devotion to the doctrine of salvation by faith in Christ alone; a high value set upon preaching, especially upon preaching to produce conversion; and in general a tendency to express the *individualistic* side of Christianity and the subjective aspect of religion."¹⁸ In the pages to follow, the reader will see that Benjamin Bosworth Smith takes his place among the Evangelicals of the church, befitting one who learned his theology at the feet of Alexander Viets Griswold.

As a deacon, Mr. Smith was in charge of St. Andrew's Church, Hanover, Massachusetts.¹⁹ We have said that he was ordained deacon on April 23, 1817. The diocesan convention, meeting at St. Paul's, Newburyport, that year, voted that he be admitted to "the sittings of the convention."²⁰ The diocese of Massachusetts was very small at the time. There were but two priests attending this convention.

The following year, 1818, the convention met at St. Peter's Church, Salem, on November 18, about five months after Mr. Smith's ordination to the priesthood. The convention, "Voted, That the Rev. Mr. Smith be Secretary for the year ensuing."²¹ He was rector at St. Michael's Church, Marblehead, and his parochial report shows that there were sixty families in the parish and seventy members of the Sunday School.²² While here one day he was notified that a letter awaited him in the local post office. In those days letters were sometimes expensive luxuries, and this one called for a dollar. He waited several days, eager for the news, but unwilling to borrow and unable to spare the money for its possession. Then while looking over an old pair of trousers, he found just the amount, which he had left and forgotten in one of the pockets. Joyfully he went for his mail, which he found to be worth very little after all. Harriett C. Bigelow, who records this story, says that the forgetting of the dollar was as

¹⁸James Thayer Addison, *The Episcopal Church in the United States, 1789-1931* (New York: Charles Scribner's Sons, New York, 1951), p. 89.

¹⁹*Journal of the General Convention*, 1818, p. 53.

²⁰*Journal of the Diocese of Massachusetts*, 1817, p. 136.

²¹*Ibid.*, 1818, p. 139.

²²*Ibid.*, p. 141.

characteristic of Benjamin Bosworth Smith as the lack of it, for like many another saint, business, in so far as it concerned money, had always to be looked after by his more practical wife.²³ While rector at St. Michael's, Mr. Smith was married and had one child. His salary was \$300 a year. He was not present at the diocesan convention of 1819 which met at St. Andrew's Church, Hanover, in November.

This was the year that he moved to Virginia to become rector of St. George's Church, Accomack County, where he was to remain until 1821.²⁴ On his way by boat from Baltimore to Virginia there was on board a large middle-aged man who, having influence with the captain, got him to land the boat at the residence of his father where there was no wharf. The yawl was launched, wrote Mr. Smith, and as they drew as near to the shore as the boat would go, a broad shouldered Negro, observing his master, dashed into the little creek, nearly up to his waist and carried him, dry shod, to the shore. Now it was Mr. Smith's turn. The Negro, bracing himself to receive a large burden, came near to tossing him into the water because he was so light. Most of his life he weighed about 114 pounds. He says that this was his first contact with the system of slavery, "dwelling in the midst of which for fully forty years, to the grief of my heart, I outlived its existence; and, in Kentucky, bore my humble part in elevating the Freedmen to the condition of good citizen."²⁵

Arriving at St. George's he found that it had suffered greatly from a very undesirable class of colonial clergy. The first Sunday morning he went to the parish church, "a venerable cruciform brick building, surrounded by a grand primeval oak-forest," he found not one person present.²⁶ He wrote a friend that the people "are very ungodly and can hardly be called churchmen, so little have they known of the rites and services of the Church."²⁷

While at St. George's a brother of Governor Wise died, and Mr. Smith buried him. Forty years afterwards, during the session of the General Convention in Richmond, in 1859, Governor Wise met him at the threshold of the executive mansion and upon being intro-

²³Harriett C. Bigelow, *Some Memories of Benjamin Bosworth Smith, First Bishop of Kentucky*, Unpublished MS., p. 2.

²⁴Virginia Sketches, MS written by Smith.

²⁵*Ibid.*

²⁶*Ibid.*

²⁷A letter to the Rev. Lane C. Stratton, Rehoboth Parish, Maryland, from St. George's, no date (General Theological Seminary Library, New York City).

duced exclaimed, "Ah! my dear Bishop, your name has been a household word in our family these forty years. I possess the manuscript sermon you preached on the occasion of the burial of my brother George!"²⁸

In 1820, the convention of the diocese of Virginia met at St. Paul's Church, Alexandria, and Mr. Smith was reported as having been rector since November 15. There were fifty-six communicants in his church and four hundred members of the Sunday School,²⁹ which was quite a number. In 1822, he moved on to St. Andrew's Church, Jefferson County, Virginia.³⁰ His parochial report for 1822 says that he had baptized twenty and that three of them were "black children."³¹ While in charge of St. Andrew's he was in a convocation made up of three men besides himself who were to play leading roles in the work of the church in the next quarter century; William Meade, later to succeed Bishop Moore; Dr. Robertson, later a missionary to Greece; and Dr. Lippitt, later professor at Virginia Theological Seminary.³²

In 1823, Mr. Smith returned to New England to become rector of St. Stephen's Church, Middlebury, Vermont, "the best years for study he ever enjoyed," during which time he obtained a "scanty knowledge of Hebrew," but, for the most part, engaged in the study of church history.³³ The diocesan convention of 1823 was held in his parish. In the afternoon of the first day, along with another clergyman and a layman, he was appointed to a committee to revise the canons of the church in the state of Vermont. In his parochial report he said that his parish had "been called to contend with numerous difficulties and discouragements," that it had been quite some time since they had had a full-time pastor, that many regular communicants had died and some had just given up, but that those of the parish now felt a "new impulse." The small building used for worship was being repaired, and a home for the rector had been

²⁸Virginia Sketches.

²⁹*Journal of the Diocese of Virginia*, 1822, p. 15.

³⁰*Appletons' op. cit.* says he was in Charles Town in the same state (now West Virginia) as rector of Zion Church, from 1821 to 1823, with charge of the congregation in Shepherdstown, but there is no evidence to this effect in the diocesan journals.

³¹*Journal of the Diocese of Virginia*, 1822, p. 15.

³²Virginia Sketches.

³³Bigelow, *op. cit.*, p. 3.

provided. There were only twenty-seven communicants but hopes were high.³⁴ The same day Mr. Smith was elected to the Standing Committee. The next day he preached at Morning Prayer and the congregation must have been pleased, for during the morning session of that day he was appointed to preach at the opening of the next convention.

The convention of 1824 met at Christ Church, Bethel, Vermont, on June 23. At this convention Mr. Smith reported that "the external circumstances" of St. Stephen's, Middlebury, had not changed, that there had been four baptisms and two funerals, but that the number of communicants had increased to forty because of the return of several persons to the village. He said that the Sunday School and Bible classes promised to be helpful, and that there was a new interest in the Episcopal Church, evidence that, as Dr. Manross suggests, bitter prejudices against the episcopacy were gradually dying out at this time. Mr. Smith said, "The demand for tracts, and for more elaborate works, in relation to its distinctive principles is very great, and has evidently increased; and in the most unexpected quarters, an attachment to its Liturgy has been discovered."³⁵ Again he was appointed to the standing committee. He preached at Evening Prayer and was appointed a delegate to the General Convention.

The convention of 1825 was held at Union Church, St. Albans, on June 23. Concerning St. Stephen's, Middlebury, Mr. Smith said, "Could we only have the happiness of possessing a large and commodious edifice for public worship, it can scarcely be questioned that the Parish would greatly increase."³⁶ During the past year there had been nine baptisms and eight funerals with a total of thirty-five communicants in the parish at the time of the convention.³⁷ Again, in 1826, the convention met in Mr. Smith's parish, St. Stephen's, on June 28. There were ten clergy present, and it is interesting that one of them was the Rev. Sylvester Nash, rector of Union Church, St. Albans, who later served with Mr. Smith in the Old West. We see by his parochial report that Mr. Smith had high hope that a new church edifice may be constructed in Middlebury. About six hundred dollars had been raised for this purpose and a stone building was

³⁴*Journal of the Diocese of Virginia*, 1823, p. 207.

³⁵*Journal of the Diocese of Vermont*, 1824, p. 239.

³⁶*Ibid.*, 1825, pp. 7-8.

³⁷*Ibid.*, p. 8.

already under construction.³⁸ However, he wrote a friend that "nothing seems to prosper but the edifying of brick and mortar. May the Lord and giver of Life build us up with living stones. . . ."³⁹ Mr. Smith was elected a delegate to the General Convention, which met in Philadelphia in 1826. While attending the convention he was a guest of the Rev. Benjamin Allen, rector of St. Paul's, who had "given wings" to a small religious paper which had grown into the *Episcopal Recorder*, one of the first, if not the very first, of its particular class in the Episcopal Church. Toward the end of the visit Mr. Allen told Mr. Smith that he knew of a good many Virginia families who had emigrated to the Green River country in Kentucky and that he had no doubt that if an energetic pioneer bishop could be sent out there, that a new diocese could soon be organized with every prospect of success. Mr. Allen felt that Bishop White and others would be glad to send him if only to be "relieved of his restless activity in the East." So confident was he that he urged Mr. Smith to stay over Sunday to preach in his parish, preparatory to becoming his successor. The next morning when Mr. Smith, before daybreak was attempting to slip quietly away, he threw up his window and asked him again not to leave. In a very few years he was to have the opportunity of testing what was sound in Mr. Allen's grand missionary conceptions for Kentucky.⁴⁰

At the convention of 1827 at Christ Church, Bethel, he reported that his new church edifice was almost completed and that he hoped it might be consecrated in October,⁴¹ and so it was. On May 28, 1828, he preached at Morning Prayer and reported to the convention that the new church had been consecrated on October 14. He added that the congregation had nearly doubled in the last five years, during his rectorship.⁴²

While rector of St. Stephen's, Middlebury, in 1826, at the age of thirty-six, the young clergyman appears in the role of editor, for in that year the *Episcopal Register*, a monthly periodical of sixteen octavo pages at one dollar a year, was born. Its aim was, "to place a

³⁸*Journal of the Diocese of Vermont*, 1826, pp. 6-7.

³⁹A letter to the Rev. Theodore Edson Lowell on July 20, 1827, from Middlebury (General Theological Seminary Library).

⁴⁰Pennsylvania Sketches. MS written by Smith.

⁴¹*Journal of the Diocese of Vermont*, 1827, p. 7.

⁴²*Ibid.*, 1828, p. 9.

monthly collection of religious matter, consecrated to the service of episcopacy, and the gospel, within the reach of every one, who feels any interest in the progressive improvement, and dissemination, of both, or either of these causes." The editor felt, so he informed the public, that Vermont was somewhat remote from the main currents of church life and was in need of church information. It is much to his credit that he maintained this high standard and did not yield to the temptaton of filling his columns with petty local affairs. Clifton H. Brewer has written that:

One issue, chosen entirely at random (February, 1828), contains the following material: a review of a sermon by the Rev. G. Griswold on 'Preaching the Cross'; answers to objections to forms of prayer; 'Socinian Confessions'; a short poem (16 lines) on 'Hope'; an article about the Moravian Church; a report of a quarterly missionary meeting in Boston; under the topic of New Churches, reference to six new churches in different places; an article signed 'Palladium,' giving an account of the consecration of the Episcopal Church in Saco, Maine; an article about the court decision with reference to lands in Berlin, Vermont, claimed by the Society for the Propagation of the Gospel in Foreign Parts; a clipping from the *Episcopal Watchman* about the General Protestant Episcopal Sunday School Union; and, filling the last page, an article about lands in Canada devoted to the support of the Protestant clergy.⁴³

The *Episcopal Register* issued "extras," which enabled it to circulate tracts printed in its columns. Some of them were priced at fifty cents a dozen, or four dollars a hundred. On January 8, 1828, he wrote a note to the effect that there was a new interest in the paper on the part of the bishop and others "occasioned, perhaps, by a fixed purpose to come out frankly, freely, fearlessly on evangelical and not party evangelical ground" and "to forego, as possible, such offensive stuff, and just receive, arrange, point and correct the abundant and over-flowing contributions which can be easily made to pour in from all parts of the diocese." In this way, he wrote, he could give the paper "the variety, zeal, ardor and interest which will make it useful and acceptable," and he felt that the paper should be given to "sound doctrine and experimental piety; to a mild and catholic defense of the endeared excellencies of the Church; to the dissemination of the news; and not least, to enkindle and sustain the missionary spirit, and

⁴³Clifton H. Brewer, *A History of Religious Education in the Episcopal Church to 1835* (New Haven: Yale University Press, 1924), pp. 285-286.

missionary cause."⁴⁴

Vermont had been organized as a diocese in 1790, but since 1810 it had been a part of the Eastern Diocese—all of New England except Connecticut. Although the *Episcopal Register* ceased publication in 1829, the year following Mr. Smith's departure to Philadelphia, it undoubtedly played a part in helping the diocese to regain its independence with its own bishop in 1832.

Meanwhile, the *Philadelphia Recorder*, the only central church paper at the time, was seeking an editor to succeed the Rev. George T. Bedell. He had written Mr. Bedell that he could not think of "superintending the Press, without certain regular, definite, fixed, ministerial services, up to the full measure of my strength." This was arranged, as we shall see, and in the issue of October 4, 1828, Mr. Smith's name appeared on its masthead as the new editor. This periodical was the leading organ of the Evangelical party and was sponsored during Mr. Smith's editorship by the Episcopal Education Society.⁴⁵

He arrived in Philadelphia shortly after the very hotly contested election of Bishop Henry Onderdonk. The excitement was kept alive by the openly avowed intention of the successful party to use their power by such a revision of the constitution and canons as they supposed would fortify and perpetuate their ascendancy. Mr. Smith was on friendly terms with members of both parties. He was invited by an associate rector of Christ Church to exchange pulpits. This exchange across the line was a thing unheard of. After his sermon he overheard one lady say to another, "That must have been a Low Churchman that preached today." "Oh! No!" the other replied, "I reckon not, they are not invited here. Still I think it must have been a Low Churchman for he believes in a change of heart!" Mr. Smith says this was certainly an overstatement, for both Dr. Kemper and Dr. DeLancy believed in a change of heart.⁴⁶

⁴⁴A note (not a letter) date January 8, 1828, Middlebury, Vermont.

