

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."^{15-b}

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.¹⁶ 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

^{15-b} 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."

¹⁶ 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.¹⁷

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.¹⁸ 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-

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

¹⁸ 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." ¹⁹

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."^{19-a} At a meeting of the vestry on December

¹⁹ 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.

^{19-a} 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,^{19-b} 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.²⁰ 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

^{19-b} 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.

²⁰ 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.²¹

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.²² 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.²³ 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.²⁴

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

²¹ The Charity School Movement in Colonial Pennsylvania, by Samuel Edwin Weber.

²² Minute book of St. James's parish, p. 12.

²³ Minute book of St. James's parish, p. 13.

²⁴ 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.²⁵

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.²⁶

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

²⁵ 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.

²⁶ 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.²⁷ 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.²⁸ 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.²⁹

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

²⁸ 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."

²⁹ 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,

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.³⁰ 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.³¹ As it has always been my aim through the course of my ministry

³⁰ 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.

³¹ 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.³²

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

³² 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.”

After the convention had adjourned, Mr. Barton remained in Philadelphia for a few days. While there, on May 8th, 1760, he addressed a letter to Dr. Bearcroft in which, among other things, he said:

“Since I wrote you my last letter, I have been to visit the mission over the Susquehanna, where I preached to large multitudes of people. I baptized many children, and three adults, one of which was an Indian woman who has resided for some time among the white people.”

Mr. Barton was a missionary in the truest sense of the word, and was imbued with a zeal for the spread of Christ's kingdom among men. On July 31st, 1760, he sent a letter to the Rev. Dr. William Smith, in which he informed him that he had returned from Reading, where he received much satisfaction in seeing the people possessed of a spirit of religion and heartily disposed to encourage a missionary to settle among them.

While in Pequea, on November 24th, 1760, Mr. Barton addressed a letter to the Hon. Thomas Penn which was, in part, as follows:

“It is no small mortification to me that I had not the pleasure to receive your honor's last letter. Mr. Peters was kind enough to send it carefully to Lancaster, where it fell into the hands of one of the prothonotary's clerks, who pretends he has lost it. But it is thought he opened it and for fear of being detected, chooses to make this declaration in order to screen himself. I heartily regret the loss of it because I know of no way to retrieve it.” Mr. Barton informed the proprietary that “this is the most happy era Pennsylvania ever knew. The war, which at first was looked upon as the greatest misfortune that could happen to this country, has really been productive of the greatest blessing to it. Numbers have got rich by it, and all enjoy plenty and peace.” He also informed him about conditions in the Carolinas and Maryland. “Carlisle, York, Lancaster and Reading increase daily. There has been a scheme proposed here of making the Schuylkill navigable for small craft. If it should be carried into execution, Reading will become a valuable place, as the country around it abounds with fine pine sufficient to supply the whole Province with masts, boards, shingles,” etc., etc.

Six days later, November 30th, 1760, Mr. Barton addressed another letter to Thomas Penn. In it he described conditions in general in the colonies. He informed the proprietary that he had been lately on a visit to the counties of Cumberland and York. He found that the missionary, Mr. Thompson, was well liked in that mission and that he had high hopes of him becoming a useful man. He concluded with the following:

“I send this letter by Mr. William Henry, a most ingenious inhabitant of this place [Lancaster], who has been employed as an armorer in most of the expeditions in America. He goes to England to settle a correspondence and trade; and also to furnish himself with all the articles necessary to carry on his business in the most extensive manner.”

On December 6th, 1760, Mr. Barton sent a letter to the secretary, Dr. Bearcroft, which was, in part, as follows:

“Since the date of my last letter I have been to visit many congregations who have no settled minister, from whom I received a most cordial invitation and reception. I have baptized one adult and thirty-two children. The number of my communicants is increased. The churches in Pequea and Carnarvon seem to retain the true spirit of Christianity and show a laudable zeal to keep it up. I wish I could say the same of the church in Lancaster but the misfortune here is that some people puffed up with a notion of their superior knowledge, fortunes and families, seem apprehensive of ranking with the meaner sort, if they showed that respect to religion which is due to it. Indeed, if the church in Lancaster ever flourishes, it must be by means of the Germans, who (as I formerly mentioned to you) are the principal inhabitants of the place. But the want of an organ of which these people are extremely fond, and in which they place almost half their devotion, has hitherto kept them back. Many of the Lutherans who gladly embraced every opportunity to teach their children the religion, manners and customs of England, would come to our church if we had but an instrument to celebrate the praises of God in the manner that they have been used to. Dr. [Adam Simon] Kuhn, a public-spirited gentleman of this persuasion and an eminent physician, has proposed to us to purchase a small organ for about £60 sterling

and that he would not only give us £5 towards it, but play for us gratis. Besides this benefaction, I have obtained £15 more, and shall use my best endeavors to obtain the whole. Mr. William Henry, the gentleman who waits upon you with this letter, is a worthy member of this church and is able to give you a more particular account of the state of it. He goes to England to settle a correspondence and trade, and intends to return in the spring. He is a sensible, honest man, and will be careful of any papers or letters you may have to send to Pennsylvania.”

