

# The Church of England in Lancaster County

By WILLIAM FREDERIC WORNER

*(Continued from Vol. XL, page 92)*

After the departure of the Rev. Richard Locke, in the autumn of 1748,<sup>1</sup> the Episcopal church congregation in Lancaster was without a clergyman until the arrival of his successor, the Rev. George Craig, in the spring of 1751. The repeated requests of Mr. Locke to be transferred to another mission, owing, no doubt, to his inability to work harmoniously with the churchmen in Lancaster, induced the Society to appoint another missionary in his place. At a meeting on January 20th, 1748, Dr. Bristowe recommended to the Society his curate, the Rev. George Craig, who was desirous of emigrating to the new world, to the itinerant mission in Pennsylvania and New Jersey, to succeed Mr. Locke; and Mr. Craig was appointed. It was also decided that he was at liberty to reside in Huntington (at that time in York, but now in Adams county), if he considered it desirable for his headquarters.<sup>2</sup> At a meeting of the Society on June 16th, 1749, more than a year later,

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<sup>1</sup> In a petition, dated December 23rd, 1748, to The Society for the Propagation of the Gospel in Foreign Parts, by the congregation of Bangor church, Churchtown, Carnarvon township, Lancaster county, Pa., appears the following, which definitely establishes the time of Mr. Locke's departure:

"We have had but small supplies until the arrival of the Rev. Mr. Locke, who hath been very diligent every other Sunday for the most part, in ministering unto us the means of salvation, but he being dissatisfied to live in this Province hath immediately upon the cessation of arms left us quite destitute of any relief or any hope thereof."

<sup>2</sup> Minutes of The Society for the Propagation of the Gospel in Foreign Parts, January 20th, 1748.

Dr. Bristowe informed the committee that he had heard Mr. Craig read prayers and preach, and that he had performed these services to his satisfaction.<sup>3</sup> Why Mr. Craig remained so long in England, after he had received the appointment, is unknown. The congregation in Lancaster awaited its missionary, yet Mr. Craig had not sailed. On October 26th, 1749, Commissary Jenney informed the Society that the church people in Pennsylvania impatiently awaited the arrival of Mr. Craig, especially the people in Huntington.<sup>4</sup> At a meeting on July 20th, 1750, — two and a half years later — the Society was informed that Mr. Craig, whose constitution was none too strong, was about setting out on his mission having been for the past year in Scotland visiting friends. His salary was fixed at £50 per annum, to date from Christmas, 1749; of this sum he had already received £25.<sup>5</sup> That Mr. Craig did not sail until the autumn of 1750 is reasonably certain. He was licensed by the Lord Bishop of London on September 1st, 1750.<sup>6</sup> Eleven days later, he received a bounty of £20 from the king to defray the cost of his passage.<sup>7</sup>

After a tedious voyage, Mr. Craig landed in America on May 17th, 1751.<sup>8</sup> When the members of the Church of England in Lancaster learned of his safe arrival and were informed that he was permitted to reside in whatever part of the Province he decided to select, they sent him the following invitation:

“Reverend Sir:

“As we have been for these several years past destitute of a minister, and hearing of your arrival and that you have not as yet determined where to settle, we, out of a sincere regard to the welfare of many, as well of our own families who are in need

<sup>3</sup> Minutes of the S. P. G., June 16th, 1749.

<sup>4</sup> Letter of the Rev. Dr. Robert Jenney to the Rev. Dr. Philip Bearcroft, dated October 26th, 1749.

<sup>5</sup> Minutes of the S. P. G., July 20th, 1750.

<sup>6</sup> Collections of the Protestant Episcopal Church Historical Society, 1851, pp. 116-118.

<sup>7</sup> A List of Emigrant Ministers to America, 1690-1811, by Gerald Fothergill, London, 1904.

<sup>8</sup> In a letter, dated July 6th, 1751, Mr. Craig informed Dr. Bearcroft that he arrived in America on May 17th of that year, whereas Commissary Jenney in a letter, dated May 23rd, 1751, and addressed to the Lord Bishop of London, says, “It was the 15th of this month before I had the honor to receive your lordship’s letter by Mr. Craig,” etc.

of ministerial care, do earnestly desire that you do make your residence amongst us, which favor shall ever be gratefully acknowledged by,

“Sir,

“Your most humble servants,” etc.<sup>9</sup>

The invitation was signed by the following:

George Gibson, Edward Smout, Roger Connor, Joseph Rose, Isaac Milnor, Edward Berwick, George Duke, David Stout, John Morris, George Sanderson, Jacob Van Laer, Thomas Buttler, William Gwin, Samuel Boude, John Whitecroft, James Bickham, William Postlethwaite, John Docharty, William White, Daniel Hackett, Christopher Groves, John Mell, William Boulding, Benjamin Price, William Waugh, Ann Marsden, Mary Docharty, Jacob Pugh, John Murphy, Jean Cavon, Dennis Connolly, Robert Hasting, Margaret Foulke, James May, Thomas Price, Calow Wheldon and Matthew Atkinson.

On Wednesday, June 19th, 1751, Mr. Craig visited the church people in Lancaster, and, apparently, was so well pleased with the town that he decided to make it the place of his residence.<sup>10</sup> The congregation was much pleased with this announcement. Six days later, Tuesday, June 25th, a meeting was held in the court house, at which time subscriptions, for completing the church building were received, as follows:

	£	s	d
Thomas Cookson, Esq., for Governor Hamilton . . . . .	10	0	0
Thomas Cookson, for himself . . . . .	10	0	0
William Jevon . . . . .	12	0	0
Joseph Rose . . . . .	2	0	0
David Stout . . . . .	4	0	0
Samuel Boude . . . . .	5	0	0
Edward Berwick . . . . .	5	0	0
George Gibson . . . . .	2	0	0
George Sanderson . . . . .	4	0	0
Thomas Buttler . . . . .	3	0	0
William Waugh . . . . .	5	0	0

<sup>9</sup> This invitation, which unfortunately is not dated, was transcribed from the minute book of St. James's parish. The clerk who entered it in the book neglected to add the date.

