

Old St. Mary's of Lancaster, Pa.: The Jesuit Period, 1741-1785

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THE BISHOPS WHO GOVERNED THE CHURCH IN COLONIAL AMERICA

The Catholic Church throughout the world is—under the Sovereign Pontiff—governed by bishops and archbishops, so that in almost every part of the earth it is under the spiritual care of one of the consecrated successors of the Apostles. There are dioceses, governed by archbishops and bishops; vicariates-apostolic, also in charge of bishops, while some places where the Faith has developed less, are committed to prefects-apostolic until the number of Catholics requires a bishop's care.

The British colonies in America, which were formed during the 17th and 18th Centuries, extended from New Hampshire to Georgia, and with respect to Catholics living in them, were in charge of the vicars-apostolic in England. The first of these was Right Rev. William Bishop, Bishop of Chalcedon, Vicar-Apostolic of England and Scotland, who was consecrated in 1623. His successor, Right Rev. Richard Smith, a native of Lincolnshire, who had studied at Oxford, Rome and Valladolid, was consecrated titular Bishop of Chalcedon

and Vicar-Apostolic January 12, 1625. He was in office when the community of Catholics settled in Maryland, but was a fugitive in France and seems to have taken no part in regulating the discipline of the Church in America. After his death no appointment of a bishop as vicar-apostolic of England was made until 1685, when the Right Rev. John Leyburne was consecrated titular Bishop of Adrumetum and Vicar-Apostolic of England September 9, 1685. He had been president of Douay College and vicar-general to Bishop Smith. He was imprisoned under William III and died June 9, 1702.

In 1688 England was divided into four vicariates, and Bishop Leyburne was placed in charge of the London district. He was succeeded by Right Rev. Bonaventure Giffard, who was consecrated titular Bishop of Madaura April 22, 1688, and had been vicar-apostolic of the Midland District. He was a native of Wolverhampton. Under William III he, too, was imprisoned a year in Newgate. He took an active interest in the American mission, where the superior of the Jesuit missions was his vicar-general. His regulations regarding holy days and fast-days of obligation to be observed in the American colonies were followed until the erection of the See of Baltimore. Bishop Giffard died at Hammersmith, March 12, 1734.

1741

Right Rev. Benjamin Petre (titular Bishop of Prusa) was the successor to Bishop Giffard and Bishop of London. It was during his incumbency that St. Mary's Congregation was established. He was the bishop in charge of the Lancaster Mission from the time of its beginning in a dwelling house, in 1741, until the time of his death, in 1758.

1758

Right Rev. Dr. Richard Challoner (titular bishop of Debra) became Vicar-Apostolic and Bishop of London. From the time of his consecration, January 29, 1741, he had been coadjutor to Bishop Petre. As coadjutor he had been in *active* charge of the Church in America, under Bishop Petre, from 1741 until 1758. It was Bishop Challoner who prepared the translation of the Bible used by English-speaking Catholics until 1941, at which time the trend toward modern translations became effective. The Church in America was in his care forty years, until January 1781, when he died near the age of 90.

1781

Right Rev. James Talbott, who had been consecrated titular Bishop of Birtha August 24, 1759, became Bishop of London. He had been coadjutor to Bishop Challoner during his predecessors declining years, and also in active charge of the American missions. During the American Revolution Bishop Talbott lost contact with the priests and people of the former British colonies. When peace was formally established and the independence of the United States acknowledged, the clergy in America applied to the Pope for the appointment of a prefect-apostolic. Prior to this time the Catholics of the Colonies had been reluctant to ask that one be appointed for America.

The days of Colonial America were now in the past and the early days of the United States of America had arrived. In 1784 Rev. John Carroll was appointed Prefect-Apostolic of the United States. His jurisdiction did not extend over the whole territory of the United States of our time, since the settlements in Michigan, Indiana, Illinois, as well as Indian missions in Maine, Ohio and New York, were still in charge of the Bishop of Quebec. At this time Florida and Louisiana belonged to the Diocese of Santiago de Cuba, Texas was part of the Diocese of Guadalajara; New Mexico of that of Durango, while California was governed by a prefect-apostolic.

