

S Johns Church.

January 26th 1894

A Meeting of the Vestry duly called by the Rector was held at the Church on the above date;

Present. The Rector,
Wardens, Bryn and Winter,

Vestrymen, Nordman, Kraft, Ostrohandt,
Melford, Reynolds, Van Burck.

After the reading of minutes of preceding Meeting and the transaction of some routine business,

Warden Bryn presented a letter from the Rev Lewis T. Watton resigning his Rect-
orship of S. Johns Parish; which letter
was duly ^{read} received and ordered to be recorded.

On motion of Mr Kraft, seconded by A. W. Reynolds, the following resolution was unan-
imously adopted.

Whereas it seems possible for S. Johns to
retain the Rev Mr Watton as Rector by
procuring an assistant clergyman in the Services

and parish work at S Johns and Holy
Cross, therefore Resolved, That the Congre-
gation be asked to increase their pledges
and subscriptions at once to the amount
of \$400 a year in addition to the present
pledges, in order that the Vestry may be in
position to justify them in requesting the
Rector to withdraw his resignation.

Resolved, That the Rector be requested to
direct the Clerk of the Vestry to read these
resolutions during Divine Service on the
Morning of Sexagesima Sunday.

I hereby certify that the above is a
correct copy of (or extract from) the
minutes of the Vestry of S Johns Church.
also that the Resolutions were duly read on
Sexagesima Sunday and that the Congrega-
tion pledged the amount requested (\$400)
toward the Salary of an Assistant


Clerk of the Vestry

2

S Johns Church, February 9th 1894.

A Meeting of the Vestry, duly called by the Rector, was held at the Church on the above date.

Present, The Rector.

Wardens, Bmya and Winter,

Vestrymen, Woodman, Kraft, Mulford,

Osterlundt, Reynolds,

Tamphins, Van Buren.

Minutes of last meeting read and adopted.
The Rector retired after the Organization,
leaving the Senior Warden (Bmya) in the
Chair.

On motion of Mr Kraft seconded by Mr
Tamphins it was unanimously Resolved:
That the Rev Mr Watton be requested
to withdraw his resignation.

On motion of Mr Kraft seconded by
Mr Osterlundt. That the Clerk be di-

rected to notify the Rector of the unanimous
action of the Vestry.

I hereby certify that the above is a
correct extract from the Minutes of the
Vestry of S Johns Church; also that I
duly notified the Rector of the above
action of the Vestry, and that he
thereupon received from me and formally
withdrew his resignation.

A. M. Woods.

Clerk of the Vestry.

A meeting of the Vestry, duly called by the Rector was held at the Church on above date.

Present. The Rector,

Mordino, Kraft and Reynolds.

Vestrymen, Ostendorf, Phillips
Thompson's Wm Bruce

Mr Fowler having declined to serve as Vestryman, four being a majority of seven constituted a legal quorum

After reading of minutes and other routine business.

The Rector stated that he had called this Vestry meeting for the purpose of advising with the Members of the Vestry in regard to his wish to mark the completion of his nine years service in the Parish, by the use, on and after Advent Sunday, of the One point of Catholic ritual not yet adopted, namely the use of Incense.

After an extended informal discussion of the
Subject.

Mr Phillips (Mr Kraft seconding) offered the
following resolution.

Whereas the use of Incense in Divine Worship has
the clear and oft-repeated sanction of Holy Scripture;
and the Book of Common Prayer twice sets the
Church's seal to the prophecy of Malachi, that
"in every place Incense shall be offered to God and
a pure offering"

And whereas, the Rector deems it both expedient
and in accordance with the Canon of Holy
Scripture and the Ritual law of the Church to
begin the use of Incense in St Johns Church
at the High Mass on the First Sunday in
Advent, December 2^d.

Therefore, be it Resolved, That we the Vestry of
St Johns Church, pledge to the Rector our firm
support of him in what he believes to be for the
greater glory of God and the edification of His Church.
The Ayes and nays having been called for, the Resolution
was adopted by the following vote.

Ayes Messrs Kraft Phillips Reynolds

Thompson's Van Buren

Nay Mr Westendorf.

I hereby certify that the above is a correct extract
from the Minutes of the Vestry of St Johns Church

A W Reynolds Clerk of the Vestry

Spokane Church

12.26.94

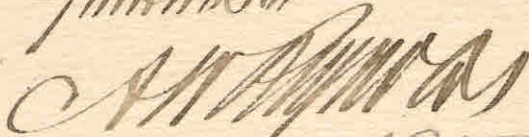
Rev Lem T. Watton S. J.,

Rev Sir:

Herewith please

find extracts from Minutes as requested.

I would also report to you that after the meeting of November 9th, and at your request, I spoke with Vestrymen Decker and Brundhead, who had been unavoidably detained from the meeting, and that they both ~~expressed~~ expressed to me their acquiescence in the action of the Vestry i.e. "to support the Rector in his proposed action".

Yours truly

 Clerk of the Vestry

EXTRACT FROM THE RECORD OF THE VESTRY OF S. JOHN'S CHURCH,
KINGSTON, N. Y.

A meeting of the Vestry, duly called by the Rector, was held
at the Rectory on December 29th., 1894.

Present:

The Rector,

Wardens: Reynolds and Kraft,

Vestrymen: Brodhead, Decker, Herdman, Phillips,

Tompkins, Van Buren. -----6.

In obedience to a request from the Ven. W. R. Thomas, D. D.,
Chairman of a Commission, consisting of himself and the Revs.
Rufus Emery and Samuel Ackerly, appointed by the Rt. Rev. the
Bishop of New York, to take evidence in regard to the alleged
effect upon S. John's Parish, Kingston, N.Y., of alleged acts
and utterances of the Rev. Lewis T. Wattson, B. D., the Rector
of said Parish, that this Vestry appoint a Committee to rep-
resent the Church and Vestry before said Commission.

The Vestry appointed as such Committee,

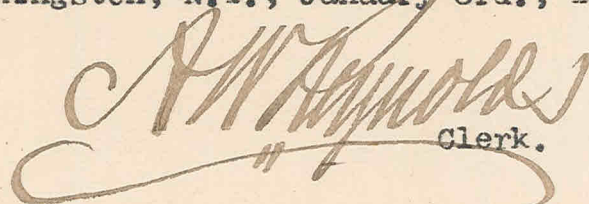
Augustus W. Reynolds,

John E. Kraft,

Augustus J. Phillips.

I hereby certify that the above is a correct extract from the
minutes of the Vestry.

S. John's Church, Kingston, N.Y., January 3rd., 1895.


Clerk.

X---X---X---X---X---X---X---X---X

Before a Commission, appointed by the
Rt. Rev. the Bishop of New York, to
take evidence in regard to alleged acts
and utterances of the Rev. Lewis T.
Wattson, B. D., and the effect of the
same upon the Parish of S. John's
Church, Kingston, N.Y.

X---X---X---X---X---X---X---X---X

COPY OF PORTION OF COMPLAINT, PRESENTED BY MESSRS. C. D. BRUYN
AND OTHERS TO WHICH ANSWER IS MADE.

1.

"We, a portion of the Members and Communicants, of St."
"John's Parish, Kingston, N.Y., would respectfully set forth to"
"your Reverend Body, our objections to certain innovations our "
"Rector Rev. Lewis T. Wattson, has introduced in the form of "
"public worship at St. John's, which have deeply grieved and "
"offended a large portion of the Congregation".

2.

"Our Rector maintains that the several points of ritual "
"are necessary adjuncts to the proper worship of Almighty God "
"We believe them to be not essential and think they ought not "
"to be practiced, if the result should be to cause a division "
"in the Church or in any way to ~~impair~~ her usefulness for good "
"in the Community".

Latter sentence of

8.

"Father Wattson expects his people to attend confession"
"and advocates the keeping of Friday as a Fast day."

Latter part of

9.

"It was startling and offensive to those who have been "
"communicants and attendants at St. John's Church under the "
"administrations of Reverend Doctor George Waters and his "
"successors, during which long period the Church had prospered "
"spiritually and materially advanced until it had attained a "
"high position within the Diocese, the Rectors commanding the "
"reverence and respect of its Communicants and of the whole "
"community for learning, sincerity and Christian character, and "
"the service as conducted by them was one "Worthy of God". "
"The implication to the contrary we declare to be unwarranted "
"by fact and extravagant in form and to be unjust to the . "
"several Rectors preceding the present in charge of this "
"Church."

Latter sentence of

15.

"That the meeting at which the Rector stated they voted "
"in favor of incense was not properly a Vestry meeting as "
"certain members were not notified."

23.

"We think the course pursued by our Rector has resulted "
"in great injury to the Church. A number of our best and old- "
"est members have felt it impossible to attend a service so "
"largely made up of the spectacular and that which is alike "
"offensive to their conscience and reason. Parents have taken "
"their children from the Sunday School. Others who still "
"attend the services will not partake at the Celebration of "

17
"the Lords Supper. We believe if the present state of affairs "
"continue, many will leave the Church, and the good work of "
"the past will be largely undone."

24.

"The attendance at the different services is largely "
"composed of people brought there by curiosity, without these "
"we think that the attendance by the members is small."

25.

"In order to settle the present trouble in our Parish, "
"we can name only one thing which in our judgment will be "
"effectual, and that is the resignation of Mr. Wattson."

26.

"We think matters have reached a point where it would "
"be impossible to resume the cordial relations which should "
"exist between priest and people."

27.

"We come to this conclusion with deep regret, Our "
"Rector has had in the past our hearty support and sincere "
"friendship."

28.

"We assure your Committee that nothing of a personal "
"nature has entered into this trouble. Nothing but a sincere "
"desire for the good of this Parish and love for our Church, "
"has caused us to take this action."

29.

"In support of the allegations hereinbefore set forth, "
"we file herewith, as exhibits, the following papers, to-wit: "

Section 4. "Petitions and statements signed by a large
"number of communicants and members of the Parish with memo-
"randa concerning the signets."

Section 5. "Statement containing names of members of the
"Parish who have already withdrawn their pledges for the
"support of the Church."

Signed:

Charles D. Bruyn,

F. J. R. Clarke,

E. Dewitt Mulford,

Augustus Hayes.

To the Ven. W. R. Thomas, D. D. and the Revs. Rufus Emery and Samuel Ackerly, a Commission appointed by the Rt. Rev. the Bishop of New York, to take evidence in regard to the alleged effect upon the Parish of S. John's Church, Kingston, N.Y., of alleged acts and utterances of the Rev. Lewis T. Wattson, B. D., the Rector of said Parish:

The undersigned, a Committee appointed by the Vestry of S. John's Church, in accordance with the directions of the above-named Commission, to represent said Church and Vestry before said Commission, respectfully lay before you various objections to, and prayers in regard to certain hereinafter specified names, allegations and other matters, contained in a Complaint, presented to said Commission, by Messrs. C. D. Bruyn, F. J. R. Clarke, E. D. W. Mulford and Augustus Hayes, in the form and manner as hereunto annexed.

Kingston, N.Y., January 30, 1895.

*A. W. Synnott,
John E. Kraft,
Augustus Phillips,*

Committee.

1.