<sup>10</sup> Minute book of St. James's parish, p. 5.

Dennis Connolly .....	3	0	0
John Murphy .....	3	0	0
Roger Connor .....	4	0	0
James Bickham .....	3	0	0
William Gwin .....	1	0	0
John Clark .....	0	15	0
Edward Smout .....	2	0	0
John Mather .....	3	0	0
William Wilson .....	1	0	0
William White .....	2	0	0
George Ross .....	3	0	0
Henry Marsden .....	2	0	0
John Hart .....	1	10	0
George Duke .....	4	0	0
William Burk .....	4	0	0
Thomas Brown .....	3	0	0
	£102	5	0

While in Philadelphia, July 6th, 1751, Mr. Craig wrote the secretary, Dr. Bearcroft, in part, as follows:

“After a tedious voyage, I arrived here on the 17th of May last, where, after a short stay I set out upon my mission. The first place I visited was Trenton, in the Province of New Jersey, thirty miles from Philadelphia, where I found a clergyman settled, by an invitation from the members of that church. He is a Frenchman, who came from Canada. I preached to them on the 2nd of June. Thence I went, on the 16th, to Pequea, in the Province of Pennsylvania, about forty-five miles distant from Philadelphia; I there preached to a numerous congregation and baptized seven children. The next Sunday I went to Lancaster, which is twenty miles farther, where there was a pretty congregation and a good church, built of stone, though unfinished; but upon a prospect of making the town the chief place of my residence, they have opened a subscription for finishing it against winter. And the last Sunday, I preached at Carnarvon to a good number of hearers, and baptized one of eleven years. Now whether all these people who have attended these several sermons are members of

our church, I cannot be particular, being as yet a stranger to them, only they seemed all to behave with decency and devotion. The people of Pequea and Carnarvon, I understand, have written to Wales for a minister. However, if he should not come, I shall visit them, God willing, as often as weather will permit and opportunity offers. Each place is about twenty miles distant from Lancaster.”

A meeting of the Lancaster congregation was held on August 12th, 1751. The Society's missionary, the Rev. George Craig and the following members were present:

Thomas Cookson, William Jevon, George Gibson, David Stout, Roger Connor, Charles Rowan, Edward Berwick, George Sander-son, Samuel Boude, James Bickham, Robert Freeborn, John Mur-phy, Daniel Hackett, Calow Waldon, William Bristow, Dennis Con-nolly, William Waugh, William Gwin, Samuel Stevens, John Mor-ris, John Clark, Thomas Buttler, Thomas Brown, George Duke, Henry Taylor and Matthew Atkinson.

At this meeting, Thomas Cookson and William Jevon were unanimously elected church wardens; and Edward Smout, Dennis Connolly, Samuel Boude, William Bristow, George Gibson, Edward Berwick, Thomas Buttler, John Murphy, David Stout, George San-der-son, Matthew Atkinson, John Hart and Joseph Rose, were elect-ed vestrymen.<sup>11</sup>

On October 26th, 1751, Edward Smout, Esq., a member of the the vestry, died; and by his last will and testament the Church of England in the borough of Lancaster received its second bequest. He stipulated that the money was to be used for “repairing and glazeing” the church building; and for the support of a minister. This bequest will be dealt with more fully later.<sup>12</sup>

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<sup>11</sup> Minute book of St. James's parish, p. 6.

<sup>12</sup> The Lancaster County Historical Society has in its possession a unique and valuable manuscript. It is a translation of the burial records of the Moravian church, Lancaster. This translation was made possible by the generosity of George Meyers Steinman, president of The Lancaster County Historical Society from 1896 to 1917. Under date of October 26th, 1751, appears the following: “Edward Smout, Esq.” (His name appears under the heading “Married Men.”) From this we infer that Mr. Smout was buried in the Moravian graveyard wherever that burial place was located in Lancaster at that time.

In the autumn of 1751, Mr. Craig informed the secretary that he had visited the mission in Huntington where he had baptized thirty-three children. The people though poor, it being a new settlement, seemed well disposed to the Church of England, as also were the congregations at Pequea and Carnarvon. The churches at Huntington and Carnarvon asked the Society to send them Bibles and Common Prayer Books, while the church at Lancaster, in addition to Common Prayer Books, desired church catechisms.<sup>13</sup>

At a meeting of the vestry on Easter Monday, April 15th, 1752, the members pledged the sum opposite their names, for the support of the Rev. Mr. Craig, as follows:<sup>14</sup>

	£	s	d
Thomas Cookson .....	5	0	0
William Jevon .....	5	0	0
George Gibson .....	3	0	0
David Stout .....	3	0	0
William Waugh .....	1	10	0
George Sanderson .....	2	0	0
Samuel Boude .....	2	0	0
Edward Berwick .....	2	10	0
Thomas Buttler .....	1	10	0
Richard Glover .....	1	10	0
James Bickham .....	1	0	0
William Gwin .....	1	0	0
Dennis Connolly .....	2	0	0
John Mather .....	2	0	0
George Ross .....	2	14	0
Robert Thompson .....	1	10	0
Mary Docharty .....	1	0	0
	£38	4	0

On June 16th, 1752, Mr. Craig informed the secretary that the stone church in Lancaster would be completed that summer. It would have been finished before, had not the lack of a minister discouraged the people. The scarcity of clergy in the Province was lamentable, and he regretted that the Society's income was insufficient to remedy the evil. He felt that there was but one solution to the problem, and that was to send a bishop to America.