Pope Pius VI erected the See of Baltimore and appointed Right Rev. John Carroll first Bishop of the Diocese of the United States. He was recommended by the American clergy and his diocese embraced that portion of the United States of our time which lies east of the Mississippi River, with the exception of Florida. It should be added that Dr. Carroll, when he was prefect-apostolic, had all the authority of a bishop, including the faculty of conferring the sacrament of Confirmation. The major source from which the preceding data was derived is "Our Faith and Its Defenders," by John Gilmary Shea.

CHRONOLOGICAL LIST OF BISHOPS

St. Mary's Congregation has been successively under the jurisdiction of bishops of four episcopal districts or dioceses, namely: London, Baltimore, Philadelphia and Harrisburg.

1741-1758. Right Rev. Benjamin Petre (Bishop of Prusa) and Vicar-Apostolic of London. Consecrated, 1735.

1758-1781. Right Rev. Dr. Richard Challoner, (Bishop of Debra) Vicar-Apostolic of London. Consecrated, January 29, 1741. Died, January 1781.

1781-1784. Right Rev. James Talbot, (Bishop of BIRTHA) Vicar-Apostolic of London. Consecrated, August 24, 1759.

1784-1790. Rev. John Carroll as Prefect-Apostolic and independent of the Vicar-Apostolic of London.

1790-1810. Most Rev. John Carroll, D.D., First Bishop of Baltimore. Consecrated, August 15, 1790. Died December 3, 1815.

1810-1814. Right Rev. Michael Egan, First Bishop of Philadelphia. Consecrated, October 28, 1810. Died July 22, 1814.

1814-1820. Very Rev. Louis de Barth, Vicar-General, as Administrator.

1820-1830. Right Rev. Henry Conwell, Second Bishop of Philadelphia. Consecrated, August 1820.

1830-1851. Most Rev. Francis Patrick Kenrick, Third Bishop of Philadelphia. Consecrated, June 6, 1830. Died July 6, 1863.

1852-1860. Right Rev. John Nepomucene Neumann, Fourth Bishop of Philadelphia. Consecrated, Passion Sunday 1852. Died January 5, 1860.

1860-1868. Most Rev. James Frederic Wood, Fifth Bishop and First Archbishop of Philadelphia. Consecrated, April 26, 1857. Died June 20, 1883.

1868-1886. Right Rev. Jeremiah F. Shanahan, D.D., First Bishop of Harrisburg. Consecrated, July 12, 1868. Died September 24, 1886.

1886-1888. Very Rev. Michael J. McBride, as Administrator.

1888-1898. Right Rev. Thomas McGovern, D.D., Second Bishop of Harrisburg. Consecrated, March 11, 1888. Died July 25, 1898.

1899-1916. Right Rev. John W. Shanahan, D.D., Third Bishop of Harrisburg. Consecrated May 1, 1899. Died February 19, 1916.

1916-1935. Right Rev. Philip R. McDevitt, D.D., Fourth Bishop of Harrisburg. Consecrated, September 21, 1916. Died November 11, 1935.

1935- . . . Most Rev. George L. Leech, D.D., J.C.D., LL.D., Fifth Bishop of Harrisburg. Consecrated October 17, 1935.

PASTORS OF ST. MARY'S CHURCH

1. Rev. William Wappeler, S.J.	1741-1748
2. Rev. Theodore Schneider, S.J.	1748-1752
3. Rev. Ferdinand Farmer, S.J.	1752-1758
4. Rev. James Pellentz, S.J., V.G.	1758-1768
5. Rev. James Frambach, S.J., V.G.	1768-1770
6. Rev. Luke Geissler, S.J.	1770-1785
7. Rev. John B. Causse	1785-1789
8. Rev. John C. Helbron, O.M.CAP.	1789
9. Rev. Francis R. Fromm, O.S.F.	1790
10. Rev. Paul D. Erntzen	1791
11. Rev. D. Stanislaus Cerfoumont	1791
12. Rev. William Elling	1791-1793
13. Rev. D. Stanislaus Cerfoumont (return)	1794
14. Rev. Francis X. Brosius	1794
15. Rev. Peter Janin, O.S.S.	1794
16. Rev. Charles Mongrand	1794-1795
17. Vy. Rev. Louis de Barth, V.G.	1795-1804
18. Rev. Francis Fitzsimons	1804
19. Rev. Herman J. Stoecker	1805-1806
20. Rev. Paul Kohlman	1807
21. Rev. John W. Beschter, S.J.	1807-1812
22. Rev. Michael J. Byrne	1812-1817
23. Rev. John J. Holland	1817-1823
24. Rev. Bernard Keenan, V.G.	1823-1877
25. Rev. James C. Hickey	1877-1882
26. Rev. Dr. Peter J. McCullagh, D.D., P.R.	1882-1910
27. Rev. Dr. Henry J. Ganss	1910-1912
28. Rev. Thomas F. X. Dougherty	1913-1917
29. Vy. Rev. Thomas J. Crotty	1917-1934
30. Rev. George W. Brown	1934-1946
31. Rev. Dr. Charles E. Park, J.U.D.	1946-1951
32. Rt. Rev. Msgr. Charles J. Tighe	1951-1966
33. Rev. Thomas J. Gralinski	1966-