In the spring of the following year the officers of the parish decided upon a lottery to raise funds to complete the church building. The Pennsylvania Gazette, a newspaper published in Philadelphia, under the date of March 12th, 1761, contained an announcement of a “Scheme of a lottery, for raising \$1,350 for the use of St. James’s church, in the Borough of Lancaster.” There were 3,000 tickets at \$3.00 each, which at fifteen percent amounted to \$1,350—the amount the church hoped to raise by the lottery. There were also 1,044 prizes and 1,956 blanks. The advertisement informed the public that “The members of the Church of England in the Borough of Lancaster, sensible of the honor due to religion and the service of God, have hitherto, without any aid from the public, exerted their utmost abilities to erect a church in this place; but finding themselves unable, from the fewness of their numbers, to finish and complete it, are obliged, in imitation of many of their pious and sensible fellow Christians in this and the neighboring Provinces, to have recourse to a small lottery, to enable them to do it, or to leave the building, begun (they humbly hope) with a good design, unfinished. As the only motives that induced them to enter upon a method of this kind, are to advance the credit and interest of religion, and to leave some evidences to posterity of their attention to these great duties; it is humbly hoped that a design of this sort will meet with encouragement and countenance; and that those who are the friends of virtue and Christianity in this remote part of the world, will cheerfully become adventurers in this lottery; and with the more freedom, when they consider that the scheme has been calculated so much to their advantage, as not to leave two blanks to a prize. The money intended to be raised, arises from a small deduction of fifteen per cent from the prizes, as the fortun-

ate can best afford it, and the lottery is thereby greatly enriched. The low price of the tickets (being but three dollars each) and the large number of middling prizes will, we hope, also recommend it. The drawing will begin on the first of May next, or sooner, if sooner full, under the inspection of the managers, and as many of the adventurers as shall be pleased to attend. The prizes will be paid by the signers of the respective tickets, after the deduction above mentioned is made, as soon as the drawing is finished; and those not demanded in six months, will be deemed as piously given to the church. The following gentlemen are appointed managers: Adam Simon Kuhn, Esq., Isaac Richardson, Esq., Mr. George Ross, Mr. Matthias Slough, Mr. James Bickham, Mr. Benjamin Price, Mr. Stephen Atkinson and Mr. William Atlee, who are to give bond, and be upon oath, to discharge with integrity the trust in them reposed. A list of the prizes will be published in the Pennsylvania Gazette, and Journal, as soon as the drawing is finished."

The drawing of the lottery was finished on Friday, May 22nd, 1761. A list of the prizes was published in the Pennsylvania Gazette of June 11th. The vestry appointed the wardens, George Ross and Samuel Boude, together with John Postlethwaite, treasurers, to receive from the managers of the lottery the money arising from the deductions of the several prizes, and those amounts not demanded by the adventurers six months after the drawing of the lottery. These three men were ordered to contract with masons, carpenters, and other workmen, for erecting, building and finishing a steeple at the west end of St. James's church according to the plan approved. These men "accepted this service gratis and only with design to serve the church and contribute all in their power to make the house of God not only useful and convenient in its structure but also to add such decent ornaments to the same as becometh pious Christians." As soon as the steeple was finished they were to erect a stone wall at the west and east end of the graveyard adjoining the church.

Obviously the officers of the church did not receive as much money from the lottery as they had anticipated. Less than two months after the drawing of the lottery, we find them uniting with the members of the "High Dutch church" (now First Reformed, Lancaster), to raise an additional sum of money to complete the