⁴⁵In 1831 the periodical changed its name to the *Episcopal Recorder*. C. H. Brewer, *op. cit.*, pp. 381-382; Lee, *op. cit.*, p. 6; *Appletons' Cyclopaedia of American Biography*, p. 557; Clifford P. Morehouse, "Origins of the Episcopal Church Press . . .," *Historical Magazine*, IX (1942), pp. 237-238; C. Rankin Barnes, "The General Convention, Offices and Officers, 1785-1949," *Historical Magazine*, XVI (1949), p. 116.

⁴⁶Pennsylvania Sketches. MS written by Smith.

Mr. Smith was one of the founders and the first secretary of the General Missionary Board.⁴⁷ He used the church press to assist the missionary work of the church. At this time both domestic and foreign missions were in the hands of one committee, whose seat was Philadelphia. Those on the committee were entirely engrossed in the domestic work of the Society, Mr. Smith said, and he, with others, soon found places on the committee in order to do something about the situation.⁴⁸ In September, 1830, the Rev. and Mrs. John H. Hill and Solomon Bingham, a printer, sailed for Greece.⁴⁹ Mr. Smith writes that he gave the Hills their instruction as drawn up by Bishop Griswold.⁵⁰

Mr. Smith was editor of the *Philadelphia Recorder* for two years during which time he also served Grace Church Mission, Philadelphia. His parochial report of 1829 says, "This small edifice, after undergoing thorough repairs, and being prepared very commodiously and neatly for divine service, was consecrated to the service of Almighty God, by the Rt. Rev. Bishop White, on Sunday, November 30, 1828."⁵¹ Since that time Mr. Smith had held services regularly on Sunday mornings and evenings, and on Thursday evenings for "exposition of scripture." There were twenty-one communicants when he arrived and he had added two. He had baptized five infants, presented one for confirmation, and reported that, "The Sunday School is flourishing, and consists, at present of nearly 120 scholars."⁵²

The next year, 1830, the convention was held in St. Peter's Church. Mr. Smith was present on Tuesday, May 18, to report that the mission had not changed much, but continued, "The exposition and ministry of the word has been attended with much apparent seriousness, and the religious prospects of this small parish may be considered as encouraging. Additional efforts in the Sunday School, particularly an infant Sunday school, are very desirable."⁵³ This was on May 18, 1830, and on August 10 of the same year he wrote Alonzo Potter, "You have probably heard that the eyes of the Lexington,

⁴⁷Lee, *op. cit.*, p. 3.

⁴⁸Pennsylvania Sketches.

⁴⁹Addison, *op. cit.*, p. 131.

⁵⁰Pennsylvania Sketches.

⁵¹*Journal of the Diocese of Pennsylvania*, 1829, pp. 78-79.

⁵²*Ibid.*, pp. 78-79.

⁵³*Ibid.*, 1830, p. 39.

Kentucky, people have turned to me . . . What ought I do if they call me? My wish is not to let go of the *Recorder* and Missionary Society."⁵⁴

It was not long until Christ Church, Lexington, Kentucky, issued a call, and Mr. Smith was faced with the problem of decision. In October, 1830, he accepted the rectorship, but it was difficult. There is evidence that he wanted very much to stay in Philadelphia, but knew, at the same time, that God called him to a new field. At first he declined. Friends in Philadelphia urged him to stay and as evidence of their sincerity proposed to raise his salary, by subscription, \$500 above his present salary of \$1,000. He decided that he could not accept this if they raised it because of feelings he had about the sources from which the money was to come. In the meantime he wrestled with the problem again, for Christ Church renewed the call with the additional offer of \$200 toward the removal of his family from Philadelphia to Lexington in addition to the \$1,000 salary they offered. He expressed in his own words the difficulty of uprooting himself and moving on to a new field:

Never can I express the regret I felt at giving up a work perfectly congenial to me, in which I was far more deeply interested than any other, to which I felt myself, and my many friends thought me, specially fitted; and the repugnance I felt at entering upon a work I did not like, involving the sundering of the most precious ties in life; going where my experience in the ministry for fifteen years, would be of little use to me, and to establish a character and win an influence, in a region then so far off, that I could carry little with me which I had already won; all these considerations awakened such a conflict in my bosom as I never had felt before, and never since. My being an Eastern man, and therefore profoundly disapproving though by no means fanatically opposed to slavery; and holding up a standard of Evangelical Preaching, and of an Holy Life, in all persons coming to Confirmation and the Lord's Supper, not much known in the Church in those days, impressed me, not only then, but for months after I had entered upon my new field, with most gloomy forebodings, not exactly of what did take place, but of coming trials peculiarly hard to be borne.⁵⁵

Having accepted, the next step was the journey from Philadelphia

⁵⁴A letter to the Rev. Alonzo Potter, August 10, 1830 (The General Theological Seminary Library, New York City).

⁵⁵Pennsylvania Sketches.

to Lexington, which, in those days, was quite an undertaking. One of his daughters later wrote, "Very early in our life (there were four of us), he began to educate our tastes as well as our minds and hearts. The journey from New York to Kentucky, in the days when much, perhaps, all of it was taken by stage coach or steamboat on the Ohio River, was enlivened by tale and song, and the wonderful skill with which he fabricated amusement out of the passing scene."⁵⁶ Either she meant to say Philadelphia instead of New York or, for some reason, Mr. Smith took his family to New York for some purpose before making the trip to Kentucky.

The earliest record concerning his work at Christ Church is found in the minutes of the pew holders and vestry, revealing that this body had received a letter from him declining their invitation, but that the vestry resolved to reinvite him, under a statement of the peculiar condition of the church in Lexington and in the Western country at large. If he still could not accept they asked him to recommend some suitable person.⁵⁷

It is recorded in these minutes that on October 8, 1830, much to the pleasure of the vestry, "a letter from the Rev. B. B. Smith accepting the renewed invitation of the vestry was communicated by Dr. Cooke, read and ordered to be accepted and filed."⁵⁸ At a later meeting the vestry decided that due to the sacrifices of Mr. Smith in moving to Lexington they would offer him a gratuity of \$200 to defray expenses thereof. The amount had to be raised by subscription among the congregation. At the meeting of the pew holders and vestry on December 3, 1830, Mr. Smith's salary was set at \$1,000 per annum, to begin November 11, 1830, and in the minutes of April 8, 1831, we read that "The Rev. Mr. Smith, Rector" is present.⁵⁹ The following month he wrote a friend, "I can convey to

⁵⁶A letter from Elizabeth Smith to Bishop Alfred Lee, summer, 1884. The four children were: Louisa Howe (October 16, 1819-March, 1903), Virginia (April 25, 1822-June 30, 1896), Samuel Bosworth (November 16, 1825-November, 1866), and Elizabeth ("Lizzie") (April 17, 1824-February 4, 1920). Three other children (Benjamin Bosworth, Herbert Marshall, and Ann Herbert) died in infancy. This letter is now in the possession of Mrs. Ewing Lloyd Hardy, a great-granddaughter. It is a first draft or a copy of the actual letter sent Bishop Lee, of Delaware, who used it in the study mentioned previously in this article.

⁵⁷Minutes of the Pew Holders and Vestry, MS in the records of Christ Church, Lexington, Kentucky, page 1.

⁵⁸*Ibid.*, p. 98.

⁵⁹*Ibid.*, pp. 98-99.

you no adequate idea of the amount and variety of sacrifice to which a northern clergyman must submit at the west and south," but he goes on to talk of the great opportunity for the church in the Old West.⁶⁰

According to Mr. James Todd, oldest living member of Christ Church, at the time the writer spoke with him, Mr. Smith was a very small man. Mr. Todd remembered, as a boy, hearing Mr. Smith preach from the pulpit of Christ Church and speak on other occasions. He also remembered how well he got along with children and how much they liked him.⁶¹ Others have commented on how small he was. He is said to have looked very dry and shriveled at the age of forty. It is true, beyond doubt, that he was very small and weighed only 114 pounds most of his life. Most say that he had a very cheerful disposition.

The first diocesan convention he attended in Kentucky was in June, 1831, at Christ Church, Louisville, beginning on June 13.⁶² Mr. Smith was appointed secretary at this convention. Bishop William Meade, assistant bishop of the Diocese of Virginia, presided for part of the meeting. Mr. Smith met him at Maysville and accompanied him to Shelbyville and on to Louisville for this convention, which was the third annual convention of the diocese.⁶³ Eight clergy were present. In his parochial report Mr. Smith said that he had "commenced his duties on the first Sunday of November last, at which time he found the names of eighty-five communicants upon the record."⁶⁴ Since that time six had been added. There had been seven marriages and five funerals and he reported: "Very commendable zeal has been manifested in the organization of missionary associations, as well amongst the ladies and gentlemen, as amongst the younger members of the congregation, and in the Sunday School."⁶⁵ Mr. Smith read Morning Prayer and was appointed to preach the sermon at the next convention.⁶⁶ This same morning, "After silent prayer, the Convention proceeded to the election of a Bishop. The

⁶⁰A letter to the Rev. George Boyd, Philadelphia, May 30, 1831 (Church Historical Society Library).

⁶¹An interview with Mr. James Todd, Lexington, Kentucky, November 9, 1950.

⁶²*Journal of the Diocese of Kentucky*, 1831, p. 3.

⁶³Pennsylvania Sketches.

⁶⁴*Journal of the Diocese of Kentucky*, 1831, p. 8.

⁶⁵*Ibid.*, p. 9.

⁶⁶*Ibid.*, p. 14.

clergy present having voted by ballot, the President announced that the Rev. B. B. Smith was chosen, and communicated the same to the lay delegates, who then proceeded to ballot, and the choice was approved by a majority of their votes."⁶⁷ Then, "The Rev. Benjamin B. Smith returned with the committee, and signified his acceptance in a feeling address to the Convention."⁶⁸ Later, however, questions were raised about the validity of the election. He tells us that the question was often discussed, in his presence, as to whether, under the canons, those gathered were entitled to go into the election of a bishop at that convention; and if they were, whether it would be advisable. "Very soon," he writes, "I perceived that all discussions as to a possible candidate were carried on in my absence. Determined not to be approached upon the subject, in advance, I sought to protect myself by bringing forward the name of the Rev. Mr. McIlvaine, whenever I could." He goes on to say that it was finally decided that the convention was authorized by the canons to go on with the election, and so he was elected. About this time Mr. Ives was elected bishop of North Carolina, which gave occasion to a toast proposed by Bishop Onderdonk: "The Hives of N.C. and the Bees of Kentucky." Mr. Smith says that at this time the opinion of Bishop Onderdonk on canonical questions was considered law, and that as soon as he heard that Bishop Onderdonk did not consider the election valid, he "lost no time in recalling his acceptance and referring the question to the next Convention."⁶⁹

While the matter was undetermined, Mr. Smith addressed the following letter to the Standing Committee:

Brethren — Having read the letter in which the Standing Committee of the Diocese of New York decline signing the testimonials which you transmitted to them by order of the Convention of Kentucky, I have become satisfied that weighty technical objections to the validity of the late election of Bishop in the Diocese, will always be entertained by a respectable minority of the leading members of the Church. This difficulty can not otherwise be removed, than by a new election. I therefore request that at the next meeting of the Convention of the Diocese of Kentucky, you will have the goodness to announce that I consider the proceedings of the last Convention relative to the election of a Bishop, so far irregular, that as far as I

⁶⁷*Ibid.*, p. 16.

⁶⁸*Ibid.*, p. 18.

⁶⁹Pennsylvania Sketches.

am concerned, the Convention is at perfect liberty to proceed as if nothing had been done.

Praying and trusting, that the Great Head of the Church may preside in all your councils, I remain yours most affectionately,
B. B. Smith

Lexington, October 3d, 1831⁷⁰

Immediately after the convention of 1831 the standing committee had proceeded to take the necessary steps for the consecration. Five refused or declined the consecration because they doubted the right of the diocese of Kentucky to elect a bishop "on account of a supposed deficiency in the number of Presbyters required by canon 2d of 1808" and five others requested information respecting the right of the diocese to elect a bishop at this time. Of these, four declined to sign the testimonials.⁷¹ Therefore it is understandable that Mr. Smith should write the above letter.

In 1832, the diocesan convention met at Hopkinsville, beginning on June 11. Mr. Smith preached the convention sermon and on the same day the clergy unanimously elected him bishop, after which the lay delegates proceeded to ballot, and likewise, by unanimous votes elected him bishop.⁷² Mr. Smith returned to the convention and "briefly but feelingly" declared his acceptance of the office.

The General Convention committee on consecrations reported, in 1832, that

On the documents from Kentucky, the Committee report — That there is satisfactory evidence that the said Diocese had six officiating Presbyters residing therein at the time of the election, who were qualified to vote for a Bishop; that a majority of all the Presbyters in the Diocese concurred in the election as their Bishop of the Rev. Benjamin B. Smith, D.D.; that he has been duly elected by the Convention of the said Diocese, and that the Testimonial in his favor required by the 2d Canon, signed by the Clerical and Lay members of the Convention, is regular and in due form; they therefore recommend that the House now proceed to sign the Testimonial in favor of the Rev. Benjamin B. Smith, D.D. Bishop elect of the Diocese of Kentucky.⁷³

Mr. Smith had been honored with the degree of Doctor of Divinity by Geneva College, now Hobart College. In his parochial report for

⁷⁰*Journal of the Diocese of Kentucky*, 1831, p. 12.

