

TEXT VERSIONS, PSALMS VS. HYMNS (T)

n.d. (1620-1640 or later) + n.d. (1640 or later-?) + 1681: “The [text] version first used by N. E. churches was Ainsworth’s after which they used one called the New England Psalm Book. It was common for ministers to expound a little on the psalms before singing. Some congregations sang the psalms in course. **The practice of reading the line was not introduced until many years after the first settlement,--in Plymouth not until 1681.**’ –THOMAS ROBBINS, D.D. *A View of the First Planters of New England*. Hartford, 1843.” [MA/Plymouth; Rochester 1907, p. 197n]

1620-1640 + 1667 + 1692: “Ainsworth’s Version of the Psalms’ was brought by them [the Pilgrims] to this country and used exclusively till 1640, and many of the psalms and tunes were so associated with their worship that they were unwilling to relinquish either; so that when the Bay Psalm Book...was introduced in New England [in 1640], it was met with violent opposition and the churches in Salem and vicinity did not relinquish Ainsworth till 1667, nor the church in Plymouth, where it was first used, until 1692.” [MA/Salem, Plymouth; Standish 1929, p. 12]

n.d. (ca. 1633-1640 or later) + n.d. (1640 or later-?): “The version first used by them was that by Sternhold and Hopkins, which was printed at the end of their Bibles; after which came the New England Psalm Book, made principally by Mr. Welde, Mr. Eliot, and Mr. Mather. This version was printed at Cambridge in 1640, and was more distinguished for its exact conformity to the original Hebrew and Greek than for its poetic merits. It was long in use—even, by some congregations, until the close of the American Revolution.” [CT/Windsor; Stiles 1891, vol. I, p. 100]

n.d. (probably 1640s) + ca. 1667 + before 1757 + “not long after” 1757 + 1772 + 1785: “Sternhold & Hopkins’s version of the Psalms appears to have been first used. About 1667, the Bay Psalm-Book took place of the preceding. Before 1757, Tate & Brady were adopted. Not long after this year, the Bay Psalm-Book, as revised and improved by the Rev. Thomas Prince, was reinstated in some of the parishes. In the Hamlet [which became Hamilton in 1793], Tate & Brady continued till 1772, when Watts was introduced. The latter was adopted by the South Parish [of Ipswich] 1785, instead of Prince.” [MA/Ipswich, The Hamlet→Hamilton; Felt 1834, p. 212]

1640-after 1740, possibly May 1771 + 1771, May: “For more than a hundred years the Bay Psalm Book, containing the ancient and rugged version of Sternhold and Hopkins [?], continued to be used in the sanctuary. To our ears its measures seem rude and inharmonious, but to the stern old puritan, ‘the concord of sweet sounds’ was altogether a secondary consideration. He looked beyond the mere forms of expression, to the lofty sentiments which they conveyed. Those strains were hallowed to his ears by the associations of youth, and by the continued use of his riper years. It is not strange therefore that the introduction of a new version, and the formation of a choir [probably ca. 1770; see SC 1770 + 1771] were long [p. 201] and strenuously resisted. Like all real improvements, however, they were at length approved, and Dr. Watts’[s] Psalms and Hymns were, by a vote of the town, May

1771, 'introduced into the congregation to be sung on the Lord's day.'
[MA/Wenham; Allen 1860, pp. 200-201]

n.d. (1640 or later-?) – see n.d. (1620-1640 or later)

n.d. (1640 or later-?) – see n.d. (ca. 1633-1640 or later)

before 1666 + 1666-1775 + 1775 + 1775, June or 1776, June + 1828: "In Concord the version of 'Songs and Hymns' [!] by Sternhold and Hopkins was used prior to 1666. [new paragraph] In 1775, it was voted to sing from Tate and Brady's version three months on trial. [new paragraph] The June following Watt's [sic] version was introduced and used till 1828." [MA/Concord; Hudson 1904, vol. I, p. 250]

1666-1775 – see before 1666

ca. 1667 – see n.d. (probably 1640s)

1667 – see 1620-1640

1667, 4 July (Church meeting on "4 [day] of 5th Moneth," with March as 1st month): "The Pastor having formerly propounded and given Reasons for the use of the Bay psalm bookes in regard of the difficulty of the tunes, and that **we could not sing them so well as formerly** and that there was a singularity in using Ainsworth[']s tunes, but especially because we had not the liberty of singing all the scripture psalmes according to 3 Colossians 16 ["Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."] he did now againe propound the same and after severall brethren had spoken there was at last a unanimous consent with respect to the last reason mentioned that the Bay psalm book should be made use of together with Ainsworth[']s to supply the [words illegible, or page torn]." [MA/Salem; Pierce 1974, p. 115]

1667 + 1746 + 1752 + 1788 + 1803 + 1811 + ca. 1825 + 1833 + 1835 + 1843: "1667. In addition to Ainsworth, our [First Parish] church adopt the Bay psalm book. ... 1746. The Episcopal society make a request for prayer books, with Tate and Brady's version of the psalms. 1752. The Confederate (afterwards First) church vote to use the same authors' translation. ... [p. 624] ... 1752. Mr. [Dudley] Leavitt's [Third] church adopt Watts's psalms and hymns. They have continued to use them [up to the present, 1849] with [Samuel] Worcester's selection, edited 1815. So have the South church used both these collections. The Baptist society sang from Watts, and afterwards from the same, with [James M.] Winchell's arrangement and supplement, printed 1819. In 1833, they exchange this for 'The Manual of Psalmody.' The Second society of the same order [i.e., Baptist] adopted Winchell, which they laid aside, 1843, for 'The Psalmist' [comp. Baron Stow + Samuel Francis Smith; 1st ed. 1843]. The First congregation dispensed with Tate and Brady for [Jeremy] Belknap's psalms and hymns [*Sacred Poetry*] in 1811, which gave place to the

Springfield collection [comp. William Bourn Oliver Peabody; 1st ed. 1835] in 1835. The East parish used the Bay psalm book, and then Watts's, till November, 1788, when Mr. Bently [Rev. William Bentley] introduced his collection [*A Collection of Psalms and Hymns for Publick Worship*, 1st ed. 1788], which was succeeded by Dr. Flint's [James Flint, *A Collection of Hymns, for the Christian Church and Home*, 1st ed. 1843] in 1843. The North society had Tate and Brady, to 1803, when they left it for Belknap, which they relinquished about 1825 for the New York collection [probably the hymnal comp. Henry Sewall, 1st ed. 1820]. St. Peter's [Episcopal] church, as we are informed, still use Tate and Brady [in 1849!]. Other societies, excepting those of the Friends, have sung from such books of psalmody, as suited their diversities of faith." [MA/Salem; Felt 1849, pp. 623-624]

1676, January (Church meeting): "There was a consent of the Brethren by Vote for the tryall of the Bay Psalme Book for half a year." [MA/Salem; Pierce 1974, p. 138]

1681 – see n.d. (1620-1640 or later)

1681 on: "The pulpit [in the meetinghouse completed in 1681] was a high square structure furnished with as Geneva Bible, a Bay Psalm Book, and an hour-glass to time the length of the service by." [CT/Old Saybrook; Old Saybrook 1896, p. 24]

1692 – see 1620-1640

n.d. (early 18th c.): "There is no record to indicate whose edition [of the psalms, versified] was used at first in our meeting-house. The oldest known work is entitled 'Psalms and Hymns and Spiritual Songs for the Use, Edification and Comfort of the Saints in Public and Private, especially in New England. Printed Edinburg 1732" [←essentially the Bay Psalm Book's title]. [CT/North Haven; Thorpe 1892, p. 287]

n.d. (probably no earlier than early 18th c.): "This version [Sternhold and Hopkins's], enlarged, was annexed to the Book of Common Prayer, and was in general use until 1696." [footnote: "... Tate and Brady's collection followed Sternhold and Hopkins' version, and was generally used in the Episcopal church in America and other churches in this country. [new paragraph] The church in Oxford made use of this collection. [new paragraph] There are still copies to be found which were used in church service in Oxford."] [MA/Oxford; Freeland 1894, p. 299]

n.d. (early 18th c.): "Before I close, let me say that I have been wondering how far the youth of my congregation realize how long ago all these events I have been trying to describe occurred; whether they have been thinking [i.e., realizing] that most of them were before George Washington was born (1732).... [p. 23] ... [new paragraph] ... Slight indeed were their conveniences; their sanctuaries were unfrescoed and uncushioned; their church music was no more than singing Dr. Watt[s]'s Metrical version of the Psalms...." [RI/Newport; Wallace 1896, pp. 22-23]

1715, 16 August: "Dr. Noyes then proposed our using some better version of the Psalms; and Cap^t. Clark proposed that there might be a constant Exposition of y^e Scriptures after the reading of them every Lord's day. Both which matters after some discourse of them were left to further Consideration, if need were."

[MA/Boston; Brattle Square Church 1902, p. 14] [see 1738 + 1739 for next 3 revisitings of this question in this church]

1722, 21 September + 1751 + 1755, 7 March, 14 April, 6 May, 27 May + 1757, 11 September, 31 October + 1758, 9 July, 9 October + 1761, 9 August: "[smaller type:] March 7. 1755. The Brethren of the Church and Congregation met and voted, [new paragraph] That a Committee be chosen to consider a motion made by several of the Brethren for the alteration or change of the version of the Psalms at present in use among us, and give their Report to the Church and Congregation the first Tuesday in May next. [new paragraph] Voted, That Twenty-five of the church and congregation be chosen to be of this Committee including our Rev'd Pastors. [new paragraph] The persons chosen are as follows, viz. ... [23 names, all men] [new paragraph, regular type:] The Bay Psalm Book is believed to have been the first book in English that issued from a printing-press in this part of America. It was the work of 'the chief divines of the country,' particularly of Thomas Weld, John Eliot, and Richard Mather, and it was printed at Cambridge in 1640. A second edition, somewhat amended, was published in 1647, after which the work was revised by [Harvard] President [Henry] Dunster and Richard Lyon. This revision was first published in 1650, with the addition of some Spiritual Songs by Mr. Lyon, who was an English university man, and it went through numerous editions in America. It was reprinted in England and Scotland, and came into use in many of the Nonconformist churches in the former country, and of the Presbyterian churches in the latter. To a critic of our day, the Bay Psalm Book appears 'a sort of prodigy in that kind, --a poetic phenomenon, happily unique, we may hope, in all the literature of English speech;" but it was dear to the early generations of New England, and to many, even in the middle of the eighteenth century, it seemed almost sacrilegious to attempt to revise it, and altogether irreligious to propose to supersede it. A strong desire for a change, however, was manifesting itself in many of the congregations. At the West Church, Tate and Brady's version of the Psalms had been in use from the beginning. Watts's Psalms and Hymns were introduced at the New Brick in 1751; [footnote: "Tate and Brady's version seems to [p. 20] have been used at the New Brick at the first. Soon after its organization and the ordination of Mr. Waldron, there was a service of which we have the following account in Bumstead's journal, September 21, 1722: 'A sing lecture att the north Brick. Mr. Coleman preached from those words "They sung a new Song." Revelations 5 and 9. Sung Tate and Brady four Psalms, namely 108 first, 147 next, 89 next, 98 last, noted by titles in that psalm book.'"] and at the New North a proposition was at this time under consideration for substituting [p. 20] either Tate and Brady or Watts for the New England version, which was decided in favor of the former. [footnote: "New North Church: 'A proposal was made at a meeting on the 14th of April, 1755, to exchange the New England version of Psalms, which had always been used in singing, for one more modern. It was opposed at several meetings, and caused much debate before the

church would consent to it. But on the 27th of May, it was voted to exchange; and on counting the votes, there were forty-six for Tate and Brady's version, and eight for that of Dr. Watts.' [citation for this quote] [footnote continued, new paragraph] First Church, Roxbury: 'In a letter to the Rev. Amos Adams, dated September 11, 1757, and signed by James Bowdoin and other influential parishioners, it was said that the New England version of the Psalms, however useful it may formerly have been, "is now become, through the natural variableness of language, not only very uncouth but in many places unintelligible," and it recommended that the version of Tate and Brady be substituted. The change was made July 9, 1758; "some people," says the church record, being "much offended at the same."'" [citation for this quote] [footnote continued, new paragraph] First Church, Boston: 'August 9, 1761, it was voted to introduce the version of the Psalms called Tate and Brady, with such supplement of Dr. Watts' [*sic*] hymns as our pastors shall think proper.' [citation for this quote]"; end of footnote] At the South Church, as the brethren were not agreed among themselves, they wisely postponed the matter for the present. Mr. Prince [Rev. Thomas Prince, 1687-1758] entered upon the work of revising the accepted version, but whether by formal request of the church does not appear from the records. [footnote: "Mr. Prince says in his preface to the new version: -- [new paragraph] 'Having begun this work on April 29, 1755, and being encouraged to proceed by the Respectable Brethren of the Congregation I belong to, I desire to Praise the Most High for carrying me on, thro' Multitudes of Avocations, Interruptions and Infirmities, to the End of the Psalms by the Last of August 1756, and to the End of the other Scripture-Songs by the 20th of March 1757: And to His Glory and Blessing, and the Edification of his People, I humbly resign it. Rendering my hearty Thanks to the ingenious Gentlemen, who generously helped me with their acute Corrections; I close with my earnest Prayers in the Terms of the Final Clause of the Authors of the ancient Preface to the New England version, expressed in their usual beautiful Simplicity of Language; "That we may sing in Zion the Lord's Songs of Praise according to his own Will, until he take us hence, and wipe away all our Tears, and bid us enter into our Master's Joy, to sing eternal Hallelujahs there!""'; end of footnote] [new paragraph] May 6, 1755. The Brethren met and accepted the Report of said Committee, viz: That considering the Diversity of Opinions, it will best subserve the Peace of the Society to suspend their determination a few months; and in the mean time to continue in the use of the present version. J[OSEPH] SEWALL. [p. 32] [In 1757] Mr. Prince had been engaged for two years on the work of revising the Psalm Book, or, to speak more exactly, upon a new metrical version of the Psalms. With the various versions then in use before him, and by a careful study of the Hebrew Scriptures, the Septuagint, the Chaldee, the ancient Latin, and the Latin versions of the Syriac and Arabic, he had aimed first to gain the precise meaning or nearest sense of the original, and then to paraphrase it as far as possible in Bible language. Restrained by these rigid rules, there could be no poetic freedom and no spontaneity of expression. As compared with the 18th Psalm of Sternhold and Hopkins, or the 42d, 103d, and 149th Psalms of Tate and Brady, or the best of Watts's psalmody, Mr. Prince's metrical work is versification rather than poetry; but, for that very reason, it was just what the majority of worshippers in New England at that time preferred. [footnote: "After writing the above sentences, just as they now

