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MAY MEETING

THE stated meeting was held on Thursday, the 12th instant, at three o'clock, P. M. ; the PRESIDENT in the chair.

The record of the last meeting was read and approved ; and the list of donors to the Library during the last month was read by the Librarian.

The Cabinet-Keeper reported the gift by the Massachusetts Society of Sons of the Revolution of a photogravure of the Fairbanks house at Dedham.

The Editor announced gifts from Mr. SHAW for the Samuel Phillips Savage collection, among which is a map of the British Dominions, drawn by Herman Moll, in 1715, on which Captain Jeffrey Gray has drawn in manuscript the proposed line of forts or the "barrier scheme" of 1725 against Indian incursions, extending from Boston to Bay Chaleur. The map was exhibited to the Society by Judge Lemuel Shaw in July, 1855.¹ He also announced the deposit by Miss Effie Ellis, of Boston, of two manuscript record books of the Brook Farm Community, of West Roxbury. One is a ledger of expenditures from November, 1844, to September, 1846 ; and the other is a record of the meetings of the Community, then called Institute for Agriculture and Education. The records of the first meetings are signed "Ch. Anderson Dana," then a student.

Henry Morton Lovering, of Taunton, was elected a Resident Member of the Society.

The PRESIDENT reported from the Council the appointment of the following committees :

House Committee,

Messrs. Grenville H. Norcross, Samuel S. Shaw, and
Worthington C. Ford.

Finance Committee,

Messrs. C. F. Adams, Grenville H. Norcross, and
Charles P. Greenough.

¹ 1 Proc., III. 37.

P. P. S. I see by the paper of this day — that Mr. Adams has made a very valuable donation to the town of Quincy for literary and *religious* purposes, etc. I can, however tell that gentleman that unless he give a good slice to Andover — and to foreign missionaries, and to bible societies, who are democratizing the world, he will have no masses said for his soul.

August 21st. 1822.

Mr. FORD submitted four pieces from the Samuel Phillips Savage papers, the gift of Mr. SHAW. With the letter of Chubb was also given a copy of his "Collection of Tracts on Various Subjects," printed in London, in 1730, containing thirty-five treatises, chiefly of a controversial character.

FROM JEDEDIAH ANDREWS.

PHILADELPHIA 9br. the 19th, 1708,

SIR, — Observing of late, by your Carriage and Discourse, those things which do give me Reason to fear you have Thoughts of forsaking the way of worshipping God in which you were educated, and joyning with the Church of England, I thought it my Duty to lay before you my Sense of your Proceedings, and to endeavour to stop you to the uttermost of my Power. And because I have seldome the Opportunity of a vocal Conference, your Multitude of Business, or other Reasons obstructing your obliging me with frequent Visits, as also because many things might be forgot and passed over unthought of in such a Conference, I thought a literal Representation of my thoughts, and the Concern I have at the Deviation might be well taken and most serviceable. Sir, I can say without Vanity that ever since it hath pleased God to cast your Lot in this Place, I have taken a singular Delight in you, and had a particular Respect for you, and did so far confide in your fidelity and Constancy as to rejoice in your Company, expecting no small Assistance, Encouragement and Comfort from you, in the weighty matters I am concerned in. But now I find, or at least I fear, I was deceived and trusted too much in that which I am like to fail of; which hath cost me no small grief and exercise, and given our Enemies Cause of Triumph. I am sorry to find you ready to listen to and heed the frivolous Arguments and Reasons which they give for their unscriptural Ceremonies and Orders, which they have without any sufficient Warrant introduced into the Worship of God. Religion is a serious thing, and tho' Worship of God ought to be carried on with the highest Fear and Reverence of God who is a jealous God, as well as a

