Southern Manuscript Sermons before 1800

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A Bibliography

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ON THE COVER: High Hills of Santee Baptist Church, Stateburg, South Carolina; congregation founded 1770; present church built 1803; first pastor was Richard Furman, namesake of Furman University. (PHOTO: Library of Congress)

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Dedicated to the Memory and Scholarship of
Richard Beale Davis
1907-1981

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Introduction

A Brief History of the Project

This bibliography is the first guide to the study of the manuscript sermon literature of the Southern colonies/states of Maryland, Virginia, North Carolina, South Carolina, and Georgia. No other tool exists. The project was begun by Richard Beale Davis in 1946 as part of the research that eventuated in his *Intellectual Life in the Colonial South, 1585-1763* (3 vols., University of Tennessee Press, 1978), a work that won the National Book Award in history. Michael A. Lofaro took over the project in 1976, expanded the colonial entries (pre-1764), and added the period of 1764-1799 to the bibliography through a two-year canvassing of repositories in the United States under the auspices of a grant from the National Endowment for the Humanities. The same grant funded George M. Barringer's work on the previously uncataloged cache of Jesuit sermons on deposit at Georgetown University. Sandra G. Hancock's focus on the sermons of Thomas Cradock at the F. Garner Ranney Archives of the Episcopal Diocese of Maryland in Baltimore was funded by the John C. Hodges Better English Fund of the Department of English of the University of Tennessee, a fund that together with the Graduate School of the University of Tennessee has provided significant support for this project. Except when noted, the end date for the original investigating and recording of data is 1996. It unfortunately proved impossible to remove the data from its then defunct database for another eleven

years and it would still be irretrievable but for the stellar efforts of the faculty and staff of the University of Tennessee's Digital Library Center. Although the project originally included all printed sermons as well, summary versions of those entries were incorporated into the Eighteenth Century Short Title Catalog, now English Short Title Catalog (ESTC), and are already available online (http://estc.ucr.edu/ or http://estc.bl.uk/). They are therefore excluded from this bibliography.

Online Database

This bibliography is also available online as *Southern Manuscript Sermons before 1800: A Bibliographic Database* (http://dlc.lib.utk.edu/sermons). It provides multiple avenues of access to the entries. The reader is encouraged to use the database in concert with this volume. Database searches can be constructed and limited by the single or combined criteria of author, repository, book of the Bible, date, state, denomination, keyword, and short title. Please see the areas noted below in boldface under "Editorial Methodology" section "d)" which describes the format of the sermon entries. The reader is also referred to the complete introduction to the database, especially pages 11-18, for detailed information.

The Scholarly Significance of the Bibliography

For many years early sermonic literature has proven to be the key to the understanding of the New England mind through the study of Puritan texts and, by extension and implication of scholarly emphases, the American mind. The comparable study of the Southern colonies and states has lagged behind that of New England and Mid-Atlantic regions because of the far smaller number of printed sermons before 1800. There are, however, more surviving manuscript

than printed sermons in the region of the South, but extremely little work has focused upon them because researchers simply do not know of their existence or have no detailed description of the texts and their contents.

In the old South, as in New England, varieties of early sermons abounded. The four differentiable yet overlapping groups posited by Faust and Johnson[1] for the sermons of Jonathan Edwards—the disciplinary, the pastoral, the doctrinal, and the occasional—are all present in the manuscript sermons of southeastern seaboard ministers and priests and provide an adequate overview of the works in this bibliography. Richard Beale Davis provides a concise description of these forms: "The disciplinary depicted depravity and the horrors of eternal perdition, warned against the backslidings of parishioners, and urged repentance and conversion. . . . The pastoral are concerned with the duties and privileges of religion, often beautifully meditative, and addressed to the needs of regular attendants or communicants. The doctrinal interpret the preacher's faith and concentrate upon biblical exegesis. And naturally the occasional celebrate Thanksgivings, calamities, funerals, and marriages."[2]

At present writing, this bibliography contains entries for over 1600 sermons by over 100 different ministers who are affiliated with eight different denominations. These sermons do fall under the four general categories described above. While the numbers of sermon entries cited below also include some informational "Cover Entries" for groups of sermons, the following charts give an approximate overview of the entries.