We respectfully request and pray that the names hereinafter enumerated, authority for the withdrawal of which is hereunto annexed, be withdrawn from the Complaint, presented to this Commission, by Messrs. Charles D. Bruyn, F. J. R. Clarke, E.D. W. Milford and Augustus Hayes, te-wit:

Sarah Macaulay	Mary Louise Susan
Mrs. Simon Becker	Mrs. Pettitt
Mrs. Abram Van Steenberg	Aurice Bonesteel
ada Van Steenberg	Pettie Harris
Mrs. Barbara Potter	
Mrs. Barley	
Viola Harris	
Mrs. J. Broekner	
Mrs. M. V. O'Neil	
Charles L. Preston	
R. A. Dickinson	
Theodora Styles	
Mrs. Rosa Smith	
Mary Murray	
William Hamill	
Mrs. William Hamill	
Mrs. Storms	
John Lewis Heiser	
Horace Clearwater	
Mrs. Horace Clearwater	
Elwood Clearwater	
A. C. Powelson	
James Herdman	

see signatures of
L. V. A. Becker
Robert F. Thompson

We respectfully object to the names hereinafter enumerated, which appear to be signed to a Complaint, presented to this Commission by Messrs. Charles D. Bruyn, F. J. R. Clarke, E. D. W. Mulford and Augustus Hayes, and we respectfully pray, that the said names be struck from the said Complaint. Our reasons for our objection and prayer being in each case annexed to the name objected to, to-wit:

- Sarah C. Bernick* has not communed in St. John's for years. attends Dutch Reformed place of worship.
- Anna P. Bruyn*, same objection.
- Robert A. Herdman* - Not been at Communion in St. John's in 9 years. Very seldom attends church.
- J. A. Waters* - Resides at Rondout attends Presbyterian place of worship. Teaches in and sends his children to a Dutch Reformed Sunday School. Does not come to Communion in St. John's, attend except as a rare visitor.
- Gerrit Mulford* - School Boy - Has no vote.
- Rodney Osterhout* - Same.
- Esther Mulford* - School girl - Has no vote.
- James Ballard* - Lapsed Communicant for 9 years. Never even attends service.
- Henry B. Luther* - Lapsed communicant for years.
- Fred B. Luther* - Same.
- Wm. C. Buswell* } Live outside Parish. attend Church of Holy Spirit.
- Mrs. Ellice C. Buswell* } M. Buswell says they do not belong to St. John's.
- Andrew J. Mason* } do not belong to St. John's, never have.
- Mrs. Andrew J. Mason* }
- John J. Van Etten* - Not attended services at St. John's for years except when he was paid for singing. Lives out of Parish.
- Mrs. S. F. Williams* - Lapsed Communicant for years.
- Mrs. D. A. Booth* - Resides in Rondout. Canonically connected with Church of Holy Spirit.
- J. de. Hornbuck* - Hereditary Baptist - not baptised.
- Mrs. William Tappen* - Lapsed Communicant for years.
- Charles A. Miller* - Communed once in nine years. attends service perhaps once a year.

We respectfully object to, and move to strike from the Complaint, presented to this Commission by Messrs. Charles D. Bruyn and others, all quotations from and references to, a certain alleged newspaper article, alleged to have been published in the New York Times of December 2nd., 1894, in reference to the services in S. John's Church, on advent Sunday 1894; said alleged extract and the references thereto, commencing with the words, "We think it proper and important" and continuing through several paragraphs in said Complaint, marked by us "6" "7" &c.,

2. That under the ruling of this Commission, on January 4th., 1895, that "its authority from the Rt. Rev. the Bishop of New York, "did not include inquiry into ritual or ceremonial acts " "or utterances alleged to have been done or uttered by the " "aforementioned Rev. Lewis T. Wattson, B. D., and the lawful- " "ness thereof"; we object to, and move to strike out from the Complaint presented to this Commission by Messrs. Charles D. Bruyn and others, as wholly irrelevant, immaterial and superfluous, all allegations in regard to alleged ceremonial or ritual acts or utterances, alleged to have been done or uttered by the said Rev. Lewis T. Wattson, B. D., and all references to the same except as herein, or in our answer specially excepted; to-wit: each and every paragraph of said Complaint, excepting the first two paragraphs marked by us "1" & "2"; the latter sentence of paragraph marked by us "8" commencing as follows, "Father Wattson expects &c.;" the latter part of paragraph marked by us as "9" from the words "It was startling and offensive "to the end; last sentence of paragraph marked by us "15"; paragraphs marked by us "23", "24", "25", "26", "27", "28", and paragraph marked by us "30"- Sections --"4" & "5". Please pardon this rather awkward mode of designation; as no copy of the Complaint was furnished to us by the Complainants, we were obliged to depend on the kindly courtesy of the Secretary of this Commission to procure a type-written copy of the same for us -- at our own expense-- and as the type-writer was not authorized to introduce any designations not in the original we were obliged to adopt our own. It may seem to the Commission that some of the above enumerated exceptions transgress the

On the following grounds.

First.

That it is immaterial, irrelevant and improper.

Second.

That a newspaper article is no evidence of the fact alleged.

Third.

That this Commission can not receive any testimony not duly authenticated.

Fourth.

That it is hearsay evidence and not admissible under any circumstances.

Fifth.

That it is not the best evidence.

IV.

1 Under the ruling of this Commission, that "its authority from the Rt. Rev. the Bishop of New York, did not include inquiry into any facts or allegations in regard to the Church of the Holy Cross, Kingston, N.Y.," we object to and move to strike out from the Complaint, presented to this Commission by Messrs. Charles D. Bruyn and others, and from all accompanying schedules lists of names, or other exhibits, as wholly irrelevant, immaterial and superfluous, all allegations, statements, quotations or references in regard to the said Church of the Holy Cross, and also the names of Mr. and Mrs. Andrew F. Mason, who belong to the said Church of the Holy Cross, and not to S. John's Church.

ON THE FORTY-THIRD EIGHTH

ruling of the Commission in regard to the limitations of its authority-- we assure the Commission that such transgression was not our intention but that such exceptions seemed to us necessary for the consideration, if possible, of the allegations of the Complaint in successive order, and for the presentation of our answer in parallel form to the Complaint.

V.

We respectfully object to and move to drop from the exhibits in this case "a complete file of the paper called the "Pulpit of the Cross" named in paragraph "30" section 1 of the Complaint presented to this Commission by Messrs. Charles D. Bruyn and others, upon the following grounds, to-wit:

That it is admitted in the said Complaint that the complete file of the aforementioned paper is introduced as corroborative evidence in regard to the ritual approved and the doctrine taught by the Rev. Lewis T. Wattson, and as this Commission has ruled that it is not authorized to enquire into these matters and has excluded direct evidence in regard to the same; any corroborative or circumstantial evidence upon these points would be manifestly improper, immaterial, irrelevant and superfluous.

VI.

We respectfully object to, and move to strike out from the Complaint presented to this Commission by Messrs. Charles D. Bruyn and others, all reference to a certain catechism alleged to have been used in S. John's S. S. , paragraph marked by us in "30" section 2, and that the catechism be dropped from the

"exhibits" for the reasons hereinafter stated, to-wit:

That the allegation that the said Catechism was introduced and taught in the Sunday School by the Rector or by his authority is false and misleading. The facts are these. Through an error in ^{at the Book Store} ~~some shop~~ to ^{which} the Rector sent an order for a different Catechism the said Catechism named in the Complaint was sent to us, it was on receipt issued to one class and used for a few Sundays; upon the attention of the Rector being called to the fact that it was not the Catechism he had ordered, he immediately withdrew it. The responsibility for the introduction of this Catechism into S. John's Sunday School must rest upon some subordinate in the S. S. who received the package and issued the Catechism ^{to one class} without first submitting to the Rector the question of its correctness.

VII.

We respectfully pray that we have leave to file with this Commission, a corrected copy of the Complaint and Schedule of names presented by Messrs. C. D. Bruyn and others, from which all allegations, statements, names, quotations and references struck out by this Commission shall have been eliminated and that said corrected Complaint and Schedule of names when approved as correct by the Commission be declared by this Commission to be the Official copy of said Complaint, to be submitted to the Rt. Rev. the Bishop of New York, with the evidence in regard to the same as taken by this Commission.

X---X---X---X---X---X---X---X---X

Before a Commission, consisting of
The Ven. William R. Thomas, D.D.,
The Rev. Rufus Emery,
The Rev. Samuel Ackerly,
appointed by the Rt. Rev. the Bishop
of New York, to take evidence, in re-
gard to the alleged effect, upon the
Parish of S. John's Church, Kingston,
N.Y., of certain alleged acts and
utterances of the Rev. Lewis T. Wattson,
B.D., the Rector of said Parish.

X---X---X---X---X---X---X---X---X

The undersigned, Augustus W. Reynolds, John E. Kraft and Augustus J. Phillips, a committee duly appointed-- certificate of appointment annexed-- by the Vestry of the aforementioned S. John's Church, to represent the said Church and Vestry, before said Commission, respectfully make answer, to the Complaint of Messrs. Charles D. Bruyn, F. J. R. Clarke, E. Dewitt Mulford and Augustus Hayes in the form and manner following, to-wit:

1.

They deny each and every allegation in said Complaint contained, not hereinbefore or hereinafter specifically admitted.

2.

To the recital of alleged ceremonial, or ritual acts, or pulpit utterances, by the said Rev. Lewis T. Wattson, they make

no answer, or reference, nor do they submit any evidence or statement, in regard to the same, except in cases where reference to the same may seem incidentally necessary for the preservation of the unity of this answer, and in order to its presentation to this Commission in tangible form and parallel with the respective paragraphs of the Complaint, for the reason that such answer, evidence, reference or statement would be improper, immaterial, irrelevant and superfluous, after the ruling of this Commission, at a former session, to the effect that, "its authority from the Rt. Rev. the Bishop of New York, did not empower this Commission to take evidence in regard to, or to inquire into, matters of ceremony, ritual or doctrine" and this Committee have petitioned, in accordance with above ruling of the Commission, that all allegations, statements, quotations, references and exhibits in regard to these matters-- *they affect the situation -* except as ~~specifically excepted~~-- be struck out of the Complaint to which this is an answer.

3.

In answer to the statements of Paragraphs "1" & "2" of the Complaint, we deny the allegation that the acts of the Rector have deeply grieved and offended a large portion of the Congregation-- on the contrary, nine tenths of the Congregation are well satisfied and much pleased with our present order of Divine Service, and for those who prefer a plainer Service, the Rector has arranged that two thirds of the Services in each month are as simple as they could wish and those Services are regularly attended, without murmur or objection, by those who prefer a more elaborate ^ecermonial, and are

entirely within the reach, if they chose to avail themselves of the opportunity, of the few who are inspired to dissatisfaction and opposition by the promoters of the Complaint now under consideration.

We deny that the four laymen, who present the said Complaint, have authority to dictate to the Clergy in regard to matters of ceremonial or doctrine, or that their position in the hierarchy of the Church in this Country authorizes them to decide what is or is not essential in Divine Service or what rites or doctrines should or should not be practiced or taught. Judgment in these matters is, so far as we are informed, one of the functions of the Episcopate and has not, within our knowledge or information, been delegated to the laity.

We deny that there is any division in S. John's Church, except as the persons who present this Complaint, have separated themselves, or inspired the separation of others, most of them related, or subject to, or dependent in various ways upon, the Chief promoter and first signer of the Complaint to which this is an answer.