<sup>13</sup> Letter from the Rev. George Craig to the Rev. Dr. Philip Bearcroft, dated November 8th, 1751.

<sup>14</sup> Minute book of St. James's parish, p. 6.

The expense of going to England for ordination and the depleted state of the Society's treasury, deterred many estimable young men from being attracted to the ministry of the Church, who would, under ordinary circumstances, be satisfied with what voluntary subscriptions they could obtain from their congregations for their support. Mr. Craig administered the sacrament of the Lord's Supper in Lancaster on Christmas Day, 1751, to twenty-four communicants; in St. John's church, Pequea, on Easter Sunday, there were twenty-six communicants; while in Bangor church, Churchtown, on April 19th, 1752, there were twenty-seven. Some idea of the vast amount of Mr. Craig's missionary labors, and the extent of his journeys, to visit his scattered flocks, may be gleaned from his report. The roads for a part of the year were almost impassable and frequently the trails used by the Indians had to be followed to reach the missions. It should also be borne in mind that his health was none too robust. In Huntington, on Whitsunday, he administered the sacrament to twenty-two communicants; while in Carlisle, on May 24th, there were eighteen. At the latter place, there was no church building, and he states that no clergyman of the Church of England had officiated there before him. He also officiated in York, where he found but few English families in the town—most of the inhabitants being Germans. He catechized the children in the several congregations and they answered far beyond his expectations. During the season of Advent he lectured on Sunday afternoons in Lancaster from the catechism, after examining the children. He regretted that in five large counties in Pennsylvania there was not a clergyman of the Church of England. He also stated that he had received no unkindness from any of the denominations; in fact, nothing but civility and courteous treatment.

At a meeting of the vestry on August 1st, 1752, Thomas Cookson and William Jevon, wardens, were authorized to procure materials and employ mechanics "for plastering, cieling and glazeing the church."<sup>15</sup>

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<sup>15</sup> Minute book of St. James's parish, p. 7.

On October 2nd, 1752, the congregations of Bangor church, Churchtown, and St. John's, Pequea, asked the Society to send them a clergyman.<sup>15-a</sup>

On the morrow of the Feast of the Epiphany, January 7th, 1753, the wardens reported to the vestry that the church was completed, except the platform and the arrangement of the pews. Each member who had a plan for the placing of the pews, was to submit it at the next meeting of the vestry; and the one that was approved by the majority, would be adopted. At a subsequent meeting the vestry was informed that the locust ground sills were generously provided by Mr. Cookson, with no expense to the congregation; and that the platform on which the communion table was placed, being finished, members would erect at their own expense, the respective pews, as follows:

- No. 1. The Hon. James Hamilton, Esq., Lieutenant Governor.
- No. 2. William Jevon.
- No. 3. George Gibson.
- No. 4. Matthew Atkinson.
- No. 5. Roger Connor.
- No. 6. Mary Cookson (in right of Thomas Cookson, deceased).
- No. 7. The Minister's.
- No. 8. George Sanderson.
- No. 9. Samuel Boude.
- No. 10. Margaret Foulke (in right of John Foulke, deceased).
- No. 11. Thomas Buttler.
- No. 12. Abraham Wood.
- No. 13. Mary Pugh (in right of her former husband, John Postlethwaite, deceased).
- No. 14. George Ross.

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<sup>15-a</sup> "The Humble Address of the Inhabitants of Pequea and parts adjacent, (members of the Church of England), to the Honorable Society for the Propagation of the Gospel in Foreign Parts:

"Very Worthy Gentlemen:

"A poor, unhappy people, settled, by God's providence, to procure by laborious industry a subsistence for our families, make bold to apply ourselves to God, through that very pious and charitable Society, His happy instruments to disperse His blessings in these remote parts, that as His goodness has vouchsafed us a moderate support for our bodies, His Holy Spirit may influence you to provide us with spiritual food for our souls. In this case, our indigence is excessive and our destitution deplorable, having never been so blessed as to have a person settled among us to dispense the august ordinances of religion, insomuch that even the name of it is almost lost among us. The virtue and energy of it over our lives expiring, especially since your



worthy missionary, Mr. Richard Backhouse, is deceased, who spared no labor in visiting and coming once a month, on a week day, to administer divine service among us at St. John's church, Pequea, though he lived fifty miles distant from us. As we are now left destitute and live far distant from any of the Established churches where the missionaries are appointed to officiate, we are exposed to the temptations of joining with dissenters who are very numerous, and are constantly supplied with ministers of their sort, who are very industrious to draw away the hearts of many well inclined members of the Church for want of opportunities of worship more agreeable to their consciences. Insomuch that we may cry out, with holy David, 'We are become a by-word among the heathen and a shaking of the head among the people'; that, further, we (of St. John's church) had not been humbly bold to address you in this nature, except we had first made some preparation, for the proper reception of a missionary, having by the assistance of our pious and beloved sister and church member, Martha Byzallion, [spelled Bezellon on her tombstone], purchased a hundred acres for a glebe land, and she has given us £100 in cash towards the said purchase, by which means, we have obtained a patent for our church uses, together with some further expectations of her kindness provided we be so fortunate and happy as to be heard by your Honorable board. Neither had we yet presumed to supplicate your Honorable body until we had first made the Rev. Dr. Jenney (the Bishop of London's commissary for Pennsylvania) and the reverend, your missionaries, sensible of our great necessity and of the reasonableness of our address. It is true our condition is really lamentable, and deserving Christian compassion. And to whom can we apply ourselves but to that venerable corporation whose zeal for the propagation of the Gospel has preserved so many in these colonies from irreligion, profaneness and infidelity. We, therefore, pray you will be pleased to send us some reverend clergyman according to your wisdom, who may inform our judgments by preaching to us the truths of the Gospel and recover us all, aged and young, out of the miserable corruptions to a gross ignorance of it, to whom we promise all encouragement according to our abilities, and all due respect and obedience to his office, instructions and person. So shall the almost expiring Church, warmed and enlivened by the sunshine of your charity here in the wilderness, rejoice in your goodness and with arms extended pour forth most sincere and unfeigned prayers for the success of your pious undertakings and for your present and eternal happiness.