Affliliation	*Number of Ministers*	*Number of Sermon Entries*
Baptist	7	16
Catholic	42	459
Congregationalist	3	16
Episcopalian	40	996
Lutheran	2	78
Methodist	6	11
Presbyterian	11	140
Quaker	1	1
Unknown	3 + 20 anonymous	23

Please see Appendix III for the religious affiliations of individual preachers.

A similar overview of the approximate number of entries by state yields the following breakdown:

State	*Number of Ministers*	*Number of Entries*
Georgia	4	14
Maryland	69 + 5 anonymous	1223
North Carolina	6	44
South Carolina	12 + 1 anonymous	175
Virginia	25 + 15 anonymous	213

It is, of course, unreasonable to try to support overall statistical arguments for Southern manuscript sermons before 1800 based upon this data because of the many diverse factors that determine their oftentimes idiosyncratic survival, including the production of sermons by ministers. Many have one or a few entries, but the Rev. Joseph G. J. Bend (MD; Epis.) alone accounts for 462 entries. Some, such as Enoch Green, preached in more than one state. Subsets of the data do seem quite worthy of future investigation. While the large number of Episcopal sermons is to be expected, given that faith's

status as the Established Church in the colonial period, the number of surviving Catholic sermons should open new areas of research, especially since they are but a small part of approximately thirty archival boxes of related manuscript materials housed at Georgetown University. Robert Paxton's (VA; Epis.) letterbook of forty-eight sermons (1710-1714) provides much religious and cultural insight into early eighteenth-century Virginia (William Byrd II mentions that he heard Paxton preach[3]). Paul Turquand's (SC; Luth.) three volumes of sermons should likewise give a fuller sense of the interdenominational history of Charleston. Analysis of the sermonic writings of individual ministers such as Bend, Paxton, and Turquand, of particular subjects and events treated in the texts, and of selected periods of time, should also encourage many new significant studies and avenues for research.

The value of this bibliography, therefore, is that fully cataloging this large quantity of generally unknown manuscript material will help scholars to construct a more complete picture of the nature of the Southern mind before 1800 and reveal how it contributes to a national ethos. The bibliography will aid many disciplines—religious, cultural and American studies, history, literature, political science, sociology, psychology, etc.—and all those scholars who search the past

1 Clarence H. Faust and Thomas H. Johnson, eds. *Jonathan Edwards: Representative Selections, with Introduction, Bibliography, and Notes* (Rev. ed., New York, 1962), p. cx.

2 Richard Beale Davis, *Intellectual Life in the Colonial South, 1585-1763*. 3 vols. (Knoxville, Tennessee, 1978), II, 711.

3 *The Secret Diary of William Byrd of Westover, 1790-1712*, ed. Louis B. Wright and Marion Tinling (Richmond, 1941), p. 439. See also Davis, *Intellectual Life*, II, 727-30. Edward L. Bond, in his *Spreading the Gospel in Colonial Virginia: Sermons and Devotional Writings* (Lanham, MD, 2004), pp. 115-69, transcribes five of Paxton's sermons.

to interpret it and its effect upon the present. Ultimately it will lead to a more balanced appraisal of American intellectual history by providing access to a considerable body of southern sermons to place alongside those of the northern and middle states for critical assessment and will help as well to place all these works within a broader Transatlantic perspective.