⁷¹*Ibid.*, p. 11-12.

⁷²*Ibid.*, 1832, pp. 5-6.

⁷³*Journal of the General Convention*, 1832, pp. 25-26.

Christ Church for 1832 he tells of his Sunday night Bible Class, his weekly lecture on Wednesday evenings, and his lectures on the "Evidences of Revealed Religion," for medical and law classes of Transylvania College, Lexington.⁷⁴ The Ladies' Missionary Society had collected three hundred dollars and the Gentlemen's Society four hundred and fifty dollars. He reported that, "A plan for raising a fund for aiding in the education of young men who have the ministry in view, which is yet in its infancy, has so far been encouraged, that \$100 have been paid by one individual, and \$300 have been subscribed by other persons."⁷⁵

Thus, an early New England clergyman made the transition to the Old West. The ministry of Benjamin Bosworth Smith in New England had been fruitful for the Episcopal Church and was to him a work for which he felt especially suited. He cut ties that were precious to him in order to make his mission to the Old West.

⁷⁴*Journal of the Diocese of Kentucky*, 1832, pp. 6-7. See also Lewis W. Burton's, *Catechism on the Diocese of Lexington* (Lexington: Richardson and Company, 1911), p. 8.

⁷⁵*Ibid.*, p. 7.

NEWS — NOTES

During the summer there will be on exhibition Rhode Island pewter from the collections of Dr. Madelaine R. Brown and Mr. J. K. Ott. Included will be some rare and even some unique pieces as well as unusual and hitherto unknown touchmarks. Rhode Island pewterers were among the earliest in the colonies. It is interesting, therefore, not only to collectors but also to the general public to be able to see examples of the work of Thomas Byles, Newport, 1711-1712; Benjamin Day, Newport, 1774-1757; and Lawrence Langworthy, Newport, 1730-1739. Others whose works are on display are: William Billings, Gershom Jones, Thomas Melville, Samuel Hamlin, Samuel E. Hamlin, Joseph Belcher, David Melville, George Richardson, William Calder, S. Stedman, John Fryers, Samuel and Thomas Melville, Josiah Keene, and Cahill & Co. About fifty pieces will be displayed, including both flat and hollow ware.

In 1949 the R. R. Bowker Company published for The Bibliographical Society of America *Rhode Island Imprints, 1727-1800*, edited by John Elliot Alden. This work has been of great importance to bibliographers and students of Rhode Island history. Since the publication of the book, however, a considerable number of imprints unknown to Alden have come to light. Bradford Fuller Swan is at present engaged in listing and describing them for publication in *The Papers of the Bibliographical Society of America*. Reprints will be available after publication.

Members have contributed so generously to the care of the elms on the lawn of John Brown House that we feel it will be of interest to them to hear occasionally of their condition. This spring they have had their usual sprays applied, and carolate, a substance injected into the ground around the root area, has again been used. To date none of the trees has shown any infection of the disastrous Dutch elm disease.

* * *

When thieves blew open the safe of the Wickford National Bank in 1870, the resultant fire badly damaged the North Kingstown records which were stored in the adjacent office of the town clerk.

In the Bates Collection in our library are two volumes of North Kingstown Land Evidences from 1686 to 1821. These are copies of the original records made after the disastrous fire by a man named Peirce (possibly Thomas J. Peirce, Town Clerk of North Kingstown, for many years). Their value is great, since the originals continued to disintegrate and crumble after being subjected to intense heat during the fire.

Mr. John H. Wells has indexed the two volumes thereby making these records easily available to the users of our library. Again the Society is indebted to Mr. Wells for a painstaking task, which required many hours of conscientious work.

* * *

Work is progressing rapidly on the John Brown Chariot. Colonel Paul Downing, who has the vehicle in his shop on Staten Island, has sent us monthly reports as well as photographs, showing the restoration in its various phases. The committee in charge of restoration of the vehicle had a recent meeting at Spring Green, home of the chairman, John Francis Brown. At that time a letter was read from Colonel Downing in which he stated that the chariot would be ready for delivery in July.

* * *

Mrs. William Touret has taken over the duties of keeping the Society's books, working in the morning. In the afternoon Miss Eleanor Spicer is at the same desk in charge of membership. We are pleased to welcome these two part-time workers to our staff. Mrs. Virginia Catton, our full-time secretary on the second floor, who is also in charge of library detail, has recently sold a story to the *Saturday Evening Post* under the name Virginia Conroy. Members of the Society will be pleased to know of this achievement.

* * *

A bill granting the Society \$6,000 toward microfilming the state's newspapers in our custody was signed into law by Governor Del Sesto in May. The Society is grateful to the various members of the Legislature who interested themselves in seeing the bill through committees and the Upper and Lower Houses. This appropriation is the second in a projected ten-year plan that will save for posterity this important source of Rhode Island History.

THE FRANKLIN PRESS (continued from inside front cover)

On it, part of the time with the assistance of his younger brother Benjamin, he printed the *New England Courant* during his stormy years in the Massachusetts capital.

James Franklin brought the press with him when he moved to Newport, Rhode Island, in 1727 and established his shop "on Tillinghast's Wharf, near Union-Flag Tavern." From it in that year came the two earliest known examples of Rhode Island printing. *A Letter from John Hammett to John Wright* and *John Hammett's Vindication and Relation*. Unique copies of these pamphlets were acquired by the Society in 1953. Rhode Island's first newspaper, *The Rhode Island Gazette* was published by Franklin in 1732-33, and a large proportion of the Society's outstanding collection of eighteenth century imprints was produced on this press by Franklin and his successors.

In 1735 James Franklin died¹ and the business was continued by his widow Ann until her son James Franklin, Jr., who had served his apprenticeship with his uncle Benjamin in Philadelphia, was old enough to take over the management in 1748. James Franklin, Jr., himself died in 1762 and his mother was again obliged to take over the business. She soon took a young printer named Samuel Hall into partnership. The Widow Franklin, however, survived her son by less than a year, and Hall succeeded to the printing shop, which he continued until 1768 when he sold it to Solomon Southwick.

How long the press continued in use is not known, but it remained in the office of *The Newport Mercury* until 1859, when it was sold to John B. Murray of New York City. Mr. Murray presented it to the Massachusetts Charitable Mechanic Association in Boston. When it became known that the Mechanics' Building in which it was housed was to be demolished, arrangements were made to borrow the press for exhibition in Rhode Island. It has previously been shown at The Redwood Library and The Providence Public Library.

¹For more detailed information on the Franklins and early Rhode Island printing, see: Hope Frances Kane, "James Franklin, Senior, Printer of Boston and Newport," *The American Collector*, v. 3, No. 1, p. 17; Howard M. Chapin "James Franklin, Jr., Newport Printer," *The American Collector*, June, 1926, p. 325; and Bradford F. Swan, "Two Rhode Island Imprints of 1727," *Rhode Island History*, v. 12, No. 2, p. 33, April, 1953, and "The Hammett Pamphlets and Their Author," *Rhode Island History*, v. 12, No. 4, p. 105, October, 1953.

THE BAKER FAMILY OF
REHOBOTH, MASSACHUSETTS

by WALTER M. BAKER

This short article is an excerpt from a manuscript given to Mrs. George C. Scott by Walter M. Baker of St. Petersburg, Florida. It shows the ancestry of the late Albert Alison Baker. The complete manuscript is in the Collections of The Rhode Island Historical Society.

John Baker was born probably in England in 1633, died in Woburn, Mass. in 1695, married in Woburn, Mass. May 28, 1654, Susanna Martin, whose ancestry is unknown. She was born probably in England between 1634 and 1640 and died (as his widow) in Woburn, Dec. 3, 1714.

CHILDREN (Vital Records of Woburn, Mass.):

- JOHN, b. Mar. 25, 1654; m. Oct. 18, 1682, Hannah Polly.
- MARY, b. Feb. 22, 1656 (no further record).
- JOSEPH, b. June 15, 1657; d. Dec. 22, 1657.
- JOSEPH, b. Feb. 1, 1660; m. Oct. 4, 1686, Hannah Bank.
- SUSANNAH, b. Mar. 15, 1662; d. Apr. 1, 1662.
- SUSANNAH, b. Apr. 12, 1663; m. May 22, 1682, John Cutler.
- UNNAMED SON, b. Mar. 8, 1664; d. Mar. 15, 1664.
- SAMUEL, b. Apr. 21, 1665; m. Nov. 26, 1691, Hannah Winn.
- BENJAMIN, b. May 24, 1667 (no further record).
- JAMES, b. June 10, 1670 (no further record).
- JONATHAN, b. Apr. 2, 1674; m. Jan. 3, 1694, Elizabeth Giles.
- WILLIAM, b. Aug. 8, 1679 (no further record).

John Baker, son of John and Susannah (Martin) Baker, was born in Woburn, Mass. March 25, 1654; m. in Woburn, Oct. 18, 1682, Hannah Polly, b. June 26, 1663, daughter of George and Elizabeth (Winn) Polly. She died a widow in Rehoboth, Mass. Mar. 28, 1731. He died in Barrington, R. I. or Rehoboth after May 3, 1722.

CHILDREN:

- JOHN, b. Woburn, June 27, 1687; m. Swansea, June 17, 1714, Susanna Wood; d. Rehoboth, ca. June 1767.
- JOSEPH, b. probably at Swansea, ca. 1688-1690; m. Rehoboth, Mar. 10, 1729, Margaret Chafee, dau. of Thomas and Margaret (Carpenter)

Chafee. She d. Rehoboth, Aug. 9, 1746 as Widow Margaret Baker; he d. Rehoboth in 1724.

JACOB, b. probably Swansea, ca. 1690; m. Rehoboth, Dec. 15, 1715, Sarah Millerd, dau. of Nathaniel and Susan Millerd.

John Baker, son of John and Hannah (Polly) Baker was born in Woburn, Mass. June 27, 1687; m. Swansea, June 17, 1714, Susanna Wood, dau. of Thomas and Rebecca Wood (Swansea record). He died in Rehoboth, 1767.

CHILDREN:

WILLIAM, b. Swansea, Aug. 18, 1715; m. (1) Feb. 14, 1737, Susanna Kent, m. (2) Feb. 14, 1739/40, Martha Seamans, m. (3) Sept. 24, 1764, Tabitha Lewis.

SUSANNA, b. Swansea, Feb. 3, 1717/18; m. Nov. 27, 1740, Israel Cornell.

JOHN, b. Rehoboth, Aug. 26, 1720; m. Elizabeth _____.

HANNAH, b. Rehoboth, Dec. 18, 1722; m. Sept. 13, 1750, Elisha Cornell.

NATHANIEL, b. Rehoboth, July 9, 1725; m. Sept. 13, 1750, Experience Hix.

BATHSHEBA, b. Rehoboth, Feb. 16, 1728/29; m. John Slater.

PENELOPE, b. Rehoboth, Sept. 9, 1731; d. May 6, 1736.

JOSEPH, b. Rehoboth, Oct. 14, 1734; d. July 11, 1735.

BENJAMIN, b. Rehoboth, Feb. 1, 1736/37; m. Jan. 25, 1759, Martha Baker.

REBECCA, b. Rehoboth, Mar. 12, 1740; m. Aug. 10, 1768, Ebenezer Talbot.

William Baker, son of John and Susanna (Wood) Baker was born in Swansea, Mass. Aug. 18, 1715; m. Tabitha Lewis.

CHILDREN:

JAMES, b. Rehoboth; m. July 17, 1788, Roby Cornell.

REBECCA, m. Daniel Fish.

JEDEDIAH, b. Rehoboth; m. Sept. 25, 1778, Chloe Pierce.

JONATHAN, b. Rehoboth, 1768; m. Feb. 21, 1790, Nancy Smith.

MORRILL, m. Swansea, Feb. 18, 1774, Robe Seamans.

Jonathan Baker, son of William and Tabitha (Lewis) Baker, was born in Rehoboth, Mass., 1768; m. Dighton, Mass., Feb. 21, 1790, Nancy Smith; the marriage intentions of Jonathan Baker and Nancy Smith were filed at Rehoboth, Aug. 30, 1789.

CHILDREN:

JONATHAN, b. Sept. 10, 1790; m. Sally Foster, b. May 16, 1790 and d. Feb. 6, 1885; he d. Sept. 8, 1857. Both buried in Mineral Spring Cemetery, Pawtucket, R. I.

HORACE E., b. May 16, 1811; d. Sept. 23, 1838.

STEPHEN

SETH

NANCY

HANNAH

POLLY

SALLY

ELMIRA

Jonathan and Sally (Foster) Baker had a son Albert Osborn Baker.

Albert Osborn Baker, b. Nov. 7, 1832; d. May 9, 1878; m. July 2, 1857, Anna Maria Stone, b. July 13, 1833; d. April 20, 1916. Their son was Albert Alison Baker, b. Sept. 26, 1862; m. (1) Feb. 1, 1897, Emma Belknap DeRussy of New Orleans, d. 1939; m. (2) June 9, 1943, Mrs. Joyce (Ballard) Beaty; he d. Mar. 23, 1959.

LECTURES

October 22, 1959, Thursday 8:15 p.m.

RESTORATION OF THE JOHN BROWN CHARIOT

(illustrated with slides)

COLONEL PAUL H. DOWNING

Consultant, Horse-Drawn Vehicles and their appointments

November 22, 1959, Sunday 3:30 p.m.