"Which is the bounden duty of your petitioners."

The petition was signed by Archibald Douglass and John Cowen for St. John's church, Pequea, and John Edwards and David Davis for Bangor church, Churchtown.

Each congregation promised to pay £30 annually for the support of a minister. For the sake of Christ as well as themselves, they asked the Society to take compassion on them and send them a comforting answer.

The foregoing petition, in part, was published in Vol. XXXVII, pages 79-80, of the Proceedings of The Lancaster County Historical Society. Unfortunately the date assigned to the petition was given as October 2nd, 1732, or twenty years before it was actually prepared. The error was made by Bishop William Stevens Perry in a work entitled, "Historical Collections Relating to the American Colonial Church." The petition, also, in part, was printed in Vol. 2, pp. 182-183, of this work which deals with Pennsylvania. The petition was copied from Bishop Perry's work which accounts for the error creeping into the pages of the Journal of The Lancaster County Historical Society. A photostat copy of the original petition now in the archives of the S. P. G., in London, reveals that its correct date is October 2nd, 1752, and not 1732, as given by Dr. Perry, in his fine work, and as transcribed in Vol. XXXVII, pp. 79-80, of the Proceedings of The Lancaster County Historical Society.

- No. 15. John Clark.
- No. 16. Mary Docharty.
- No. 17. David Stout.
- No. 18. Ann Marsden.
- No. 19. James Bickham.
- No. 20. Dennis Connolly.
- No. 21. John Hart.
- No. 22. John Docharty.
- No. 23. George Duke.
- No. 24. Robert Trotter and John Morris.

The church being now almost completed, it was designated by the name of "St. James's Church, in the Borough of Lancaster."<sup>15-b</sup>

On March 20th, 1753, Thomas Cookson, who had labored diligently to complete the church building in Lancaster, passed from his earthly to his heavenly reward. He was buried in the churchyard and his tombstone may be seen in the sacristy of the present church.<sup>16</sup> Early in the summer of that year, Susanna Connolly, widow of John Connolly, a member of the first vestry, died. By her last will and testament she directed that the sum of £3 be given towards repairing the fence around the graveyard of St. James's church, Lancaster. This was the third bequest to the parish, and the first time the title, "St. James," was legally used

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<sup>15-b</sup> An old drawing in ink showing the arrangement of the interior of the church building, appears on page 8, of the ancient minute book of the parish. Underneath the plan or drawing is this statement: "The church being now almost finished, it is designated by ye name of St. James's church, in ye Borough of Lancaster."

<sup>16</sup> The inscription on his tombstone is as follows:

Here are interred the remains  
of Thomas Cookson,  
(late of Richmond in Yorkshire,  
Great Britain) Esquire:  
He held, and discharged with integrity,  
several of the first offices  
in this County of Lancaster,  
and thereby,  
and by his generous benefaction to this Church,  
as well as many good offices to his neighbors,  
he deservedly acquired  
the esteem of mankind.  
He died the 20th day of March, 1753.  
Aged 43 years.

since it had been bestowed upon the church in February of that year. Mrs. Connolly's will, which was dated April 27th, 1753, and proven on July 7th of that year, also stipulated that £5 were to be given towards the building of a wall around the graveyard of Donegal Presbyterian church.<sup>17</sup>

At a meeting of the vestry on June 8th, 1753, it was agreed to place the pulpit against the "easternmost peer" on the north side of the church.

Mr. Craig had not long been settled in Lancaster until he wrote the secretary that his itineracy was extremely fatiguing, especially since he had a weak constitution, and that when there is a settled mission vacant he would appreciate being transferred to it.<sup>18</sup> The Society, mindful of Mr. Craig's request, dispatched a letter addressed "To the worthy members of the Episcopal Church of Lancaster and of the Episcopal churches in the parts adjacent thereto in Pennsylvania," which was as follows:

"London, Charterhouse, July 1st, 1753.

"Gentlemen:

"The Society for the Propagation of the Gospel in Foreign Parts hath appointed the bearer, the Rev. Mr. Locke, an approved missionary in their service, and well known to you as heretofore a missionary among you, to be their missionary itinerant in the Province of Pennsylvania to the several Episcopal churches not otherwise provided, and more especially to the Episcopal church of the town of Lancaster, and to those in the parts adjacent thereto, and they pray for God's blessing on Mr. Locke's spiritual labors among you, that he may interest you in the true saving faith of our Lord Jesus Christ and be the happy instrument of your eternal salvation, and they expect and make no doubt but that, out of a sense of duty and gratitude, you will do your best to render his life comfortable among you by contributing gener-

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<sup>17</sup> Register's Office, Will Book B, Vol. 1, pp. 13-15.