work started by them. The Pennsylvania Gazette of July 9th, 1761, contains an announcement of a lottery by which the High Dutch Reformed congregation of Lancaster, anticipated by this scheme to raise \$2,135.00, to erect a schoolhouse; St. James's church hoped to raise the modest sum of \$565.00. In the advertisement "the wardens and vestry of St. James's church return their thanks to the public for the favors they received; but as the money arising from the lottery for the use of the said church will not complete the work by them begun, they choose this method of joining with their neighbors and fellow Christians, rather than set up a lottery by themselves, for so small a sum as above mentioned; and they flatter themselves, that they shall meet with further indulgence from the public." The following prominent citizens were appointed managers: George Ross, John Barr, Bernard Hubley, Matthias Slough, William Bowsman, Christopher Crawford, Casper Shaffner, Michael Fortney, Daniel May, Philip Lenhorn, Paul Weitzel, Jacob Kuntz and Lodowick Lauman, in the borough of Lancaster; Henry William Stiegel, James Anderson and Thomas Holliday, in Lancaster county; William Reeser and Peter Fetter, in Berks county; Michael Swoop and George Kintz, of Yorktown; and Jacob Weiney, in Philadelphia. A list of the prizes drawn was published in the Pennsylvania Gazette of May 20th, 1762.³³

On July 6th, 1761, the Rev. Thomas Barton wrote a letter to the secretary in which he informed him that in Lancaster county there are 32 townships; approximately 150 taxables in each township and 24,000 inhabitants in the entire county. Under the most favorable computation he could not consider more than one out of every thirty as members of the Church of England; the rest were Dissenters; the most of them Calvinists and Mennonites. A few Indians lived on the banks of the Susquehanna. "The remarkable zeal which appears in my congregations affords me the highest joy. In Lancaster the number of people belonging to the church is very small. Besides this they are people of contracted fortunes, yet willing to give posterity some evidence of their attention to the great duty of promoting the credit of the church. In Pequea

³³ For additional information about the lottery see the Pennsylvania Gazette, August 20th, 1762.

and Carnarvon the congregations are much larger. The poor people in these places have erected two decent stone churches at their own expense, without the least assistance from the public. In doing which even poverty herself has been liberal. Many persons who content themselves to dwell in the meanest huts contributed handsomely towards the good work. I have baptized within this half year 37 infants, three of which were black. The number of my communicants at Easter last amounted to 85. I have been twice this summer to visit Reading, where there are a few English families who are well affected to the doctrine and discipline of the Church."

At a meeting of the vestry on Monday, April 12th, 1762, it was agreed to purchase a folio Book of Common Prayer containing the constitution and canons of the Church.

On June 22nd, 1762, Mr. Barton wrote the secretary that since the date of his last letter he had visited all the destitute congregations in the Province, and as to the mission more particularly under his care, he had the most favorable prospect of its becoming a considerable appendage to the interest of the Church of England. "I have baptized since my last accounts 103 children and the number of my communicants is increased to ninety. The congregation of Lancaster have erected a very handsome steeple, which is almost finished, and are about enlarging their church and building galleries. The churches of Carnarvon and Pequea are just finished; the former having been entirely pewed this spring."

On June 29th, 1762, Michael Garber and Ann, his wife, sold to the Rev. Thomas Barton, and his church warden, William Atlee, a small piece of land in Manheim township containing about an acre and a half, situated a small distance above the mill of Michael Garber, on the Conestoga creek, on which was a large quarry of stone which was bounded on one side by the creek.

On October 16th, 1762, the church wardens and vestrymen of St. James's church, Lancaster, despatched a letter to the Rev. Dr. Daniel Burton, secretary of The Society for the Propagation of the Gospel in Foreign Parts, which was as follows:

"Reverend Sir:

"The following lines we hope the venerable Society will believe are addressed to them by men whose

regards for religion and virtue and attachment to the happy constitution of the Church of England, incline them to promote as far as they are able her credit and best interests.

“Actuated by such principles as these, the congregation in whose name and behalf we now write, by a generous private subscription among themselves (though few in number) erected a handsome stone church in this town which they have dedicated to St. James, the Apostle. And that they might leave it to posterity in as complete and decent order as possible, have lately, with the assistance of a small lottery, built a steeple to it, which is a regular good piece of architecture as will appear by the plan, we have taken the liberty to inclose you.³⁴

“But we are concerned to acquaint the venerable Society that the expenses incurred by this undertaking, together with inclosing the churchyard with a neat stone wall, fall so heavy upon a few individuals, and have so drained our funds that two things are yet wanting to the full completion of our scheme: A gallery (which as we have the pleasure of seeing our congregation increase, we presume will be soon wanted) and a bell, which we alone of the many societies [religious denominations] in this populous place, are destitute of.

“For these a new subscription has been opened, into which the congregation has entered with a cheerfulness and zeal becoming good men and Christians, notwithstanding their late generous contributions; and about one hundred pounds Pennsylvania currency have been already raised, which is the most their

³⁴ In the summer of 1930, Prof. A. H. Young, of Trinity College, Toronto, Canada, while engaged in research work in the Society's headquarters in London, England, found the plan, which evidently was drawn by the architect of the church. Mr. Young had it photographed and sent a copy to me. By this kindly act, for which we are grateful, he has rendered most valuable service, for he has rescued the drawing from its obscurity, and has given to us the only outline, so far as known, of the original building of St. James's church.

exhausted liberality can produce.