We deny the implied allegation, that the usefulness of S. John's Church in the Community has been impaired by the acts and utterances of the Rector; if the Commissioners could attend our Services and estimate the number of the Congregation, on Sunday nights, when the Rector is to preach, and we open our doors with cordial welcome to all, they could not have much doubt as to the esteem in which S. John's is held, and its probable influence for good in Kingston.

In reply to the latter sentence of paragraph "8"; "Father Wattson expects his people to attend Confession and advocates the keeping of Friday as a fast day"--

1. We admit that the Rector from time to time admonishes us lay people, according to the substance, if not always in the exact words, of the longer exhortation in the Communion Office, to consult him or some other lawful minister of God's word, in regard to our spiritual condition and needs, when required, but we deny the implication of the Complaint, that he imposes this discipline indiscriminately or arbitrarily, or that he demands it, as an habitual pre-requisite to Communion.

2. We admit that the Rector, from time to time, admonishes us of the precept of the Common Prayer Book, which directs the observance of "all the Fridays in the year", as days of fasting and abstinence, and that he reminds us of our obligation to abstain from social festivities, amusements and luxuries on Friday; but we deny that he imposes any specific or onerous regulations in regard to the manner in which we should perform this obvious duty.

In reply to the latter part of paragraph "9", we fail to find in the context any foundation for the allegation, in regard to any undue criticism or unfair judgment of former Rectors; for all of whom we entertain, and doubt not that our Rector does, sentiments of respect and regard. In evidence of his sentiments in regard to our honored friend, Doctor Waters, (who rests in God) it may be proper for us to state that after the funeral the Rector held a special memorial service and delivered a sermon

which was a fitting and appreciative testimonial to the life, character and services of Dr. Waters.

6.

In reply to paragraph "15".-- The clerk of the Vestry emphatically denies the allegation, that certain members of the Vestry were not notified of the meeting of November 9th, 1894. Notices, in proper form, signed by the Rector, were all posted together three days before the day appointed for the meeting.

7.

In reply to paragraph "23".-- We deny the allegation that the course pursued by the Rector has resulted in great injury to the Church; on the contrary the fruits of his zeal, devotion and efficiency are self-evident. We admit that some of the Parishioners of S. John's have followed the lead, or obeyed the dictation of the promoters of the Complaint under consideration, and withdrawn themselves and their contributions from us, but others have gladly come in to take their places in the Congregation and subscription list. The Wardens could readily use the pews vacated by the absentees, but, at the request of the Rector, they are holding them without permanent assignment, expecting the return to their allegiance of those who have thus voluntarily stepped aside from us. As some of S. John's people have sought for more attractive services and smoother preaching in Dissenting places of worship, so they have, we understand - sent their children for purer religious instruction to Dissenting Sunday Schools, but others have come to take their places, and we have as many as the present staff of teachers can efficiently care for. The Rector habitually takes charge of the Sunday School himself, deputing it to some other person

only when absolutely obliged to do so.

It would be manifestly impertinent and improper for us lay people, to watch who comes to or stops away from the Holy Communion, and in answer to the allegation that there are those "who will not partake &c." we can only answer, that the Rector gives us on every Sunday and Holyday, at least one Celebration of the Holy Communion without any of the accessories complained of, not even a note of music, and it seems to us that this provision for us, on his part, removes all excuse for any one absenting himself from the Altar, on account of ornate ceremonial at other times.

The Services at S. John's are dignified, stately and attractive, everything done by the Rector as carefully and impressively when we have the smallest, as in the presence of the largest Congregations. The prayers and singing conducted in such manner that the lay people can most readily and understandingly join in them. The Rt. Rev. Bishop of the Diocese has repeatedly said "It is a great pleasure to me to come to S. John's and join in your hearty singing of familiar Hymns". The sermons are plain, pointed and practical, delivered with vigor and fervor, and the Divine Words at the Altar, clearly and distinctly enunciated, so as to be heard in the remotest corner of the Church.

8.

In reply to the allegations of paragraph "24".-- We deny that our Congregations are principally, or to any significant extent, composed of people seemingly brought there by curiosity, such there must be in every Congregation where the Service or the Sermon is attractive, and both are at S. John's: but the percentage of such "transients" is generally small, at the same times on Sunday nights, when we invite every body, we find

ourselves pressed for accommodations. We cordially welcome those who drop in after this manner, and oftentimes find them disposed to stay with us, as regular attendants and contributors.

The allegation that the attendance of our own members is small, is best met by the statement that the number of Communicants for 1894 was larger than in any previous year. The number confirmed in 1894 was 51, this for S. John's alone; larger, it seems to us, than in any previous year; although some years may appear to show a larger number, an account of candidates from the City Hall Mission and Holy Cross being credited to S. John's.

The Parish Records show that the number of Baptisms and Confirmations during the nine years of Rev. Mr. Wattson's incumbency, 1886-- 1894, was three times the number recorded for the nine years previous.

The contributions for Parish purposes in 1894 have been fully sufficient for our needs, and the Vestry have no doubt of the ability and willingness of the Congregation to make up for any lapsed or withdrawn subscriptions. We have been able of late to meet promptly all legitimate demands upon the Treasury: salaries are now paid by cheques remitted monthly by post, other bills immediately on certification by the Wardens.

The Missionary and like contributions for 1894, have been up to the average. Our pledge of \$100 for Diocesan Missions for the year 1894 was promptly met, and we are punctually honoring our pledge for the current year.

The Rector has made no complaint of any insufficiency in the offerings for the Poor Fund, so we presume that these alms have been sufficient for his requirements.

Turning to the consideration of the schedule of names &c
 noticed in Section "4" of paragraph "30"-- we find a total of
¹⁰⁷
~~111~~ protestants-- a formidable opposition if these were all
 legitimate signers-- but on analysing the list we find that,
 to-wit:- the following to wit

Sarah Macauley
 Mrs Simon Becker
 Mrs Abm Van Steenburgh
~~Mrs~~ Ada Van Steenburgh
 Mrs Barbara Foller
 Mrs Barby
 Viola Harris
 Mrs Brockner
 Mrs O'Neil
 Chas L Preston
 R A Denrison
 Theodora Styles
 Mrs Rose Smith
 Mary Murray
 Wm Hammill
 Mrs Wm Hammill
 Mrs Storms
 John Lewis Neiser
 Horace Clearwater
 Mrs Horace Clearwater
 Elwood Clearwater
 N.C. Powellson
 James Herdman

Marie Louise Swan
 Mrs Pettit
 Annie Bonesteel
 Nettie Harris
 Dr. J. L. Preston

James Herdman }
 W. V. A. Becker } all signatures of
 Robert H. Thompson } protestants

wish to withdraw their names having been induced to sign by the use of deception, intimidation &c.- others would gladly withdraw upon explanation of the true intent of the action of the Complainants, but are sensitive of criticism, they do not like

to be considered as vacillating, not knowing their own minds &c. *and others who would gladly withdraw doubt dare to do so on account of threats of pecuniary loss*

Many other names are of persons who have no status in the Parish- and to those we object and have asked that they be struck off from the Complaint, to-wit:

~~Miss~~ Sarah C. Bernard-- has not communed in S. John's for years-- attends a Dutch Reformed place of worship.

~~Miss~~ Anna P. Bruyn-- same objection.

Robert A. Herdman-- has not been at Communion in S. John's for nine years; very seldom attends Church.

F. A. Waters-- Resides in Rondout-- attends the Presbyterian place of worship--teaches in, and sends his children to a Dutch Reformed Sunday School-- does not come to Communion in S. John's or attend ~~as~~ except as a rare visitor.

Girard Mulford-- School boy- has no vote.

Rodney Osterhoudt--

Esther Mulford-- School girl--.. .. .

James Ballard-- Lapsed Communicant for nine years-- never even attends Service at S. John's.

Henry B. Luther-- Lapsed Communicant for years.

Fred B. Luther--

*Isaac C. Russell } live outside Parish attend Ch. Holy Spirit
Mr. Elie C. Russell } Mr. Russell says they do not belong to S. John's.*

John J. Harris,
 Nettie M. Harris,
 William H. Harris
 Maggie M. Harris

Did not sign their names to
 the complaint. Neither did they
 authorize any one to sign for
 them.

Andrew F. Mason x
 x -- do not belong to S. John's - never
 Mrs. Andrew F. Mason x have.
 John G. Van Etten-- has not attended Services in S.
 John's for years except when he was
 paid for singing. *Steward of Parish*
 Mrs. S. F. Williams-- Lapsed Communicant for years.
 Mrs. D. A. Booth-- resides in Rendent-- canonically
 connected with Church of Holy Spirit.
 T. C. Hornbeck-- Hereditary Baptist- not baptized.
 Mrs. William Tappen-- lapsed Communicant for years.
 Charles A. Winter-- Communed once in nine years-- attend-
 ed service perhaps once a year.

deducting above and those whose authority for withdrawal we
 have from the ¹⁰⁷~~107~~ leaves-- *but a small number*
²⁴ *whom*
 of them belonging to the families of the ^{chief} promoters of
 this Complaint.

In reply to Exhibit "5" named in paragraph "30"-- Section "5"-
 1. The statement of alleged loss of income in Exhibit "5" is
 very incorrect and misleading. Some of the persons named there-
 in have not contributed for years, For instance:-
 Miss Clara D. Norton, who heads the list of signers to the
 "general Complaint", subscribed 10 cents a week.
 Her credit for 1893 is \$2.80- about 50% of her subscription.
 Her credit for 1894 is \$0.10

James Scott--

appears on pledge list of 1892 as subscribing \$10 a year-- but there is no credit for 1892 or 1893, and the former Treasurer when making out the list for 1894, omits his name, showing that he did not then consider the subscription a live one.

~~Miss~~ Anna P. Bryn--

subscription 25 cents a week.

Credits in 1891-----\$4.85

.. .. 1892-----\$0.00

.. .. 1893-----\$0.00

.. .. 1894-----\$0.00

Mrs. A. L. Crouch--

appears on pledge list of 1890, and her last credit is in July, 1890-- Her name is omitted from later lists.

N. C. Powelson--

his name appears as a subscriber on pledge list of 1893, but there is no credit, and his name is omitted from list of 1894. The last credit to one of his daughters was in 1892.

F. B. Luther--

subscription \$13 a year-- about paid up in 1893 -- paid nothing in 1894.

H. B. Luther--

subscription \$26 a year-- 1893 paid up-- nothing in 1894.

These items are not mentioned in criticism of above named individuals, but in order to show the absurdity and mendacity of reporting persons who have paid nothing for years, as late or threatened withdrawals.

The subscription of Mr. Everett Fowler-- \$1.00 a week is regularly paid and as he has not notified us of his withdrawal we can hardly count his subscription as "lapsed".

We are making up by new and increased subscriptions for lapsed pledges. Our pledge list for 1895 is about \$2100-- we expect to bring it up to \$2700 which with \$300 (a fair estimate) loose collections puts our probable income at \$3000-- \$500 more than the estimate of the Exhibit; so that the apprehensions of an embarrassed or crippled Treasury on the part of our most solicitous friends, the complainants, appears to us to be without good foundation.

2. We admit the allegation of the Complaint as to an habitual annual deficiency to be made up at Easter, in former years; but we deny the truth of the statement that "the above named individuals" as stated in the Complaint contributed much more than fifty per cent of the same. Reference to the records confirms our assertion that their contributions were not anywhere near fifty per cent.