<sup>18</sup> Letter from the Rev. George Craig, to the Rev. Dr. Philip Bearcroft, dated November 16th, 1752.

ously according to your abilities towards his maintenance and support. Most heartily recommending you to God's grace, I am, gentlemen,

"Your most obedient servant and well-wisher  
in Christ,

"Philip Bearcroft."

What kind of a reception the bearer, Mr. Locke, received in Lancaster, when he delivered the secretary's letter to the officers of the parish, is not known. It revealed to the church people, however, that the officers of the Society possessed little tact and executive ability in the transfer and location of the missionaries. It is needless to state that the communication displeased the members of the congregation, and doubtless aroused the indignation of the officers. Mr. Locke was too well known to the churchmen in Lancaster, where he had spent four unprofitable years—years that were unhappy alike to priest and people, to be welcomed. The return of such a missionary—a man who possessed neither tact nor diplomacy—would be almost sure to result in a renewal of hostilities and futile bickerings. If the mission was to grow and prosper in Lancaster, it needed a clergyman of progressive ideas and even temperament. The wardens and vestrymen realized that Mr. Locke would be unacceptable to the church people in Lancaster. They discussed the situation with the churchmen in other congregations in the itinerant mission, and lost no time in preparing a petition, which was dispatched to the secretary of the Society in London, as follows:

**"TO THE HONORABLE SOCIETY FOR THE PROPAGATION OF THE  
GOSPEL IN FOREIGN PARTS:**

"The humble petition of William Jevon, David Stout, George Ross, John Mather, Samuel Boude, George Gibson, Edward Berwick and Matthew Atkinson, the present wardens and vestrymen of St. James's church, Lancaster, in behalf of themselves and of the churches of Pequea and Carnarvon in Lancaster county, and of the churches of Huntington, Bermudian Hundred, in the county of York, and Carlisle, in Cumberland county, on the western side of the Susquehanna river, in the Province of Pennsylvania, sheweth,

“That for several years before the happy arrival of the Rev. George Craig, to his late itinerant mission, the above churches were entirely destitute of a minister so that the Church of England was daily decreasing, to the great grief of every sincere member of it in these parts. That on the arrival of our present worthy minister, the affairs of the churches were at so low an ebb that many of us despaired of their revival, yet, with the blessing of God on the faithful labors and industry of the said Mr. Craig, such is the success of his ministry amongst us that several dissenters of different denominations have already become members of the Church of England, and we have an agreeable prospect of more following their example; and we can further, with pleasure, assure the Honorable Society that the principal members of the several churches above mentioned, though as yet but poor, encouraged by him, are unanimously joining together and exerting themselves to the utmost of their power in doing all they can for the welfare of the Church. We, of St. James’s, being just now finishing a building in the borough of Lancaster, which had long been neglected, and they, of St. John’s, in a very short time, have erected and covered one of stone at Pequea, and the like is the emulation of the people in other parts within the mission of the Rev. Mr. Craig.

“This being our present happy situation it is with the utmost concern that we receive the unwelcome news of his removal to Lewes, [Delaware], and of the appointment of the Rev. Richard Locke to succeed him in this mission—a person, we think, altogether improper to go on with the good work so happily begun, being rendered so by some unhappy divisions that were, in the time of his late ministry here, between him and several of the principal men of the congregation, which, we have good reason to think, will not subside.

“And we humbly beg leave to deliver it as our opinion that the good intentions of the Society will be much better answered in appointing Mr. Locke for Lewes, it being in a more remote part of this Province, and where there subsists no difference between him and the people.

“We, therefore, with hearts full of gratitude for the many kindnesses we have heretofore received from the Honorable So-

ciety, humbly pray that the Rev. Mr. Craig may be continued amongst us, instead of the Rev. Mr. Locke. And this we the more willingly desire, seeing it is his inclination so to do. Hoping we shall be indulged in this request, and that orders may be sent agreeable thereto by the first vessel in the spring, we subscribe ourselves the Society's most obliged humble servants, George Gibson and Samuel Boude, wardens of St. James's church, Lancaster, and William Jevon, David Stout, George Ross and Edward Berwick, vestrymen of St. James's church, Lancaster." <sup>19</sup>

No sooner had the petition been dispatched, than the Rev. Mr. Craig, in a letter dated October 18th, 1753, wrote the secretary that "upon the Society's order for his removal to the settled mission of Lewes, in Sussex, [Delaware], he finds the affections of the people of all denominations in his itinerant mission so great towards him that he chooses to continue to officiate to them, and, therefore, he has agreed with Mr. Locke, who very readily assented to go and officiate in the mission of Lewes, and continue there, if the Society should approve of it, and permit Mr. Craig to remain in his itinerant mission, which he much desires."

On January 14th, 1754, Mr. Craig wrote to the Rev. Richard Peters that one of the executors of the will of the late Edward Smout informed him that he desired to know to whom the bequest should be paid, since the church was not a body corporate. Mr. Craig requested Mr. Peters to interest the governor in granting a charter for the church in Lancaster. On April 7th of that year, he again wrote Mr. Peters reminding him of the charter, and also told him that the congregation was considering seriously of raising £300 for erecting a steeple, building a pulpit, and for finishing the altar of the church.

On May 21st, 1754, it was decided "that a box shall be carried about every Sunday for a collection to keep the church and churchyard in repair."<sup>19-a</sup> At a meeting of the vestry on December

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<sup>19</sup> The original rough draft of this petition, which, unfortunately, is not dated, is in possession of the Historical Society of Pennsylvania, Philadelphia, Pa. It is probably the working draft from which the original was copied that was sent to the headquarters of the Society in London, England.