Editorial Methodology

a) Inclusion

As noted, the general criteria for inclusion in this bibliography are that the sermon manuscripts are produced before 1800 and preached in Maryland, Virginia, North Carolina, South Carolina, and Georgia or are those by a preacher consistently identified with those states. Thus, Thomas Cradock's sermon "On Education" that was preached in Philadelphia and related to the establishment of the Pennsylvania Academy and written in response to Benjamin Franklin's *Proposals Relating to the Education of Youth in Pensilvania* (Philadelphia, 1749) is included because Cradock is based in Maryland. Sermons that date from 1800 and later, incomplete sermons, and sermon notes are not usually included unless they are rather complete, part of a larger collection of a minister's sermons that are cataloged, or are otherwise deemed significant. A very few entries bear the notation of "No manuscript yet found." These entries are for sermons that were widely cited in secondary sources, but for which no manuscript has yet been located. In general then, while the bibliography is guided by the ideal and principle of including only complete works preached in the South before 1800 by Southern preachers, it includes those manuscripts that would otherwise not qualify but do round out the individual collections,

or are otherwise noteworthy, whenever time and funding have permitted.

b) Investigation

This bibliography catalogs the results of the examination of the holdings of 118 American and 17 major British repositories. (Please see the list of archives in Appendix I). Approximately one-sixth of these held appropriate materials. Because they are in manuscript form, over 90% of these sermons are uncataloged. Those few that receive treatment are usually generically cataloged as "Selden, Miles, three sermons of" and often yield little or no information as to the titles or contents of the works. Since *Southern Manuscript Sermons before 1800* is the first tool to attempt to cover this category of texts, it relies on in-person uncovering and evaluation of the sermons. Nearly none of the material is easily accessible through subject cataloging under "Sermon" or any other useful classification. Without such finding aids, there was very often no simple way of determining the names of the authors of the manuscripts in advance of actually locating the manuscripts themselves within collections. Those that were not previously known were likely to remain so. To help solve this problem, with the help of Professor Davis, famous among archivists for his reading of complete card catalogs, I compiled a working list of ministers whose papers were known to have survived and who had published sermons and who were known to have preached in the South before 1800. Added to these men were the names of all those licensed in England to preach in the colonies. This master list of 257 names was then checked in all the American archives noted in Appendix I by the general editor, but underwent the increase and decrease of continual modification as new evidence was uncovered and names were added or were eliminated from consideration. All appropriate

subject headings were also checked, but generally with little result. Lack of funding prevented the use of this list to expand upon Professor Davis's investigations of British archives.

This bibliography is in the best sense preliminary, since new manuscript sermons continue to move from private into public hands, from families to archives. The use of new and emerging electronic investigative tools will certainly uncover new materials and allow the updating and expansion of those entries already recorded. That is why this volume is also available as a database, one constructed as a dynamic platform to encourage research that will in turn allow for the ongoing growth and improvement of the information it makes available.

c) Data recorded in the Bibliographic Entries

The bibliography seeks to represent the sermon data as accurately as possible and to this end does not correct original spelling, grammar, punctuation, etc., or expand abbreviations unless necessary for clarity. All the manuscripts thus far uncovered are written in English. Quotations from languages other than English, such as Latin, are similarly retained, but translated when necessary. Clarifications, translations, and other editorial comments are noted within square brackets. Due to the amount of time that has elapsed over the gathering of all the data and the wide diversity of content of the manuscripts themselves, as well again as the limitations of time and funding, some entries will bear significantly more information than others.

d) Format of Entries

Each entry in this bibliography is presented in two paragraphs. The first paragraph begins with a bold-faced entry number. This is the

number cited in the combined Keyword-Short Title index for ease of location. This bibliography is ordered alphabetically by the author's last name, first name, title of the sermon, and date preached, if necessary. It provides "full form" descriptive entries. A "short form," which yields only the author's name, short title, and index date, is additionally available as part of the online version. The full form contains all the recorded details of each individual sermon as follows and in this order.

The first paragraph of each entry contains the following information:

Entry Number—a bold-faced number assigned chronologically to all the entries in their alphabetical order as noted above.

Author—records in bold-face type the last name and then first name of the sermon's author, if known. Uncertain attributions are contained in square brackets, recorded under the names of the possible authors, cross referenced, and noted in the Commentary section. A bracketed name followed by a question mark is a less sure attribution than one that does not bear a question mark. In the case of an author who used more than one name, a brief cross reference to the name normally used is included in the Commentary. Thus the entry for "Sittensperger, Mathias" will simply note "See Manners, Mathias" in the Commentary.