At The Christmas time just past we anticipated the customary deficiency at Easter 1895, and provided for the same, by a special contribution, which enabled us, after an expenditure of over \$300 for repairs and improvements, to close the year free from debt and with a balance in the Treasury, although not one of the persons referred to in the Exhibit contributed one dime toward this special offering.

We deny the allegation of paragraph "25" in regard to the resignation of the Rector.

The four gentlemen, who of their own motion and appointment, present the herein answered Complaint, represent a possible tenth of our members, we who have been duly Commissioned to represent the Vestry and Congregation before you, and are the authorized spokesmen of nine tenths or more, can readily suggest a more appropriate solution of any differences which may seem to disturb the quiet of S. John's. The promoters of the Complaint now under consideration, have absented themselves from Divine Service and the Holy Communion at S. John's, during a large part of the year 1894. One of them said to Warden Reynolds last autumn, "I will not (or cannot) come to S. John's as long as Mr. Wattson is there", they withdrew their subscriptions and surrendered their pews at various dates during the past year, and having deliberately gone out from the family, they now come before this Commission, seemingly without a thought of the absurdity and incongruity of their action, as the inspirers and representatives of a few uneasy members and such there are in every Parish-- to find fault with the head of the household; and they present their Complaint with great show of regret and under the pressure of a solemn sense of duty- It seems to us that they have wilfully and wantonly expatriated themselves, and that they should seek restoration to canonical membership in the Parish, before claiming status before this or any like Commission.

20

The solution of the differences which they have fomented in S. John's, is not to be found in the resignation of the Rector; these four gentlemen can solve the problem instantler; by taking their proper places and attending to their proper duties as laymen, giving the Rector opportunity to attend to his priestly duties, and relegating Episcopal supervision to the Rt. Rev. the Bishop of the Diocese; if they had not inspired the contention, of the present and threatened effects of which they complain, it would have died before it was born, without troubling the Bishop or this Commission.

A year ago, two of the promoters of the Complaint now before you, took part in, and agreed to, the unanimous request of the Vestry, voicing the expressed wish of the Congregation that the Rev. Lewis T. Wattson should withdraw his resignation, as Rector of S. John's. At that time, on retiring from the room, pending a vote on the question, he frankly notified the Vestry, in unmistakeable words, "that his priestly acts and utterances were matters of principle," and that he could not conscientiously subject them to lay criticism or dictation".

The Vestry, in his absence, as the Records show, unanimously passed a resolution, requesting the withdrawal of his resignation. In view of these facts, we respectfully submit to this Commission, the corollary, that if the safety, solvency and prosperity of S. John's are threatened by reason of the course of the Rector, the responsibility rests upon us of the Congregation, and upon the late Vestry- which determined at Easter 1894- and not upon him.

We insisted upon his staying with us, after he had asked to be released.

We, who have been sent to represent S. John's, before this Commission, think that the above statement is complete and exhaustive, in its refutation of the Complaint, that ^{no} injury or harm has happened to, or is imminent upon our Parish, by reason of the acts or utterances of the Rector, and we think that we have shown you that S. John's is not, as has been claimed, on the brink of disaster, but that it is in the enjoyment of financial prosperity and vigorous life, and that the Rev. Rector is-- under Providence-- the spring and centre of this prosperity and life.

In confirmation of our statements we present the certificates of others of the Congregation, and assure you that they represent the sentiments of a large majority of the lay people of the Parish; the number who would dissent from their judgment of our condition, and their estimate of the Rector, is very small.

~~And we and others are here to answer any further questions the Commissioners may wish to ask us.~~

We do not address this Commission in behalf of, nor are we contending for any question of ritual observance or accessory of Divine Service important as they may be, and much as we care for glory, beauty and majesty in the Sanctuary.

Our contention is for the dignity of the priestly office, for the freedom within its proper sphere, of the priesthood from lay interference and dictation, and for the professional status of a priest who has for nine years given himself, without stint or thought of himself, to us and our service.

Years ago it befell two of those who make this answer to know and sympathize with the trials of a faithful and exemplary priest, the then Rector of S. John's, smarting under the lash

of unwarranted lay discipline, we were then powerless to relieve, we could only assist him to suffer in silence with our cordial affection and sympathy. When lately, without solicitation on our part, the Wardenship came to us, we entered upon the duties with solemn compact that like Aaron and Hur at Rephidim we would support on either side him who might be appointed to lift holy hands within the Sanctuary in supplication for us.

Please pardon us if we seem officious or over zealous in our championship of our priest.

As you present this, our statement, to our Rt. Rev. Father the Bishop, we beg that you will assure him of our filial affection and devotion and of the unfaltering loyalty to the American Church, and to him as the head of this Diocese, of our Rector and of ourselves, and that you will pray him, in our behalf, that he will not permit anything which might fetter the usefulness or cast a shadow upon the fidelity of one who has made himself an essential factor in our spiritual lives, whose priestly services seem to us requisite for the prosperous development of S. John's, and whose life and example are a Benediction to the Community in which our common lot is cast.

Respectfully submitted.

A. W. Reynolds
John C. Kraft
Augustus J. Phelps Committee of the Vestry

Kingston, N.Y., February 8, 1895.

We, the undersigned, Member of and Communicants of St. John's Protestant Episcopal Church of Kingston, New York, do respectfully represent that the teachings and conduct in the worship under Rev. Lewis T. Wattson, who has been placed over our spiritual affairs, is objectionable in the following particulars :

First,- He teaches and preaches doctrines which we do not approve or believe in ,

Second,- His conduct of the worship is so filled with innovations that the service of our Church no longer seems to us that of the Protestant Episcopal Church .

It is desirable that some action should be taken to correct these teachings and practices before our Church is utterly destroyed ; and we therefore make this statement with a view of presenting the same to the Committee of the Arch-Deaconry, which has been appointed by the Right Reverend, The Bishop of New York, to investigate and relieve us .

Q - indicates that the person is a Communicant

<i>Q - 8 years</i>	<i>Clara Dwight Norton.</i>	<i>10 years</i>	<i>Communicant</i>	<i>Paid</i>
<i>Q - 15 "</i>	<i>Edward Winter -</i>	<i>20</i>	<i>"</i>	<i>"</i>
<i>Q - 20 "</i>	<i>James Scott</i>	<i>22</i>	<i>"</i>	<i>"</i>
<i>Q - 12 -</i>	<i>Sarah Crippell Bernard</i>	<i>7 yrs</i>	<i>"</i>	<i>"</i>
<i>Q - 15</i>	<i>J. A. Clarke.</i>	<i>19</i>	<i>"</i>	<i>"</i>
<i>Q - 25</i>	<i>Kate Wright Clarke.</i>	<i>always</i>	<i>"</i>	<i>"</i>
<i>Q - 20 yrs</i>	<i>Art Hayes</i>	<i>always</i>	<i>"</i>	<i>"</i>
<i>Q - 15 "</i>	<i>Mary Bryan Crosby</i>	<i>always</i>	<i>"</i>	<i>"</i>

Q. 3 years	J. L. Preston	3 years	Connected with Parish
Q. 25-	Ellen Main Oetikhoudt	always	- - -
Q. 3 yrs	Anna P. Brumby	20 yrs	- - -
	R. A. Mickens	18 yrs	- - -
	Sumner L. Drake	8 yrs	- - -
Q. 40 yrs -	Eliza Gith	40	- - -
Q. 20	E. Levee Mulford	5	- - -
Q.	A. L. Crouch		
Q. 19 years	Ernest Fowler	always	Connected with Parish - Vestryman
	J. Brockner	1 year	Connected with Parish
Q.	Sarah Macauley	always	Connected with Parish
Q. 15	Junie Greene Pustre	-	- - -
Q. 35	Adelaide G. Van Etten	-	- - -
Q. 20	Sarah J. Guyer	-	- - -
Q. 25	Augusta Peera	-	- - -
Q. 12	Eliza J. Brown		
	Julius Oetikhoudt	always	Connected with Parish - Vestryman
Q. 1 yr.	Rodney B. Oetikhoudt	always	Connected with Parish
	Phoebe A. Tompkins		
Q. 5 yrs	Mary J. Mulford		
Q. 4 yrs	Esther Mulford		
Q. 4 yrs	Katie L. Pomelone		
Q. " "	Jennie Loverson		
Q.	Theodore J. Styles		
Q.	Robt. Herdman		

Q. along Keen, J. L. Luthers long time connected with Parish
 Q. " F. A. Waters — — — — —
 Q. " Jessie Bangs — — — — —
 Q. " Jessie B. Drake — — — — —
 Q. 15 yrs Chas A. Fowler 40 yrs — — — — —
 Q. 20 " Hannah M. Fowler 40 yrs — — — — —
 Q. " V. C. Puelson 44 yrs — — — — —
 Q. — 44 Elizabeth A. Briggs — always connected with Parish
 Q. — — — — —
 Q. — Robert F. Tompkins Vestryman
 Q. 24 yrs Gerard Mulford
 Q. Mrs M. O. O'Neil
 Q. 25 yrs James Bauard always connected with Parish
 Q. — J. P. Luther — — — — —
 Q. 15 yrs Julia H. Horvath — — — — —
 Q. — My A. F. Mason
 Q. — Andrew F. Mason Trustee Holy Cross —
 Q. 5 yrs Elizabeth B. Mulford
 Q. 5 yrs Harriette F. Lodovise always connected with Parish
 Q. 12 John C. Van Euen — — — — —
 Q. — J. F. Williams long time — — — — —
 Q. — Mrs E. L. Winter
 Q. — Emma L. Winter
 Q. — Mrs. Wilson P. Moore
 Q. 16 Mrs. L. L. Rogers
 Q. 23 F. L. Rogers
 Q. — B. E. & B. B. long time connected with Parish

P-Charles V. Lothe

P-D. A. Booth

long time connected with Parish

P-H. van Steenberg

P-Mrs H. van Steenberg

P-Mrs Horace Clearwater

P-Elwood Clearwater

P-Horace Clearwater

P-William Hammell

P-Larah Hammell

P-Mrs. Gilbert Barley

P-S. Bertha Boonick

P-Thomas 44.5 or 6 years connected with Parish

P-Mrs. William Laffan

P-Mrs. Mahda Laffan

P-Mrs J. W. Brown

P-Mrs J. W. Brown

P-Mrs J. W. Brown

P-Mrs W. H. Wilkinson two years connected with the Parish

P-Mrs W. H. Wilkinson

P-40 yrs. Henry Mearney long time connected with Parish

P-long time M. J. Loken long time connected with Parish

P-J. Lomena always a member of the Parish

P-Q. D. Brown

I am opposed to certain forms being used in Church service when it creates dissension to the extent that it has done in our Parish

P-

Charles V. A. Deane
Pastor

We, the undersigned, respectfully ask the Commission to
withdraw our names from the paper of protest presented you
in evidence against our Rector, the Rev. Lewis T. Wattson.

Sarah Macauley
Mrs Simon Becker.

Mrs John Van Steenberg
Mrs Barbara Yotter ^{an}
mark

Mrs E Barley

Viola Harris

Mrs Jefferson Bonckew

Mrs M W Neil

Horace Clearwater

Mrs Horace Clearwater

Edward Clearwater

Simon Keiser

Nettie Harris

Annie Bonsted ^{per W-}
per W-

We the undersigned, hereby ask the Commission to remove
our names as complainants from the petition of remonstrance
presented in evidence against the ritualistic practices of
Rev. Lewis T. Wattson, Rector of S. John's Church, Kingston, N.Y.