<sup>19-a</sup> Minute book of the parish, p. 9. It is not stated who was authorized to carry the box in the church to solicit funds for the maintenance of the church and graveyard.

29th, 1754, it was agreed that the sexton, John Morris, be allowed forty shillings annually for ringing the bell,<sup>19-b</sup> and taking care of the church, and that he receive five shillings for digging a grave. At a meeting on March 3rd, 1755, Dr. Samuel Boude was instructed to employ workmen to finish the pulpit, the communion table, the font, and the seats for servants, to be built of pine.<sup>20</sup> For this purpose a subscription was opened, as follows:

	£	s	d
Rev. Richard Peters .....	5	8	0
Rev. George Craig .....	3	0	0
Joseph Rose .....	2	14	0
Roger Connor .....	1	0	0
Mary Pugh .....	0	5	7½
Charles Morse .....	0	7	6
Henry Marsden .....	0	5	0
John Clark .....	0	7	6
Mary Duke .....	0	4	10½
Robert Thompson .....	2	14	0
William Jevon .....	1	0	0
Samuel Boude .....	1	0	0
James Bickham .....	0	7	6
John Mather .....	0	15	0
Matthew Atkinson .....	0	7	6
Daniel Darby .....	0	5	0
Ann Marsden .....	0	10	0
Edward Shippen .....	2	0	0
William Dunlop .....	0	5	0
William Willson .....	0	5	0
George Gibson .....	1	7	0
George Ross .....	2	14	0
George Sanderson .....	1	0	0
	£28	2	6

On July 1st, 1775, a charity school in which the children of the poor were taught the English language, was opened in Lancaster. The Rev. Samuel Magaw, who subsequently became a clergyman of the Church of England, was the master. His assistant was the

<sup>19-b</sup> A bell was imported from England in the spring of 1771. The bell referred to in 1754, may have been a hand bell; or a small one secured for the purpose of calling the congregation together.

<sup>20</sup> Minute book of St. James's parish, p. 10.

Rev. Charles Inglis, who, while not in holy orders at the time he taught school in Lancaster, was ordained shortly afterward. The Charity School Movement will be dealt with later.<sup>21</sup>

In a letter, dated April 4th, 1756, Mr. Craig informed the secretary that he had been frequently indisposed during the past year but was now much better. If the mission at Chester should become vacant he desired to be appointed to it. At a meeting of the vestry on April 26th, 1756, Mr. Craig chose Charles Morse for his warden, to which the entire vestry, with the exception of David Stout, dissented. The members contended that Mr. Craig's choice was irregular; that the custom of St. James's parish was to select a warden from among the vestrymen and not from the congregation. The vestry had chosen John Clark for its warden, but since Mr. Craig was obdurate and would not have any person save Mr. Morse for his warden, they vacated their choice of Mr. Clark and resolved that George Ross and George Sanderson, the wardens who had served during the previous year, continue in office.<sup>22</sup> The relations between pastor and people were not so pleasant as one could have wished. At a meeting of the vestry on July 12th, 1756, at which Mr. Craig was present, exception was taken to an entry which the clergyman had made in the vestry book in which he stated that the rates for the pews were levied for the support of the minister of the parish. The vestry made it clear that he was not authorized to make such an entry in the minute book.<sup>23</sup> At this meeting it was also reported that there was in the hands of George Ross, warden, the sum of £21, 14s, 3½d, being a legacy bequeathed to the parish by the late Edward Smout, a former vestryman of St. James's church.<sup>24</sup>

In a letter, dated November 10th, 1756, Mr. Craig renewed his request to be transferred to the mission at Chester, if it should be-

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<sup>21</sup> The Charity School Movement in Colonial Pennsylvania, by Samuel Edwin Weber.

<sup>22</sup> Minute book of St. James's parish, p. 12.

<sup>23</sup> Minute book of St. James's parish, p. 13.

<sup>24</sup> Register's Office, Will Book A, Vol. 1, pp. 196-199.



come vacant. He stated that he had become too feeble to discharge the duties of itinerant.<sup>25</sup>

At a meeting of the vestry on April 25th, 1757, Mr. Craig again refused to choose his warden from the vestry; and the vestry resolved that it would abide by its old and former rules and not permit a warden to be chosen from the congregation. The result was that Mr. Craig was defeated in his choice; the vestry chose two wardens—George Ross and Samuel Boude. Naturally, with such an unpleasant experience, it is little wonder that Mr. Craig desired to be transferred to another parish. At the annual election of officers, the following year this matter came up for discussion again. The wardens and vestrymen waited on Mr. Craig, and informed him of those who had been chosen vestrymen so that he might select one of them for his warden, but he refused, which resulted in George Ross and Samuel Boude continuing in that office for another year.<sup>26</sup>

At a meeting of the Society on April 21st, 1758, Mr. Craig was appointed to the mission at Chester. A letter from the secretary informing him of the appointment was not received until October 20th of that year. Mr. Craig continued to officiate in Lancaster until his successor, the Rev. Thomas Barton, arrived in the borough. On June 14th, 1758, Mr. Craig wrote a letter to the secretary in which he recommended for holy orders Charles Inglis, whom he had known for the past four years, three of which had been spent as preceptor of the Free School in Lancaster, where he had served with general satisfaction. Mr. Inglis subsequently became the rector of Trinity church, New York city, and in 1787 was consecrated bishop of Nova Scotia,—the first colonial bishop in the British empire. A more detailed account of Mr. Inglis's activities in Lancaster, together with the Charity School, will be given later.