stand, the author asked his excellent friend, the Rev. I. N. Tarbox, D. D., a man of fine poetic taste, to give him in a few lines a critical judgment of Mr. Prince's work, and he received the following in a note dated December 23, 1885: -- [new paragraph] 'For more than a hundred years President Dunster's Revision of what is now technically called the Old Bay Psalm Book had been in use, and was pretty rough. Mr. Prince softened it, -- rubbed off the asperities very considerably. But Mr. Prince did his work under the bondage of the old idea, that one, in such labors, should depart as little as possible from the exact words of Scripture. Isaac Watts had finished his great work as a writer of Psalms and Hymns, and had gone to his rest before Mr. Prince revised the New England Psalm Book. Watts died in 1748. Mr. Prince did not copy Watts's style, in this business, but was simply trying to improve the old New England style. [footnote continued, new paragraph] 'But Watts was destined to conquer in New England as he had conquered in Old England. He wrote in the freedom of a poet, and not in bondage to words, which were only such English words as the translators of the Bible had thought would best stand to represent the origi- [p. 33] nal Hebrew. Prince, by his culture and grace, might easily have stepped into something like the same liberty. But the time had not then come in New England to make that way seem *natural* or even *allowable*. So, though his revision was a great improvement on Dunster's, it was destined to a much shorter career.'"; end of footnote] [p. 37] At a Meeting of the Brethren of the South Church and Congregation in Boston, Octr 31, 1757, Voted, [new paragraph] 1. That the thanks of the Brethren be given to our Pastor, the Rev'd Mr. Prince, for the Pains he has taken in revising the N. England Version of the Psalms. [new paragraph] 2. That the printing of said revisal be encourag'd by a subscription. [new paragraph] 3. That there be a Committee to confer with Mr. Prince, and some suitable Persons about undertaking the Printing of said revisal.... [new paragraph] The printing and publication of the new Psalm Book was undertaken by Daniel Henchman and Samuel Kneeland, both of [p. 38] the South Church. ... [p. 39; new paragraph] The preface of Mr. Prince's Psalm Book is dated May 26, 1758, and the time soon came for the church to take formal and final action upon the substitution of the new version for the old. ... [new paragraph, smaller type:] At a Meeting of the Brethren of the South Church and Congregation Octr. 9. 1758. [new paragraph] Voted, 1. That the Revisal and Improvement of the New England Version of the Psalms by our Pastor the Rev'd Mr. Prince; together with the Hymns annexed be used in this church and Congregation as our Psalm-Book. [new paragraph] 2. That these Psalms be sung without reading line by line, as has been usual; except on evening Lectures, and on extraordinary occasions when the Assembly can't be generally furnished with Books. [footnote, square brackets original: "[Dr. Ware says that the reading of the psalms, line by line, was dropped at the New Brick Church in 1729, the year after the ordination of Mr. Welsteed. At the Old North this custom continued until 1771.]"] [new paragraph] 3. That we begin to sing the said Version of the Psalms, on the last Lord's Day in this month. [new paragraph] 4. That the Subscribers and others be desir'd to furnish themselves with the Psalm-Books, as soon as may be. [new paragraph] 5. That the Subscribers be desir'd to send in the Books they do not need for their Families to our Pastor Dr. Sewall, to be disposed of to such of the Congregation as are not able to purchase them. [new paragraph, regular type:]

Bishop Ken is said to have made the remark that he believed it would add to his joy in heaven could he know that his Morning and Evening Hymns were still sung upon the earth. Mr. Prince did not have the happiness of seeing his new version introduced into the worship of the South Church, for on the day of its introduction there his own funeral sermon was preached by his colleague. We cannot help thinking, however, that he may have known something of the joy which the good Bishop of Bath and Wells longed for, and that while himself singing 'the new song' before the throne, he may have felt himself to be holding communion with his brethren on the earth..." [MA/Boston; Hill 1890, vol. II, pp. 19-20, 32-33, 37-39] [see 1786 in this file for change from Prince's revision to Watts]

1727-1750: "Jonathan Edwards took an advanced position in relation to the introduction of hymns in religious services. Psalms were sung at the commencement of the eighteenth century. Critics of the 'Great Awakening' were disturbed at two innovations, the unusual use of singing in religious services and the introduction of 'hymns of human composure.' Hitherto in New England the churches had held that the only divinely authorized manual of praise was the inspired Psalter. ... [new paragraph] Mr. Edwards took the part of the 'moderns' in this conflict. In his 'Thoughts on the Revival' he wrote: 'I am far from thinking that the book of Psalms should be thrown by in our public worship, but [rather I think that] it should always be used in the Christian church to the end of the world; but I know of no obligation we are under to *confine* ourselves to it.' He considered that it is 'really *needful* that we should have some other songs than the Psalms of David.' He discovered no command to limit Christians in their praises to the forms of words found in the Bible, and considered it unreasonable that the church should be confined to words of the Old Testament, which speaks 'of the glorious things of the Gospel that are infinitely the greatest subjects of her praise,' only under 'a veil,' and mentions the Redeemer's name only 'in some dark figure.' [MA/Northampton; Burnham 1901, pp. 14-15]

1730-"about the time of the Revolution" + n.d. (probably 1790s): "What was called 'Tate & Brady's Collection' was then used ["then" being "in the early period of the settlement, from 1730 till about the time of the Revolution]. ... [p. 532] ...About this time [i.e., around "the ministry of Rev. Mr. Evans" (Israel Evans, minister 1789-1797)] Watts's Psalms and Hymns were used in singing...." [NH/Concord; Bouton 1856, pp. 531, 532]

n.d. (probably 1730s) + n.d. (probably late 18th c.) + n.d. (early 19th c.) + "up to 1860" + 1860, 29 January, 12 February: "In the early period, the collection known as 'Tate and Brady's' was used; about the time of the introduction of instruments Watts's Psalms and Hymns, and the Worcester and Bridgewater Collections. Then followed the Village Harmony, and various other singing books after the same pattern. The Handel & Hayden [*sic*] Collection was a very popular book early in the century, after which the Carmina Sacra, New Hampshire Collection [by Henry E. Moore of Concord; in print by 1832, 7 editions by 1835], and many other singing books and collections of anthems. Watts, and Select Hymns were used up to 1860. ...

At a meeting of the church and congregation January 29, 1860, it was 'Resolved, That we recommend the use of the Sabbath Hymn and Tune Book in the worship of God in this church and congregation.... This book, containing both music and words, was first used February 12, 1860.' [NH/Concord; Carter 1881, p. 326]

n.d. (ca. 1732-early 1770s): "The revised Bay Psalm Book was used until a few years before the Revolution, when it was supplanted by Tate and Brady." [MA/Harvard; Nourse 1894, p. 107]

n.d. (probably mid-18th c.): "Watts's Psalms and Hymns, which were almost universally used in the church service after the Revolution, was probably the first hymn-book used in the Dover meeting-house." [MA/Dover; Smith 1897, p. 180]

n.d. (probably mid- or late 18th c.) + 1780s or 1790s + 1798-1815 + 1866: "The first Hymn Books used were the Metred Psalms, and a 'new version of Psalms, by Tate & Brady, with a small collection of Watts'[s] Hymns.' The latter was used at the close of Mr. Bucknam's Ministry [Nathan Bucknam was minister in Medway from 1724 to 1795, but only active in his duties until 1786]. Then came 'Belknap's selection of Psalms and Hymns,' in Rev. Mr. Wright's day [Luther Wright minister from 1798 to 1815]. Subsequently Watts' and Select Hymns were used, and ten years ago, in 1866, The Sabbath Hymn Book was adopted, which is still in use." [MA/Medway; Jameson 1877, p. 73]

n.d. (probably late 1730s and on): "We take up one of the few books—an 'Old Bay Psalm book,' which has been used since 1640 in all the churches in the colony. The eight tunes at the end are from Ravenscroft's collection of 1618." [MA/Franklin; Blake 1879, p. 30]

"In 1737, 24 members of the Roxbury [Mass.] Church signed a petition in which they referred to the Traditional Version of the Psalms [probably the Bay Psalm Book], as having become 'not only very uncouth, but in many places unintelligible; whereby the mind, in- [p. 99] stead of being Raised and spirited, in singing the Praises of Almighty God and thereby better prepared to attend the other parts of Divine Service, is Damped and made spiritless in the performance of the Duty.'" [MA/Carlisle; Wilkins 1976, pp. 98-99]

1738, 7 November, 19 December + 1739, 10 September: "Tuesday Novem. 7. 1738 The Congregation at their Meeting...had some Discourse about a new Version of y^e Psalms to be used in y^e Church.... [new paragraph] Decem 19. ...a Committee was appointed to cons: of the Proposal of a new Version of y^e Psalms, & when they had done so to call a Meeting. ... [new paragraph] Septem. 10. 1739. The Committee appointed to consider of a Change of Version of the Psalms, made their Report in the Negative, that at present they could not advise to any new Version." [MA/Boston; Brattle Square Church 1902, p. 27] [see 1753 for 2 further revisitings of this question in this church]

1739, 10 September – see 1738, 7 November, 19 December

“1742, May 7. ‘The church took a vote to see if the Society would sing in the *new way*, and it passed in the affirmative, *nem. con.* ...’ [p. 62] ... By this vote, Sternhold and Hopkins’ version of the Psalms was rejected, and Tate and Brady’s adopted.” [MA/Hanover; Barry 1853, pp. 61-62]

1742, 5 October: “The introduction of Dr. Watts’[s] Psalms was attended in many churches, with not a little opposition. At a meeting of the Hartford North Association, on October 5, 1742, the following vote was passed:--‘This Association having heard y^t some difficultys have arisen in Goshen by Reason of y^e singing of Doct^r Watts psalms in publick worship, wee advise that for y^e present they use only our common Version of y^e psalms of David in public worship.’” [CT/Goshen; Walker 1884, p. 320n]

1742 + 1747, 6 August: “The period of the ‘Awakening’ marks also the beginning of the rule of Isaac Watts over the realm of the singing seats and pews. Edward Chapin, a member of the First Church of Springfield, wrote in his diary under date of August 6, 1747: ‘This day y^e inhabitants of y^e Ist Parish assembled in y^e New Meeting-House, the Revd Mr Breck discoursed on y^e first v[erse] of y^e 84 Ps. Sang y^e same psalm in y^e fore’n Dr Watts Version.’ A book of Watts’s hymns was owned by another member of that parish. It was printed and bought the same year, 1742, and is one of the earliest American reprints.” [MA/Springfield; Burnham 1901, p.16]

“In 1743 Rev. John Campbell, of Oxford, wrote, ‘Using Hymns, so as almost to have superseded the Psalms of David and other spiritual Songs. This is a manifest Violation and reproach of the Wisdom and Law of God. . . . I am far from thinking that the good Gentleman [Dr. Watts] [\leftarrow square brackets + ellipsis in original] whose hymns are mostly used by our giddy Zealots ever intended that composure of his should ever supersede the Psalms of David.’ – *Campbell’s Treatise*.” [MA/Oxford; Freeland 1894, p. 300]

1743-1849: “...we would acknowledge our obligations to those who have aided in the compilation of tunes of music, in which the songs of Zion have been expressed, one of whom was a citizen of this town, and from whose book of music, used in the days of the fathers, our selection to day is taken,* [footnote: *Joel Read, Esq., author of Read’s Collection, and brother of Daniel Read, Esq., author of Columbian Harmony, &c.”] and also to the composers of our psalms and hymns, among whom Dr. Watts stands first, and almost alone, for his psalms and hymns have been used, according to our best information, from the origin of the Church [1743—see p. 8], and through them, he has spoken to the Protestant Churches of Christendom, though he has slept with the dead a century, having died Nov. 25, 1748.” [MA/Attleborough; Crane 1849, p. 10]

before 1745: “Before Mr. Bridge’s day [Matthew Bridge, minister 1745-1775], an edition of the Psalms and Hymns was printed, containing a collection of thirty-seven

tunes inserted at the end.” [Many copies of John Tufts’s *An Introduction to the Singing of Psalm-Tunes*, containing 37 tunes from the 5th edition of 1726 on, were bound with various editions of *The Psalms, Hymns, and Spiritual Songs*, known as the Bay Psalm Book.] [MA/Framingham; Temple 1887, p. 337]

ca. 1745: “Dr. Watts’s Hymns were introduced into town at this time, to be used on particular occasions; the church voted, a few years after the ordination [of 20-year-old Moses Morrill, in September 1742], that they ‘should be sung at the sacrament, in conjunction with the Psalms of David, at the discretion of the Pastor.’” [ME/Saco; Folsom 1830, p. 236]