ROLE OF RHODE ISLAND IN THE MAKING
OF THE CONSTITUTION

FORREST McDONALD, Associate Professor

Department of History, Brown University



(continued from back cover)

- Mrs. Robert Fergusson
Newport, R. I.
- Mrs. Gerald Fogarty
- The Honorable John E. Fogarty
Harmony, R. I.
- Mrs. Chester B. Frost
- Prof. James L. Giddings
Bristol, R. I.
- Mrs. Roland W. Goff
Chepachet, R. I.
- Miss Charlotte M. Greene
Warren, R. I.
- Mr. & Mrs. Joseph D. Guillemette
Pawtucket, R. I.
- Mrs. John A. Gwynne
- Mr. & Mrs. John G. Hargreaves
Saudi Arabia
- Mrs. James M. Harrison
Barrington, R. I.
- Mr. & Mrs. Donald S. Hartwell
- The Hon. Raymond H. Hawksley
- Mr. Ross V. Hersey
- Mr. Robert E. Hill
- Mr. Mark Sayles Hough
Woonsocket, R. I.
- Mrs. Myra A. Houle
- Mr. Richard A. Hurley, Jr.
- Dr. and Mrs. Alfred Jaffe
- Mr. Henry Kucera
- Mrs. Elmer S. Lancaster
- Miss Elizabeth W. Law
- Mr. and Mrs. Lloyd A. Long
- Miss Edith Angell Malmstead
- Miss Helen J. Malmstead
- Mr. & Mrs. Alfred C. Mangler
Warwick, R. I.
- Miss Helene O. Mickle
Warren, R. I.
- Mr. & Mrs. Nelson Elliott Miller
Clayville, R. I.
- Miss Margaret S. Morriss
- Mr. Maurice J. Mountain
- The Hon. John A. Notte, Jr.
- Mr. Arthur Palmer, Jr.
Barrington, R. I.
- Mr. Robert M. Parker
- Mr. John B. Price
- Mr. Robert W. Radway
- Mrs. Nelson B. Record
- Mrs. Frederick N. Ritchie
Block Island, R. I.
- Rear Admiral & Mrs.
John B. Rooney, USN (Ret.)
- Mr. & Mrs. George L. Sawyer
Warwick, R. I.
- Mrs. E. Ode Seaman
- Mr. Phineas Sprague
- Mr. & Mrs. Byron J. Stapelton
- Mr. Henry A. Street, Jr.
- Mrs. Louis J. I. Symonds
- Miss Gretchen Tonks
- Mrs. Louis J. Van Orden, Jr.
Barrington, R. I.

BOOK REVIEW

Rhode Island Politics and the American Revolution, 1760-1766.

By David S. Lovejoy. Providence: Brown University Press, 1958. 256 pp. Notes, bibliographical essay, index. \$4.50.

It is a truism worth emphasizing that each colony was unique both in the nature of its relationship to England and in its system of internal politics. The peculiar distinctiveness of Rhode Island is made apparent in this able monograph. No colony, surely, was more determined to manage its own destiny, regardless of King and Parliament. Rhode Island had been endowed by its curious charter with a degree of independence that bred a feeling of separatism. In the troubled years after 1760 every encroachment on the "ancient liberties" of the colony was zealously, cunningly, and all but unanimously resisted. Not until the tense period after Lexington did Rhode Islanders exhibit any divided sentiments, but the treatment accorded Governor Joseph Wanton and his few associates quickly demonstrated that the colony was overwhelmingly in favor of independence.

The major contribution of this study lies in the fascinating description that it provides of political practices in the era of the Ward-Hopkins conflict. No colony, to my knowledge, had such a highly developed system of popular politics. There are, it would seem, few devices known to the modern politician that were not used by the Hopkinses and the Wards. Precisely what all the electioneering was about remains something of a mystery. It was not, maintains Lovejoy, a contest between classes, or occupational groups, or even entirely between sections. It was, he concludes, "a political dispute between two factions for control of the government" (p. 18). With such control came prestige, remunerative patronage, tax advantages, and favorable judicial treatment. The Ward-Hopkins feud ended in 1770 . . . not because of a coalition of opposite parties . . . but because the enlarged and strengthened Hopkins faction overwhelmed its opponents who were unable to muster the political backing to continue the struggle" (p. 152-3).

Lovejoy argues effectively that much of Rhode Island's stubborn opposition to external controls resulted from the general desire of local politicians to continue to play their odd game of politics and to retain their perquisites. "When Parliament, ministry, and King encroached upon self-government, they encroached upon a system of party politics which was not only mature but profitable" (p. 194).

Rhode Islanders should hail this scholarly treatment of a fascinating era in the history of their "otherwise minded" state. All students of the Revolutionary era will profit from Dr. Lovejoy's illuminating analysis of the effect of local circumstances on a movement that has too frequently been presented in overly general terms.

Rutgers, The State University

RICHARD P. MC CORMICK



53. HEPPLEWHITE BOW FRONT BUREAU

Mahogany

(secondary wood — pine)

New England c. 1790-1800

This choice bureau, with a well-shaped apron, supported by French feet of good proportions is representative of the new trend in furniture design which came in during the last decade of the 18th century. Many inferior examples of Hepplewhite style can be found including those with straight fronts and crudely shaped aprons without the flare of the outer edge of the foot. The expertly constructed fruit-wood inlay above the skirt and along the top serves to break up the plain boxlike quality of this chest of drawers. This piece is said to have belonged to a daughter of Benjamin Franklin, from whom it descended to a Doctor Charles F. Manchester of Pawtucket. It was known locally as the "Benjamin Franklin bureau," although it is doubtful that that American philosopher lived to see this "new style of furniture."

Ex-collection Elliot Flynt



54. SIDE CHAIR

ONE OF A SET OF SIX

Mahogany

New England 1790-1800

This so-called "Country Chippendale" side chair embodies no important features but rather exemplifies a sturdy, simple grace that is enormously appealing. The well-developed cut splat is of a common New England pattern used both in Rhode Island and in Massachusetts. Although the heart in the center of the design is often claimed as a Rhode Island feature, we find its use is fairly widespread. The downturned crest rail with a slight reverse ear is certainly unusual. The solid proportions of the "country" base fit admirably with the general contour of the chair.



55. CHIPPENDALE TEA TABLE

Mahogany

Newport 1760-1780

The general grace and symmetry of this table added to the unmistakable Newport feature of the cut-away "C" scroll place it among the best of the work of the Rhode Island cabinetmakers. The pedestal is well proportioned; its relation to the top and base is correct; and the delicacy of the acanthus carving bespeaks the usual Rhode Island restraint in ornamentation. An element of strength is added by the well-turned thigh of the leg while the cut-away "C" scrolls below also serve to give weight as well as ornament to the base. A proper flowing line is kept along the leg, the angle of which dictates the elongated appearance of the ball and claw. The crispness of the knuckle carving is another indication of Newport origin, while the deftly executed but restrained carving of the dish top denote the fine hand of a Goddard or Townsend.

Ex-collection Henry A. Hoffman



56. SIDE CHAIR

ONE OF A PAIR

Mahogany

New England 1790-1800

These slender well-proportioned "country Chippendale" side chairs show a variation of a common New England cut splat, which in this instance exhibits truly deft workmanship. The pattern for this type of splat may well have been inspired by the ribbon-looped-backed chairs designed in mid-eighteenth century England by Robert Mainwaring. The interrupted crest rail gives additional style to this chair while the plain ear is in keeping with the over-all feeling of gentility and charm. Modern *gros point* seat covers show the successful use of a true eighteenth century textile design.

Gift of Mr. and Mrs. Melvin E. Sawin

THE RHODE ISLAND HISTORICAL SOCIETY



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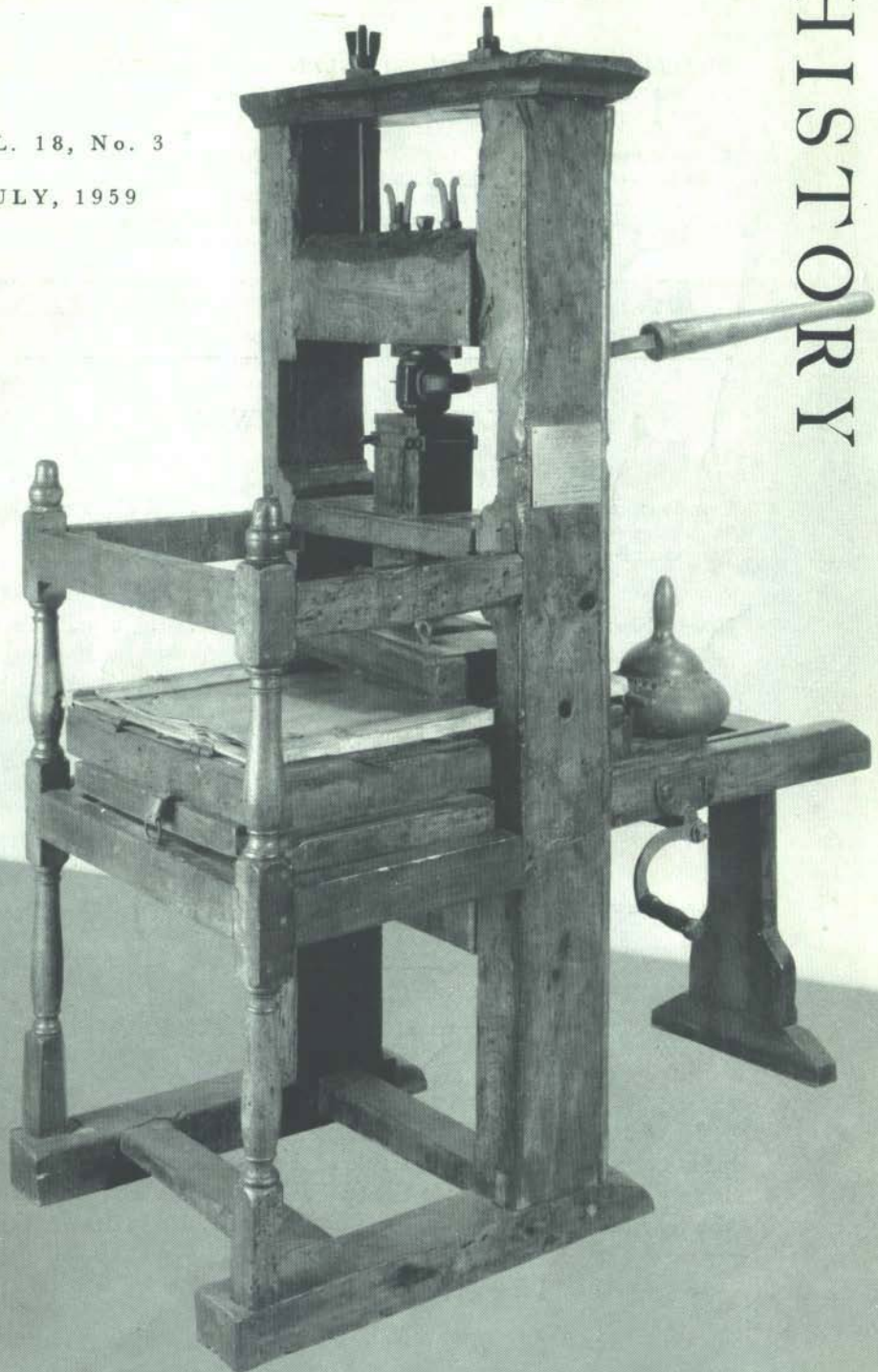
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RHODE ISLAND

HISTORY

VOL. 18, No. 3

JULY, 1959



THE RHODE ISLAND HISTORICAL SOCIETY

PUBLISHED BY THE RHODE ISLAND HISTORICAL SOCIETY
52 POWER STREET, PROVIDENCE 6, RHODE ISLAND

EDWARD WINSOR, *President*
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ISSUED QUARTERLY AT PROVIDENCE, RHODE ISLAND
(Second-class postage paid at Providence, Rhode Island)

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Front cover: THE FRANKLIN PRESS

THE FRANKLIN PRESS

NOW ON EXHIBITION in the Society's museum room is an ancient printing press which played a role of the utmost importance in the history of printing in Rhode Island. Said to have been made around the year 1650, it was brought to Boston in 1717 by James Franklin.

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RHODE ISLAND HISTORY

VOL. 18

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NO. 3

BENJAMIN BOSWORTH SMITH

(1794 - 1884)

Early New England Clergyman

by W. ROBERT INSKO

BENJAMIN BOSWORTH SMITH, the first Episcopal bishop of Kentucky and the ninth presiding bishop of the Episcopal Church, was ordained priest in 1818.¹ Dr. William Manross writes, "The most convenient date to mark the beginning of the period of active expansion of the history of the Episcopal Church . . . is 1811, for that date saw the consecration of the two bishops who were to be the first and probably the most important leaders of the new epoch, John Henry Hobart of New York, and Alexander Viets Griswold of the Eastern Diocese."² Mr. Smith, therefore, entered the priesthood on the threshold of the new epoch and, as we shall see, was very close to one of its two most important leaders. These two bishops were the "outstanding representatives of the two types of churchmanship which were to dominate the era: High Churchmanship and Evangelicalism."³ Although Bishop Griswold did not like to think of himself as a party man, nevertheless it was generally recognized by his contemporaries that he would act with the Evangelical party, and under

¹See my article "Benjamin Bosworth Smith" in the *Historical Magazine of the Protestant Episcopal Church*, June, 1953.

²William Wilson Manross, *A History of the American Episcopal Church* (New York: Morehouse Publishing Co., 1935), p. 213. As Dr. Manross points out this division is like all historical divisions, an indefinite one, but it is probably the most convenient one. This new epoch was most important because in 1808 there were but two bishops in the House of Bishops, White and Claggett.

³*Ibid.*, p. 213.

his leadership the Eastern Diocese acquired an Evangelical character.⁴ This diocese covered the states of Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island.