THE JESUITS AND THE CONESTOGA INDIANS

In the annals of American history we are told that years before the first white settlers built their crude log cabins, and began changing dense woodlands into fertile fields and green pastures, Catholic missionaries traveled the wilds of America preaching the doctrines of Christianity to the natives. In some places the Indian tribes were openly hostile, and the missionary Fathers were subjected to many perils and hardships.

We do not have an abundance of historical data about the activities of early missionaries in Lancaster County and its environs. However, when we put together the fragments handed down to us—some of them recorded and others only tradition—we gain some enlightenment on the introduction of the Catholic Faith in these parts during the pre-pioneer days.

The first known white men to enter Lancaster County were Jesuit missionaries from the Province of Maryland. The first white people to settle in Lancaster County came from Europe by way of Philadelphia during the early 1700's (1709), but years earlier, long before the arrival of William Penn in 1682, Jesuit missionaries visited the Indians in their settlements along the Susquehanna. They came up as far as the banks of the Pequea and the Conestoga, and probably even beyond these points. In those days that portion of Lancaster County which lies below the 40th parallel was a part of the Colony of Maryland. The 40th Parallel crosses Lancaster County about three miles south of Lancaster City, and it was then possible for the Jesuits to cover a large section of Lancaster County (as we know it territorially today) without crossing the Maryland boundary.

It seems likely that they came into the territory now known as Lancaster County for the first time about 1640. This was during the period when Jesuit missionaries were most numerous in Lord Baltimore's colony, and were still unimpeded in their work among the Indians throughout the Province of Maryland.

Evidence of the association of Jesuits with the Indians who at one time inhabited these parts has come from Indian graves. Tillers of the soil in areas adjacent to the Susquehanna River have at various times uncovered skeletons of Indians buried hundreds of years ago, and on the fingers of some of these remains Jesuit rings have been found. These rings, some of which are in possession of the Indian Steppes Museum, York County, have stamped on them the Jesuit insignia, which consists, in part, of the monogram "IHS," a Greek abbreviation of the word "Jesus." There were two types of rings; one for the catechumens, and the other for those who had been baptized.

In August 1872, workmen were engaged in excavating for the foundation of a round-house on the Pennsylvania Railroad, near Columbia, Pa. They came across the skeleton of a human body which had been buried a long time. Buried with the remains were an old French flint-lock musket with brass mountings; a tinder box; an iron tomahawk; a knife blade; twenty or more opaque glass beads; a brass crucifix, and two brass medals—the inscription on the latter corroded and illegible. The crucifix and medals indicate that the remains were those of a converted Indian, from either the Conoy or the Susquehannock tribe.

The Conoys were a branch of the Piscataway tribe of Maryland, many of whom had been converted to Christianity by the early Maryland Jesuits. They migrated northward along the Susquehanna during the late 1600's, into the territory of the Susquehannocks after that tribe had been destroyed by the Northern Iroquois in 1675. Some of them remained in Western Lancaster County until they were forced out by white immigrants during the 18th Century.

In early times, long before Lancaster County was founded, there was an Indian village called "Conestogue" (Conestoga — which means "Great Magic Land") which was located a short distance from the site of the present Safe Harbor Dam on the Susquehanna. In this village, and in other Indian settlements nearby, lived the Conestoga Indians, the last of the once mighty Susquehannocks, who were also of Iroquois stock. Conestoga was a well-known Indian trading-post, and it was visited frequently by Catholic French traders from Canada, some of whom came into this part of the country by way of the Chesapeake Bay. On some of their trips they were accompanied by Jesuit missionaries from Maryland. While the traders were busy trying to impress the Indians with their wares, the missionaries were busy trying to impress them with the truths of Christianity.