1746 – see 1667

1747, 6 August – see 1742

n.d. (ca. 1748) + 1823: “The earliest hymns were metrical versions of the Psalms of David, which remained in use until 1823, when Watts’s hymns were introduced.” [MA/Lincoln; Lincoln 1899, p. 26]

1749, 27 January, 30 March, 22 June: [original church records, p. 314, from Church proceedings of 27 January 1749:] “The Rev^d. Mr. McClenachan [William McClanachan, minister of the Rumney Marsh (Revere) church from 1748 to 1754] proposed to the Church’s Consideration whether they would relinquish the use of the present Version of the Psalms [Bay Psalm Book?], in Divine Service and for the future Sing Doctor Watts’s version of the Psalms; after considerable debate it was agreed this matter shou’d subside for the span of a month, and in the mean time, the members wou’d examin[e] said version; and the Elder’s [punctuation *sic*] converse with any of the Congregation that shou’d be dissatisfied, and indeavour their Satisfaction. ... [p. 316] ...March 30. 1749 / The Church met by appointment; After Prayer, The Rev^d. Mr. McClenachan propos’d to the Church whether they wou’d alter the Version of Psalms in com[m]on use & for the future sing Dr. Watts’s version at Divine service. [new paragraph] Elder Hasey desired the consideration thereof might be continued a further time. Whereupon, [p. 317; new paragraph] Voted, to postpone that matter for the space of two months, and if no material objection to the use of said Version shou’d be of[f]ered in that term, agreed to the use thereof. ... June 22 / At a Church meeting duely notified last Sabbath, after prayer Mr. McClenachan acquainted the Church he had received no objection from any members of the town or Church against the use of Dr. Watts’s Psalms in publick worship but what he thôt were obviated, Upon which, Nem^e. Cont^e. [new paragraph] Voted, This Church will for the future, use said Version at Divine Services. [back to p. 33, editors writing:] “...McClanachan proposed, and the church accepted, the use of Isaac Watts’s hymns in worship to supplement or replace traditional psalm-singing [←not exactly “traditional psalm-singing”—see above]. These innovations alienated several prominent members of the church, including Nathan Cheever, son of the former pastor, and two of the deacons, who removed to another church.” [MA/Revere; Cooper and Minkema 2006, pp. 33, 314, 316-317]

1750: "The church eased its opposition to the new way [of singing] in 1750, when the society voted to 'introduce Mr. Watts'[s] Version of the Psalms.'" [CT/Farmington; Bickford 1982, p. 117]

"On the 17th of December, 1750, the Ecclesiastical Society voted 'that they would introduce Mr. Watts'[s] Version of the Psalms to be sung on Sabbath days and other solemn meetings in the room of the version that hath been used in time past.'" [CT/Farmington; Gay 1891, p. 20]

"In 1751, Watts's Psalms and Hymns were introduced in the worship of the sabbath [at the New Brick Church], and continued in use until superseded by Belknap's Collection in 1817, a period of sixty-six years." [MA/Boston; Robbins 1852, p. 184]

1751: "The New England psalms were used in the church until 1751, when they were exchanged for Tate and Brady, bound in a volume with a collection of Dr. Watt[s]'s psalms and hymns." [MA/Dedham; Worthington 1827, p. 107]

1751 – see 1722, 21 September

1751 + 1761 + 1762: "In 1751, they further 'had discourse about bringing Dr. Wattses Version of the Psalms into publick worship, but not very well agreeing in that the matter was waived for further consideration.' [new paragraph] And so the matter rested until ten years later it was voted 'To Sing Dr. Watts'[s] Version of the Psalms in Publick' and chose Aaron Barlow 'Quorister.' Even after this, Dr. Watts'[s] version was accepted with considerable reluctance, for in 1762 one of the objects of a church council then called was 'to attempt to pacify some of the people who were dissatisfied with their singing the new version.'" [MA/Mattapoissett; Rochester 1907, p. 197]

1752 – see 1667

1753: "Watts'[s] *Hymns* were published in England in 1707, and his *Songs of David* [*recte Psalms of David*] in 1719. They were introduced into the church in Manchester in 1753. ... They were a great advance upon the often uncouth rhymes of *Tate and Brady*, and gradually supplanted that collection in the psalmody of the New England churches, and for wellnigh a century held an almost undisputed place." [MA/Manchester; Lamson ?1895, p. 259n]

"Oct. 8. 1753. This Chh and Congregation met according to Adjournment; and the report of the Committee...chosen the last Meeting to consider if it might be proper to change the Version of Psalms we now sing for some other, was read. The report as follows—but inasmuch as there were but few Brethren present, it was voted to defer y^e Consideration of this Report, to the next Meeting, on the first Monday in November. And the Brethren present were desir'd to inform [p. 38] those that were absent, of the Com[m]ittee's Report: and to confer together upon this stead. ... [new

paragraph] Nov. 5. The Report of ye Committee, for the Psalms, was read, and accepted. It was then motion'd, that we s'd now determine what Version to sing: and voted accordingly by a g't Majority. [new paragraph] The Pastor was then desir'd to give his Opinion; He propos'd the Version of Tate & Brady, with an Addition of Hymns fr'm D'r Watts and others; to be collected by a Committee, wch ye Chh s'd appoint for that Purpose. The Brethren by a written Vote agreed to this. There were present 64. Voters. For Tate & Brady with an Appendix, 51. for D'r Watts Psalms. 5. 8 did not vote. [new paragraph] The Brethren then chose the Pastor with a Committee of 8 to prepare the Appendix. ... [8 names listed]" [MA/Boston; Brattle Square Church 1902, pp. 37-38]

"Nov. 12, 1753, at the house of Deacon Benjamin Kimball, it was voted 'to sing Dr. Watts'[s] Psalms at sacramental seasons.'" [NH/Hampstead; Noyes 1903, p. 167]

1755, 7 March, 14 April, 6 May, 27 May – see 1722, 21 September

1756: "In the first society, Dr. Watts'[s] version of the Psalms was adopted in 1756..." [CT/Glastonbury; Chapin 1853, p. 78]

"In 1756 the Society appointed a committee to inform [the Rev.] Mr. Dorr that 'this Society are desirous that Dr. Watts'[s] Psalms may be sung in the congregation at the time of divine worship at least half ye time.'" [CT/Hartford; Hartford 1883, p. 82]

1756/1760: "[entry of 10 November 1760:] The new impression of the Psalm book was brought us, 380. [i.e., 380 copies?] ... [footnote:] This was Tate and Brady's version with the tunes annexed, for which £25 had been raised in 1756." [ME/Portland; Willis 1849, p. 186] (compare with 1756/1760 + 1801/1802, below)

1756/1760 + 1801 + 1802: "The singing books in the hands of the people, were ordered in 1756; £25 having been raised to acquire an edition of 'Tate and Brady's Psalms'. These volumes were first used November 10, 1760. ... [new paragraph] The report of Woodbury Storer, Samuel Freeman, and David Hale in August of the same year [1801], recommended substituting 'Belknap's Hymnal with the addition of Watt's Doxology,' in place of 'Tate and Brady.' This new hymnal was used in 1802, for five dozen volumes were billed by Thomas Clark on June [p. 3] 12, and cost \$37.50." [ME/Portland; Small n. d., pp. 2-3]

n.d. (between 1756 + 1820): "Dr. Joseph Lathrop, pastor of the First Church of West Springfield (1756-1820) [←years of Lathrop's pastorate there], argued in his day in favor of hymns. He used nearly the same arguments that [Jonathan] Edwards employed [see 1727-1750 in this folder]. 'In this Gospel age our psalmody ought not to be *confined* to the small portion of Scripture which is called "the book of psalms." If in the days of David it was thought necessary that on extraordinary occasions a new song should be sung, surely now we may sing some new songs on the glorious occasion of the Gospel.' [MA/West Springfield; Burnham 1901, p. 16]

before 1757 – see n.d. (probably 1640s)

n.d. + “some time before 1757” + 1772: “The metrical versions used successively in the Ipswich parishes were those of Thomas Sternhold and John Hopkins (first published in 1548/9), *The Bay Psalm Book* (1640), and Nahum Tate and Nicholas Brady (c. 1700). Their version, the first English collection of more smoothly flowing verses, was in use in the Hamlet from some time before 1757 until the Reverend Isaac Watts’s *Psalm, Hymns* was adopted in 1772.” [MA/The Hamlet→Hamilton; Pulsifer/Essex Institute 1976, p. 107]

“In 1757....Dr. Watts[‘s] version of the psalms was officially authorized.” [CT/East Hartford; East Hartford 1902, p. 45]

1757 + 1793: “In 1757, [p. 48] the society voted and agreed that they would introduce Mr. Watts’ Version of the Psalms to be sung on the Sabbath and other solemn meetings in the room of the version that hath been used in time past. ... [p. 49; new paragraph] ... In 1793 six dollars were appropriated to purchase several copies of Barlow’s Version of the Psalms of David, and distribute them among the singers, having regard to the most deserving.” [CT/Farmington; Porter 1873, pp. 47-49]

1757, 11 September, 31 October – see 1722, 21 September

1757, 11 September + 1758, 9 July: “In 1757 members of the congregation wrote the following letter to the Pastor, Rev. Mr. Amos Adams [minister at Roxbury’s First Church, 1753-1775]. [new line, smaller type:] Rev. Sr / The New England Version of the Psalms, however usefull it may formerly have been, is now become through the natural variableness of Language, not only very uncouth, but in many Places unintelligible; whereby the mind instead of being Raised and spirited in singing The Praises of Almighty God, and thereby better prepared to attend the other Parts of Divine Service, is Damped and made spiritless in the Performance of the Duty; at least such is the Tendency of the use of That version, and it being the Duty of Christians to make use of the Best helps for the right & acceptable performance of Divine Worship and as in Regard to Psalm singing there are several versions of the Psalms much preferable to that Before mentioned especially the version Made by Tate & Brady, which has been lately Rec^d by Divers of the Neighbouring Churches in the Room of the New England version. [new paragraph] We the subscribers (a number of your Parish) hereby Express our inclination and desire, that you would propose to the Church and Congregation under Your Care (in such manner as you Think su[i]table) the introduction among them of the last Mentioned version: and we would recommend that Edition (lately Published) to which is annexed a number of Hymns, suited to sacramental occasions. / We are with Great esteem / Sr Your Most Humble Servants ... [24 men’s names] [p. 339] ... [new paragraph] The within is a True Copy of a letter Communicated to the first Congregation in Roxbury on Sept. 11, 1757, and agreeable to the Desire therein Expressed it was proposed by

the Paster [*sic*] to the Congregation that they Take this version into Consideration for a considerable Time at least six or seven weeks, and it was Recommended to them to Read and acquaint themselves with this version, and if after having Carefully Read & Considered this version any find Cause to object against it the Pastor Desires that he may be Timely informed of it. / Attest / AMOS ADAMS. [new paragraph, regular type:] July 9, 1758. The Congregation Tarried after the Blessing and the above letter was again read, and now at the motion of two gentlemen of the Congregation (none objecting to the motion) the Question was put by the Pastor 'Whether it be the minds [*sic*] of the Congregation to lay aside the New England Version of Psalms and in the Room thereof to use henceforth the version of Tate & Brady with a collection of Hymns Chiefly from Dr. Watts which are now used by some of the Neighboring Congregations,' and it passed in the affirmative." [MA/Roxbury; Thwing 1908, pp. 338-339]

"not long after" 1757 – see n.d. (probably 1640s)

1758, 9 July – see 1757, 11 September

1758, 9 July, 9 October – see 1722, 21 September

1760: "When the Rev. Benjamin Trumbull came in 1760, his Society 'agreed by a vote to sing Dr. Watts' psalms for the future.'" [CT/North Haven; Thorpe 1892, p. 287]

