

Digital Kenyon: Research, Scholarship, and Creative Exchange

Philander Chase Letters		

4-9-1846

Letter to the Author of the Churchman's Manual

Philander Chase

The Philander Chase letters were written in the 18th and 19th century and therefore may contain language that we understand today as harmful or offensive. You may encounter paternalist descriptions of Native Americans, racial slurs, or sexism. For more information, see our policy page.

Follow this and additional works at: https://digital.kenyon.edu/chase_letters

Recommended Citation

Chase, Philander, "Letter to the Author of the Churchman's Manual" (1846). *Philander Chase Letters*. 1265. https://digital.kenyon.edu/chase_letters/1265

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in Philander Chase Letters by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

1 p Eveloral Lyphon To the cultur of the Churchman's Manual 26. It fames place, publice College Missins Nest 4.0. Illinois London. ... April 9th, while. My dear Ling- De deup ago, your letter dated the 15th of fan: W46. and with it a little work entitled "the Churchmans manual", Shirt you stay has been altered and improved till it has been much read in Brittain and not unknown in the united This little work you have been pleated, you say, to the Chief Kishohs in England and Ireland & scotlend " and the Prefiding Bishoh in the a States of America." If by the last be meant myself, I begleave to deline the address. ; for I would not willingly countenance the thought of drop him, the name Prolestant, given always to my benerable Predictors. you do not say that the Chief brishons to Show you have dedicated your work have actually given their afrect to all it contains by formally authorizing you to say it can by permission? "Had they done this it - would have grieved the true friends of the Mis. Chunk in America: for thereby would have been mani!

fested a disapprobation of the Constitutions of the Prot. Opis. Church of the united States which has never heretifore been expressed by them. Oleane to turn to the 30th and 31. The of the Shundman manual" These relate solely to the Forms and Cen monie offer throto and you ask by what authority they are set forth "? - The answer is - "By the au "thirty of the to whom God hathe entrusted the spires " and government of the Church". The next question is Who are they? - and " The Britishs or another" "arrived by the Priests or Presbyters" -Here, it is evident, you leave out the Laity entirely - Bythe principle above laid down they have nothing to do in setting forth" the forms and ceremonies of the Church " and if so, certainly not in making hertener queen her nursing mothers have been pullited for her her hund fallen to have been pullited the church the church in an error. Hereartage care passoon retrieved into the Laity bather time thing to us with realing laws for the church. But for the free should say nothing of Emperors sitting in her councils un of king and parliaments making laws vsetting forthe forms of mayer & The cuimonici but to one thing we would most reperfully call your most serious at-- tentim because it involves the sorrow in ourboform already adudato. On the first leaf of our american

k rayer book are minter there wonds " The natification of the book of Common frayer " Brythe Bishohs the Clergy and the Baily " of the Protestans This what church in the hours " States of America in Convention, this the sixteenthe ' seven hundred and righty nine." ion get forth a book of common brayer and , administration of the Queramento and other rites Here you sperve that the Laity are un bastegral front of the Convention of the P. Ja Church in the h States, Our martine therefore is contrary to the frinciple laid down in your Manual and should he latter be appre out by the Chief Bishohs in England Ire land and notland it would manifest an hostility towards in of america hitherto unknown omost tobe deplored if it he time. It is somethat remarkable that in refuring to swik = tural authorities by Which the laity are supported to be rejuted from the consits of the Church the self same Chapter overs showhile mentioned by "the Manual thes are selected by My: White and all the american writer on this subject to establish the contrary Inin while viry that the Laily oughtstohave a seat

real in our Conventions. In the 15th Chapter the out of the Sportles There is given an and of the 1. conneil the Christian Church. This was at tempolem and It. James the trishop prepion ho and has only? Not so the record - In the 4th were I appears that the meperger from Centioch were received by the Church "and" the aportles and le den Littre Church consisted of the Brethier, the Laity ruch of them as attended Infrefented the main body of bathings person in prusolement vivinity: can there her arting with the aportles and leders & the being an intergral fourt of the conneil had not only to receive messengers from autions but send both mejengers and mepage back to antioche Read the 22 vo23 bedjes of this 15. Chapter of the cuts of the apolles when it pleafed the apolles a leders with to autioch with Band or harnabas viz. Judas named Bango or ben of las chig men among the brotheren: & they wrote leter or tens by them after this manner. The aporter of local and or Brotheren gend greeting unto the between Ands of the gentiles in antioch or Lyria & Eleia! In the 25th berfore the language is such as to lead to the same conclupion: It seemed good unto his

By this word "les" must be meant the signers of Whe letter - and who were they? - answer the aportles Alders "with the Whole Church!" There are the references which the author of the Church man's manual has been pleased to designate to convince the reader from holyont are not an integral from of the councils of the Church of Rod-nor any former or right to give sanction to Eccepiantical law or to the sistablishment of the forms and ceremonies of the chant of God - your can did mind on a reexamina tim of the widness to which medans of the widness to which medans of the widness to which referred proves the certay. Hovever this maybe, One thing is a feet the fire Convention for frime - live Chunk in america admitted the Laity as an Alexand Goart of mat Body - and acting with the Presty ters all laws, made by them, Issanctioned Whis was fastelissed by the frantice of all The individual Divises and never questions by anyone franch in the Win flates. And tile the by for movement and other tendencia to home therebear made no fault harbeen found with er in A habe England Ignalittle work however scene to thenk a differ: ent language to lay around different from rible: a principle widently concurring with

fratice of the Papal Communion Suiti was always to defrief the Laity and exalt the Clery experially with as are indirector exalt the poles, above the igith hower. "It the work" In reply to your statement that you little work" is not unknown in america! I would resher fully object that Movever being a time product and has read it with after leatin has not been aware of the arrow which it has been the huntil of the Suburbutopoint out the an error which if generally re- and acted on will dustray the Brot: Pripopal Church in america and enet mile mins apapal temple. -In view fruch a catarhophe and the thiggs which must freud it. I can not but de - by and spiriturally can claim the Last as om dafe quand in the solemn crisis which reme to await us. Whilescarrely a man or Talents has aportations how conveded are the ranks of the proposent clery in

whichiges to beat following non lopments- Expression constraint thank brothery - all enving in home forthe not say freshess atheism. How thank ful therefore ought we of america to be that the Mischal Church in 1900 the antiques of the prot out follow the example of the first continue of the prot of the ment formation by admitting the Laily are a constituent part of from left in our thought of the ferries what a friviley it is that we have him, the beautiful of the leave that I shall be the we have him. bit of their counsel. They have thoken and they will sheak against all Promaniques tendencies. And the first Convention of the Christian Church in Jerusaleung so the abortles andleders -their snewhys rely on their Brothroug the Lawy to making Milecome leave by White the Church shale and heresy in dorthines then all things order that heave happinese hutho justice teli= sion which pracy be established among In for all generations?" with great respect. I am I fir the your few thought and of thumber Pert in the the Philander Chare Sin 18h

For the Editory the Prolestent Chunhman herson