Theologically, the Evangelicals, following the leading Protestant denominations, taught that men were saved only by an active, personal faith in Jesus Christ, and that good actions were worthless unless they furnished evidence of such a faith. They followed the Calvinists in stressing the necessity of conversion, but they rejected the Calvinistic doctrine of predestination. Since their theology was basically a conversionist theology, they stressed the internal and personal aspects of the Christian life rather than the institutional and external.⁵ The fact that Mr. Smith was ordained by Bishop Griswold, after having made a theological preparation under him, is most important.

Though there had been some recuperation following the American Revolution, the church within the Eastern Diocese was in a precarious condition for the most part. The Boston churches had been brought back to a healthy condition. Bristol had been revived by Bishop Griswold himself. Newport was flourishing, but the church at Portland was in poor condition and at Taunton was just beginning to show signs of life. The church at Marblehead was very weak at the time.⁶ It was in this parish, St. Michael's Church, that Benjamin Bosworth Smith was ordained priest.⁷ There were at the time just thirteen church buildings in Massachusetts and only three of these were of much value. There were four in Rhode Island, five in New Hampshire, two in Maine, and none in Vermont. There was a total of about sixteen clergy to serve them.⁸ This gives us some idea as to the state of the church in the area where Mr. Smith began his work.

Though there were few church buildings and few clergy in such a vast area, there was still hope for the church in New England at this time. The breakdown of Puritanism was proceeding at an accelerated pace, and the religious opinions of many were becoming increasingly unsettled. The bitter prejudices against episcopacy were gradually

⁴The Evangelical party had its origin in the preaching and teaching of John and Charles Wesley, both of whom remained clergymen of the Church of England all their lives.

⁵Manross, *op. cit.*, pp. 215-216.

⁶*Ibid.*, p. 230.

⁷Manross, *op. cit.*, p. 230.

⁸Manross, *op. cit.*, p. 231.

dying out, no doubt hastened by the somewhat Puritanical character of Bishop Griswold.⁹ There was, in general, a remarkable growth in the Eastern Diocese during his episcopate. Bishop Griswold was consecrated in 1811 and died in 1843. Mr. Smith studied under him and then served under him from 1817 to 1819.

Benjamin Bosworth Smith, son of Stephen and Ruth (Bosworth) Smith, was born in Bristol, Rhode Island, in a house built by one of his ancestors, on June 13, 1794. He was the child of parents descended from a long line of pious ancestors, of whom records exist since the year 1672. Mr. Smith's nephew, the Rt. Rev. Mark Anthony DeWolfe Howe, was to write of him that he "derived both his blood and his name from the Smith and Bosworth stock represented in the original settlement of Bristol."¹⁰ His father died when he was just five years of age. The most distinguished traits of his mother were her "depth of piety, warm affection, and the sweet influence she exerted, not only over her children, but over all who knew her."¹¹ At the age of eight his mother started him on a course of reading in English literature and history, borrowing the books from the town library where his uncle was librarian. He became acquainted with Shakespeare and Milton, and before he was eighteen had learned Greek and Latin.¹² He received part of his primary education in the private school taught by Ma'am Burt, widow of Parson Burt.¹³

Although of Congregational parentage (Congregationalism had been the established order in colonial Massachusetts, of which Bristol was a part until 1747). Mr. Smith decided to study for the Episcopal priesthood.¹⁴ Before he was eighteen, he entered Rhode Island College, now Brown University, as a sophomore where he won Phi Beta Kappa and was graduated with the A.B. degree in 1816. While in college "at odd hours, during his last two years, he had advanced so far, that, with eight months hard study, after graduating . . . he was

⁹Alfred Lee, *The Life and Ministry of Benjamin Bosworth Smith* (Louisville): John P. Morton and Co., Louisville, 1884), p. 4.

¹⁰Mark Anthony DeWolfe Howe, *Bristol, Rhode Island, A Town Biography* (Cambridge: Harvard University Press, 1930), p. 22.

¹¹Self-Made Man: An Autobiographical Sketch, MS. written by Smith. Bishop Lee says he wrote it in his eighty-seventh year for his nephew Bishop Howe. Also quoted by Lee, *op. cit.*, p. 4.

¹²*Ibid.*, Also Lee, *op. cit.*, p. 5.

¹³*The Bristol Phoenix*, Saturday, June 7, 1884.

¹⁴Self-Made Man, also Lee, *op. cit.*, p. 5, and *Appletons' Cyclopaedia of American Biography* (New York: D. Appleton and Company, 1888), p. 557.

prepared for an over indulgent examination" for the diaconate. As soon as he entered college, he assisted in establishing a Sunday School at St. John's Church, Providence, the first in that community, and one of the first in this country.¹⁵

Dr. E. Clowes Chorley, in his book *Men and Movements in the American Episcopal Church*, writes that "the golden age for the Evangelicals was in the thirties and forties."¹⁶ Thus the Rev. Mr. Smith came along just in time to take his place with other strong evangelicals of the time such as Richard Channing Moore, Philander Chase, Charles P. McIlvaine, William Meade, John Johns, and Stephen Elliott, but most especially with Alexander Viets Griswold, who, there is no doubt, had quite an influence on him from the very beginning, especially in the close contact that took place between deacon and bishop from April, 1817, to June, 1818, as the former made his preparation for ordination to the priesthood. Mr. Smith was ordained deacon, April 23, 1817, in St. Michael's Church, Bristol, Rhode Island, by Bishop Griswold, as we have pointed out above, and was advanced to the priesthood by him the following year on June 25, in St. Michael's Church, Marblehead, Massachusetts, where he began his work as a priest. He recalls that "it was the hottest day of the season" and that no one had thought of obtaining the testimonial of the standing committee, a majority of whom resided in Boston. There were no railroads or telegraphs in those days, but there was a fleet of horses and several energetic young men. One was found who was willing to undertake the trip. Before leaving, the young man was charged to be sure to change horses as often as necessary regardless of the expense. This charge resulted from the sad experience of an ordinand by the name of Strong who, not long before under the same circumstances, had to pay for the horse of his messenger. He comments that, "Strange that so few were at all versed in the Canons, in those days. It is to be presumed that these two cases, forever closed the door against such blunders." The young man in this case procured a majority of the signatures, returned in good time, and handed the papers to Bishop Griswold between Morning Prayer and the Ordinal.¹⁷

¹⁵*Ibid.* Also Lee, *op. cit.*, p. 5.

¹⁶E. Clowes Chorley, *Men and Movements in the American Episcopal Church* (New York: Charles Scribner's Sons, 1946), p. 131.

¹⁷Massachusetts Sketches, MS. written by Smith.

Dr. James Thayer Addison has written, "To emphasize the Protestant factor in the Church is to magnify the importance of those characteristics which the Church possesses in common with other Reformed Churches—for example, the heaviest stress upon the Bible as the source of authority; devotion to the doctrine of salvation by faith in Christ alone; a high value set upon preaching, especially upon preaching to produce conversion; and in general a tendency to express the *individualistic* side of Christianity and the subjective aspect of religion."¹⁸ In the pages to follow, the reader will see that Benjamin Bosworth Smith takes his place among the Evangelicals of the church, befitting one who learned his theology at the feet of Alexander Viets Griswold.

As a deacon, Mr. Smith was in charge of St. Andrew's Church, Hanover, Massachusetts.¹⁹ We have said that he was ordained deacon on April 23, 1817. The diocesan convention, meeting at St. Paul's, Newburyport, that year, voted that he be admitted to "the sittings of the convention."²⁰ The diocese of Massachusetts was very small at the time. There were but two priests attending this convention.

The following year, 1818, the convention met at St. Peter's Church, Salem, on November 18, about five months after Mr. Smith's ordination to the priesthood. The convention, "Voted, That the Rev. Mr. Smith be Secretary for the year ensuing."²¹ He was rector at St. Michael's Church, Marblehead, and his parochial report shows that there were sixty families in the parish and seventy members of the Sunday School.²² While here one day he was notified that a letter awaited him in the local post office. In those days letters were sometimes expensive luxuries, and this one called for a dollar. He waited several days, eager for the news, but unwilling to borrow and unable to spare the money for its possession. Then while looking over an old pair of trousers, he found just the amount, which he had left and forgotten in one of the pockets. Joyfully he went for his mail, which he found to be worth very little after all. Harriett C. Bigelow, who records this story, says that the forgetting of the dollar was as

¹⁸James Thayer Addison, *The Episcopal Church in the United States, 1789-1931* (New York: Charles Scribner's Sons, New York, 1951), p. 89.

¹⁹*Journal of the General Convention*, 1818, p. 53.

²⁰*Journal of the Diocese of Massachusetts*, 1817, p. 136.

²¹*Ibid.*, 1818, p. 139.

²²*Ibid.*, p. 141.

characteristic of Benjamin Bosworth Smith as the lack of it, for like many another saint, business, in so far as it concerned money, had always to be looked after by his more practical wife.²³ While rector at St. Michael's, Mr. Smith was married and had one child. His salary was \$300 a year. He was not present at the diocesan convention of 1819 which met at St. Andrew's Church, Hanover, in November.

This was the year that he moved to Virginia to become rector of St. George's Church, Accomack County, where he was to remain until 1821.²⁴ On his way by boat from Baltimore to Virginia there was on board a large middle-aged man who, having influence with the captain, got him to land the boat at the residence of his father where there was no wharf. The yawl was launched, wrote Mr. Smith, and as they drew as near to the shore as the boat would go, a broad shouldered Negro, observing his master, dashed into the little creek, nearly up to his waist and carried him, dry shod, to the shore. Now it was Mr. Smith's turn. The Negro, bracing himself to receive a large burden, came near to tossing him into the water because he was so light. Most of his life he weighed about 114 pounds. He says that this was his first contact with the system of slavery, "dwelling in the midst of which for fully forty years, to the grief of my heart, I outlived its existence; and, in Kentucky, bore my humble part in elevating the Freedmen to the condition of good citizen."²⁵

Arriving at St. George's he found that it had suffered greatly from a very undesirable class of colonial clergy. The first Sunday morning he went to the parish church, "a venerable cruciform brick building, surrounded by a grand primeval oak-forest," he found not one person present.²⁶ He wrote a friend that the people "are very ungodly and can hardly be called churchmen, so little have they known of the rites and services of the Church."²⁷

While at St. George's a brother of Governor Wise died, and Mr. Smith buried him. Forty years afterwards, during the session of the General Convention in Richmond, in 1859, Governor Wise met him at the threshold of the executive mansion and upon being intro-

²³Harriett C. Bigelow, *Some Memories of Benjamin Bosworth Smith, First Bishop of Kentucky*, Unpublished MS., p. 2.

²⁴Virginia Sketches, MS written by Smith.

²⁵*Ibid.*

²⁶*Ibid.*

²⁷A letter to the Rev. Lane C. Stratton, Rehoboth Parish, Maryland, from St. George's, no date (General Theological Seminary Library, New York City).

duced exclaimed, "Ah! my dear Bishop, your name has been a household word in our family these forty years. I possess the manuscript sermon you preached on the occasion of the burial of my brother George!"²⁸

In 1820, the convention of the diocese of Virginia met at St. Paul's Church, Alexandria, and Mr. Smith was reported as having been rector since November 15. There were fifty-six communicants in his church and four hundred members of the Sunday School,²⁹ which was quite a number. In 1822, he moved on to St. Andrew's Church, Jefferson County, Virginia.³⁰ His parochial report for 1822 says that he had baptized twenty and that three of them were "black children."³¹ While in charge of St. Andrew's he was in a convocation made up of three men besides himself who were to play leading roles in the work of the church in the next quarter century; William Meade, later to succeed Bishop Moore; Dr. Robertson, later a missionary to Greece; and Dr. Lippitt, later professor at Virginia Theological Seminary.³²

In 1823, Mr. Smith returned to New England to become rector of St. Stephen's Church, Middlebury, Vermont, "the best years for study he ever enjoyed," during which time he obtained a "scanty knowledge of Hebrew," but, for the most part, engaged in the study of church history.³³ The diocesan convention of 1823 was held in his parish. In the afternoon of the first day, along with another clergyman and a layman, he was appointed to a committee to revise the canons of the church in the state of Vermont. In his parochial report he said that his parish had "been called to contend with numerous difficulties and discouragements," that it had been quite some time since they had had a full-time pastor, that many regular communicants had died and some had just given up, but that those of the parish now felt a "new impulse." The small building used for worship was being repaired, and a home for the rector had been

²⁸Virginia Sketches.

²⁹*Journal of the Diocese of Virginia*, 1822, p. 15.

³⁰*Appletons' op. cit.* says he was in Charles Town in the same state (now West Virginia) as rector of Zion Church, from 1821 to 1823, with charge of the congregation in Shepherdstown, but there is no evidence to this effect in the diocesan journals.

³¹*Journal of the Diocese of Virginia*, 1822, p. 15.

³²Virginia Sketches.

³³Bigelow, *op. cit.*, p. 3.

provided. There were only twenty-seven communicants but hopes were high.³⁴ The same day Mr. Smith was elected to the Standing Committee. The next day he preached at Morning Prayer and the congregation must have been pleased, for during the morning session of that day he was appointed to preach at the opening of the next convention.

The convention of 1824 met at Christ Church, Bethel, Vermont, on June 23. At this convention Mr. Smith reported that "the external circumstances" of St. Stephen's, Middlebury, had not changed, that there had been four baptisms and two funerals, but that the number of communicants had increased to forty because of the return of several persons to the village. He said that the Sunday School and Bible classes promised to be helpful, and that there was a new interest in the Episcopal Church, evidence that, as Dr. Manross suggests, bitter prejudices against the episcopacy were gradually dying out at this time. Mr. Smith said, "The demand for tracts, and for more elaborate works, in relation to its distinctive principles is very great, and has evidently increased; and in the most unexpected quarters, an attachment to its Liturgy has been discovered."³⁵ Again he was appointed to the standing committee. He preached at Evening Prayer and was appointed a delegate to the General Convention.