wise God, and knows best what way and manner of Service will tend most to his Glory, and our Good, without being beholden to us for our Inventions; neither are we to charge our glorious Lord Jesus Christ with Injustice or Folly by imagining his Word is not a sufficient Guide for us in Matters of Religion, but that in Justice or Wisdome he ought to have set up more Rites for us to practice, which because he hath not we will mend his work. It is well known that the things in which we differ from them are unscriptural and barely humane Institutions; and the sinfulness of worshipping God with men's Inventions the renowned Mr. Willard hath by irrefragable Arguments evidenced; showing that it is not only a sin but a great sin so to do. And I know you will allow him to be a man of admirable Judgment, sincere piety and great integrity. And as for the Reasons that they give for their Ceremonies, they are no other than may be given for many more, if they should see cause to enjoyne 'em. For they do affirm that the Church hath Authority to institute as many as she pleases, or to take in all them that are used in the Church of Room. And the Reason (they say) why they have retained so few and left the rest, is not for want of Authority to have kept them, but only because they were troublesome. Thus you see where Men will run when they will not be content modestly to submit to scripture Rule. You know that our fathers, who were many of them Men of celebrated Piety and Learning, and of unstained Integrity, left a pleasant Land, in which they enjoyed many comfortable things for this Life, did choose rather to undergoe the difficulty of subduing an howling Wilderness in which they might serve God according to the Pattern of his word, than to be obliged against their Consciences to comply with unscriptural Impositions. Which thing they did not do without serious Consideration, fervent Prayer, and consulting the mind of God in it. And after all they found themselves in the way of their Duty in doing what they did. Now, would it not be a scandalous thing for us that are their Offspring, practically to charge them with folly in all this, and tack about and comply (without most serious weighing the matter, and best Advice) with those things which they in Conscience to God, suffered so much merely to avoid. I pray you seriously to consider of it I believe the very [torn] pious father and the late Pastor Mr. Willard would conceive much grief, if they should be advised of this your leaving your first Love. And for my own Part I must needs say, the Defection of no Person hath troubled me so much, as yours; because of the especial Love I bear to you, and singular Contentment I have taken in you, having had great Expectation that you would greatly strengthen my hands. And I must observe to you also, that your Example will be no small Detriment, if you persist in what you seem to incline unto; so that you had better never come near us. Sir, I hope you will oblige me with an Opportunity of Conference

afore you go off, that I may reason with you about these things, here so amicably laid before you, and know what your mind is about them. It is observed in Mr. Baxter's Life, that he said when he was under Temptation, he grew more indifferent in Religion than afore: That then he was inclined to Conformity in those Points which he had taken to be sinfull, and was ready to think, why should he be singular and offend the Bishops and make himself contemptible in the world, and expose himself to Censures, scorns, and sufferings, and all for such little things. But when faith revived, then none of the Parts or Concernments of Religion seemed small to him, and man seemed nothing to him, and the world a shadow and God all. I add no more, but that I am (Sir) your affectionate friend and servant

JEDEDIAH ANDREWS.¹

THOMAS CHUBB TO WILLIAM BOWDOIN.²

SIR,—I am apprehensive you must have been misinformed as to Salisbury being remarkable for cutlery ware in general; because it is noted only for making Scizars of a better or perhaps finer sort than is made in other places, some of which are of a very high price, and the cheapest are 1s. 6d. per pair in a retale, and 14s. per doz. in a whole-sale way, which I am doubtfull is to high a price for your sale. The noted places for cutlery ware, are Birmingham in Warwickshire, and Sheffield in Yorkshire. I have applied to a maker in this town in the woollen way, and he has sent you the patterns and prices of such woollen goods as is made here. As to your query, I observe, suppose an universal deluge to have taken place, according to the Scripture account; and that it was introduced by the too near approach of a comet to this earth, as Mr. Whiston supposes;³ then if the deity had interposed, and so far altered the natural course of the comet, as to have prevented the deluge, the question is, would the divine wisdom have been impeached thereby? And my answer is, it would not. For as a universal deluge was an event that was productive of the greatest evil that has

¹ A sketch of the life of Jedediah Andrews (1674-1747) will be found in Sprague, *Annals of the American Pulpit*, III. 10. He was of Hingham, Mass., a graduate of Harvard College in 1695, and ordained in Philadelphia in 1701. Franklin refers to his preaching in his *Autobiography*, Writings (Smyth edition), I. 325.

² A merchant of Boston (1713-1773), a son of James by his first wife, Sarah Campbell. He is one of Prince's subscribers. — *N. E. H. Gen. Reg.*, VIII. 247.

³ William Whiston, who wrote a "New Theory of the Earth," in which he confirmed the narrative in Genesis on Newtonian grounds, explaining the deluge by collision with a comet. It was first published in 1696, and an appendix was added to the fifth edition in 1736. Whiston lived until 1752.