Chas. L. Preston.

R. A. Fairman

Thedora Styles

~~*Mary L. Swan*~~

Mrs Rosie Smith

Mary ^{her} ~~X~~ *Murray*

William ^{mark} ~~+~~ *Hammell*

Mrs Sarah ~~+~~ *Hammell*

Mrs Matilda J. Storme

We, the undersigned, Members of and Communicants of St. John's Protestant Episcopal Church of Kingston, New York, do respectfully represent that the teachings and conduct in the worship under Rev. Lewis T. Wattson, who has been placed over our spiritual affairs, is objectionable in the following particulars :

First,- He teaches and preaches doctrines which we do not approve or believe in .

Second,- His conduct of the worship is so filled with innovations that the service of our Church no longer seems to us that of the Protestant Episcopal Church .

It is desirable that some action should be taken to correct these teachings and practices before our Church is utterly destroyed ; and we therefore make this statement with a view of presenting the same to the Committee of the Arch-Deaconry, which has been appointed by the Right Reverend, The Bishop of New York , to investigate and relieve us .

C. indicates that the person is a Communicant

(the figures indicate the number of years connected with the Parish)

C. for 20 yrs.

C. - 25 "

C. - 5 yrs

C. - 5 "

C. - 5 "

C.

C. - 7 yrs

C. - 10 "

C. - 35 "

Mrs. John S. Harris per. C. & A. 20-

Mrs. " " Harris " " 25

Will H. Harris 5

Nettie M. Harris 5

Viola Harris 5

Maggie M. Harris.

Mrs. Simon Beck 20.

Edith B. Herritt always a Communicant in Parish

Mrs. Augusten Gallagher always

C. 5 yrs R. A. Driscoll
C. James Hordman - *always* 25 or 30 years in the Parish - *vestryman*
C. Mary Louise Swan
Mr & H Pettit
C. Paul A. Winter. *always connected with the Parish*
Annie Collins
Mrs Rosie Smith
C. Isaac C. Buswell
C. Nellie B. Buswell
C. Isadora Luther
C. Anna C. Bourne
C. George A. Winter
C. Chas. L. Preston
C. Mrs. Joseph M. Low

To the Ven. W. R. Thomas, D.D. and the Revs. Rufus Emery and Samuel Ackerly a Commission appointed by the Rt. Rev. the Bishop of New York, &c. &c.

For as much as Messrs. Charles D. Bruyn, E. D. W. Mulford, F. J. R. Clarke and Augustus Hayes, in a Complaint presented before your reverend body, have taken upon themselves to make the following declaration, to-wit: "In order to settle the present trouble in our Parish, we can name only one thing which in our judgment will be effectual, and that is the resignation of Mr. Wattson".

We, the undersigned Wardens and Vestrymen, of S. John's Church, do hereby utter our most earnest protest against any such proposal and at the same time desire to put on record the cordial esteem in which we hold our Rector and the sincere hope that he may continue in the cure of our souls for a long time to come.

A. A. Rhoads } Wardens.
John E. Craft
Jonas Herdman
Augustus Phillips
John Bradhead
Wm. A. Burn
Charles V. A. De Key
Robert J. Thompson

Signed by The entire Vestry
with one exception who was
out of the city when called upon
There being but seven vestrymen one place being vacant

Vestrymen

Exhibit 5

Memorandum containing the names of those members of the Parish of Saint Johns Church, of Kingston N.Y., who have agreed to contribute to the expenses of the Church, and the sums which each formerly contributed, weekly.

Clara S. Norton	10
Edward Winter, formerly Warden and family	1.00
James Scott and family	25
Sarah C. Barnard	25
F. J. R. Clarke, formerly Vestryman and family	1.00
A. Hayes	50
Anna P. Bruyn	25
R. A. Munn	50
Samuel S. Drake and family	1.00
Eliza Gill,	25
E. De Witt Mulford, formerly Vestryman and family.	1.00
Mrs. A. L. Cronch.	25
Everett Fowler and Vestryman.	
Chas. A. Fowler, formerly Vestryman and family	1.00
N. C. Amerson and family	25
J. P. Lutter and family	25
Am't. for'd.	7.85

ant. vol. fund	7.85
H. B. Lutter & family	50
Mrs. W. P. Moore & family	25
C. D. Bruyn formerly Warden and family	100
J. C. Koombeek & family	100

and

Julius Dierhmitt Vestryman, who 150
will cease to contribute in case
no relief is obtained from the
practices and teachings objected
to

12.10

Total yearly loss from weekly ^{other} pledges 629.20

The average yearly income of the
Parish from weekly pledges and semi
and annual promises for current
expenses, has been for some years, about
\$2000 ⁰⁰. This sum is independent
of all ~~special~~ subscriptions for special
purposes, and offerings for missionary
objects of the Church.

The average current expenses payable
from this fund have been for some years
about 2500, leaving a deficiency at
each Easter to be provided for, of about
\$500. Of this deficiency, the above
named members of St. Johns Church
have usually contributed much more than

fifty per cent of the whole

In addition to the above ~~persons~~ loss to the Treasury of the Church, it is believed that still further loss will be sustained from those members of the Parish who although disaffected towards the teaching and practices of the Rector have not yet allowed their disaffection to take definite purpose, in positive personal action

To the Very Rev. Archdeacon, Willaim R. Thomas, D. D., Rev. Rufus Emery, D. D. and Rev. Samuel Ackerly, the Commission appointed by the Rt. Rev. the Bishop of New York to investigate charges brought against the Rev. Lewis T. Wattson, Rector of St. Johns Church, Kingston, N. Y.

Reverend Gentlemen:-

On the 11th day of February, by the direction of your Commission, we submitted our answer to the Complaint against the Rev. Lewis T. Wattson. At that time the Archdeacon read a letter that he had received from the Rt. Rev. the Bishop of New York the substance of which was summed up in the expression "Does a majority of the members of St. Johns desire to retain the services of Mr. Wattson or not".

We believe that we have conclusively shown in our answer to the Complaint that a very large majority of the members of St. Johns Church desire to retain Mr. Wattson's services; that the Church is out of debt and in a prosperous condition; that a large number of the persons who signed a petition presented to the Commission by the Complainants have asked to have their names withdrawn.

In reply to the twenty-eight page rebuttal of the complainants we have nothing to submit except to reaffirm our formal reply submitted to the Commission on February 11th, 1895.

Respectfully submitted.

A. W. Reynolds
per John E. Kraft, by authority
John E. Kraft
Augustus Phillips

Committee of the Vestry of St. Johns

Church, Kingston, N.Y.

X---X---X---X---X---X---X---X---X---X---X---X---X
To the Ven. W. R. Thomas, D.D. and the Revs. Rufus Emery and:
Samuel Ackerly, a Commission appointed by the Rt. Rev. the X
Bishop of New York, &c. &c.

X---X---X---X---X---X---X---X---X---X---X---X---X
Statement of John W. Kerr and family-- Mr. Kerr^{Father} having been one
of the founders of the Parish and his whole family^{he and} baptized and
confirmed in S. John's.

The size of the present Congregations seems to us in excess
of former years-- Sunday mornings mostly our own people-- on
Sunday nights we have a larger number of "transients" whom we
are most happy to welcome and cordially invite to make their
religious home with us. We know of no debt or embarrassment in
the Parish Treasury, all obligations are, as far as we know,
promptly met, and we think the financial condition of the Parish
better than at any time within our remembrance. We could not
agree with any proposition for the resignation of our present
Rector; his continuance with S. John's appears to us very im-
portant for the material interests of the Parish and his faith-
ful instructions and admonitions of great benefit to each of us
of the laity.

Kingston, N.Y., February 5, 1895.

John W. Kerr

Eliza D. Kerr

Mary Kerr Hoar

Elda L. Kerr

Eda Kerr

Florence Kerr Chambers

To the Ven. W. R. Thomas, D. D. and the Revs. Rufus Emery and Samuel Ackerly a Commission appointed by the Rt. Rev. the Bishop of New York, &c. &c.

STATEMENT OF JOHN BRODHEAD.

I am a Communicant, Vestryman and the Treasurer of the Parish. There is no debt or embarrassment of the Treasury. Pledges are punctually paid-- all obligations promptly met. Salaries are paid monthly by cheques through the post-office-- all other bills on proper certification. The allegations of injury or disaster present or threatened to S. John's on account of the course of the Rector appear to me entirely untrue and absurd. It appears to me that the resignation of Rev. Mr. Wattson would be very unfortunate for the Parish - that S. John's has thus far prospered under his direction and that our prospects for the future are largely dependent upon his continuance with us. Kingston, N.Y., February 4, 1895.

John Brodhead

X-----X-----X-----X-----X-----X-----X-----X-----X-----X

To the Ven. W. R. Thomas, D.D. and the Revs.

Rufus Emery and Samuel Ackerly, a Commission

appointed by the Rt. Rev. the Bishop of New York

&c. &c.

X-----X-----X-----X-----X-----X-----X-----X-----X-----X

Statement of Stephan D. Hood-- I am a communicant, contributor and choir master of S. John's Church, and have been connected with the Parish about 12 years--⁴Have read the statements of Mr. John W. Kerr and Mr. John Brodhead, Treasurer of the Parish, and most heartily endorse everything that they state in regard to the present condition and prospects of S. John's Church and in regard to the character, example and services of The Rev. Lewis T. Wattson, it seems to me that he has, with the blessing of Providence, and his most earnest efforts, made S. John's what it is and that all statements or predictions of injury or harm to the Parish by reason of his official course, are absolutely false and untrue and without any foundation in fact. Having charge of the music of the Church and Sunday School(under the direction of the Rector) it seems to me quite proper that I should add ~~to~~ ~~my~~ my testimony in regard to his interest in, and attention to the details of this most important part of Divine Service, and to state that the interest of the members of the choir is largely due to the Rector's habitual presence at rehearsals and the esteem and affection which every member of the choir cherishes for him. It is a source of great satisfaction and gratification to me to know that the musical part of our Service meets with universal approval and frequently receives public commendation. The

Rector surely should not be criticised because the services of our church are so attractive that people of other denominations attend our church and are pleased with our Service. Many people have noticed and spoken to me with reference to our present large congregations. I can remember when before the incumbency of the Rev. Lewis T. Wattson, that I was the only man present at Sunday night Service, and had to leave my place in the choir to hand the collection plate to about a dozen ladies scattered through the pews, now our Sunday night Congregations fill the church except upon a stormy evening.

Kingston, N.Y., February 5, 1895.

Stephen D. Hood

To the Ven. W. R. Thomas, D. D. and the Revs. Rufus Emery and Samuel Ackerly a Commission appointed by the Rt. Rev. the Bishop of New York, &c. &c.

STATEMENT OF MRS. WILLIAM B. FITCH.

I am a communicant and a contributor of S. John's Parish, have been connected with the Church since 1854-- and at the present time think the congregations are as large if not larger than any previous year-- they are not persons that come out of curiosity; the communicants are larger in number than formerly and with the exception of a few persons, there is no dissatisfaction with the present Rector and I think it would be very disastrous to the Parish if anything should occur that would cause the Rev. Lewis T. Wattsen to leave. The finances as far as I know are in a better condition than former years.