The convention of 1825 was held at Union Church, St. Albans, on June 23. Concerning St. Stephen's, Middlebury, Mr. Smith said, "Could we only have the happiness of possessing a large and commodious edifice for public worship, it can scarcely be questioned that the Parish would greatly increase."³⁶ During the past year there had been nine baptisms and eight funerals with a total of thirty-five communicants in the parish at the time of the convention.³⁷ Again, in 1826, the convention met in Mr. Smith's parish, St. Stephen's, on June 28. There were ten clergy present, and it is interesting that one of them was the Rev. Sylvester Nash, rector of Union Church, St. Albans, who later served with Mr. Smith in the Old West. We see by his parochial report that Mr. Smith had high hope that a new church edifice may be constructed in Middlebury. About six hundred dollars had been raised for this purpose and a stone building was

³⁴*Journal of the Diocese of Virginia*, 1823, p. 207.

³⁵*Journal of the Diocese of Vermont*, 1824, p. 239.

³⁶*Ibid.*, 1825, pp. 7-8.

³⁷*Ibid.*, p. 8.

already under construction.³⁸ However, he wrote a friend that "nothing seems to prosper but the edifying of brick and mortar. May the Lord and giver of Life build us up with living stones. . . ."³⁹ Mr. Smith was elected a delegate to the General Convention, which met in Philadelphia in 1826. While attending the convention he was a guest of the Rev. Benjamin Allen, rector of St. Paul's, who had "given wings" to a small religious paper which had grown into the *Episcopal Recorder*, one of the first, if not the very first, of its particular class in the Episcopal Church. Toward the end of the visit Mr. Allen told Mr. Smith that he knew of a good many Virginia families who had emigrated to the Green River country in Kentucky and that he had no doubt that if an energetic pioneer bishop could be sent out there, that a new diocese could soon be organized with every prospect of success. Mr. Allen felt that Bishop White and others would be glad to send him if only to be "relieved of his restless activity in the East." So confident was he that he urged Mr. Smith to stay over Sunday to preach in his parish, preparatory to becoming his successor. The next morning when Mr. Smith, before daybreak was attempting to slip quietly away, he threw up his window and asked him again not to leave. In a very few years he was to have the opportunity of testing what was sound in Mr. Allen's grand missionary conceptions for Kentucky.⁴⁰

At the convention of 1827 at Christ Church, Bethel, he reported that his new church edifice was almost completed and that he hoped it might be consecrated in October,⁴¹ and so it was. On May 28, 1828, he preached at Morning Prayer and reported to the convention that the new church had been consecrated on October 14. He added that the congregation had nearly doubled in the last five years, during his rectorship.⁴²

While rector of St. Stephen's, Middlebury, in 1826, at the age of thirty-six, the young clergyman appears in the role of editor, for in that year the *Episcopal Register*, a monthly periodical of sixteen octavo pages at one dollar a year, was born. Its aim was, "to place a

³⁸*Journal of the Diocese of Vermont*, 1826, pp. 6-7.

³⁹A letter to the Rev. Theodore Edson Lowell on July 20, 1827, from Middlebury (General Theological Seminary Library).

⁴⁰Pennsylvania Sketches. MS written by Smith.

⁴¹*Journal of the Diocese of Vermont*, 1827, p. 7.

⁴²*Ibid.*, 1828, p. 9.

monthly collection of religious matter, consecrated to the service of episcopacy, and the gospel, within the reach of every one, who feels any interest in the progressive improvement, and dissemination, of both, or either of these causes." The editor felt, so he informed the public, that Vermont was somewhat remote from the main currents of church life and was in need of church information. It is much to his credit that he maintained this high standard and did not yield to the temptaton of filling his columns with petty local affairs. Clifton H. Brewer has written that:

One issue, chosen entirely at random (February, 1828), contains the following material: a review of a sermon by the Rev. G. Griswold on 'Preaching the Cross'; answers to objections to forms of prayer; 'Socinian Confessions'; a short poem (16 lines) on 'Hope'; an article about the Moravian Church; a report of a quarterly missionary meeting in Boston; under the topic of New Churches, reference to six new churches in different places; an article signed 'Palladium,' giving an account of the consecration of the Episcopal Church in Saco, Maine; an article about the court decision with reference to lands in Berlin, Vermont, claimed by the Society for the Propagation of the Gospel in Foreign Parts; a clipping from the *Episcopal Watchman* about the General Protestant Episcopal Sunday School Union; and, filling the last page, an article about lands in Canada devoted to the support of the Protestant clergy.⁴³

The *Episcopal Register* issued "extras," which enabled it to circulate tracts printed in its columns. Some of them were priced at fifty cents a dozen, or four dollars a hundred. On January 8, 1828, he wrote a note to the effect that there was a new interest in the paper on the part of the bishop and others "occasioned, perhaps, by a fixed purpose to come out frankly, freely, fearlessly on evangelical and not party evangelical ground" and "to forego, as possible, such offensive stuff, and just receive, arrange, point and correct the abundant and over-flowing contributions which can be easily made to pour in from all parts of the diocese." In this way, he wrote, he could give the paper "the variety, zeal, ardor and interest which will make it useful and acceptable," and he felt that the paper should be given to "sound doctrine and experimental piety; to a mild and catholic defense of the endeared excellencies of the Church; to the dissemination of the news; and not least, to enkindle and sustain the missionary spirit, and

⁴³Clifton H. Brewer, *A History of Religious Education in the Episcopal Church to 1835* (New Haven: Yale University Press, 1924), pp. 285-286.

missionary cause."⁴⁴

Vermont had been organized as a diocese in 1790, but since 1810 it had been a part of the Eastern Diocese—all of New England except Connecticut. Although the *Episcopal Register* ceased publication in 1829, the year following Mr. Smith's departure to Philadelphia, it undoubtedly played a part in helping the diocese to regain its independence with its own bishop in 1832.

Meanwhile, the *Philadelphia Recorder*, the only central church paper at the time, was seeking an editor to succeed the Rev. George T. Bedell. He had written Mr. Bedell that he could not think of "superintending the Press, without certain regular, definite, fixed, ministerial services, up to the full measure of my strength." This was arranged, as we shall see, and in the issue of October 4, 1828, Mr. Smith's name appeared on its masthead as the new editor. This periodical was the leading organ of the Evangelical party and was sponsored during Mr. Smith's editorship by the Episcopal Education Society.⁴⁵

He arrived in Philadelphia shortly after the very hotly contested election of Bishop Henry Onderdonk. The excitement was kept alive by the openly avowed intention of the successful party to use their power by such a revision of the constitution and canons as they supposed would fortify and perpetuate their ascendancy. Mr. Smith was on friendly terms with members of both parties. He was invited by an associate rector of Christ Church to exchange pulpits. This exchange across the line was a thing unheard of. After his sermon he overheard one lady say to another, "That must have been a Low Churchman that preached today." "Oh! No!" the other replied, "I reckon not, they are not invited here. Still I think it must have been a Low Churchman for he believes in a change of heart!" Mr. Smith says this was certainly an overstatement, for both Dr. Kemper and Dr. DeLancy believed in a change of heart.⁴⁶

⁴⁴A note (not a letter) date January 8, 1828, Middlebury, Vermont.

⁴⁵In 1831 the periodical changed its name to the *Episcopal Recorder*. C. H. Brewer, *op. cit.*, pp. 381-382; Lee, *op. cit.*, p. 6; *Appletons' Cyclopaedia of American Biography*, p. 557; Clifford P. Morehouse, "Origins of the Episcopal Church Press . . .," *Historical Magazine*, IX (1942), pp. 237-238; C. Rankin Barnes, "The General Convention, Offices and Officers, 1785-1949," *Historical Magazine*, XVI (1949), p. 116.

⁴⁶Pennsylvania Sketches. MS written by Smith.

Mr. Smith was one of the founders and the first secretary of the General Missionary Board.⁴⁷ He used the church press to assist the missionary work of the church. At this time both domestic and foreign missions were in the hands of one committee, whose seat was Philadelphia. Those on the committee were entirely engrossed in the domestic work of the Society, Mr. Smith said, and he, with others, soon found places on the committee in order to do something about the situation.⁴⁸ In September, 1830, the Rev. and Mrs. John H. Hill and Solomon Bingham, a printer, sailed for Greece.⁴⁹ Mr. Smith writes that he gave the Hills their instruction as drawn up by Bishop Griswold.⁵⁰

Mr. Smith was editor of the *Philadelphia Recorder* for two years during which time he also served Grace Church Mission, Philadelphia. His parochial report of 1829 says, "This small edifice, after undergoing thorough repairs, and being prepared very commodiously and neatly for divine service, was consecrated to the service of Almighty God, by the Rt. Rev. Bishop White, on Sunday, November 30, 1828."⁵¹ Since that time Mr. Smith had held services regularly on Sunday mornings and evenings, and on Thursday evenings for "exposition of scripture." There were twenty-one communicants when he arrived and he had added two. He had baptized five infants, presented one for confirmation, and reported that, "The Sunday School is flourishing, and consists, at present of nearly 120 scholars."⁵²

The next year, 1830, the convention was held in St. Peter's Church. Mr. Smith was present on Tuesday, May 18, to report that the mission had not changed much, but continued, "The exposition and ministry of the word has been attended with much apparent seriousness, and the religious prospects of this small parish may be considered as encouraging. Additional efforts in the Sunday School, particularly an infant Sunday school, are very desirable."⁵³ This was on May 18, 1830, and on August 10 of the same year he wrote Alonzo Potter, "You have probably heard that the eyes of the Lexington,

⁴⁷Lee, *op. cit.*, p. 3.

⁴⁸Pennsylvania Sketches.

⁴⁹Addison, *op. cit.*, p. 131.

⁵⁰Pennsylvania Sketches.

⁵¹*Journal of the Diocese of Pennsylvania*, 1829, pp. 78-79.

⁵²*Ibid.*, pp. 78-79.

⁵³*Ibid.*, 1830, p. 39.

Kentucky, people have turned to me . . . What ought I do if they call me? My wish is not to let go of the *Recorder* and Missionary Society."⁵⁴

It was not long until Christ Church, Lexington, Kentucky, issued a call, and Mr. Smith was faced with the problem of decision. In October, 1830, he accepted the rectorship, but it was difficult. There is evidence that he wanted very much to stay in Philadelphia, but knew, at the same time, that God called him to a new field. At first he declined. Friends in Philadelphia urged him to stay and as evidence of their sincerity proposed to raise his salary, by subscription, \$500 above his present salary of \$1,000. He decided that he could not accept this if they raised it because of feelings he had about the sources from which the money was to come. In the meantime he wrestled with the problem again, for Christ Church renewed the call with the additional offer of \$200 toward the removal of his family from Philadelphia to Lexington in addition to the \$1,000 salary they offered. He expressed in his own words the difficulty of uprooting himself and moving on to a new field:

Never can I express the regret I felt at giving up a work perfectly congenial to me, in which I was far more deeply interested than any other, to which I felt myself, and my many friends thought me, specially fitted; and the repugnance I felt at entering upon a work I did not like, involving the sundering of the most precious ties in life; going where my experience in the ministry for fifteen years, would be of little use to me, and to establish a character and win an influence, in a region then so far off, that I could carry little with me which I had already won; all these considerations awakened such a conflict in my bosom as I never had felt before, and never since. My being an Eastern man, and therefore profoundly disapproving though by no means fanatically opposed to slavery; and holding up a standard of Evangelical Preaching, and of an Holy Life, in all persons coming to Confirmation and the Lord's Supper, not much known in the Church in those days, impressed me, not only then, but for months after I had entered upon my new field, with most gloomy forebodings, not exactly of what did take place, but of coming trials peculiarly hard to be borne.⁵⁵

Having accepted, the next step was the journey from Philadelphia

⁵⁴A letter to the Rev. Alonzo Potter, August 10, 1830 (The General Theological Seminary Library, New York City).

⁵⁵Pennsylvania Sketches.

to Lexington, which, in those days, was quite an undertaking. One of his daughters later wrote, "Very early in our life (there were four of us), he began to educate our tastes as well as our minds and hearts. The journey from New York to Kentucky, in the days when much, perhaps, all of it was taken by stage coach or steamboat on the Ohio River, was enlivened by tale and song, and the wonderful skill with which he fabricated amusement out of the passing scene."⁵⁶ Either she meant to say Philadelphia instead of New York or, for some reason, Mr. Smith took his family to New York for some purpose before making the trip to Kentucky.

The earliest record concerning his work at Christ Church is found in the minutes of the pew holders and vestry, revealing that this body had received a letter from him declining their invitation, but that the vestry resolved to reinvite him, under a statement of the peculiar condition of the church in Lexington and in the Western country at large. If he still could not accept they asked him to recommend some suitable person.⁵⁷

It is recorded in these minutes that on October 8, 1830, much to the pleasure of the vestry, "a letter from the Rev. B. B. Smith accepting the renewed invitation of the vestry was communicated by Dr. Cooke, read and ordered to be accepted and filed."⁵⁸ At a later meeting the vestry decided that due to the sacrifices of Mr. Smith in moving to Lexington they would offer him a gratuity of \$200 to defray expenses thereof. The amount had to be raised by subscription among the congregation. At the meeting of the pew holders and vestry on December 3, 1830, Mr. Smith's salary was set at \$1,000 per annum, to begin November 11, 1830, and in the minutes of April 8, 1831, we read that "The Rev. Mr. Smith, Rector" is present.⁵⁹ The following month he wrote a friend, "I can convey to

⁵⁶A letter from Elizabeth Smith to Bishop Alfred Lee, summer, 1884. The four children were: Louisa Howe (October 16, 1819-March, 1903), Virginia (April 25, 1822-June 30, 1896), Samuel Bosworth (November 16, 1825-November, 1866), and Elizabeth ("Lizzie") (April 17, 1824-February 4, 1920). Three other children (Benjamin Bosworth, Herbert Marshall, and Ann Herbert) died in infancy. This letter is now in the possession of Mrs. Ewing Lloyd Hardy, a great-granddaughter. It is a first draft or a copy of the actual letter sent Bishop Lee, of Delaware, who used it in the study mentioned previously in this article.