1760, 15 April + 1761, 10 December + 1762, 28 April, 21 June, 30 June, 6 September + 1763, 28 November, 26 December + 1764, 6 February, 12 February, 12 March, 17 April, 7 May, November + 1765, June, 4 July + 1766, January + n.d. (probably early 1850s): "...[Caleb Barnam's] brief pastorate in Franklin was full of incidents, debates and difference—not the least among them being the war of the hymn books. [new paragraph] This may have arisen with the subsidence of the pastoral problem [Barnam was the 14th candidate for the Franklin ministry]. But come it did even before the ordination [of Barnam, on 4 June 1760], in the guise of two church votes April 15, 1760, first to sing Dr. Watts'[s] version of the psalms, and second, 'the pastor may not refuse to lead the church to vote as above mentioned.'the sides are forming for a fight over the new hymn book. As nearly as we can read the banners in the smoke of the conflict, there are three parties in the field—Old Bay psalm book, Tate and Brady's version, and Dr. Watt[s]'s version. Between them the conflict wavers with varying sign. Dec. 10, 1761, the church vote to 'sing Tate and Brady's version, together with the hymns bound in the same volume, till 1st of March next.' (This was the new edition of 1741). [punctuation *sic*] April 28, this time is prolonged indefinitely. But on the 21st of June comes this volley from the parish:-- [new paragraph, reduced spacing of lines; smaller type?:] Voted, that the parish make use of that version of the psalms in their public worship on the Lord's day and at other [p. 35] times as occasion shall require (no surreptitious uses), which was made use of in this place, before the Rev. Mr. Barnam had his invitation to settle with this people; commonly called the old version of the psalms composed

for the use and benefit of the congregations of new England. [new paragraph, regular line spacing:] The clerk is instructed to wait upon Mr. Barnam with this vote, desiring that he will adhere to and conform with it. Nine days after, June 30, the church replies by a vote to give the parish the choice of Watts, Tate and Brady, or a council. September 6, the parish refuses either. Nov. 28, 1763, about a year after this refusal, the church sends, as a flag of truce, the acceptance of a council to sit on this edge of dispute, composed of the Medway first, Wrentham and Mendon second churches, if the parish will pay the expenses; which the parish accepts December 26, with this sharp definition of the points in arbitration—whether to sing Dr. Watts’[s] version of the psalms, or Tate and Brady’s version, together with the hymns bound with them. The Old Bay psalm book appears to have withdrawn, disabled, from the field. April 17, 1764, the council meets, in which the two churches in Medway, in Walpole, Sutton, Wrentham and Milford are represented by six pastors and ten delegates; which council after sharp reproofs to each side, advises them to sing the version of Dr. Watts in part, together with our New England version in part. Thus the hymn books are relegated to the arena to endure the working of the law of ‘the survival of the fittest.’ [new paragraph] The church muses upon this result from April until November, and then asks the council to come together again and explain their meaning. They re-meet in June, expound, and the church accepts the exposition on the 4th of July, 1765, by a vote of forty-eight to fifteen, just eleven years before the Declaration of our National Independence. Some of the parish, still in the fog, try to revive the issue in their meeting of January next, but the parish will not open it; and, so far as it appears, it has remained practically shut unto the present day, Dr. Watts having had the field for nearly ninety [p. 36] years, until the Puritan hymn book, born in Mendon Association, crowded him onto the shelf of antiques. [p. 82] Mr. [Caleb] Barnum [sic] began his ministry in this town in troublous times, induced, maybe, by the six years’ vacancy in the pastorate, and continued perhaps by the hymn-book war and known decisiveness of Franklin people. The minister, it must be admitted, was also prompt and positive in his opinions, and not therefore skillfully successful in adjusting the differences of others. ... The records of the time seem to show that the differences were more between the precinct and the church than with the minister. He, as a central figure between them, received the attacks of both parties, and as usually results, he was demolished in their encounters. A communication from the precinct to the church, adopted 12th March, 1764, illustrates the above statement:-- [new paragraph, reduced spacing of lines; smaller type?:] We have had Yours of ye Twelve of February under consideration and have Left it to be more fully answered by Capt. Jn. Goldsbury, and others, a Committee Chosen at a Pro. meeting on ye 6 of February annodomimi [sic] 1764. But Can by no means Concur with you in singing either Doct. Watts vention [sic] of the Psalms, or Tate & Brady’s with the Hymns. But do still adhear to our vote of ye 21 of June, 1762, and Desire ye Church would Concur with us in Singing the Old Version of ye Psalms in ye Congregation; leaving the church to thear Own Chorce [sic] to Sing What Version of Psalms they Please when they assemble by themselves for Divine Worship, but if the Church shall not think Proper to Concur with ye Precinct in Singing the Old version of the Psalms, That you would proceed to send out ye Letters missive to the churches Chosen to Set in

Ecclesiastical Council to hear and advise us under our Difficulties and that the Precinct Clerk wate upon ye Rev. Mr. Barnam with a Coppy of this Vote and with a Coppy of the Votes of the Precinct Past at precinct meeting on the 6 of February 1764, Desiring they may be Laid before the Church as Soon as may be with Conveniency. [new paragraph, regular line spacing:] The council alluded to was convened 17th April, 1764, and its result accepted 7th May, and expense of council, £6. 11s. 2d., paid by the precinct. That result says:-- [new paragraph, reduced spacing of lines; smaller type?:] We look upon that which the church acted in voting another version of the Psalms different from what the Christian assembly in this Parish from their original foundation had been in the public use of without their consulting the Congregation was unadvisedly done. Forasmuch as the whole of the religious society are [p. 83] evidently interested therein. Notwithstanding we think the Precinct were very assuming in Pretending to settle sd controverted point by a Parish vote and demanding or requesting the church's concurrence, forasmuch as consistent with our congregational constitution it has always been considered as the church's right to go before in matters of divine worship, and in regard to many concurring circumstances attending the church's vote of introducing Dr. Watts' version we are of opinion that it is advisable that the congregation rather acquiesce in said vote and sing the version of Dr. Watts in part together with our New England version in part; which version said congregation have Lately assaid to Revive, and that, considering the uncomfortable and unhappy state which must attend the people in maintaining controversies of this kind, we advise the Rev. Pastor and church to condescend thereto for the Present, that ye may all have an opportunity, hoping withal in in [*sic*] due time you'll improve it that ye may all unite in one version." [MA/Franklin; Blake 1879, pp. 34-36, 82-83]

1761 – see 1751

1761, 8 February, 15 February, 29 March: "After having ripened the Matter in private Conversation with the Inhabitants of the Town, and obtained a general Consent, I [likely Rev. Samuel Woodward, Weston's minister from 1751 to his death in 1782] publickly propounded to the Chh the Affair of changing the version of the Psalms upon Feb 8. 1761, proposing to act upon it the next Sabbath—upon which (Sabbath) [15 February] some objecting they were not Sufficiently acquainted with the Version to act: it was put off for six weeks, at the Expiration of which The Chh voted March 29, 1761 (by a great Majority) To sing publickly for the future Davids Psalms as they are translated by D^r. Brady & Mr Tate, and also some of D^r. Watts's Hymns as occasion may serve." [MA/Weston; Peirce 1901, p. 536] [see below, 1794, 22 February, 17 April, 22 May, 8 June + 1800, 27 November, 5 December, 14 December]

1761, June, September + 1769, May, 19 October: "The old version of Sternhold and Hopkins, continued [p. 101] to be used throughout the greater part of [Rev.] Mr. [Joshua] Eaton [III]'s ministry [Eaton was pastor of the Spencer church from 1744 to his death in 1772]. This version had become stale and obsolete, and the ministers generally, (whose poetic taste, was much superior to the generality of their hearers,)

were desirous of a change. But the old people, cherished this version with great reverence; **it being bound in the same volume with their bibles, it was considered a part of the same, and quite as sacred**; while the beautiful poetry...of Brady and Tate and Doct. Watts, was considered little short of profanity. In June, 1761, the church met to take the matter into consideration, and after some debate, it was voted, that having made trial of Brady and Tate's version for some time, they would try the old version for four sabbaths, and Doct. Watts, until September, 'that then the church and congregation meet and choose which of the three versions they think best to use.' After having made trial as aforesaid, the church and congregation met, and the vote was for the old version, 33, for Doct. Watts, 14, for Brady and Tate, 6. So Sternhold and Hopkins preponderated, and Watts, with Brady and Tate, *kicked the beam!* After this, they voted to refer the matter to three ministers, viz. Mr. Ruggles of New Braintree, Mr. White of Hardwick and Mr. Forbes of North Brookfield. These gentlemen advised them to make use of Brady and Tate on trial for six months, and then determine which should be used, by vote, concluding their advice by recommending them for 'constant use, as we do apprehend it most for the glory of God, and the edification of the church.' Here the matter rested, the old version was used eight years longer, and no action was taken upon the advice of these ministers until May, 1769, when it was voted to accept of their report and make trial of Brady and Tate. But the minority were so much dissatisfied, that the old version was continued two weeks longer, when it [p. 102] was voted, that the old version, with Doct. Watts, should be used unitedly, 'till the church and congregation shall come to a better understanding as to what version may be sung.' This method would place the two versions in contrast every Sunday. This was continued until October 19, 1769, when the good taste of the people prevailed, and the church and congregation votes to make use of Doct. Watts' Psalms and Hymns. The votes were for Doct. Watts', 26, and 'about 6 votes for the old version.'" [MA/Spencer; Draper 1841, pp. 100-102]

1761, 17 June: "The parish also voted, June 17, 1761, 'to make use of Mr. Tates & Dr. Bradys version of the Psalms, together with a number of Dr. Watts Hymns usually bound up there with, in their publick singing,' [MA/Newbury; Currier 1902, p. 340]

"Boston July 21d 1761. At a Meeting of the Committee chosen by the Old Church and Congregation, at their Annual Meeting July 14, 1761, to consider of Sundry Matters for their Benefit the following Votes were passed ... 5ly Voted That we apprehend it necessary to encourage and revive the Spirit of Singing in this Church, that a New Version of the Psalms be introduced among us, and that a Number of the best Singers among us be desired to set together in some Convenient Place in the Meeting House, and also that reading the Psalm on the Sabbath Day should be [probably "omitted" (see entry below); page torn]" [MA/Boston; Pierce 1961, vol. 39, p. 222]

"August 2, 1761, at a meeting of the first Church and congregation by adjournment from the 14th ultimo to this day to receive the report of the large Committee then

raised. ... [p. 223] ...Voted to Accept the Report of the Committee that a new version of the Psalms be introduced into this Church. [new paragraph] Voted that a number of the best Singers among us be desired to sit together in some convenient place in the Meeting House. [new paragraph] Voted that reading the Psalms on the Sabbath day should be omitted. [new paragraph] Voted that a Committee be raised to conferr and advise with our Reverend Pastors about a Suitable version of the Psalms to be introduced and make report thereof to the Church and congregation at their adjournment.” [MA/Boston; Pierce 1961, vol. 39, pp. 222-223]

1761, 9 August: “At a meeting of the first Church after divine Service in the forenoon August 9, 1761. [new paragraph] The Church took into Consideration the desire of a number of the brethren of the Church and congregation to introduce another version of the Psalms etc. amongst us and after maturely considering the same Voted viz. [new paragraph] 1st. That the Version commonly called Tate and Brady with such a Supplement of doctor Watts’s Hymns etc. as our Reverend Pastors shall think proper be introduced as Soon as it can conveniently be done. [no new paragraph] 2nd That after the said Version is introduced the reading of the Psalms etc. be Omitted. [new paragraph] 3dly That a number of our best Singers be desired to Sit together in some Convenient place in the meeting House. [new paragraph] 4th That whereas some persons among us may not be able to purchase the said New Version that a Subscription be put forward in the Church and congregation to Supply such persons and also the pulpit.” [MA/Boston; Pierce 1961, vol. 39, p. 223]

1761, 9 August – see 1722, 21 September

1761, 29 November + 1790, 20 January: “The improved version, by President Dunster, of the translation attempted by Rev. Mr. Weld, Rev. Mr. Eliot of Roxbury, and Rev. Richard Mather of Dorchester, according to the agreement of the ministers in 1639, was used in the church here until 1761, when it was voted, ‘that it would be agreeable to change the version of the Psalms, and to sing the version composed by Tate and Brady, with an appendix of scriptural hymns of Dr. Watts,’ and this was begun to be used Nov. 29, of that year, [comma *sic*] The hymns of Dr. Watts were substituted for the book before used, Jan. 20, 1790.” [MA/Worcester; Lincoln 1837, p. 179]

1761, 10 December – see 1760, 15 April

1762 – see 1751

1762, 28 April, 21 June, 30 June, 6 September – see 1760, 15 April

1762, 3 June: “... The people who propose a change in song, are usually the energy of their generation. [new paragraph] We find on our Parish Records,--June 3, 1762,--that John Heard Bartlett, James Fogg, and Robert Morrell, were the three men who introduced ‘Dr. Watts version of the Psalms & Hymns in Publick Worship,’—at Eliot. That some of the flock clung closely to the older ‘New England Version,’ is evident

from the fact that Dr. Watts was voted to be used only 'in part.' Eventually he took the lead; and became for an entire century the chosen 'singer of Israel.' Now his Psalms and Hymns are found in our garrets, and he hardly ranks among the poets." [ME/Eliot; Willis 1897, p. 69]

"In 1762, June 3rd, there is a record by the church of adopting Tabor [*sic*] and Brady's Doctor Watt's [*sic*] version of the Psalms and Hymns used with the New England version. [!]" [ME/Eliot; Willis 1899, p. 102]

1763, 5 February: "The church records contain an interesting entry...where it is stated that it was decided 'to request ye Rev^d Mr. [Philemon?] Robbins to make use of Doc^r Watts Imitation of ye Psalms of David one half ye Day in Publick Worship instead of ye New England Psalms now in use among us.' This meant a distinct improvement in the quality of the church service, for the 'New England Psalm Book,' while exceedingly interesting to bibliophiles, an anti- [p. 79] quity, was an atrocious attempt at versification of the Psalms, with such an absolute lack of rhyme or meter that it is nearly inconceivable that the book should ever have been used successfully." [CT/Branford; Simonds [1919], pp. 78-79]