Wm William B. Fitch

Roundout M.
Jan 10th 94

Mr
C. D. Brum

Dear Sir

I heard that - at the
investigation before the
Committee appointed by
the Bishop to investigate
the charges made against
Rector Mattson, that when
my name was read on
the list protesting against
Wilnalistic Services, License
Confession, & other useless
forms of worship, that you
said I was one who was
driven from the church
by the change of worship

That was correct as far
as church services are con-
cerned, I have a class of
young ladies in the Sunday
School which I am very
much attached to, and
this class I have within
one year given up three
times so that I might be
entirely clear of the church
that had changed from
the Episcopal, to the Amer-
ican Catholic Church.
I am now waiting the
decision of the investigation
pending & if it upholds the
Rector I certainly shall at

once give up the class

I was confirmed an
Episcopalian in April
1876 and I intend to die
as such, no words or teaching
can convince me that I
am in error and especially
by those who have no re-
gard for the Articles of
Religion which are made
& provided for the governance
of the Church (see Article
28th) (on Communion
Service) You now I
believe understand me more
fully Believe me my Brother
Soldier in Christ faithfully
Yours L. C. Buswell

I
~~We~~, the undersigned, respectfully ask the Commission to
withdraw ~~our~~^{my} names from the paper of protest presented you
in evidence against our Rector, the Rev. Lewis T. Wattson.

Ada Vandenberg

We hereby ask the Commission
to remove our names as complainants
from the petition of remonstrance
presented in evidence against Rev
Lewis T. Wattson, Rector of St John's
Church Kingston N.Y.
Mrs. F. V. Pettib.
Mary L. Swan.

I hereby ~~ask~~ that for good and just reasons my
name be stricken off the paper, circulated by certain
complainants, who profess to be aggrieved at the ritualis-
tic practices of the Rev. Lewis J. Watson, Rector of St. John's
Church, Kingston, N. Y.

James H. Coleman

We hereby ask the commission
to remove our names as complain-
ants from the petition of remon-
strance presented in evidence
against Rev. Lewis J. Watson,
Rector of St. John's Church, Kingston,

N. C. Praelson

Supplemental Exhibit No. 1

We, the undersigned, Members of and Communicants of St. John's Protestant Episcopal Church of Kingston, New York, do respectfully represent that the teachings and conduct in the worship under Rev. Lewis T. Wattson, who has been placed over our spiritual affairs, is objectionable in the following particulars :

First,- He teaches and preaches doctrines which we do not approve or believe in .

Second,- His conduct of the worship is so filled with innovations that the service of our Church no longer seems to us that of the Protestant Episcopal Church .

It is desirable that some action should be taken to correct these teachings and practices before our Church is utterly destroyed ; and we therefore make this statement with a view of presenting the same to the Committee of the Arch-Deaconry, which has been appointed by the Right Reverend, The Bishop of New York , to investigate and relieve us .

Charles D Livingston

Mrs. C. C. Livingston.

Frank M. Eloy

George Winter

Mr M. J. Van Buren

E. J. Cameron

Clara E. Walker

Wm Charlton

Mrs William Kerr

Mrs. Martha Kerr.

Mr. James A Kerr

Mrs Elan Henderson

Mrs Eliza Hughes

Thomas J Henderson

William H Kerr

Mrs William H Kerr

Hugh ~~St~~ Shackelf

W. Shackelf

Adam Watson

Mrs Wm Halmer

Mrs Howard Hendricks.

Miss McLenchey

Mrs Jm H. Neff

Margaret V. W. Deyo.

Alice W. Scott

Supplemental complaint by certain members of the Parish of Saint John's Church, Kingston, N.Y., to the Commission appointed by the Bishop of the Diocese of New York to investigate the charges against the Rev. Lewis T. Wattson and the disturbances in the Parish of Saint John's, Kingston, N.Y., to-wit:

The following report of a sermon preached in Saint John's Church, Kingston, by the Rev. Lewis T. Wattson on Sunday February 3rd, 1895, and printed in the Kingston Daily Freeman, on ~~Tuesday~~ ^{Monday} February 4th, 1895 . Such report purports to be a substantially true synopsis of the sermon preached, and its truth has not been denied in any public manner, by the said Rev. Lewis T. Wattson . Furthermore, some of the signers of this supplemental complaint heard such sermon preached, and believe such report to be a substantially true one . We believe the doctrines taught in such sermon to be not in accordance with the doctrines of the Protestant Episcopal Church in the United States . That such sermon was preached after the Commission had been appointed by the Bishop of New York to investigate the disturbances in the Parish of Saint John's, and after the Commission had held one of its sessions . That the said Rev. Lewis T. Wattson had official knowledge that the preaching of doctrines not believed to be held

by the Church, had and was causing disturbances in the Parish, and that the preaching of such sermon was deliberate on the part of the said Rev. Lewis T. Wattson, and was believed to have been done with the intention of adding to the disturbances in the Parish, seeming to defy the Bishop, through the Commission, and to further inflame the state of mind of some of the members of the Parish, all contrary to the vows taken at his ordination . And your complainants further charge, that the preaching of such sermon indicates a settled purpose on the part of the Rev. Lewis T. Wattson to continue to teach doctrines known to be the cause of disturbances in the Parish, and that he will in no way contribute to harmony in the Parish by abstaining from teaching doctrines certain to cause discord :

AN EARNEST SERMON.

FATHER WATTSON TELLS HIS PEOPLE TO PRAY TO THE VIRGIN MARY.

The Feast of the Purification was celebrated in St. John's church yesterday by high mass with incense in the morning, and with choral evensong with the Magnificat in the evening. Father Wattson preached in the evening a sermon appropriate to the day, choosing as his theme the words of the Magnificat in the first chapter of Luke, where the Virgin Mary uses the beautiful words beginning, "My soul doth magnify the Lord."

In his sermon Father Wattson advocated reverence for the Virgin Mary, and thought it proper and right to ask her to intercede with God for us. He referred to the miracle which Christ performed at the marriage feast when his mother had asked him to turn the water into wine, and explained that if Christ would respect the wishes of his mother in life, how much more would he do so now that she is Queen of Heaven. Father Wattson said it was time to shake off the Protestant prejudices in regard to this subject, and it was proper to address the Virgin in our prayers with the "Hail Mary, Queen of Heaven, blessed art thou among women, blessed is the fruit of thy womb." To prove the exalted position of the Virgin Mary in Heaven, the preacher referred to Revelations xii:1: "And there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Father Wattson told of the story a Detroit woman had told him of a holy woman living in that city, to whom mothers brought their children to be healed of bodily infirmities in preference to going to a physician, and how this woman had been asked by people going abroad to pray for their safety. If the prayers of this pious woman availed so much with God, the preacher asked if it would not be reasonable to believe that those of the Virgin Mary would be even more potent. He also spoke of the tradition that Mary's body after death was caught up to Heaven so that it might not suffer corruption. "To ask the Blessed Virgin or the Saints to pray for us does not imply that we are worshipping them, which would be idolatry," Father Wattson continued. His sermon throughout was a very earnest one, and was heard by a large congregation.

In his remarks before the altar at mass in the morning Father Wattson announced that the hearing before the committee in regard to the affairs of the church would be continued next Friday at Newburgh, and he asked the congregation to pray that the bishop might be guided to a right judgment in the matter.

Your complainants add as supplemental exhibits for the Commission:

Supplemental exhibit No. 1. ^{and 2}

No 1

A further petition signed by ²⁵communicants of the Parish ^{of} Saint John's Church.

No 2

a letter of Mr. J. C. Buzwell explaining his position, also ^{in measure} showing the extent which good men are driven from the Church, by the deliberate acts of the Rev. L. J. Watton.

Signed.

Hingston MS

Feb 7th 1895

J. J. R. Clark

Edward Winter

James Scott

E. J. Mulford

A. Hayes

To the Ven. Wm. R. Thomas, D.D., and the Revs. Rufus Emery and Samuel Ackerly, a Commission appointed by the Rt. Rev. the Bishop of New York, to take evidence in regard to the effect upon the Parish of S. John's Church, Kingston, N.Y. of alleged acts and utterances of the Rev. Lewis T. Wattson, B.D., the Rector of said Parish:

The undersigned, a Committee appointed by the Vestry of S. John's Church in accordance with the directions of the above named Commission, to represent said Church and Vestry before said Commission, respectfully object to and protest against the presentation, filing or consideration of a paper served upon the Commission by the Complainants on or about February 16th., 1895, endorsed "Supplemental Exhibit No. 1" and appearing to be signed by Mr. and Mrs. Charles O. Livingstone and twenty-two other persons; on the following grounds, to-wit:

First.

That the said Exhibit forms part of the direct testimony of the affirmative side of the case and should have been presented as part of the same-- that the consideration thereof at the present time would in effect reopen the direct evidence of the affirmative side after the Commission had decided, in accordance with the ruling of the Rt. Rev. Bishop of the Diocese, that the direct testimony was closed upon the filing of their answer by these respondents.

Second.

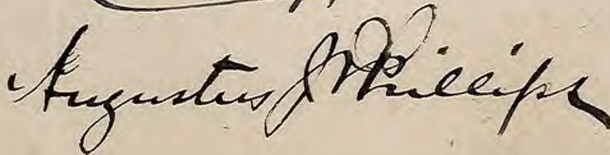
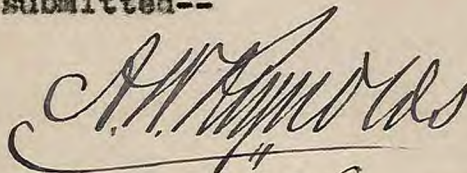
That only one fourth of the persons whose names appear to be signed to the aforementioned Exhibit have any such status in S. John's Church as to entitle them to take part in its affairs or to a hearing before this Commission, and that the introduc-

tion of the names of three fourths of the alleged signers to the Exhibit is an irregular and officious act which should not be countenanced by this Commission.

In case the Commission overrules our objection and decides to receive and consider the above named Exhibit then we claim the right to a hearing in refutation of the allegations of the same and in opposition to the competency of the herein abovementioned proportion of the alleged signers thereto.

Respectfully submitted--

Mr Kraft was called away from home during the preparation of above but authorized us to signify his approval of the same



Kingston, N.Y., February 19, 1895.

Committee.

REBUTTAL

--÷÷--

Before a COMMISSION consisting of

The

Rev. William R. Thomas, D.D.,

Rev. Rufus Emory,

Rev. Samuel Ackerly

appointed by the Rt. Rev. the Bishop
of New York to investigate certain acts
and utterances &c. of the Rev. Lewis T.
Wattson Rector of St. John's Church
Kingston, N.Y.

-----÷÷÷-----

The undersigned, Charles D. Bruyn, F.J.R. Clark, E. DeWitt Mulford, Augustus Hayes and Edward Winter, complainants before the said Commission, would respectfully submit in rebuttal to the answer made by Augustus W. Reynolds, John E. Kraft and Augustus J. Philips, a committee duly appointed by the Vestry of St. John's Church, such answer being the only answer before the commission purporting to be an answer to the charge made by the complainants in manner following, to-wit :

We do most earnestly object to the granting by the commission of the various objections and prayers of the said committee of the Vestry of St. John's Church, dated January 30th, 1894.

But more especially at this place in this rebuttal, to the objection that the Commission cannot conduct its investigation in any manner it may see fit or that it may not accept information from any and all sources, being itself the Judge of the relevancy or irrelevancy of all testimony.