State/Denomination/Dates—in parentheses are listed the state(s) in which the minister was based or primarily associated; his denomination; the dates of birth and death and perhaps ordination and service; and other similar relevant information. Omissions or the word "Unknown" indicate that no information of that particular type is available at present.

Cover Entry Title—a title given by the author (or assigned by the editor and thus placed within square brackets) to those sermons that

were originally bound together or recorded in a manuscript book or grouped together in some way, thus indicating their relationship or configuration. The "Commentary" usually clarifies the grouping and adds cross references. Note that this category is omitted (or reads "none" in the database) for sermons not so grouped or related and, in most cases, the "Title" (see below) follows the information of "State/Denomination/Dates." A separate entry is generally recorded for the main "Cover Entry" and is likewise cross-referenced.

Title—the full title of the sermon; if the sermon was untitled, a title, usually incorporating the biblical text upon which the sermon was preached, is assigned in brackets.

Index Date—the first date the sermon was preached; if not recorded, a date (or range of possible dates) is estimated from biographical and other historical data and is included in square brackets.

Number Pages—the number of pages of the sermon manuscript/booklet. Further physical description may include the use of plus signs to indicate the presence of cover/title page(s) and blank page(s) within a manuscript booklet.

Accession Number—an arbitrarily assigned individual number in square brackets, occasionally followed by a letter(s), to aid in the subsequent identification of individual sermons in the online database and in the Commentary section. See also pages 719-35. There are gaps within the run of the numbers, which also are not necessarily consecutive for a particular author. The accession number may be followed by a statement noting the month and year of recent entries to the bibliography for those records added beginning in 2009.

Repository—the archive which houses the sermon and any further information on the location of the manuscript within the repository if needed.

The second paragraph of each entry contains:

Biblical Reference—the biblical or other text upon which the sermon was preached.

Commentary—editorial remarks upon textual/historical matters of the sermon and its author, including but not limited to the recording of the full notations of an author concerning the sermon, as well as the condition and physical description of the manuscript (especially as regards to completeness if needed), references, additional information on the author or the manuscript, and other matters deemed significant. It includes the place(s) and date(s) the sermon was preached (or range of possible dates), if recorded.

Keywords—a list of major terms, ideas, concepts, and names discussed in the sermon that are generally not included in the data-base Short Title. The "Keywords" index, however, contains all keywords of all Short Titles and thus provides a topic or subject index.

e) *Back Matter*

In addition to the "Keyword-Short Title Index" alluded to above as the topic/subject index, this volume contains four appendices that should prove useful. They are a list of the "United States and British Repositories Investigated," a "Map of Maryland" which indicates where the sermons housed at Georgetown University were preached, a roster of preachers by religious affiliation, and a list of the "Library of Congress Repository Codes" used in the online database. Also included is a bibliography of works cited in the text and those that might aid the researcher and an "Accession Number-Entry Number Table" that provides a condensed form of the related systems that number the entries.

General Editor's Note

While every effort to ensure completeness of this bibliography has been made, it is unrealistic to assume that no other manuscript sermons will make their way from family and private collections into public repositories, that every library that may hold appropriate manuscripts has been surveyed, and that libraries that were surveyed have not acquired additional items. Thus while many bibliographies are preliminary, this one assuredly is. Even so, it is a firm step toward making new resources available for study and, it is hoped, a step that will encourage the expansion of this bibliography with new data. The decision to publish in online form as well as in print therefore stemmed not only from the greater accessibility afforded, but also from the ease of making additions and corrections to the present entries. Those with such information should contact the general editor, Michael A. Lofaro at lofaro@utk.edu or by writing to him at the Department of English, University of Tennessee, Knoxville, TN 37996-0430. Although the bibliography has been and is a collaborative project, any of its omissions, shortcomings, and errors are the sole responsibility of the general editor.

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