1763, 7 March, May + 1767, 3 September + 1768, 17 April: "[smaller type:] 'March 7, 1763: Deacon Benjamin Willis, Deacon Jonathan Bradshaw, Deacon Ebenezer Brooks, Dr. Simon Tufts, Captain Caleb Brooks, Stephen Hall, Esq., Samuel Brooks, Esq., Mr. Samuel Angier, and Mr. Hugh Floyd, were chosen a Committee to treat with Rev. Mr. Turell, relating to the singing of Tate and Brady's Version of the Psalms in the congregation, instead of the common version now sung, and are to make report at the next May meeting.' [new paragraph, regular type:] This Committee report to resign Dunster's version, and to adopt Tate and Brady's. ... [p. 226, new paragraph, smaller type:] 'Sept. 3, 1767: At a church meeting, the brethren unanimously agreed to sing Dr. Brady and Mr. Tate's version of the Psalms in the forenoon of the Lord's Day (only), and the New England version in the afternoon, for six months; and, if no objection shall be made to it, then to sing Dr. Brady and Mr. Tate's version for the future.' 'April, 17, 1768: No objection being made, we began this day to sing them.'"" [MA/Medford; Brooks 1855, pp. 225, 226] [see 1840 for later development]

1763, 12 May: "At this same meeting of the [First Parish] church, it was 'voted to sing Tate and Brady's version with the hymns annexed thereto, composed by Isaac Watts, D. D.'" [ME/Brunswick; Wheeler 1878, p. 368]

1763, 28 November, 26 December – see 1760, 15 April

ca. 1763 + 1765 + 1780, May: "I do not find that the introduction of instrumental music as a part of public worship, or the change in the mode of singing, gave rise to any uneasiness in the parish. Not so however with the intro- [p. 64] duction of the 'New Version.' Many were grieved because of the change, and two individuals proceeded further. The version of Sternhold and Hopkins, the first metrical version of the Psalms, in English, was never used in this town. This was not in high repute;

Eliot, Welde, and Richard Mather, in 1639, attempted a translation, but their labors were not valued; and President Dunster, the following year, was called upon to revise the collection. His improved version was the one in use in most of the New England Churches for many years—and, in Lancaster, till the time of Mr. Harrington [Rev. Timothy Harrington, pastor from 1748 to 1795]. Probably about the year 1763, the collection by Tate and Brady was introduced. Early in 1665 [*sic; recte* 1765], a complaint was made that one of the members of the church, Moses Osgood, with his wife, Martha, had been absent from the communion service more than a year. On being inquired of by the church, why they absented themselves from the Supper, they sent a written reply, in which they say that the reason is, ‘the bringing in of the New Version, as we think, not in a prudent and regular way. Also we find, in said Version, such words and expressions as are unknown by us, so that we cannot sing with the understanding also. The composers of the said version, we find, have taken too great a liberty to themselves, as we think, to depart from the scriptures. And as for the hymns taken from the other parts of the bible, we know of no warrant in the bible for them, and shall humbly wait on such as are the maintainers of them to produce and demonstrate the warrantableness for them from the word of God. We are therefore waiting the removing or in some way or other the satisfying the above said doubts; for they are a matter of grievance to us, and we think we are wronged in our highest interest, &c.’ Further complaint was made against them, that they had declared ‘the church had broken their covenant with them, in bringing in the New Version of the Psalms, which they affirmed to be made for *Papists and Arminians, to be full of heresy, and in an unknown tongue.*’ Also, that ‘Mr. Harrington asserted at the conference meeting, that he was one half the church, and that he would disannul the meeting.’ [new paragraph] For this second charge, the offenders made satisfaction; but on the first, the evidence that was adduced to exculpate, being consid- [p. 70] ered insufficient, and no excuse being offered, the church voted on admonition and ‘suspension.’ The wife afterwards (1780, May,) came forward, made explanations that were deemed satisfactory, and was restored [to communion]. The husband probably continued steadfast in adhering to the old version by President Dunster. I do not find that he forsook his first love, or that his suspension was broken off.” [footnote, p. 70: “... Watt’s [*sic*] superseded Tate and Brady, and Belknap, Watts in Lancaster.”] [MA/Lancaster; Willard 1826, pp. 68-70] [compare this account with that under 1764 + 1765, 27 January, May, 11 July, 4 September, 25 October + 1780, 3 May below]

before 1764 + 1764-1769 + 1783: “Tate and Brady’s metrical version of the Psalms had been used for a long time but in Mr. Brooks’s pastorate [1764-1769] the edition to which was appended the hymns of Doctor Watts had become popular, and now [1783] it was agreed to use Watts’s Psalms and Hymns exclusively after a period of six months, using Watts in the meantime in the morning service, with reading and Tate and Brady in the afternoon, without reading.” [ME/North Yarmouth; Rowe 1937, p. 139]

1764, 17 April, November – see 1760, 15 April

1764-1769 – see before 1764

1764 + 1765, 27 January, May, 11 July, 4 September, 25 October + 1780, 3 May: “In Willard’s History [Joseph Willard, *Topographical and Historical Sketches of the Town of Lancaster* (Worcester, Mass., 1826), pp. 68-70] there is a condensed statement [see ca. 1763 + 1765 + 1780, May above] of the case of Moses Osgood and his wife, which lingered through fifteen years before reaching a final settlement. The chief feature of interest in the whole transaction was the infinite patience of all the parties concerned, so far as can be judged at this late day. The matter came before the church ‘after the afternoon service on Lord’s day, January 27, 1765.’ The parties had ‘absented themselves from communion in the holy supper more than twelve months.’ By vote of the church brother and sister Osgood were required to give the ‘reasons of their absenting themselves’ in writing, to be communicated on the first Sunday in March. The pastor sent a copy [p. 382] of the votes by Br. Benjamin Ballard; but for a ‘special reason he delivered the said copy to Br. Joseph Abbot, who, in the presence of Br. John Sargeant, delivered it to the said Br. Moses Osgood in his own house.’ [new paragraph] **The occasion of the trouble was the introduction of a new version of the Psalms.** ... Many [in Lancaster]...were grieved by the use of the new version [Brady and Tate]. Dunster, president of Harvard College, had made an improvement on the translations of earlier New England writers, as John Eliot, Welde and Richard Mather, and his work was used in Lancaster till after the death of Mr. Prentice [Rev. John Prentice, died 1748]. ... Mr. Osgood was asked if he did not esteem it his duty to have made a regular application for redress of any grievance, instead of withdrawing from the Lord’s table, and replied in the affirmative. Being called upon for their reasons for withdrawing, Mr. and Mrs. Osgood joined in the following statement to the church. [new paragraph] ‘We being called upon by you to give the reasons of our withdrawing from the Lord’s Supper, they are as followeth, viz. The bringing in the New Version, (that of Tate and Brady,) as we think, not in a prudent and regular way. – Also we find in said version, such words and expressions as are unknown by us, so that we cannot sing with the understanding also. – The composers of the said version we find have taken too great a liberty to themselves, as we think, to depart from the Scriptures. – And as for the Hymns taken from other parts of the Bible, we know of no warrant in the Bible for them, and shall humbly wait on such as are the maintainers of them to produce and demonstrate the warrantable- [p. 383] ness for them from the Word of God. – We are therefore waiting the removing, or in some way or other the satisfying the abovesaid doubts; for they are a matter of grievance to us, and we think we are wronged in our highest interest. – But if peace and love should again reign among you as formerly, we should rejoice thereat; and should be glad to rejoice again with you as heretofore in all things. – These are reasons, why in conscience, we cannot join with you in special ordinances. From yours in sincerity. MOSES, MARTHA OSGOOD. May, 1765.’ [new paragraph] These reasons were voted unsatisfactory, and then Judge Wilder, jr., one of the deacons brought forward other grounds of complaint. One was that they had said, ‘the Church had broken covenant with them in bringing in the New Version of the Psalms, which they affirmed to be made for Papists and Arminians, to be full of heresy, and in an unknown tongue.’ Another was ‘their affirming that Mr.

Harrington [Timothy Harrington, pastor 1748-1795] asserted at the conference meeting that he was half the church, and that he would disannul the meeting.' And lastly 'their positively denying that they had affirmed that the New Version was full of heresy.' [new paragraph] The third point was not insisted upon, and the brother and sister 'made such satisfaction as was accepted' in relation to the second. Dea. Wilder and his witnesses were then heard; and the accused offered what they had to say, under the first article of complaint, when the church adjourned to the close of the next public lecture, which was July 11, 1765. At that meeting the action of the church was modified to read as follows: 'that they esteemed the said reasons insufficient to justify their said brother and sister in the *manner* of their late withdraw.' [new paragraph] The trial was prolonged from meeting to meeting, until the church voted that the Pastor should send a letter of admonition to the erring parties. In the meantime they were suspended from communion. The letter was a solemn and faithful remonstrance, sustaining the action of the church and urging the brother and sister to perform their duty. The following entry shows how such business was done formerly. 'October 25, 1765. Agreeable to the vote of the church on September 4, 1765, the Pastor proceeded to the house of the said Moses Osgood, and in the presence of Daniel Rugg and Joseph Abbot, brethren of the church, read the above letter of admonition and suspension to him. And as the wife of the said Moses was not at home, left a copy of it.' [new paragraph] The case was before the church again, next year, but with no satisfactory result. ... [new paragraph] ...nothing appears to show that Moses Osgood ever acknowledged the error of his ways, or that he was restored [to communion]. Neither does it appear that he was excommunicated. His death occurred in the year 1776, and we may charitably hope [p. 385] that he went where the 'service of song' is more agreeable than any human performance. [new paragraph] Not so with Mrs. Osgood, who made a statement to the church, May 3, 1780, fifteen years after the trouble began, and four years after her husband's decease, that she had not concurred in any of the words used by her husband in his list of reasons, but that in withdrawing from the Lord's table she had acted irregularly through ignorance of the constitution, and contrary to her covenant engagements with the church, for which she asked forgiveness. She was restored to full communion." [MA/Lancaster; Marvin 1879, pp. 381-385]

1764 + 1793 + 1822: "In 1764 the old New England version of the Psalms ["Bay Psalm Book"], which had been before used, was exchanged for that of Tate and Brady.... [p. 64] ... [new paragraph] In 1793, Tate and Brady's Version of the Psalms was exchanged for that of Dr. Watts. ... [p. 103] ...In 1821, an Organ was purchased; and the next year Dr. Watts'[s] Version of the Psalms was exchanged for the New York Collection of Psalms and Hymns." [MA/Dedham; Lamson 1839, pp. 63, 64, 103]

ca. 1764 + 1770, 22 August + 1802 + 1833, 15 December + 1834, 5 January: "The Bay Psalm Book was used in Lancaster for nearly a century. The change was made to Tate and Brady about 1764. About the middle of the eighteenth century the latter was being used in most of the surrounding towns. In the Second Church in Lancaster (now Sterling) as late as August 22, 1770, the use of a pitch pipe was

frowned upon.... On the same occasion, some of the church apparently favored the use of the hymns of Isaac Watts, but to no avail, for it was 'Voted that they were not willing to [p. 587] sing Dr. Watts' Hymns, together with ye New England Version of ye Psalms, part of the time.' ... [p. 588, new paragraph] In 1802, the parish adopted the collection of Psalms and Hymns by the Reverend Jeremy Belknap, D.D., for use in public worship, in place of the old book of Tate and Brady, with but one dissenting vote. 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP' by the Reverend Francis W. P. Greenwood, of King's Chapel, which succeeded Belknap's collection, was printed here in Lancaster by Carter and Andrews.... This change was voted on December 15, 1833, and the new book came into use on January 5, 1834." [MA/Lancaster; Weis 1940, vol. [2], pp. 586-588]

1765: "What the substance of their tuneful lays should be, was determined in 1765, when the question in the warrant for the Church meeting 'Whether we shall sing any other portion of the Psalms than we now sing, and if so whether Tate and Brady's with the Appendix of Hymns or Watts[s] version of the psalms' was decided in favor of the former." [MA/Sturbridge; Haynes 1910, p. 57]

1765 – see ca. 1763

1765, 27 January, May, 11 July, 4 September, 25 October – see 1764

1765, 10 March + 1791, 7 March: "March 10, 1765. It being moved to the church after public exercise on the Sabbath, whether Messieurs Tate and Brady's version of the Psalms should be sung in the public worship of God,--voted in the affirmative." [footnote: "President Dunster's revision of the Bay Psalm Book had probably been in use up to this time. Tate and Brady's version was used, until the town voted, March 7, 1791, 'that Doct. Watts[s] Psalms and Hymns be introduced to be sung in this town, in the room of Tate's and Brady's; and that they are to begin to be sung in the congregation within three months.'"] [MA/Hardwick; Paige 1883, p. 185]

1765, 23 March: "A further innovation was made in regard to the singing on religious occasions, March 23, 1765, when the following vote was passed: 'The Church met after Lecture, and voted that Dr. Watts's Sacramental Hymns should be sung for the future at the Sacrament of the Lord's Supper, and that his version of the Psalms be sung at Lecture.'" [ME/Saco; Folsom 1830, p. 237]