“Seeing themselves, therefore, reduced to the disagreeable alternative, either of leaving the work unfinished, or of soliciting some assistance from abroad: We, the church wardens and vestry of the said church, humbly beg leave to recommend this cause to the venerable Society whose hearts and hands we have always found ready to promote our welfare.

“We well know that the state of the Society’s funds is inadequate to the great design they are engaged in, and we, therefore, make this application, we own, with reluctance; but we do assure that venerable body that the smallest bounty they shall be pleased to contribute towards this undertaking shall be most gratefully acknowledged and faithfully applied.

“That Almighty God may prosper their pious endeavors, to advance the kingdom of His blessed Son upon earth—that they may continue to deserve the prayers and praises of all good men, and receive at last a reward from heaven, which this world cannot give, are the most hearty and sincere prayers of,

“Reverend Sir,

“Your most obedient humble servants,
“George Ross and William A. Atlee, wardens; William Jevon, Samuel Bayden, George Sanderson, James Bickham, Samuel Boude, Stephen Atkinson, John Postlethwaite, John Clark, Benjamin Price and John Stone, vestrymen.”

It was also reported at the meeting of the vestry on October 18th, 1762, that subscriptions amounting to about £100 had been pledged towards the purchase of a large and a small bell for the use of the church. Tobias Reem was to be employed to cut a neat freestone to be used as a sill for the church door and tops for the pillars of the gateway. The passage from the gate to the church door was to be paved with brick or flags the breadth of the gate.

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The Church of England in Lancaster County

By WILLIAM FREDERIC WORNER

(Continued from Page 54)

On November 8th, 1762, Mr. Barton wrote a letter to the secretary, the Rev. Dr. Daniel Burton, which was, in part, as follows:

“I have a very sensible pleasure in being able to acquaint the venerable Society that religion and virtue gained ground in this mission. The people committed to my care have shown a remarkable spirit in finishing, enlarging and ornamenting their churches, which, in a little time, will certainly vie with any country churches in America.

“Popery has gained considerable ground in Pennsylvania of late years. The professors of that corrupt religion here are chiefly Germans who are constantly supplied with missionaries from the Society of Jesus, as they are pleased to style themselves. One of that order resides in this place [Lancaster], and had influence enough last summer to get a very elegant chapel [St. Mary’s Roman Catholic church] of hewn stone erected in this town.

“I know of no heathens or infidels among us except a few Indians that live near the river Susquehanna.

“Since the date of my last letter, I have baptized

23 infants. The number of communicants has not increased since that time."

On June 28th, 1763, the Rev. Mr. Barton wrote the secretary, the Rev. Dr. Daniel Burton, in part, as follows:

"Since I had the honor of writing to you last, I have been, I hope, usefully employed in the great duties of my mission. I have the pleasure to inform you that my three churches are now completely furnished, except that the church of Lancaster is not yet enlarged, as was intended, for want of money. The vestry has written to the Society, enclosed a plan of the building, and solicited some small assistance towards finishing it. In this letter I did not choose to join, as I well knew the narrowness of the finances, and the daily demands that were being made. As the steeple is finished, a new subscription has been set on foot; and about £100 currency raised toward purchasing two bells. It was proposed that this money should be applied to the enlarging of the church, as a work more immediately necessary and useful; but many of the benefactors insist upon its being applied agreeable to the first intention of it, so that the church must, for some time longer, stand as it is.

"It is, however, a great satisfaction to me to observe that the churches in this mission make now as decent an appearance as any churches in the Province, those of Philadelphia excepted. But much more is the pleasure I feel in observing them crowded every Sunday during the summer season with people of almost every denomination, who come, many of them, thirty and forty miles. I hope I may, without [over]-confidence, be allowed to assure you that it has pleased my blessed Master through my weak labors to add some to the Church; and that amidst all the mad zeal and distractions of the Religionists who surround me, I have never been deserted by any of those whom I have received in charge. I don't expect I shall be able, many [more] years, to perform the duties of this mission. The fatigue of riding twenty miles to one church, and eighteen to another, in the cold of our winters and excessive heat of our summers, has already much impaired my constitution, which I had reason to value as an excellent one. But I do not mean to complain. . . .

"My communicants within this half year have not increased. At Easter last 72 only received the sacrament. . . . I catechize in