⁵⁷Minutes of the Pew Holders and Vestry, MS in the records of Christ Church, Lexington, Kentucky, page 1.

⁵⁸*Ibid.*, p. 98.

⁵⁹*Ibid.*, pp. 98-99.

you no adequate idea of the amount and variety of sacrifice to which a northern clergyman must submit at the west and south," but he goes on to talk of the great opportunity for the church in the Old West.⁶⁰

According to Mr. James Todd, oldest living member of Christ Church, at the time the writer spoke with him, Mr. Smith was a very small man. Mr. Todd remembered, as a boy, hearing Mr. Smith preach from the pulpit of Christ Church and speak on other occasions. He also remembered how well he got along with children and how much they liked him.⁶¹ Others have commented on how small he was. He is said to have looked very dry and shriveled at the age of forty. It is true, beyond doubt, that he was very small and weighed only 114 pounds most of his life. Most say that he had a very cheerful disposition.

The first diocesan convention he attended in Kentucky was in June, 1831, at Christ Church, Louisville, beginning on June 13.⁶² Mr. Smith was appointed secretary at this convention. Bishop William Meade, assistant bishop of the Diocese of Virginia, presided for part of the meeting. Mr. Smith met him at Maysville and accompanied him to Shelbyville and on to Louisville for this convention, which was the third annual convention of the diocese.⁶³ Eight clergy were present. In his parochial report Mr. Smith said that he had "commenced his duties on the first Sunday of November last, at which time he found the names of eighty-five communicants upon the record."⁶⁴ Since that time six had been added. There had been seven marriages and five funerals and he reported: "Very commendable zeal has been manifested in the organization of missionary associations, as well amongst the ladies and gentlemen, as amongst the younger members of the congregation, and in the Sunday School."⁶⁵ Mr. Smith read Morning Prayer and was appointed to preach the sermon at the next convention.⁶⁶ This same morning, "After silent prayer, the Convention proceeded to the election of a Bishop. The

⁶⁰A letter to the Rev. George Boyd, Philadelphia, May 30, 1831 (Church Historical Society Library).

⁶¹An interview with Mr. James Todd, Lexington, Kentucky, November 9, 1950.

⁶²*Journal of the Diocese of Kentucky*, 1831, p. 3.

⁶³Pennsylvania Sketches.

⁶⁴*Journal of the Diocese of Kentucky*, 1831, p. 8.

⁶⁵*Ibid.*, p. 9.

⁶⁶*Ibid.*, p. 14.

clergy present having voted by ballot, the President announced that the Rev. B. B. Smith was chosen, and communicated the same to the lay delegates, who then proceeded to ballot, and the choice was approved by a majority of their votes."⁶⁷ Then, "The Rev. Benjamin B. Smith returned with the committee, and signified his acceptance in a feeling address to the Convention."⁶⁸ Later, however, questions were raised about the validity of the election. He tells us that the question was often discussed, in his presence, as to whether, under the canons, those gathered were entitled to go into the election of a bishop at that convention; and if they were, whether it would be advisable. "Very soon," he writes, "I perceived that all discussions as to a possible candidate were carried on in my absence. Determined not to be approached upon the subject, in advance, I sought to protect myself by bringing forward the name of the Rev. Mr. McIlvaine, whenever I could." He goes on to say that it was finally decided that the convention was authorized by the canons to go on with the election, and so he was elected. About this time Mr. Ives was elected bishop of North Carolina, which gave occasion to a toast proposed by Bishop Onderdonk: "The Hives of N.C. and the Bees of Kentucky." Mr. Smith says that at this time the opinion of Bishop Onderdonk on canonical questions was considered law, and that as soon as he heard that Bishop Onderdonk did not consider the election valid, he "lost no time in recalling his acceptance and referring the question to the next Convention."⁶⁹

While the matter was undetermined, Mr. Smith addressed the following letter to the Standing Committee:

Brethren — Having read the letter in which the Standing Committee of the Diocese of New York decline signing the testimonials which you transmitted to them by order of the Convention of Kentucky, I have become satisfied that weighty technical objections to the validity of the late election of Bishop in the Diocese, will always be entertained by a respectable minority of the leading members of the Church. This difficulty can not otherwise be removed, than by a new election. I therefore request that at the next meeting of the Convention of the Diocese of Kentucky, you will have the goodness to announce that I consider the proceedings of the last Convention relative to the election of a Bishop, so far irregular, that as far as I

⁶⁷*Ibid.*, p. 16.

⁶⁸*Ibid.*, p. 18.

⁶⁹Pennsylvania Sketches.

am concerned, the Convention is at perfect liberty to proceed as if nothing had been done.

Praying and trusting, that the Great Head of the Church may preside in all your councils, I remain yours most affectionately,
B. B. Smith

Lexington, October 3d, 1831⁷⁰

Immediately after the convention of 1831 the standing committee had proceeded to take the necessary steps for the consecration. Five refused or declined the consecration because they doubted the right of the diocese of Kentucky to elect a bishop "on account of a supposed deficiency in the number of Presbyters required by canon 2d of 1808" and five others requested information respecting the right of the diocese to elect a bishop at this time. Of these, four declined to sign the testimonials.⁷¹ Therefore it is understandable that Mr. Smith should write the above letter.

In 1832, the diocesan convention met at Hopkinsville, beginning on June 11. Mr. Smith preached the convention sermon and on the same day the clergy unanimously elected him bishop, after which the lay delegates proceeded to ballot, and likewise, by unanimous votes elected him bishop.⁷² Mr. Smith returned to the convention and "briefly but feelingly" declared his acceptance of the office.

The General Convention committee on consecrations reported, in 1832, that

On the documents from Kentucky, the Committee report — That there is satisfactory evidence that the said Diocese had six officiating Presbyters residing therein at the time of the election, who were qualified to vote for a Bishop; that a majority of all the Presbyters in the Diocese concurred in the election as their Bishop of the Rev. Benjamin B. Smith, D.D.; that he has been duly elected by the Convention of the said Diocese, and that the Testimonial in his favor required by the 2d Canon, signed by the Clerical and Lay members of the Convention, is regular and in due form; they therefore recommend that the House now proceed to sign the Testimonial in favor of the Rev. Benjamin B. Smith, D.D. Bishop elect of the Diocese of Kentucky.⁷³

Mr. Smith had been honored with the degree of Doctor of Divinity by Geneva College, now Hobart College. In his parochial report for

⁷⁰*Journal of the Diocese of Kentucky*, 1831, p. 12.

⁷¹*Ibid.*, p. 11-12.

⁷²*Ibid.*, 1832, pp. 5-6.

⁷³*Journal of the General Convention*, 1832, pp. 25-26.

Christ Church for 1832 he tells of his Sunday night Bible Class, his weekly lecture on Wednesday evenings, and his lectures on the "Evidences of Revealed Religion," for medical and law classes of Transylvania College, Lexington.⁷⁴ The Ladies' Missionary Society had collected three hundred dollars and the Gentlemen's Society four hundred and fifty dollars. He reported that, "A plan for raising a fund for aiding in the education of young men who have the ministry in view, which is yet in its infancy, has so far been encouraged, that \$100 have been paid by one individual, and \$300 have been subscribed by other persons."⁷⁵

Thus, an early New England clergyman made the transition to the Old West. The ministry of Benjamin Bosworth Smith in New England had been fruitful for the Episcopal Church and was to him a work for which he felt especially suited. He cut ties that were precious to him in order to make his mission to the Old West.

⁷⁴*Journal of the Diocese of Kentucky*, 1832, pp. 6-7. See also Lewis W. Burton's, *Catechism on the Diocese of Lexington* (Lexington: Richardson and Company, 1911), p. 8.

⁷⁵*Ibid.*, p. 7.

NEWS — NOTES

During the summer there will be on exhibition Rhode Island pewter from the collections of Dr. Madelaine R. Brown and Mr. J. K. Ott. Included will be some rare and even some unique pieces as well as unusual and hitherto unknown touchmarks. Rhode Island pewterers were among the earliest in the colonies. It is interesting, therefore, not only to collectors but also to the general public to be able to see examples of the work of Thomas Byles, Newport, 1711-1712; Benjamin Day, Newport, 1774-1757; and Lawrence Langworthy, Newport, 1730-1739. Others whose works are on display are: William Billings, Gershom Jones, Thomas Melville, Samuel Hamlin, Samuel E. Hamlin, Joseph Belcher, David Melville, George Richardson, William Calder, S. Stedman, John Fryers, Samuel and Thomas Melville, Josiah Keene, and Cahill & Co. About fifty pieces will be displayed, including both flat and hollow ware.

In 1949 the R. R. Bowker Company published for The Bibliographical Society of America *Rhode Island Imprints, 1727-1800*, edited by John Elliot Alden. This work has been of great importance to bibliographers and students of Rhode Island history. Since the publication of the book, however, a considerable number of imprints unknown to Alden have come to light. Bradford Fuller Swan is at present engaged in listing and describing them for publication in *The Papers of the Bibliographical Society of America*. Reprints will be available after publication.

Members have contributed so generously to the care of the elms on the lawn of John Brown House that we feel it will be of interest to them to hear occasionally of their condition. This spring they have had their usual sprays applied, and carolate, a substance injected into the ground around the root area, has again been used. To date none of the trees has shown any infection of the disastrous Dutch elm disease.

* * *

When thieves blew open the safe of the Wickford National Bank in 1870, the resultant fire badly damaged the North Kingstown records which were stored in the adjacent office of the town clerk.

In the Bates Collection in our library are two volumes of North Kingstown Land Evidences from 1686 to 1821. These are copies of the original records made after the disastrous fire by a man named Peirce (possibly Thomas J. Peirce, Town Clerk of North Kingstown, for many years). Their value is great, since the originals continued to disintegrate and crumble after being subjected to intense heat during the fire.

Mr. John H. Wells has indexed the two volumes thereby making these records easily available to the users of our library. Again the Society is indebted to Mr. Wells for a painstaking task, which required many hours of conscientious work.

* * *

Work is progressing rapidly on the John Brown Chariot. Colonel Paul Downing, who has the vehicle in his shop on Staten Island, has sent us monthly reports as well as photographs, showing the restoration in its various phases. The committee in charge of restoration of the vehicle had a recent meeting at Spring Green, home of the chairman, John Francis Brown. At that time a letter was read from Colonel Downing in which he stated that the chariot would be ready for delivery in July.

* * *

Mrs. William Touret has taken over the duties of keeping the Society's books, working in the morning. In the afternoon Miss Eleanor Spicer is at the same desk in charge of membership. We are pleased to welcome these two part-time workers to our staff. Mrs. Virginia Catton, our full-time secretary on the second floor, who is also in charge of library detail, has recently sold a story to the *Saturday Evening Post* under the name Virginia Conroy. Members of the Society will be pleased to know of this achievement.

* * *

A bill granting the Society \$6,000 toward microfilming the state's newspapers in our custody was signed into law by Governor Del Sesto in May. The Society is grateful to the various members of the Legislature who interested themselves in seeing the bill through committees and the Upper and Lower Houses. This appropriation is the second in a projected ten-year plan that will save for posterity this important source of Rhode Island History.

THE FRANKLIN PRESS (continued from inside front cover)

On it, part of the time with the assistance of his younger brother Benjamin, he printed the *New England Courant* during his stormy years in the Massachusetts capital.

James Franklin brought the press with him when he moved to Newport, Rhode Island, in 1727 and established his shop "on Tillinghast's Wharf, near Union-Flag Tavern." From it in that year came the two earliest known examples of Rhode Island printing. *A Letter from John Hammett to John Wright* and *John Hammett's Vindication and Relation*. Unique copies of these pamphlets were acquired by the Society in 1953. Rhode Island's first newspaper, *The Rhode Island Gazette* was published by Franklin in 1732-33, and a large proportion of the Society's outstanding collection of eighteenth century imprints was produced on this press by Franklin and his successors.

In 1735 James Franklin died¹ and the business was continued by his widow Ann until her son James Franklin, Jr., who had served his apprenticeship with his uncle Benjamin in Philadelphia, was old enough to take over the management in 1748. James Franklin, Jr., himself died in 1762 and his mother was again obliged to take over the business. She soon took a young printer named Samuel Hall into partnership. The Widow Franklin, however, survived her son by less than a year, and Hall succeeded to the printing shop, which he continued until 1768 when he sold it to Solomon Southwick.

How long the press continued in use is not known, but it remained in the office of *The Newport Mercury* until 1859, when it was sold to John B. Murray of New York City. Mr. Murray presented it to the Massachusetts Charitable Mechanic Association in Boston. When it became known that the Mechanics' Building in which it was housed was to be demolished, arrangements were made to borrow the press for exhibition in Rhode Island. It has previously been shown at The Redwood Library and The Providence Public Library.

¹For more detailed information on the Franklins and early Rhode Island printing, see: Hope Frances Kane, "James Franklin, Senior, Printer of Boston and Newport," *The American Collector*, v. 3, No. 1, p. 17; Howard M. Chapin "James Franklin, Jr., Newport Printer," *The American Collector*, June, 1926, p. 325; and Bradford F. Swan, "Two Rhode Island Imprints of 1727," *Rhode Island History*, v. 12, No. 2, p. 33, April, 1953, and "The Hammett Pamphlets and Their Author," *Rhode Island History*, v. 12, No. 4, p. 105, October, 1953.