1765, June, 4 July – see 1760, 15 April

1765, 21 August + 1798 + 1825/1826 + 1830 + 1869: "The first [word]book used by the singers in Canton was without doubt the one commonly in vogue at the earliest formation of the church,--a versification of dogmas and creeds turned into rhyme [Bay Psalm Book]. But in 1765 Elijah Dunbar desired to have Dr. Watts's version of the Psalms adopted and sung by the congregation, which was accordingly done on the 21st of August. ... [new paragraph] In 1798 so crystallized had become the dislike to the enormities of Watts that Elijah Dunbar was pleased when Dr. Belknap

brought out his 'Sacred Poetry.' It was an index of the theological standing of any church at that time whether they retained Watts or adopted Belknap. If they retained Watts, they were Trinitarians; if they adopted Belknap, Unitarians. Belknap's book was adopted and continued in use until 1825. ... [new paragraph] The hymn-book in use in 1826 bears not the name of the compiler; but the preface is dated Cambridge, 1825. In [p. 313] 1830 Dr. Greenwood published his 'Psalms and Hymns for Christian Worship,' which was adopted and in use until 1869, when the 'Hymn and Tune Book, with Liturgy,' published by the American Unitarian Association, was adopted, and is still in use." [MA/Canton; Huntoon 1893, pp. 312-313]

1765, 10 November: "Was the first that we sang tate & brady's spalms [sic] in Dorchester meeting. Som[e] people much offended at the same. [square brackets following are original, enclosing commentary on this diary entry] [What volumes are contained in the last line of the above extract, 'Some people much offended at the same.' A large part of the real improvements and advances of every age have passed through the same ordeal, whether in religion, law, social life or the mechanical arts; and the progress that is really made, is effected after encountering strong opposition. When the custom was changed from deaconing out the hymn, [p. 361] as it was called, in public worship, that is, reading line by line before singing, some of the worshippers in different parts of the country were so offended that they left their meetings, never to return, apparently unconscious that the custom was originally adopted because it was difficult to obtain books for all.]" [MA/Dorchester; Pierce/Dorchester 1859, p. 360]

1765, December + 1766, 12 February + 1767, 5 November, December + 1772, 30 March + 1801 + 1803: "During the years of 1766 and 1767 much of the First Church records was taken up by records of meetings held to see whether 'Tate and Brady's New Version of the Psalms' should be introduced and sung by the choir instead of the 'Old Version.' It was proposed in December, 1765, by Mr. Holyoke [Elizur Holyoke (1731-1806), minister in Boxford from 1758 to 1805, though active only until Feb. 1793], who said he had compared the two Versions with the Scriptures, and found the New Version to be much better than the Old, giving a more clear and instructive sense of the Psalms; and that the 'Hymns' (which formed an appendix to the New Version) were suited to Christian worship. After the New Version had been sung for six weeks, a lecture was appointed for Wednesday evening, Feb. 12, 1766, when a discourse was delivered from Col. iii. 16 ["Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."]. As the vote was not unani- [p. 194] mous the New Version was not immediately introduced. Several meetings were held on account of this matter, which were of little consequence. Nov. 5, 1767, Mr. Holyoke received a petition, signed by six members of the church and eighteen of the congregation, signifying their desire that 'Dr. Watts' [sic] Psalms' be sung six sabbaths upon trial, and after that time to take a vote whether they should be introduced or not. After they were sung six weeks it was put to vote, but no vote could be obtained either for or against their

introduction. [new paragraph] 'Tate and Brady's Version' continued to be used until they were superseded by 'Dr. Watts' [sic] Psalms' in 1801. 'Dr. Watts' Hymns' were jointly introduced two years later. March 30, 1772, the Second Church voted 'to sing Dr. Watts' version of Psalms in the congregation instead of the Old Version.' Many of the elder members thought, no doubt, they would be ungodly if they changed the old-time customs. They had become habitually attached to the Old Version of the Psalms, from which they had sung year after year; and to change for the new-fangled tunes would be like putting out the light of the gospel from the service of the sabbath." [MA/Boxford; Perley 1880, pp. 193-194]

ca. 1765 + after 1783: "An edition of Tate and Brady's version of the Psalms was published in 1741; and, from the recollection of an informant, it was used in this society some time before and after 1765; though from the greater popularity, in its day, of Dr. Prince's edition of the 'Bay Psalm-book,' and his connection with some of the principal families in town, I should have supposed it more probable that the latter was the one then in use here." [MA/Leicester; Washburn 1860, p. 107]

"prior to" 1766 + 1766, 18 February + 1766, June + 1828, 1 June: "The version of Psalms and Hymns, by Sternhold and Hopkins, was used in the church prior to 1766, each line of which was read separately by the deacons when sung. On the 18th of February of that year, it was voted 'to sing Tate and Brady's version three months on trial.' In June following, Watts's version was introduced, and used till June 1, 1828, when the Cambridge collection was substituted." [MA/Concord; Shattuck 1835, p. 192]

"In 1766, an improvement was attempted by the introduction of Watts' [sic] psalms and hymns, but not, however, without strong expression of dissatisfaction from those attached to the old version then in use." [MA/Beverly (1st Parish); Stone 1843, p. 255]

1766, January – see 1760, 15 April

1766, 12 February – see 1765, December

1766, 18 February, 16 June + 1823, 20 July + 1828, 22 February: "We see no signs of its [the Bay Psalm Book's] being abandoned as the one text for psalm-singing at the First Parish in Concord until William Emerson mentions a change in 1766—126 years later! ... [p. 178] ...[William Emerson] was called to Concord as minister in 1765, and we see the reforms which had been brewing for over 50 years come all in a rush to our country town: [indented, smaller type:] Feb. 18, 1766 Voted to sing Tate and Brady['s] version of Psalms 3 month, Upon Tryal / June 16, 1766 Voted...to sing Dr. Watts['s] psalms and his first book of Hymns in ye Congregation. –Wm. Emerson pastor [not indented, larger type:] We deduce that having tried both Tate and Brady and Watts, they settled on Watts. ... This, we may assume, was the first change in hymnal since 1640! By way of comparison *The Bay Psalm Book* was abandoned in 1751 in Dedham, in 1761 at First Church in Boston, and in 1773 in

Bedford. ... [p. 181] ... The founding of the American Unitarian Association on May 25, 1825, was the landmark in a very gradual process of change in the Parish churches of eastern Massachusetts, to a more liberal faith. As the Concord church made this transition, it once again changed hymnals. On July 20, 1823, the following appears in the Church record: [indented, smaller type:] On proposal to use in public worship the Hymns selected by Dr. Sam Worcester, late of Salem, in addition to Dr. Watts'[s] Psalms and Hymns, during the pleasure of the church, there was not a vote. [not indented, regular type:] Nothing decisive was done at that time. ... [new paragraph] ...in 1828, the church finally got back to the subject of the hymnbook. A special meeting was held in the meeting house on February 22, at which a small committee adjourned to appoint a larger one of 19 people. The Hon. Samuel Hoar was chairman. During the committee's adjournment, the choir entertained the gathering with various selections of sacred music! [new paragraph] After due research and deliberation, they chose *The Cambridge Collection*, edited by Jonathan Peele Dabney and published in 1821 [p. 182] (2nd edition in Cambridge, hence '*Cambridge Collection*'). ... [p. 183] ... The proceedings of the Church record this tribute to the old hymnbook, which had served for 62 years: [indented, smaller type:] We would not speak disparagingly of Dr. Watts by any means. We think we have received religious pleasure & profit from his Psalms and Hymns, but we do think they contain sentiments that all christians cannot agree in:--besides, the other collections are better adapted to our times & [p. 184] the improvements made in all compositions. All things being considered, we prefer the Cambridge collection, & recommend it... --Thomas Hubbard, Chairman [what happened to Samuel Hoar?]" [MA/Concord; Billings 1985, pp. 172, 178, 181-184]

1766, 18 February – see “prior to” 1766

1766, June – see “prior to” 1766

1766, 4 September, 2 October, 19 October: “the affairs of the church went on prosperously under Mr. [Rev. Jonas] Clarke, and nothing worthy of note occurred till 1766, when the church was convened to elect a deacon, and Jonas Stone was chosen. At the same time there was read a petition of twenty-four members to know the minds of the brethren relative to the introduction of Tate and Brady's version of the Psalms, together with a select number of Dr. Watts's Scriptural Hymns, to be sung in public, instead of the New England version of Psalms then in use. 'After some debate upon the matter, the church voted to refer the consideration of said petition to Thursday, October 2d, next ensuing,--to which time the meeting was then adjourned.' [new paragraph] 'At a meeting of the church in Lexington, by adjournment, October 2d, 1766,.... Considered the petition above mentioned, as read in the church meeting September 4, 1766, and voted to introduce Brady and Tate's version of the Psalms, together with a collection of Dr. Watts's Scriptural Hymns, to be sung in public, instead of the New England version of the Psalms that has been in use among us.' [p. 331, new paragraph] The church voted by yeas and nays, and upon sorting and counting the votes, it appeared that there was a majority of *three to one*. ... [p. 333] ... The change of psalm books and the mode of singing

[appointing a person to “set the Psalm or tune, and lead in the singing”] was adopted without difficulty, and Mr. Clarke was so well pleased with the change that he entered in his diary—October 19, 1766, began to sing the new version of psalms, and Dr. Watts’s hymns.” [MA/Lexington; Hudson 1868, pp. 330-331, 333]

1766, December: “At the annual society meeting in Wallingford first society 1st Tuesday of December, 1766, the following from Revd[.] Mr. Dana was read in said meeting: ‘Gentm—Since agreeable to a very full vote of the church I have read to you Brady & Tates version of the Psalms in the afternoon of Lords days and on other occasions for near a year past upon Trial whereby you have been able to form a judgment of the same I would now refer it to you whether I shall continue to read it or desist. You are sensible that the old version of the Psalms has for some time been laid aside by almost all the congregations of this Government: and if it is your Judgement to receive Brady & Tates in its room you will know it will be very acceptable to / Gentm your friend & servant in the Gospel / Jas. Dana. / Then the question was put whether Mr. Dana be desired to sing [*sic*] the version of Brady and Tate wholly—Voted in the affirmative.’” [CT/Wallingford; Gillespie 1906, p. 146n, 1st numbering]

n.d. (late 18th c.): “Near the close of the eighteenth century the hymn book used was ‘Psalms and Hymns,’ by Rev. Jeremy Belknap, D.D., this being substituted for the Tate and Brady collection.” [MA/Roxbury; Thwing 1908, p. 342]

n.d. (late 18th c.): “Near the close of the past century the better verse of Dr. Watts was introduced, and the number of [word] books is said to have been much increased....” [NH/Rindge; Stearns 1875, p. 265]

n.d. (probably late 18th c.) – see n.d. (probably 1730s)

1767, 3 September – see 1763, 7 March, May

1767, 5 November, December – see 1765, December

1768, 4 February: “At a meeting in the north parish of Sutton, Feb. 4, 1768, ‘It was proposed that, if it would not be grievous to any of the Brethren, a Hymn out of Dr. Watts’ [collection] should be sung at the communion, and if it would be grievous to any they were desired to speak.’ [new paragraph] ‘After three or four hymns being read that were pertinent for that purpose no objections appeared, but several spoke agreeable.’ – From an old town record in the north parish of Sutton.” [MA/Sutton; Freeland 1894, p. 300]

1768, 17 April – see 1763, 7 March, May

1768 + 1774 + 1785 + “not long after” 1785: “1785. The singers begin to sit in the gallery facing the minister. Until 1768 ‘congregational singing’ was the usage—one of the deacons ‘lining the hymn.’ From that date the singers sat together in pews

assigned them on the floor of the house, the congregation still uniting with them in the service, and the deacons continuing to line the hymn. In 1774 the church voted 'to choose some of the brethren skilled in singing, to lead the church and congregation in the service of singing praise to God.' The first choristers chosen were Joseph Perkins, John Choate and Abraham Perkins. When the singers took their seats in the gallery this year, Watts'[s] Psalms and Hymns were introduced as a substitute for Prince's Bay Psalm-Book which had been in use before. Not long after [p. 235] this, Daniel Sanford taught a singing-school, and at the close of it, introduced his pupils to the singers' seats. They were so numerous that they filled all the seats of the front gallery." [MA/Essex; Crowell 1868, pp. 234-235]

1769: "*April 23d.* Byfield church voted to make trial of Watts's psalms and hymns." [MA/Byfield; Coffin 1845, p. 235]

1769, May, 19 October – see 1761, June, September

1769 + 1772: "The first notice in regard to singing, which we have found in the Parish records, dates as lately as 1769. At the Annual Meeting of that year it was 'put to vote to see if the Parish will sing Tate & Brady or Dr. Watts's Psalms, and it passed on the negative.' The Psalm-book used at this time was probably the New England version. In a church-meeting three years afterwards it was voted to sing Dr. Watts's Psalms and hymns, three months [i.e., for a 3-month trial]. For eighty-seven years, then, the people have sung, for the most part, these songs of Zion, the only changes since being the gradual introduction, in addition, of the Select Hymns of Dr. Worcester." [MA/Andover; Andover 1859, p. 56]

ca. 1770: "About the same time [as actions taken by the parish on 6 November 1770] the Deacons Greenwood, Ward and [David] Stone, with Mr. Miller and the pastor [Jonas Meriam], were appointed to consider a petition respecting the introduction of the version of the Psalms by Tate and Brady, 'with the hymns thereto annexed.' The committee reported in favor of the introduction, and the report was agreed to." [MA/Newton; Smith 1880, p. 231]