The contention that the Commission shall not accept any evidence which is not legal evidence in a Court of Law, is one calculated to defeat the very object for which the Commission was formed, and one which no investigating body which wishes to gather information ever attempts to use .

Therefore we contend that this Commission may accept Newspaper articles, hearsay testimony or any testimony which may enable it to ascertain the truth, using its own judgment to sift truth from error .

And also we do most earnestly object to granting the prayer of the respondents that all question of ritual and doctrines be eliminated from the complaint of the complainants for the following reasons,

First,- That no investigation into the results of a course of conduct which has produced a state of affairs warranting an investigation, can be of any value, which does not allow itself to investigate the cause of the results. The teaching of certain errors in doctrine and the practice of an extreme

ritual on the part of the Rev. Lewis T. Wattson, are the causes of the discord in the Parish of St. John's, and an investigation which attempts to obtain an intelligent insight into the disastrous state of affairs in St. John's Church and does not allow itself to investigate the very causes of such discord, is no investigation at all. We would most earnestly contend that these questions embrace all there is in this case, and without them the investigation is likely to be a farce and to be productive of barren results.

Second,- When these complainants were first informed by one of the members of the Commission that the Bishop of New York had appointed a Commission to investigate the discord in St. John's Church, Kingston, N.Y., they were also requested to appear before the Commission and present

1st. "The facts which constitute your grievance."

2nd. "The injurious results of which they have been the cause"

3rd. "What remedy or remedies would in your judgment meet the case."

Therefore we most earnestly contend that questions of ritual and doctrine are properly part of the complaint in the case as showing the facts which constitute our grievances preliminary to our showing the injurious results.

We further positively object to the demand of the Committee of the Vestry asking permission to file with the Commission a so called corrected copy of our complaint and schedule of names, from which all allegations, statements, names, quotations and references asked to be struck out by the Commission shall have been eliminated, and that such corrected complaint be declared the official copy of our Complaint to be submitted to the Bishop. That we utterly repudiate such so called corrected complaint, and further we regard such proposal an impudent one on the part of the Committee of the Vestry and an attempt to deceive the Commission and the Bishop .

For the same reason as above stated we strenuously object to the exclusion from the consideration of the Commission of the file of papers known as "The Pulpit of the Cross". It certainly cannot be urged against this evidence that it is hearsay or not the best evidence in that it is not duly authenticated. It is issued and distributed broadcast under the names of Mr. Wattson and his associate and may be regarded as primary evidence of the doctrines in which they believe and which they practice and preach. The preaching of the extreme doctrines and beliefs which are advocated in this paper, which is a Parish paper, are the proximate cause of the results to which the Committee of the Vestry utterly, illogically seek to confine the inquiry of the Commission. The position taken, that in an investigation into certain alleged grievances presented by a complaint in behalf of a number of the members and congregation of St. John's Church the grievances themselves should not be investigated; but simply the results of such grievances be inquired into, is

grotesque in its absurdity, and worthy of the acute legal mind which objects to the newspaper report of a sermon as not the best evidence.

Passing to the principal answer of the respondents dated February 8th, 1895.

We would pay little attention to that part of the answer relating to the sufficiency of priestly authority as against the laity in all matters of ritual and doctrines, as being matters which the Commission and the Bishop understand much more fully than we can pretend to and we hardly think they can be enlightened by the Committee of the Vestry of St. John's Church. We will say however that such admonition does not apply to the present case, as the complainants before this Commission were invited by the Commission to present before them the facts which constituted their grievances in the case and we were forced to do so even if these preservers of priestly authority dislike to read them .

It is also unnecessary to pay much attention to the denial that there is any division in the Parish of St. John's, this fact being so evident that the very answer in the case bears testimony to such division. This division is of such a character that the Commission and the Bishop are well aware of the fact and it seems trivial for grown men to deny such division. Such denial seems especially unnecessary in view of the admission in clause 7 of the answer that a number of the members and their families have left the Church and sought to supply their devotional needs in dissenting places of worship.

It is only necessary to expose the absurd claim that the complainants only represents about one tenth of the members of St. John's Church to show its falsity. We show in other parts of this rebuttal that of these persons who have been willing to put themselves on record in this case, (and there are many who will not so put themselves on record although very much disliking the teachings and practices of the Rector) and who have not with-drawn their names, there are 102 persons

who are definitely on record as being behind the complainants in all matters of ritual and practice, and we hardly think even this most modest committee of the Vestry will claim that there are 1020 communicants in St. John's Church. It should be borne in mind by the Commission that whether the grievances complained of are valued and substantial ones, is not to be determined by the mere counting of persons, that it is not a question to be decided in accordance with the evidence or vote of a numerical majority of the communicants of St. Johns. If there is a grievance, it does not the less exist if but one man testifies to it. It must also be recollected that the duty of taking an open stand against the Rector of a Church on such questions as are under judgment here, is not an agreeable one and is one likely to be shirked by those who have not the courage of their convictions. It is much easier to remain quiet and allow others to appear openly. It is very confidently submitted that if under circumstances of this kind, 102 members of St. John's Church out of a total membership of about 400, are willing to put themselves on re-

cord against their Rector, that if it were possible to poll the entire membership, the complainants would at all events have not much short of a majority behind them . But this is not a question to be determined by a majority vote as if the matter were purely secular, it is a moral question and should be determined by the very right of the matter, and if these doctrines and practices complained of are obnoxious to the objections of the complainants, and if by reason thereof a considerable number of the communicants and congregation of St. John's Church have with-drawn, then the charges of the complainants have been sustained, and redress should be afforded them. The fact that the places of those who have with-drawn have been filled by others procured by the hustling methods of Mr. Wattson and his supporters and the superior attractions afforded by way of spectacular effects in the service, if it were true, is no answer to the position of the complainants that old members have been drawn away from the Church by the practices objected to.

Turning to section 9 in the answer of the committee of the Vestry, containing the names of 30 persons who ask that their names be with-drawn from the list of protestants ; we utterly deny the allegation that the names on the petition were obtained by deception and intimidation, and we also deny that many others would like to with-draw their names from the petition, but are sensitive of criticism, &c., We do most earnestly affirm that the petition was only presented to those persons who were known to have expressed themselves opposed to the ritual and practices of the Rector Lewis T. Wattson and that the petition was not generally passed about the Parish .

But we do charge that the names of thirty persons viz:

James Herdman)	
)	
C. V. A. Decker)	Vestrymen
)	
Robert F. Tompkins)	
Sarah Macauley		
Mrs. Simon Becker		

Mrs. Abram VanSteenburgh

Ada VanSteenburgh

Mrs. Barbara Totten

Mrs. Barley

Viola Harris

Mrs. Brockner

Mrs. O'Neil

Charles L. Preston

R. A. Denniston

Theodora Styles

Mrs. Rose E. Smith

Mary Murray

William Hammil

Mrs. William Hammell

Mrs. Storms

John Lewis Heiser

Horace Clearwater

Mrs. Horace Clearwater

Elwood Clearwater

N. C. Powelson

Marie Louise Swan

Mrs. Pettit

Annie Bonesteel

Nettie Harris

Dr. J. L. Preston

who ask to have their names taken from the list of the complainants were obtained in many cases by fraud and deception unworthy of the men practicing them. Some of them were told that the complainants had added other matter to the petition after the signatures had been obtained, and that their signatures were attached to the complaint. That such statements can only be characterized as wilful deception, since committee of the Vestry had copies of the complaint in the case and the files of the Commission show that the complaint was signed by four persons only and that the petition of 107 signers bears no evidence of having had any word added to or taken from it. We further affirm that the Rev. Lewis T. Wattson and his friends have visited each and every one of these 107 signers where there was the slightest probability of their being able to effect a change, and have pleaded,

begged and prayed with them, to withdraw their names .

After importunity amounting in some cases almost to coercion, and after the use of deceitful methods in other cases, it is significant, that only thirty people withdrew their names from the petition, a strong indication of the real conviction of most of the signers .

We further strenuously object to the proposal to strike off from the list of petitioners the names of twenty-four persons hereinafter named, for the reason that they are each and every one of them communicants or members of the congregation of St. John's Church or were, until driven out by the practices and teachings of the Rector, Rev. Lewis T. Wattson ; and it is immaterial whether such persons were driven out by Mr. Wattson's absurdities when practiced and preached in their milder form of two or three years ago, or whether they have been broken down within the last few months by his recent additions, which are like the last straw.

Sarah C. Fernard

has been a constant member of St. John's Church until driven out of the Church by the teachings of the Rector. Has paid

Anna P. Bruyn,	Same as above except last sentence.
Robert A. Herdman	A son of one of the present Vestry has been raised in a Church family and considered himself and is consid- ered a member of Sr. John's Church Is a communicant.
Gerard Mulford,	A communicant of the Church.
Esther Mulford,	A communicant of the Church.
Rodney Osterhoudt,	A communicant of the Church.
F. A. Waters,	son of the late Rev. Dr. Waters, for- merly a Vestryman of the Church him- self, connected with the Church though not a regular attendant at the services. His children attend Church with their mother who is a member of the Pres- byterian Church, and he has attended with them of late .

James Ballard is a communicant and considered himself a member of St. John's Church.

Henry B. Luther an old and valued member of St. John's Church until drawn away by the teachings and practices of the Rector Rev. Lewis T. Wattson. Received his last communion on Easter last.

F. B. Luther son of the above and the same reasons apply to him. Received his last communion about 13 months ago.

Isaac C. Buswell The commission has a personal letter from him, already in evidence, which shows his relation to the Church.

Mrs. Ellen C. Buswell Wife of the above .

Andrew F. Mason

Mrs. A. F. Mason Both confirmed in St. John's Church, but have attended services at the Holy Cross until driven away by the teaching and practices in that Church.

John G. VanEtten has been brought up in the Church and is a communicant .

Mrs. F.F. Williams has been long identified with the Church and is a good Church woman. Has been an invalid for some time past though now much better. Has been driven away by the teachings of the Rector.

T.C. Hornbeck has been an attendant at the services of the Church through the influence of his wife who was born and brought up in the same and has always been an active member of the Church giving liberally of her time and money in its service.

John G. Harris) The contention that these names were
)
 Nettie Harris) unauthorized is false, and should not be
)
 William F. Harris) accepted without a statement to that ef-
)
 Maggie Harris) fect from the persons themselves, which
 evidently is not possible .

We do deny that after deducting the only names which there is any warrant for deducting viz; those actually asking to be with-drawn, that a small number is left of which 24 belong to the families of, or are in the employ of the chief promoter of the complaint whosoever he may be.

None of the complainants in the case have more than one family and the number of signers in each family of such complaint are as follows:

C. D. Bruyn 5

F. J. R. Clark 2

E. D. W. Mulford 4

Augustus Hayes 2

and we deny that any of the signers are in the employ of any of the complainants .

As a matter of fact there have been presented to the Commission the names of 107 in the original presentation of evidence before the Commission and 25 in the supplemental complaint, total 132, and deducting the 30 names of persons asking to have their names with-drawn, leaves a remainder

of 102 which we consider^a truly formidable number, and fully warranting the investigation .

In regard to the statement that exhibit No. 5 in the complaint is incorrect and misleading, in that the following persons did not pay the amount pledged during 1894;

Clara D. Norton	10 cents a week
-----------------	-----------------

James Scott	25 " " "
-------------	----------

N. C. Powelson	25 " " "
----------------	----------

F. P. Luther	25 " " "
--------------	----------

H. B. Luther	50 " " "
--------------	----------

A. P. Bruyn	<u>25</u> " " "
	1.60

Mrs. A. L. Crouch paid her subscription in full on October and then formally with drew-her subscription on the ground of her disapproval of the teachings and practices of the Rector, This the Treasurer of the Church will affirm .