At a meeting, on June 16th, 1758, of The Society for the Propagation of the Gospel in Foreign Parts, in London, England, it was decided to transfer the Rev. Thomas Barton to the itinerant mission in Lancaster county, Pa., which included the congregations of

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<sup>25</sup> Letters from the Rev. George Craig, to the Rev. Dr. Philip Bearcroft, dated April 4th and November 10th, 1756. See also Journals of the S. P. G. in which the minutes are recorded.

<sup>26</sup> Minute book of St. James's parish, p. 15.

St. James's church, Lancaster borough, St. John's, Pequea, and Bangor church, Churchtown, which would be vacated by the Rev. George Craig when he removed to the mission in Chester.<sup>27</sup> If Mr. Barton would be willing to consider an increase in salary of £20 a year a sufficient inducement to remain in his present mission of York and Cumberland, he had the Society's permission to do so. We do not know when Mr. Barton was informed of the Society's action. Mr. Craig continued to officiate in the itinerant mission in Lancaster county, dividing his time between the churches of Bangor, Churchtown, St. John's, Pequea, and St. James's, Lancaster borough, and that of his recent appointment—Chester, until his successor arrived on the field.<sup>28</sup> Mr. Barton accepted the transfer, and officiated for the first time in his official capacity as rector in Lancaster borough, on Easter, 1759, the feast occurring on April 15th of that year. A month later, he moved his family and effects and established his residence in the town in which he was destined to spend the next nineteen years of his life.<sup>29</sup>

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<sup>27</sup> Journal of The Society for the Propagation of the Gospel in Foreign Parts, London, England.

<sup>28</sup> In a letter dated Chester, Pa., July 17th, 1760, the Rev. George Craig writes:

"I received my appointment to the mission of Chester on the 20th of October, 1758, yet I could not find in my heart immediately to desert the two most flourishing congregations of Pequea and Carnarvon, until they were provided with a pastor to succeed me; they having in a manner obtained a promise from me to that effect. And, indeed, I could not well do otherwise considering that Bangor church was just about finishing, so that had I left them abruptly, it might have put a stop thereto, and given the congregation in general an opportunity to scatter, which might have been of fatal consequence to my successor.

"I, therefore, divided my time between them and the mission of Chester until Mr. Barton came to the cure, which was about Whitsuntide, 1759. After that I took my leave of the three congregations, Lancaster, Pequea and Carnarvon, by a sermon on Philippians 4th and 8th [verses] when most of them express a good deal of concern on the occasion, which I gave them great hopes would soon subside by the happy appointment of their worthy missionary, Mr. Barton."

<sup>29</sup> Mr. George K. Reynolds, general agent of the Northwestern Mutual Life Insurance Company, whose office is in the Griest Building, Lancaster, has in his possession the cover of an old book. On the outside is written: "An Epitome of Logick. 784." It is obvious that this book once belonged to the Rev. Thomas Barton. The contents of the book have been removed; nothing but the cover remains. On the inside of the cover appears the following:

"Arrived and settled at Lancaster, May 15th, 1759, but first preached

On Easter Monday, April 16th, 1759, the congregation of St. James's church held its annual meeting, at which the following members were elected vestrymen: George Ross, George Gibson, John Mather, Samuel Boude, George Sanderson, Stephen Atkinson, John Clark and John Postlethwaite. At this meeting, in conformity to its established custom, the Rev. Thomas Barton, who was present, chose Samuel Boude for his warden, and the congregation John Mather for its warden. Thus the established custom, which had become a thorn in the flesh of the Rev. George Craig, was quite acceptable to his successor.

On December 21st, 1759, the Rev. Mr. Barton wrote the secretary, Dr. Bearcroft, in part, as follows:

“A few weeks ago I removed my family to Lancaster. I found the mission in great confusion, occasioned by some unhappy disputes which long subsisted between the gentleman I have the honor to succeed, and the people. If I can be instrumental in putting an end to them, I shall think myself happy. I assure the honorable Society nothing shall be wanting in me to do it; to revive the credit of the mission, and to support the interest of virtue and religion among the people. I have the pleasure to inform you that I have a favorable prospect of doing service here. At Pequea and Carnarvon the people are furnishing their new churches in a very handsome manner. We intend next summer to enlarge our church at Lancaster, having the satisfaction to see it too small for the congregation. In short, a real spirit of religion and learning seems to rise amongst us.

“I have baptized, since I entered upon this mission, forty-four infants. I am preparing two families who intend to be baptized,

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there as minister of the place, on Easter Day, the 15th of April, 1759.

“Began with the barber May 16th, 1759. Paid him one year and nine months.

“Sent Billy to school May 30th, 1759, and Hetty the same day.

“Elizabeth Hooper was hired the 7th of June, 1759.

“Subscribed £1, 2s, 6d, to the Post, July 17th, 1759, and paid him six months.

“Sent my horse to Mr. Atkinson's pasture July 23rd, 1759.

“Sent John to school August 14th, 1759.

“Sent my horse to be wintered by Jacob Nissly, November 12th, 1759. Taken away March 15th.”

both old and young. The number of communicants is about fifty. As to the state of the mission over the Susquehanna the inclosed petition will inform you.<sup>30</sup> I have not withdrawn, nor do I intend to withdraw, my care from these poor people. I shall frequently visit them and render them every service in my power, until the honorable Society can provide better for them. In the county of Berks there is a number of people of the communion of the Church of England, who have never had an Episcopal minister among them, and I intend to visit them in the spring and shall acquaint you with the result.