1770: "Another disturbing movement was the introduction of Watts' [*sic*] Psalms and Hymns, in 1770. The dread of innovation seems to have neutralized in many minds the spirit of improvement, and on this occasion an elderly gentleman rose in the midst of divine service greatly excited, and declared that had Solomon been witness to what his eyes had that day seen, he never would have written 'there is nothing new under the sun.' These prejudices gradually subsided as the people became familiarized with the change, and at a later period veneration for Watts became general." [MA/Beverly (2nd Parish); Stone 1843, p. 266]

"In the year 1770, Watts's version of the Psalms, 'together with his Scripture hymns in the first and third books,' came into use as a collection of hymns for public worship. Previous to this the New England version had been in use, and the change to a new book was here, as generally elsewhere, attended with no little difficulty and

opposition. ... This venerable version, which had long been used as a part of the religious services in the New England churches, [p. 185] could no longer withstand the spirit of innovation. **It was compelled to give way to the more appropriate version of Watts, all of which was then adopted except the second book of his hymns. This was rejected on account of its supposed unscriptural character.** The change, however, was not made without opposition; and for a time, many of the elderly part of the society could not be reconciled to it. To the old psalms and hymns they felt a strong attachment, and with them were connected some of their fondest associations. They had been accustomed to them from their youth, and to lay them aside was like discarding an old and well[-]tried friend. The psalmody of modern times, however harmonious to the ears of the young [referring to texts or musical performance here?], struck no chord of unison in their hearts; it excited no feelings of devotion; but on the other hand, seemed like a profanation of the temple of the Most High." [MA/Grafton; Pierce 1879, pp. 184-185]

"Aug:^t 22, 1770 The Chh met.... Voted they were not willing to sing Dr: Watt[s]'s Hymns, together with y^e New-England version of [y^e?] Psalms, part of y^e time." [MA/Sterling; Lancaster Second Church Records, p. 16]

1770, 22 August – see ca. 1764

1770, 12 October: "At a parish meeting, October 12, 1770, it was 'Voted to have Doct. Watts'[s] Psalms and hymns sung in this congregation in the future.' [Congregationalist church] [NH/Chester; Chase 1869, p. 324]

1770 + 1790 + 1871: "In our church records the first reference to music is in 1770, when it was voted to introduce the Version of the Psalms by Tate and Brady, it being [p. 170] further ordered that 'a medium be observed between old and new tunes.' ... [new paragraph] In 1790 Tate and Brady was superseded by Dr. Watts'[s] Hymns, and these, in 1871, by the 'Sabbath Hymn and Tune Book'...." [MA/Newton; Newton 1890, pp. 169-170]

1771, 24 February, 12 May: "There is a way-mark of progress in the introduction, in 1771, of a change in the service of song in the house of the Lord. On the 24th of February the church voted, 'by a great majority, to use that Version of ye Psalms which was set forth by Dr. Brady and Nahum Tate, Esq., with the Addition of as many of Dr. Watts'[s] Hymns as can conveniently be obtained.' Only three members of the church failed to vote on this occasion,--two, because they wished to wait and see what the congregation would say; and one, because 'he knew nothing about it, having never seen one of them [Brady and Tate's and Watts's texts?] in his Life.' On the 12th of May the congregation was informed of the [p. 156] vote of the church, and concurred 'by a silential vote.' It was then ordered that objections, if there were any, should be brought in before the next Sabbath or the Sabbath after. ... [new paragraph] ... The adoption of the Tate and Brady version of the psalms, which had been published in England early in the century, but which **a reluctance to be indebted to English workmanship had kept out of use here hitherto**, was an

improvement in the quality of the psalmody; and the introduction of some of Watts's hymns was a much greater step in advance." [MA/Westborough; Deforest 1891, pp. 155-156]

1771, May – see 1640-after 1740, possibly May 1771

"13 [September 1771]. At Bap^t. Meetg last Eveng they sang first a Psalm from Dr Watts & closed with a Hymn of Watts. Singing began in the Congreg^a but a few perhaps 5 or 6 years ago. I think they sing a Collection from Tate, Stennet, & Watts." [RI/Providence; Stiles/Dexter 1901, p. 159]

"Sept. 26, 1771, 'voted—that Thursday, 24 Oct., next y^e Church will meet at y^e meeting-house to discourse on y^e affairs of singing a new version of y^e Psalms,' etc. No record of this meeting appears." [MA/Oxford; Daniels 1892, p. 56]

1772 – see n.d. (probably 1640s)

1772 – see n.d. + "some time before 1757"

1772 – see 1769

"In the early part of the year 1772, at a special town meeting called by request of thirty or more of the freeholders, it was voted to ex- [p. 412] change Dunson's [*recte* Dunster's] Version of Psalms, for Dr. Watts'[s] Psalms and Hymns. But as some of the people appear to have been reluctant to give up the use of the [Bay] Psalm Book, endeared to them by many pleasant associations, it was further voted, that Dunson's Version should continue to be used at the morning service on the Sabbath, while it should give place to Watts'[s] Psalms and Hymns at the afternoon service. This arrangement was to continue three months, and if, at the end of that period, any persons should request the pastor to use Dunson's still longer, it might be retained three months longer, and by request at the end of those three months, till the annual meeting the next March. As nothing further is found on the records relating to the subject, it may fairly be inferred, that at the time last mentioned, Dunson had been wholly superseded by Watts." [NH/Hampton; Dow 1893, vol. I, pp. 411-412]

Mar. 4, 1772, *Wed.* Parish Meeting. Voted to make use of Dr. Watts'[s] Psalms and Hymns.... [new paragraph] May 15 [1772], *Fri.* John Whipple, the third, went to Boston for the Psalm Books, which the parish agreed to furnish themselves with, being about 120 in number." [MA/The Hamlet→Hamilton; Cutler 1888, vol. I, p. 38]

1772, 30 March – see 1765, December

1772 + 1803: "Watts' version of the Psalms was introduced into the service in 1772.... [p. 341] Dwight's edition of the Psalms was adopted in 1803." [CT/Norwich; Caulkins 1866, pp. 340-341]

1773: "...a change was made in 1773, when the town voted 'to sing Tate and Brady's Salms and Dr. Wattses Himms in Publick or Social worship.' And this collection probably continued in use until superseded by Doctor Watts'[s] 'Psalms of David,' with supplementary hymns, a volume well remembered by the older inhabitants." [MA/Westminster; Heywood 1893, p. 282]

"At a regular Meeting of November 5, 1773, the townspeople passed two votes which are very significant. [new paragraph] *Article 4. To know whether the Town has a mind to bring in and Establish any new version [of versified psalms + hymns] for the use of the Congregation in the time of Publick worship and if there are then to know whose Version. Voted to bring in Doct. Watts is [Watts's] Version for the present.*" [MA/Bedford; Brown 1975, p. 99]

1774 – see 1768

1774 + n.d. (probably late 1790s): "The same year [1774] and in connection with these votes [consenting to the use of a pitch pipe; forbidding the introduction of new tunes for a year] a proposal to introduce the verse of Dr. Watts was defeated. The version of Tate and Brady remained in use until near the close of the century." [MA/Ashburnham; Stearns 1887, p. 325]

1775 – see before 1666

1775, 22 March + n.d. (probably mid- and late 1780s): ""1775, March 22. The parish voted to sing Watts's Psalms and Hymns for the future." I shall never forget, when a child, the solemn tone of the Rev. (then a Deacon of my father's church,) Jacob Emerson, with his large white wig, who read the hymn, line by line; for although "the Parish voted," it would appear that the singers, with Mr. Brown, who officiated as Chorister some forty years, I believe, had no copies.[']" [John Prentiss, b. 1778, quoting from the diary of his father Rev. Caleb Prentiss (minister at Reading 1769-1803), then commenting further] [MA/Reading; Reading 1844, p. 120]

1775, June or 1776, June – see before 1666

ca. 1775 + 1800: "So far as can now be ascertained, the Sternhold and Hopkins collection of psalms was the only singing book used until about the time of the Revolution, when it was supplanted by Dr. Watts' version, and Dr. Dwight's Revision of Watts succeeded in the year 1800." [CT/New Haven; Blake 1898, p. 109]

ca. 1777: "About this time Watts'[s] psalms and hymns were introduced." [MA/Boylston; Ainsworth 1887, p. 8]

"In the spring of 1777, soon after the settlement of Mr. Fairbanks, the church introduced Watts'[s] version of the Psalms and Hymns, including his three books of hymns." [MA/Boylston; Sanford 1853, p. 29]

"In 1777, December 2,...the following entry was made in the records of the church: 'It was put to vote to see if the church would agree to sing Dr. Watts'[s] version of the Psalms, and it passed in the affirmative.' It is supposed that the version of 'Tate and Brady' had been in use previously." [MA/Shirley; Chandler 1883, p. 226]

"The town, Aug. 3, 1779, was requested to act on three articles presented in a petition which had been sent to the selectmen, signed by a number of persons. [new paragraph] Article 1. To hear the complaint of any aggrieved person, and allow every one liberty to stand or sit, during the singing in public worship; [new paragraph] Article 2. **To see if the church and congregation may introduce Dr. Watts' version of the psalms and hymns into the public worship;** and [new paragraph] Article 3. To see if the town will grant the "*Choreesters*" (choir?) any particular seat or seats in the meeting-house. [p. 158, new paragraph] The petition was granted, and **permission was given to introduce said 'psalms and hymns' upon trial for three months;** and also voted four men's seats and three women's seats below in the meeting-house to accommodate the singers." [NH/Lyndeborough; Donovan 1906, pp. 157-158]

"between 1780 and 1790" + 1781: "The custom of 'lining off' continued here till between 1780 and 1790.... It went silently out when *Watts's Psalms and Hymns* came in. In 1781 the parish voted, "The singers shall sing half the time by reading one line, and half the time by reading two lines." [MA/Randolph; Randolph 1881, p. 93 (from "History of the Psalms and Hymns and Music of the First Church of Randolph" by Rev. Asa Mann)] [see also n.d. (late 1780s?) + ca. 1860 in this document]

1780s or 1790s – see n.d. (probably mid- or late 18th c.)

1780: "...when the Second District of Carlisle was established in 1780 the Traditional New England Version of the Psalms [the Bay Psalm Book] was apparently in use." [MA/Carlisle; Wilkins 1976, p. 99]

1780, May – see ca. 1763

1780, 3 May – see 1764

1780 + 1831: "...[lining out was abandoned] in 1780 and Watts'[s] version of the Psalms was adopted. A subscription for the support of singing and purchase of music books was circulated in 1831. '*Village Hymns*' was the title of the hymnal then in use; a dozen copies being the gift of Miss Hannah Lamson." [NH/Keene; Proper 1973, p. 41]

1781 – see "between 1780 and 1790"

n.d. (probably mid- and late 1780s) – see 1775, 22 March

1783: “The Tate and Brady version of the Psalms, with a few hymns and something especially for Christmas and Easter, constituted the musical material for use.... The hymn composed by the poet-laureate Tate, beginning, “While shepherds watched their flocks by night, / All seated on the ground”—was sung with great spirit at Christmas. The traditions in the parish with regard to the enthusiastic singing of that hymn, and the Christmas and Easter arrangement of music, generally under the leadership of Titus Frost, are many any interesting.” [CT/North Haven; Thorpe 1892, p. 145]

1783 – see before 1764

after 1783 – see ca. 1765

n.d. (probably late 18th c., after early 1780s): “When Watts’[s] Psalms and Hymns were first introduced by the Presbyterians is not known, but could not have been so early as by the Congregationalists [1770] it is certain, for the Rev. Mr. Clark [a supply minister, probably in town ca. 1779-early 1780s; see p. 330 here] would not have tolerated it. ... [p. 331] ...He [Clark] believed the old Scotch version of the Psalms to be the only proper matter to sing in religious worship, and held in great abhorrence what he termed ‘Watts’[s] great bundle of psalms and imitations.’” [NH/Chester; Chase 1869, pp. 325, 330, 331]

n.d. (late 1780s?) + ca. 1860: “In this Church it [the Bay Psalm Book] continued to be used till near the close of the Rev. Mr. [Moses] Taft’s ministry [Rev. Moses Taft, born 1722, ordained 1752, preached last sermon on Thanksgiving 1789, died in office 1 or 12 November 1791], when it was superseded by *Dr. Watts’s Psalms and Hymns*—a book universally acknowledged by all English-speaking people to be vastly superior to anything that had yet appeared—and, with the addition of *Dr. Worcester’s Select Hymns*, retained its place in this congregation till the dedication of this goodly temple [4th meetinghouse in Randolph built 1860], this Beauty of Holiness, in which we are now assembled, when the *Sabbath Hymn and Tune-Book* was introduced, and remained in use twenty years, or till 1880, when *Spiritual Songs* was introduced.” [MA/Randolph; Randolph 1881, p. 86 (from “History of the Psalms and Hymns and Music of the First Church of Randolph” by Rev. Asa Mann)] [see also “between 1780 and 1790” + 1781 in this document]

1785 – see n.d. (probably 1640s)

1785 – see 1768

“1785, September 1, the church voted to use Dr. Watts’[s] psalms and hymns. This continued to be used till Lowell Mason’s ‘Church Psalmody,’ was substituted for it. This in turn was supplanted, 1861, by the ‘Sabbath Hymn Book,’ for which, in 1875, was substituted ‘Hymns and Songs of Praise,’ by Hitchcock, Eddy & Schaff.” [tune- + wordbooks mixed here?] [MA/Brimfield; Hyde 1879, p. 128]