THE BAKER FAMILY OF
REHOBOTH, MASSACHUSETTS

by WALTER M. BAKER

This short article is an excerpt from a manuscript given to Mrs. George C. Scott by Walter M. Baker of St. Petersburg, Florida. It shows the ancestry of the late Albert Alison Baker. The complete manuscript is in the Collections of The Rhode Island Historical Society.

John Baker was born probably in England in 1633, died in Woburn, Mass. in 1695, married in Woburn, Mass. May 28, 1654, Susanna Martin, whose ancestry is unknown. She was born probably in England between 1634 and 1640 and died (as his widow) in Woburn, Dec. 3, 1714.

CHILDREN (Vital Records of Woburn, Mass.):

- JOHN, b. Mar. 25, 1654; m. Oct. 18, 1682, Hannah Polly.
- MARY, b. Feb. 22, 1656 (no further record).
- JOSEPH, b. June 15, 1657; d. Dec. 22, 1657.
- JOSEPH, b. Feb. 1, 1660; m. Oct. 4, 1686, Hannah Bank.
- SUSANNAH, b. Mar. 15, 1662; d. Apr. 1, 1662.
- SUSANNAH, b. Apr. 12, 1663; m. May 22, 1682, John Cutler.
- UNNAMED SON, b. Mar. 8, 1664; d. Mar. 15, 1664.
- SAMUEL, b. Apr. 21, 1665; m. Nov. 26, 1691, Hannah Winn.
- BENJAMIN, b. May 24, 1667 (no further record).
- JAMES, b. June 10, 1670 (no further record).
- JONATHAN, b. Apr. 2, 1674; m. Jan. 3, 1694, Elizabeth Giles.
- WILLIAM, b. Aug. 8, 1679 (no further record).

John Baker, son of John and Susannah (Martin) Baker, was born in Woburn, Mass. March 25, 1654; m. in Woburn, Oct. 18, 1682, Hannah Polly, b. June 26, 1663, daughter of George and Elizabeth (Winn) Polly. She died a widow in Rehoboth, Mass. Mar. 28, 1731. He died in Barrington, R. I. or Rehoboth after May 3, 1722.

CHILDREN:

- JOHN, b. Woburn, June 27, 1687; m. Swansea, June 17, 1714, Susanna Wood; d. Rehoboth, ca. June 1767.
- JOSEPH, b. probably at Swansea, ca. 1688-1690; m. Rehoboth, Mar. 10, 1729, Margaret Chafee, dau. of Thomas and Margaret (Carpenter)

Chafee. She d. Rehoboth, Aug. 9, 1746 as Widow Margaret Baker; he d. Rehoboth in 1724.

JACOB, b. probably Swansea, ca. 1690; m. Rehoboth, Dec. 15, 1715, Sarah Millerd, dau. of Nathaniel and Susan Millerd.

John Baker, son of John and Hannah (Polly) Baker was born in Woburn, Mass. June 27, 1687; m. Swansea, June 17, 1714, Susanna Wood, dau. of Thomas and Rebecca Wood (Swansea record). He died in Rehoboth, 1767.

CHILDREN:

WILLIAM, b. Swansea, Aug. 18, 1715; m. (1) Feb. 14, 1737, Susanna Kent, m. (2) Feb. 14, 1739/40, Martha Seamans, m. (3) Sept. 24, 1764, Tabitha Lewis.

SUSANNA, b. Swansea, Feb. 3, 1717/18; m. Nov. 27, 1740, Israel Cornell.

JOHN, b. Rehoboth, Aug. 26, 1720; m. Elizabeth _____.

HANNAH, b. Rehoboth, Dec. 18, 1722; m. Sept. 13, 1750, Elisha Cornell.

NATHANIEL, b. Rehoboth, July 9, 1725; m. Sept. 13, 1750, Experience Hix.

BATHSHEBA, b. Rehoboth, Feb. 16, 1728/29; m. John Slater.

PENELOPE, b. Rehoboth, Sept. 9, 1731; d. May 6, 1736.

JOSEPH, b. Rehoboth, Oct. 14, 1734; d. July 11, 1735.

BENJAMIN, b. Rehoboth, Feb. 1, 1736/37; m. Jan. 25, 1759, Martha Baker.

REBECCA, b. Rehoboth, Mar. 12, 1740; m. Aug. 10, 1768, Ebenezer Talbot.

William Baker, son of John and Susanna (Wood) Baker was born in Swansea, Mass. Aug. 18, 1715; m. Tabitha Lewis.

CHILDREN:

JAMES, b. Rehoboth; m. July 17, 1788, Roby Cornell.

REBECCA, m. Daniel Fish.

JEDEDIAH, b. Rehoboth; m. Sept. 25, 1778, Chloe Pierce.

JONATHAN, b. Rehoboth, 1768; m. Feb. 21, 1790, Nancy Smith.

MORRILL, m. Swansea, Feb. 18, 1774, Robe Seamans.

Jonathan Baker, son of William and Tabitha (Lewis) Baker, was born in Rehoboth, Mass., 1768; m. Dighton, Mass., Feb. 21, 1790, Nancy Smith; the marriage intentions of Jonathan Baker and Nancy Smith were filed at Rehoboth, Aug. 30, 1789.

CHILDREN:

JONATHAN, b. Sept. 10, 1790; m. Sally Foster, b. May 16, 1790 and d. Feb. 6, 1885; he d. Sept. 8, 1857. Both buried in Mineral Spring Cemetery, Pawtucket, R. I.

HORACE E., b. May 16, 1811; d. Sept. 23, 1838.

STEPHEN

SETH

NANCY

HANNAH

POLLY

SALLY

ELMIRA

Jonathan and Sally (Foster) Baker had a son Albert Osborn Baker.

Albert Osborn Baker, b. Nov. 7, 1832; d. May 9, 1878; m. July 2, 1857, Anna Maria Stone, b. July 13, 1833; d. April 20, 1916. Their son was Albert Alison Baker, b. Sept. 26, 1862; m. (1) Feb. 1, 1897, Emma Belknap DeRussy of New Orleans, d. 1939; m. (2) June 9, 1943, Mrs. Joyce (Ballard) Beaty; he d. Mar. 23, 1959.

LECTURES

October 22, 1959, Thursday 8:15 p.m.

RESTORATION OF THE JOHN BROWN CHARIOT

(illustrated with slides)

COLONEL PAUL H. DOWNING

Consultant, Horse-Drawn Vehicles and their appointments

November 22, 1959, Sunday 3:30 p.m.

ROLE OF RHODE ISLAND IN THE MAKING
OF THE CONSTITUTION

FORREST McDONALD, Associate Professor

Department of History, Brown University



(continued from back cover)

- Mrs. Robert Fergusson
Newport, R. I.
- Mrs. Gerald Fogarty
- The Honorable John E. Fogarty
Harmony, R. I.
- Mrs. Chester B. Frost
- Prof. James L. Giddings
Bristol, R. I.
- Mrs. Roland W. Goff
Chepachet, R. I.
- Miss Charlotte M. Greene
Warren, R. I.
- Mr. & Mrs. Joseph D. Guillemette
Pawtucket, R. I.
- Mrs. John A. Gwynne
- Mr. & Mrs. John G. Hargreaves
Saudi Arabia
- Mrs. James M. Harrison
Barrington, R. I.
- Mr. & Mrs. Donald S. Hartwell
- The Hon. Raymond H. Hawksley
- Mr. Ross V. Hersey
- Mr. Robert E. Hill
- Mr. Mark Sayles Hough
Woonsocket, R. I.
- Mrs. Myra A. Houle
- Mr. Richard A. Hurley, Jr.
- Dr. and Mrs. Alfred Jaffe
- Mr. Henry Kucera
- Mrs. Elmer S. Lancaster
- Miss Elizabeth W. Law
- Mr. and Mrs. Lloyd A. Long
- Miss Edith Angell Malmstead
- Miss Helen J. Malmstead
- Mr. & Mrs. Alfred C. Mangler
Warwick, R. I.
- Miss Helene O. Mickle
Warren, R. I.
- Mr. & Mrs. Nelson Elliott Miller
Clayville, R. I.
- Miss Margaret S. Morriss
- Mr. Maurice J. Mountain
- The Hon. John A. Notte, Jr.
- Mr. Arthur Palmer, Jr.
Barrington, R. I.
- Mr. Robert M. Parker
- Mr. John B. Price
- Mr. Robert W. Radway
- Mrs. Nelson B. Record
- Mrs. Frederick N. Ritchie
Block Island, R. I.
- Rear Admiral & Mrs.
John B. Rooney, USN (Ret.)
- Mr. & Mrs. George L. Sawyer
Warwick, R. I.
- Mrs. E. Ode Seaman
- Mr. Phineas Sprague
- Mr. & Mrs. Byron J. Stapelton
- Mr. Henry A. Street, Jr.
- Mrs. Louis J. I. Symonds
- Miss Gretchen Tonks
- Mrs. Louis J. Van Orden, Jr.
Barrington, R. I.

BOOK REVIEW

Rhode Island Politics and the American Revolution, 1760-1766.

By David S. Lovejoy. Providence: Brown University Press, 1958. 256 pp. Notes, bibliographical essay, index. \$4.50.

It is a truism worth emphasizing that each colony was unique both in the nature of its relationship to England and in its system of internal politics. The peculiar distinctiveness of Rhode Island is made apparent in this able monograph. No colony, surely, was more determined to manage its own destiny, regardless of King and Parliament. Rhode Island had been endowed by its curious charter with a degree of independence that bred a feeling of separatism. In the troubled years after 1760 every encroachment on the "ancient liberties" of the colony was zealously, cunningly, and all but unanimously resisted. Not until the tense period after Lexington did Rhode Islanders exhibit any divided sentiments, but the treatment accorded Governor Joseph Wanton and his few associates quickly demonstrated that the colony was overwhelmingly in favor of independence.

The major contribution of this study lies in the fascinating description that it provides of political practices in the era of the Ward-Hopkins conflict. No colony, to my knowledge, had such a highly developed system of popular politics. There are, it would seem, few devices known to the modern politician that were not used by the Hopkinses and the Wards. Precisely what all the electioneering was about remains something of a mystery. It was not, maintains Lovejoy, a contest between classes, or occupational groups, or even entirely between sections. It was, he concludes, "a political dispute between two factions for control of the government" (p. 18). With such control came prestige, remunerative patronage, tax advantages, and favorable judicial treatment. The Ward-Hopkins feud ended in 1770 . . . not because of a coalition of opposite parties . . . but because the enlarged and strengthened Hopkins faction overwhelmed its opponents who were unable to muster the political backing to continue the struggle" (p. 152-3).

Lovejoy argues effectively that much of Rhode Island's stubborn opposition to external controls resulted from the general desire of local politicians to continue to play their odd game of politics and to retain their perquisites. "When Parliament, ministry, and King encroached upon self-government, they encroached upon a system of party politics which was not only mature but profitable" (p. 194).

Rhode Islanders should hail this scholarly treatment of a fascinating era in the history of their "otherwise minded" state. All students of the Revolutionary era will profit from Dr. Lovejoy's illuminating analysis of the effect of local circumstances on a movement that has too frequently been presented in overly general terms.

Rutgers, The State University

RICHARD P. MC CORMICK



53. HEPPLEWHITE BOW FRONT BUREAU

Mahogany

(secondary wood — pine)

New England c. 1790-1800

This choice bureau, with a well-shaped apron, supported by French feet of good proportions is representative of the new trend in furniture design which came in during the last decade of the 18th century. Many inferior examples of Hepplewhite style can be found including those with straight fronts and crudely shaped aprons without the flare of the outer edge of the foot. The expertly constructed fruit-wood inlay above the skirt and along the top serves to break up the plain boxlike quality of this chest of drawers. This piece is said to have belonged to a daughter of Benjamin Franklin, from whom it descended to a Doctor Charles F. Manchester of Pawtucket. It was known locally as the "Benjamin Franklin bureau," although it is doubtful that that American philosopher lived to see this "new style of furniture."

Ex-collection Elliot Flynt



54. SIDE CHAIR

ONE OF A SET OF SIX

Mahogany

New England 1790-1800

This so-called "Country Chippendale" side chair embodies no important features but rather exemplifies a sturdy, simple grace that is enormously appealing. The well-developed cut splat is of a common New England pattern used both in Rhode Island and in Massachusetts. Although the heart in the center of the design is often claimed as a Rhode Island feature, we find its use is fairly widespread. The downturned crest rail with a slight reverse ear is certainly unusual. The solid proportions of the "country" base fit admirably with the general contour of the chair.



55. CHIPPENDALE TEA TABLE

Mahogany

Newport 1760-1780

The general grace and symmetry of this table added to the unmistakable Newport feature of the cut-away "C" scroll place it among the best of the work of the Rhode Island cabinetmakers. The pedestal is well proportioned; its relation to the top and base is correct; and the delicacy of the acanthus carving bespeaks the usual Rhode Island restraint in ornamentation. An element of strength is added by the well-turned thigh of the leg while the cut-away "C" scrolls below also serve to give weight as well as ornament to the base. A proper flowing line is kept along the leg, the angle of which dictates the elongated appearance of the ball and claw. The crispness of the knuckle carving is another indication of Newport origin, while the deftly executed but restrained carving of the dish top denote the fine hand of a Goddard or Townsend.

Ex-collection Henry A. Hoffman



56. SIDE CHAIR

ONE OF A PAIR

Mahogany

New England 1790-1800

These slender well-proportioned "country Chippendale" side chairs show a variation of a common New England cut splat, which in this instance exhibits truly deft workmanship. The pattern for this type of splat may well have been inspired by the ribbon-looped-backed chairs designed in mid-eighteenth century England by Robert Mainwaring. The interrupted crest rail gives additional style to this chair while the plain ear is in keeping with the over-all feeling of gentility and charm. Modern *gros point* seat covers show the successful use of a true eighteenth century textile design.

Gift of Mr. and Mrs. Melvin E. Sawin

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