"I went into the army for the reasons which I gave General Forbes in a letter, a copy of which I enclose you, with his answer.<sup>31</sup> As it has always been my aim through the course of my ministry

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<sup>30</sup> Members of the Episcopal churches in the counties of York and Cumberland, sent a petition to the S. P. G. for a clergyman to minister to them. It was dated October 2nd, 1759.

<sup>31</sup> The letter to Brigadier-General Forbes is as follows:

"Carlisle, July 8th, 1759.

"Hon'd Sir:

"I am informed that a great number of the Forces under your command are of the Communion of the Church of England. As I hear of no Episcopal clergyman appointed their chaplain, I am prompted by duty, inclination and every good motive to attend them. I have nothing in view but the honor of the Church, the satisfaction of these people, and to discharge my trust to the venerable Society who have appointed me a missionary in these counties. The success of the present expedition I have much at heart, and I assure you, Sir, nothing can afford me more pleasure than to embrace every opportunity to promote it.

"I have the honor, etc.

"Thomas Barton."

To this letter Mr. Barton received the following reply:

"Carlisle, July 9th, 1759.

"Sir:

"I am favored with yours of the 8th and am sorry to find that the troops of the Communion of the Church of England are not properly provided with a clergyman of their own profession. In consequence, therefore, of your laudable zeal for the service of your king and country, and of your truly commendable inclination of discharging your ministerial and Episcopal duty to the troops of the Episcopal persuasion under my command, you are hereby invited and authorized to the discharge of all ministerial functions belonging to a clergyman of the Church of England amongst the troops under my command. And all and sundry are hereby ordered and required to pay all due reverence and respect to you and the reverend function you are invested with. And be assured that at all times and in all places, the clergymen and those of the persuasion of the Church of England shall always be properly encouraged and protected.

"I am, Reverend Sir, etc.

"John Forbes."

to do everything that might tend to the honor of religion and the credit of the mission, I hope the honorable Society will not disapprove of this part of my conduct."

The Episcopal clergy of the Province of Pennsylvania, and several from the adjoining counties in the States of New Jersey and Delaware, held a voluntary meeting or convention in Philadelphia in the spring of 1760. This was the first convention of the Church of England in Pennsylvania. This voluntary body of churchmen convened on Wednesday, April 30th, and adjourned on Monday, May 5th. The Rev. Dr. William Smith, provost of the University of Pennsylvania, was chosen president, and James Humpreys, a vestryman of Christ church, Philadelphia, secretary of the convention. The church at Lancaster was represented by its indefatigable missionary, the Rev. Thomas Barton, who took an active part in the work of the convention. He seems to have been gifted in the preparation of addresses and petitions. He and the Rev. Dr. Jacob Duche were appointed to prepare an address to be delivered to the Hon. James Hamilton, lieutenant governor of the Province of Pennsylvania. He and the Rev. Philip Reading prepared an address to the Archbishop of Canterbury, congratulating his Grace on his elevation to that high office, and of making an humble tender of their duty to him. They also prepared an address, which was sent to the Lord Bishop of London. A paper setting forth the state of the missions in the Province, was attached to the addresses sent to the Archbishop of Canterbury and the Bishop of London. The members of the convention desired that an address be sent to Thomas and Richard Penn, proprietaries of the Province of Pennsylvania. Mr. Barton was appointed to prepare this address. While the convention was in session, two hundred copies of the second volume of the Bishop of London's sermons were received, being a generous gift of his lordship for the use of the churches in Pennsylvania. Mr. Barton received thirty copies for distribution in his mission, and in the mission across the Susquehanna river.<sup>32</sup>

Mr. Barton, while attending the convention, gave an account of his mission which was as follows:

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<sup>32</sup> See Historical Collections relating to the American Colonial Church, Pennsylvania, Volume 2, pages 295-319, edited by William Stevens Perry and published in 1871.

“Lancaster is a large town having near six hundred houses, inhabited chiefly by Germans of almost every religious denomination. It contains one [building of the] Church of England, which is but small, a large German Calvinist [First Reformed] church, a Lutheran [Trinity] church, a Moravian church, a large Quaker meeting house, a Popish chapel [St. Mary’s Roman Catholic church], and a Presbyterian [First] church is now erecting. The principal Germans are Lutherans and might easily be brought to unite with the Church [of England]. In this place are a few families of Jews, who read and observe their Talmud with great exactness, though they have no synagogue. The country round about Lancaster, for several miles, is possessed by the Menonnists [Mennonites], who by their industry and great economy have acquired riches and plenty. They seem to be a simple, inoffensive kind of people; with their doctrine and principles I am not much acquainted, but find them in many things to agree with those of the Quakers. They use the same mode of dress, refuse to put off the hat, or show any respect to superiors; and choose rather to leave their properties and liberty exposed to the first invader, than bear arms in their defense; so that a few artful men might soon bring the whole of them to Quakerism. About twenty miles from Lancaster is Carnarvon, a thick settlement of Welsh belonging to this mission, and sincere members of the Church of England. They have built a new church of hewn stone and are now finishing the inside of it, to which they have given the name of Bangor from their native diocese in Wales. To this church belongs a good glebe, and the provision made for a minister is as good as can be expected.

“Pequea is a very fine settlement, eighteen miles from Lancaster. It is chiefly inhabited by Irish and Pennsylvanians, above three fourths of which are Dissenters. There are about forty families of the Established Church, who have erected a decent stone church, which they dedicated to St. John. They are now building a pulpit, communion table, and enclosing the graveyard with a stone wall. These people are possessed with a spirit of religion and emulation. They have a good glebe and have lately rated their pews, as high as their circumstances will admit. I make no doubt but that in a short time this church will be one of the most flourishing in the Province.”