“not long after” 1785 – see 1768

1786: “Dr. Wisner says that at this time [1786] Watts’s Psalms and Hymns were substituted for Mr. Prince’s Revision, which had been in use since 1758.” [MA/Boston; Hill 1890, vol. II, p. 233]

1787: “In September, 1785, the [First Baptist] church voted to unite with the Warren Association [of Baptist Churches, founded 1767 in Warren, R. I.]. Two years later Tate and Brady’s collection of hymns was superseded by Dr. Watts’[s] Psalms and Hymns.” [RI/Newport; Barrows 1876, p. 40]

1788: “Dr. Isaac Watt’s [sic] psalms and hymns began to be used in 1788...” [MA/Berkley; Sanford 1872, p. 47]

1788 – see 1667

“In 1789 the general convention of the Protestant Episcopal Church adopted the revised Book of Common Prayer. Bound with that book were one hundred fifty psalms in metre, and twenty-seven hymns, two hymns for Christmas, one for Good Friday, two for Easter, three for Whitsunday, three for holy communion, one for burial, and fifteen miscellaneous. Most of these are still familiar.” [CT/North Haven; Thorpe 1892, p. 153]

1789, 22 October: “The hymn-book now in use was the Psalms and Hymns of Dr. Watts, and it appears that the custom of ‘deaconing out’ the lines was still in vogue.” [MA/Dunstable; Nason 1877, p. 153]

1780s or 1790s – see n.d. (probably mid- or late 18th c.)

n.d. (probably 1790s) – see 1730-“about the time of the Revolution”

1790 – see 1770

1790, 20 January – see 1761, 29 November

1791: “West Parish voted to sing Watts’[s] hymns, instead of Gates and Brady’s [sic].” [MA/Reading; Eaton 1874, p. 191]

1791, 7 March – see 1765, 10 March

1792, 10 April: “...one of the actions taken at the Town Meeting held April 10, 1792, was as follows: ‘Voted that Dr. Watts’s version of the Psalms be used in the congregation of Peterborough for the future....’” [NH/Peterborough; Morison 1954, p. 151]

1793 – see 1764

n.d. (between 1793 and 1811): "In quietness I sat alone [after re-living in memory + imagination a service of long ago in the meetinghouse of the author's youth], and, as a *finale* to my visions, deciphered the 'initials' of all the children who had sat in that same pew, mine amongst the number, scratched with a pin on the painted board upon which used to repose Dr. Watts's Psalms and Hymns." [RI/Newport; Channing 1868, p. 87]

1794, 22 February, 17 April, 22 May, 8 June + 1800, 27 November, 5 December, 14 December: "April 17th. 1794 Met according to adjournment, & the committee made the following report viz. / 'Brethren. / Your committee have seriously attended to the business assigned them at your meeting on the 22^d of Feb^y last, & have unanimously agreed to make the following report viz.' ... [p. 544] ... '4^{thly}. Your committee are of the opinion that Doct^r Watts' version of psalms and the hymns annexed thereto are better adapted to the purpose of public worship than the version now in use in this place [Tate and Brady; see above, 1761, 8 February, 15 February, 29 March]: and do recommend that they be introduced and used in this church.' ... [new paragraph] ... The church after having heard & considered the preceeding report of their committee, voted to accept it in whole. It was then moved and voted that the meeting be adjourned unto the 22 day of May next at 4 o[']clock P. M. then to agree when to introduce said version of psalms and hymns. & to consult what measures may be taken to revive and render the singing more agreeable and acceptable, and to act any thing relative thereto the church may think proper: & the meeting was accordingly adjourned. ... [new paragraph] May 22 1794. The church met according to adjournment, and, after some conversation upon the business, they voted to introduce Doc^r Watts' version of psalms & hymns in four weeks from the next sabbath. Some conversation was then had upon the subject of singing: but nothing was acted or voted relative to it. The business being finished, upon motion made the meeting was dissolved by vote. [new paragraph] Sabbath evening June 8th 1794, in consequence of the application and advice of some, who, upon further examination, were not fully willing that Doc^r Watts' version of psalms & hymns should be introduced here without further consideration the brethren of the church were requested to tarry; and, the matter being opened to them, it was motioned and voted, that the introducing of them should be suspended till something further shall be acted relative to their being introduced. [new paragraph] ... Dec^r 5. 1800. At a meeting of the chh. and others twenty one years of age [and older, one supposes], being publickly notified of the design on Thanksgiving day, the 27 Ult. to consider and determine whether they would introduce into public worship Doc^r. Belknap's collection of psalms and hymns instead of Tate & Bradey's; upon motion made, after considerable discussion, to introduce Doc^r Belknap's, the question was put, and passed in the affirmative by a great majority. It was then moved & voted that said collection of psalms & hymns should be introduced the sabbath after next, being y^e 14th of the present month." [MA/Weston; Peirce 1901, pp. 543-544]

1794, 21 November + 1796, 5 May: "There was a natural desire for a new and better collection of devotional poetry, to be used in public worship. The matter was brought up in a meeting held on the 3d of September; but it was passed over. But on the 21st of November, the subject came up again, when it was 'voted to desire the church to introduce Dr. Watts'[s] version of the Psalms and Hymns, to be sung in the congregation.' [new paragraph] In 1796, May 5. 'Voted to have a bass-viol used in the meeting-house on Sundays, in aid to the performance of music in the time of divine service.' [new paragraph] These last two votes denoted a revolution in the public taste. The old Hymns were forced to give way to the more elegant and poetic verse of the sainted Watts, and the pitch-pipe was superseded by viols where an organ could not be obtained. Each change cost a struggle, and left hard feelings in the breasts of many. The violent agitation in regard to the location of the new meeting-house, the excitement attendant upon the introduction of the new Psalm and Hymn Book, and the bass-viol, followed by the long and bitter contention which led to the dismissal of Mr. Brown [Joseph Brown, ordained 1769, dismissed 1799], doubtless alienated many, some of whom thereafter neglected public worship, while others were prepared to enter into new religious societies which, in a few years, came into existence." [MA/Winchendon; Marvin 1868, p. 163]

n.d. (probably late 1790s): "It was...voted to 'introduce Dr. Watts'[s] Psalms and Hymns' as a substitute for the Psalms before used." [MA/Princeton; Hanaford 1852, p. 105]

n.d. (probably late 1790s) – see 1774

1796, 5 May – see 1794, 21 November

1798 – see 1765, 21 August

1798-1815 – see n.d. (probably mid- or late 18th c.)

n.d. (early 19th c.) – see n.d. (probably 1730s)

1800 – see ca. 1775

1800, 27 November, 5 December, 14 December – see 1794, 22 February, 17 April, 22 May, 8 June

1801 – see 1756/1760

1801 – see 1765, December

1802 – see 1756/1760

1802 – see ca. 1764

1802, 7 April: "The Society adopted Belknap's Collection of Psalms and Hymns for use in public worship, instead of the old book of Tate and Brady, with one dissenting vote." [MA/Lancaster; Marvin 1879, p. 466 (date on p. 465)]

1803 – see 1667

1803 – see 1765, December

1803 – see 1772

1805, November: "The matter of books to be used in the service of song in public worship came up for consideration in November, 1805, and a committee of three was chosen to confer with Mr. Knapp [Isaac Knapp, minister in Westfield 1803-1847] 'on the subject of purchasing Doct. Dwight's Collection of Psalms & Hymns.'" [MA/Westfield; Lockwood 1922, vol. II, p. 243]

"Early in 1807 it had been proposed to the church that 'Dwight's Psalm Book' be introduced into public worship. February 18 'it being suggested that the church were probably ready to express their mind by vote; the question was put, shall Dwight's Psalm Book be used by this chh in their public worship? Voted in the affirmative.' April 14 the society, at its annual meeting 'Voted, that this Society introduce, in public worship Doctor Dwight's Psalms and Hymns.' [CT/New London; Blake 1900, p. 311]

n.d. (1810s) + n.d. (1820s) + 1837, May: The first hymn-book of the Baptist choir [formed "immediately after" the dedication of the meetinghouse in January 1821] was the original, *unexpurgated* edition of the 'Psalms and Hymns' of Watts. Prior to this, an old collection, entitled 'Hymns for the Use of Christians,' had been in use in the meetings of the Baptists [Baptist church in Canton formally organized 22 June 1814]. ... [new paragraph] ... In May, 1837, it was voted to 'purchase one dozen hymn-books and one dozen singing-books for the use of the choir.' By this time, the singers had commenced the use of 'Winchell's Watts;' [punctuation *sic*] and this is most likely the hymn-book referred to in the purchase." [MA/Canton; Brown 1865, p. 73]

1811 – see 1667

1816, 30 October, November + 1835, January: "At the time I came to this place [Rev. Joseph Allen was ordained pastor in Northborough on 30 October 1816], Watts's Psalms and Hymns were in use. Belknap was substituted for Watts on Thanksgiving Day, about one month after my ordination. Belknap was retained till January, 1835, when Greenwood's beautiful selection of Hymns was substituted for it, and gives, I believe, universal satisfaction [this is in 1841]." [MA/Northborough; Kent 1921, p. 121]

n.d. (1820s) – see n.d. (1810s)

1822: "Dec. 24 it was voted 'to adopt into our church the use of the Select Hymns selected by Dr. Samuel Worcester, of Salem, Mass.' This book took the place of the Psalms and Hymns of Dr. Watts." [MA/Dunstable; Nason 1877, p. 175]

1822 – see 1764

1822, autumn + 1845, June: "The hymns used in the choir and congregation, till the autumn of 1822, were those of Dr. Watts. At that time, Dabney's Collection was introduced, and continued to be used till June, 1845." [NH/Dublin; Dublin 1855, p. 198]

1823 – see n.d. (ca. 1748)

1823, 20 July – see 1766, 18 February, 16 June

before 1825: "The hymn [p. 89] book used was 'Watt's [*sic*] Hymns,' which as we all know were more doctrinal than poetical.... Before the introduction of Watts' [*sic*] Hymns, I understand that the versified psalms were bound in the St. James' version of the Bible and were in vogue generally among the churches." [CT/Meriden; Meriden [ca. 1904], pp. 88-89]

ca. 1825 – see 1667

1825/1826 – see 1765, 21 August

"1828. The First Congregational Society changed Watts' Hymns for Dabney's Collection. The former were used part of the time for a year, and then laid entirely aside." [MA/Chelmsford; Waters 1917, p. 683]

1828 – see before 1666

1828, 22 February – see 1766, 18 February, 16 June

1828, 1 June – see "prior to" 1766

1830 – see 1765, 21 August

1831 – see 1780

n.d. (1831 or later): "New hymn books were introduced, Lowell Mason's Church Psalmody [copyright 1831; reprinted as late as 1857] superseding Watts' and Select Hymns. The book chosen was one of the worst products of hymn tinkering ever published." [NH/Exeter; Perry 1898, p. 108]

1833 – see 1667

1833, 15 December – see ca. 1764

1834, 5 January – see ca. 1764

1835 – see 1667

1835, January – see 1816, 30 October, November

1836 + 1838 + 1842 + 1845: “New interest in music meant almost necessarily agitation about a new hymn-book. Dwight’s edition of Watts’[s psalms and hymns] had been in use from near the commencement of the century, and in 1836 the Church voted to substitute for it the *Christian Psalmist*. The Society however did not concur, and no change was made. Two years more saw another attempt. The Pastor, in September 1838, recommended the adoption of Worcester’s revision of Watts’[s] psalms and hymns, known as *Watts and Select*, and a committee of the Church was appointed to take the matter into consideration, but it apparently went no further. / In 1842 the subject was again brought forward and a committee of the Church, appointed May 15th, reported December 28th, recommending the adoption of *Sacred Lyrics*, a volume compiled by Rev. Dr. Beaman. This however went no further. In 1845 the change came. Both Church and Society voted in June of that year, to introduce ‘the edition of Psalms and Hymns recently prepared and set forth by the General Association of Connecticut’ [*Psalms and Hymns for Christian Use and Worship*, ed. Jeremiah Day and others, 1845].” [CT/Hartford; Walker 1884, p. 394]

1837 – see n.d. (1810s)

1838 – see 1836

“March 4, 1840: ‘Voted to exchange the hymn-book now in use for Rev. Mr. Greenwood’s selection.’” [MA/Medford; Brooks 1855, p. 259] [see 1763, 7 March + May + 1767, 3 September + 1768, 17 April for previous developments]

1842 – see 1836

1843 – see 1667

1845 – see 1836

1845, June – see 1822, autumn

1848: “Bearing upon this same question [of what text version to use] was the vote of November 13, 1848, when the society voted that it was ‘advisable to substitute the collection of Psalms and Hymns, recently compiled by a commit- [p. 312] tee appointed by the general association of this state, to be used by the congregation instead of the one now in use.’ The committee were instructed to carry this vote

into effect as soon as could conveniently be done.” [CT/New London; Blake 1900, pp. 311-312]

n.d. (probably early 1850s) – see 1760, 15 April

“up to 1860” – see n.d. (probably 1730s)

ca. 1860 – see n.d. (late 1780s?)

1860, 29 January, 12 February – see n.d. (probably 1730s)

1866 – see n.d. (probably mid- or late 18th c.)

1869 – see 1765, 21 August

1871 – see 1770