We would say that these names and the amounts were taken from memory and were given in good faith; that the books of the Treasurer were not before us when the names were placed in the list and we have quite as good reason to characterize the statement made by the committee of the Vestry, that Mrs. A. L. Crouch paid nothing during 1894, as showing the absurdity and mendacity of this committee of the Vestry while having the books of the Treasurer before them, as for them to apply the offensive term to us. We do affirm that all these persons named, are good Church men and women, and that they have ceased to pay, solely and only because of their aversion to the teaching and practice of the Rector, Lewis T. Wattson. We do repeat, that we represented that there had been actual with-drawals amounting to about \$12.00 per week, and that admitting the contention of the Committee of the Vestry there is left about \$10.40 a week or about \$540.80 a year, which is admitted by the committee and the difference is \$83.20 a year. We have no means of verifying the statement of the committee of the Vestry that the new pledge list for 1895 is about \$2100, but as we do know, and it is not

denied by the Committee of the Vestry, that the income from pledges has been about \$2000, in the past, with a harmonious Church, we would think it unlikely that these pledges will produce \$2100 in the year 1895 with a divided Church .

As to the expectation of an income of \$3000 a year we regard this statement as fairy dreams.

We do know that the customary annual admitted deficiency of about \$500, at Easter, was this year found to amount to about \$700, at New Years, or four months earlier than usual and an unusual subscription was paid at that time and subscriptions were obtained from persons not members of St. John's Church and whom it is not expected ever will be ; and a few persons paid most of the total amount. And it is believed that there will be another deficit to be made up at Easter next.

We do most earnestly maintain that so far as the evidence which has actually been placed before this Commission and is now in evidence as tending to show the extent of the division in the Parish of St. John's, and the relative strength of each

party to the controversy that the complainants have been able to show a much larger number of actual supporters in the Parish than have the Committee of the Vestry . The Committee have not attempted to put in evidence any petition signed by any number of the communicants of the Church testifying to their approval of the practices and teaching of the Rector. The presumption is that as they have not attempted to put in evidence this most convincing proof of their strength, an evidence which they would most likely under the circumstances desire to have in the case, we have a right to claim that they could not do so. The complainants have actually put in evidence the names of 102 persons who are disaffected towards the present state of affairs in the Parish and not with-drawn . The Committee of the Vestry have put in evidence the names of the following persons as actually being supporters.of their position :

A. W. Reynolds

A. J. Phillips

John E. Kraft

John W. Kerr not a communicant

Eliza D. Kerr

Mary Kerr Hoar

Ida I. Korr

Ella Kerr

Florence Kerr Chambers

John Brodhead

S. D. Hood

Mrs. William B. Fitch

J. L. Preston

Jessie V. Preston

total number 13

of the names of the 30 persons who asked to have their names with-drawn from the petition presented by the complainants, although there is no evidence before the Commission that they intended to assume a position otherwise than neutral, be added to this number, there would be in evidence the names of 43 persons who are supporting the committee of the Vestry.

In closing this rebuttal we would most earnestly repudiate the insinuation contained in the answer of the Committee of the Vestry, that the signers of the complaint are among those disturbers of the peace which are said to abound in every Parish. If by this, those parishes are meant where the Rector set over such parishes has been engaged in the deliberate and persistent attempt to foment strife and discord in the parishes by entirely revolutionizing the services and teachings in such parishes, changing them in all essential characteristics from that of the Protestant Episcopal Church into those of the Roman Catholic Church, then we would most cheerfully accept the charge and honor ourselves for so doing. If there be not a religious conviction in a church, strong enough to resist the introduction of practices and doctrines which involve the very fundamental principles of said Church, then such Church would be shown to have no ~~such~~ religious convictions which they were prepared to defend. But if it is the intention to convey the idea that the complainants and those they represent have been

habitual disturbers of the peace of St. John's Church, when the facts are that these complainants and the petitioners have been the most zealous supporters of the Church in Kingston, they have in season and out of season, in prosperity and in adversity, in one year and in all years, given their time, their means and their strength to the service of this Church, and it does this Committee of the Vestry no credit to attempt to convey such impression, which, they well know and is false, this community well know to be untrue. We wish to say that after conducting our case with all the vigor and strength which we possess, and using the limited means which were ours to use, there is an element of sadness in our position which constantly arises before us. We are at present without a Church in which to worship because the Church where we were wont to worship is no longer the Church which we joined in confirmation, but a Church which now teaches doctrines which were no part of our confession of faith and which we do not believe, and yet this Church, is the Church which we received from our predecessors who were many of them our fathers and our mothers, and in which we

have worshiped and which we have loved for years and which we had regarded as our own . Yet we have seen this young man, just out of a seminary called as Rector of this Church with no roots attaching him to the soil with no heart strings attaching him to this place of worship, and who will undoubtedly in time pass on to other fields of work, take our Church away from us and leave us if this Commission fails us without means of redress. This is the sad feature of the case and one which we are sure must appeal to your Commission.

The complainants have seen these changes of doctrines and practice going on in St. John's Church for years, knowing full well where they were leading, yet at all times hoping that the Rector would reach a point where he would pause in his progress. During all these years, the complainant remained quiet owing wholly to the desire to avoid the disastrous consequences of a Church quarrel and their personal dislike to such discord. This course of conduct was productive of no result except to hurry on the progress towards extreme ideas in ritual and doctrine. In fact one of the chief supporters of the Rector stated on

one occasion, referring to the complainants, that these people still paid their pledges, attended the services of the Church and that there was no evidence that they might not accustom themselves to the proposed changes.

Finally the introduction of auricular confession in the parish and the use of incense in the worship of the Church brought the complainants to a sudden realization that they were giving countenance and support to a Church which had ceased to be the Church in which they had been confirmed.

The members of St. John's Church have been laboring under some reproach in the minds of many persons, in that they were allowing a change in the fundamental doctrines underlying the very foundation of the Church to preceed without public protest and without an attempt to resist such change. This can no longer be asserted with truth against them. For the complainants have brought this phase of the case strongly into view and they feel that as far as the members of St. John's are concerned they have now done their complete duty. This Commission was instituted by the Church at large, caused

by reason we believe of the notoriety which the situation in St. John's Church had obtained, for it is certain that this investigation had never been demanded by these complainants. We now leave these questions in the only hands that can effect a solution of them with the earnest hope that the Church at large as represented by the Bishop of New York, will not leave us in our present helpless condition, but will come to our rescue.

There is a side of this controversy which affects the Church at large beyond any relation it has to the local Church. This case of St. John's Church has been heralded through the land by the public press and has been discussed in public places to the pain of Church men and church women everywhere . The practices in St. John's Church have become a scandal to many church men and have created wonder and surprise in all bodies of Protestant Christians. The public press have felt called upon to sneer at the Church in a way which can be productive of no good to her welfare

and which is all the more painful to church men because they are unable to say it is untrue.

This phase of the case belongs to the Church at large and not to us , and there we leave it .

Respectfully submitted ,

Charles T. Bryn
per. F. J. R. C., by authority,

F. J. R. Clark,

E. J. W. Mulford

A. Hayes

Edward Winter.

Kingston N.Y. March 2nd, 1895.

REBUTTAL.

---÷÷÷---

BEFORE A
COMMISSION CONSISTING OF

The

Rev. William R. Thomas, D.D.,

Rev. Rufus Emory,

Rev. Samuel Ackerly,

appointed by the Rt. Rev. the Bishop
of New York to investigate certain acts
and utterances &c. of the Rev. Lewis T.
Wattson Rector of St. John's Church
Kingston, N. Y.

-----÷÷÷-----

The undersigned, Charles D. Bruyn, F.J.R. Clark, E. DeWitt Mulford, Augustus Hayes and Edward Winter, complainants before the said Commission, would respectfully submit in rebuttal to the answer made by A.W. Reynolds and Augustus J. Philips, a committee duly appointed by the Vestry of St. John's Church, dated February 19th, 1895, purporting to be an answer to the supplemental complaint filed with the Commission on February 12th, 1895 and not filed on or about February 13th, 1895, as stated in the answer .

We would respectfully demand that the Commission overrule the protest and objections of the Committee of the Vestry" to the presentation filing or the consideration of a paper said to have been served upon the Commission on or about the 13th day of February, 1895," for the reasons that such answer is frivolous in its objection and untrue in its statements, and that the granting of such objection would defeat the very object for which the Commission was appointed by the Bishop of New York, viz : the hearing of evidence relating to the

disturbance in the Parish of St. John's, Kingston, N.Y.

Our rebuttal to this answer is more specifically stated as follows : To all that portion of this answer entitled and designated, First :

"That the said exhibit forms part of the direct testimony of the affirmative side of the case and should have been presented as part of the same ; that the consideration thereof at the present time would in effect reopen the direct evidence of the affirmative side after the Commission had decided in accordance with the ruling of the Rt. Rev. Bishop of the Diocese, that the direct testimony was closed, upon the filing of the answer by these respondents." We regard the above portion of the answer as frivolous where it is not untrue, and utterly unworthy of the serious consideration of the Commission,

The statement that this supplemental exhibit objected to was filed with the Commission on or about February 16th 1895, or after the date upon which the Commission had decided that all evidence must be in, is false and untrue .

This supplemental exhibit was filed with the Commission on the 13th day of February, 1895 as attested by a receipt duly signed by the Secretary of the Commission upon a United States Registered Postal receipt and hereby attached to this rebuttal . Also these complainants were duly notified by the Secretary of the Commission that all evidence must be presented in writing to the Commission on or before February 15th, 1895. Therefore this supplemental exhibit is properly part of the case to the contrary notwithstanding, as being filed on February 13th, 1895, the final date for filing evidence being February 15th, 1895 .

And to all that part of the answer entitled and designated as, Second :

We simply declare that all the signers to the above supplemental exhibit are either members or communicants of the Parish of St. John's or were until driven out of the said Church by the practices and doctrines of the Rector Lewis T. Wattson and that they each and all are ready to be faithful

and loyal supporters of the Church in Kingston should the
teaching and practices complained of be no longer had in
the Parish Church .

Respectfully submitted

Kingston N.Y. March 21st, 1895. P.D. Dwyer &

J. J. R. Clark

Edward Winter & Miss Muford
A. Hayes

United States Registered Postal Receipt part of this Rebuttal and
referred to in the let. and dated Kingston N.Y. Feb'y. 11/95 and Newburgh July 12
th, 1895.

REGISTRY RETURN RECEIPT sent..... 2/11, 1895.	
Reg. No. 2100	from Post Office at KINGSSTON, N. Y.
*Reg. Letter } Reg. Parcel }	Addressed to Rev. Rufus Emery Newburgh, N.Y.
After obtaining receipt below, the Postmaster will mail this Card, without cover and without postage, to address on the other side.	
RECEIVED THE ABOVE DESCRIBED REGISTERED { *LETTER. PARCEL.	
(SENDER'S NAME ON OTHER SIDE.)	
Sign on dotted lines to the right.	Rufus Emery
When delivery is made to other than addressee, the name of both addressee and recipient must ap- pear.	
* Erase letter or parcel according to which is sent.	