"Jesuit Relations" was the name given to a compilation of reports sent in by Jesuit missionaries from all over the world to their superiors in Europe. Among these are the "North American Relations." A report included in the "Jesuit Relations" of 1670 mentions the "Conestogues." It states that they were always instructed and baptized. It says further, that some who had been found by James Fremin, S.J. had been instructed by the Maryland Fathers.

Until the 1950's the exact location of the Conestoga Indian village was in doubt. One day a dark spot in a field was observed from an airplane that happened to be flown over the area in which the village is known to have existed. The occupants of the airplane became curious, and subsequently conducted an investigation. They found that the soil in this particular spot had become darkened from a heavy concentration of wood ashes and charcoal, the residue from numerous fires that had burnt there in the distant past. They sifted the soil and uncovered numerous objects used by Indians. There was reason to believe that the exact site of the Conestoga Indian village had been discovered.

Among the items sifted out of the ashes and refuse were several Jesuit rings. This discovery does not constitute proof that the Conestoga Indians, as a whole, were at some time in the past converted to the Catholic Faith, but it is an additional indication that the Jesuit Fathers from Maryland had visited them in their village.

Just below the southern boundary of Lancaster County, on the Susquehanna River Shore, stands a bold promontory of rocks called "Bald Friars." Why they were so called no one knows definitely, but the name "Friars" indicates that the known visits of Catholic missionary priests to that vicinity in very early times, may have had something to do with the naming of the rocks. They are covered with Indian hieroglyphic symbols, and among them is the unmistakable outline of a Christian cross. Other similar inscriptions, which also include the same type cross, have been found in the Susquehanna River below Safe Harbor.

Reference to the association of Catholic missionaries with the Indians can be found in the chronicles of the Colony of Pennsylvania when it was still in its infancy. On July 8, 1721, a council was held at "Conestogue" which was attended by Governor Keith. The governor warned the Indians "not to be deluded by their Jesuits and Interpreters," and then gave them "a coronation medal of the king—a picture in gold—bearing the image of his great master, the king of all the English."

At a private conference held August 26, 1732, with Tyoninogaron and other chiefs, the subject of the missionaries again seems to have entered into the discussions. The Governor, Proprietor, and others were present, and to them the chiefs made it known "that the French priests and others that come among them speak nothing but peace to them." The "French priests" probably came from Canada, and may have visited tribes that inhabited regions north and west of Lancaster County.

This is the extent to which history sustains the belief that Lancaster County was an outpost of one of the early Maryland missions, and that Christianity was introduced into this region by Jesuits probably as early as 1640. They had come to the Colony of Maryland early in the 17th Century, a hundred years before they established missions and began to build churches for white settlers in Pennsylvania.

For a portion of the preceding data we are substantially indebted to the authors of the following works: "The Catholic Church at Lancaster, Pa." by S. M. Sener; "Catholic Missions" by Dr. John Gilmary Shea, and "Colonial Records" Vol. 3.

THE BEGINNING AND PROGRESS OF THE MARYLAND MISSION

In the year 1632 George Calvert, the first Lord Baltimore and a Catholic, received from King Charles I of England, a grant of unsettled land north of the Potomac River. He applied for this land to establish a colony where equal religious freedom would be enjoyed by all of the inhabitants, regardless of their denomination or personal beliefs. Before the charter was sealed George Calvert died, but King Charles granted it to his son, Cecil Calvert, who became the second Lord Baltimore.

Cecil Calvert appointed his brother, Leonard Calvert, to accompany the colonists to America and to serve as deputy governor of the new province. Leonard Calvert set sail on November 22, 1633 in two ships, the "Ark" and the "Dove," with about three hundred people to establish the new colony, and landed in Maryland on March 25, 1634, the feast of the Annunciation. Two Jesuit priests, Father Andrew White and Father John Altham Gravenor were among the several hundred pioneers. On the same day after coming ashore, Father White celebrated the first Mass in the new colony, which they named "Terra Mariae," or Maryland.

After some exploration the company settled at a place where a small river flows into the Potomac, where they built log huts and erected a log chapel. To their new home in this vast but sparsely settled country they gave the name "Saint Mary's," for it was on one of her feast days that they had arrived safely. The "New World" to which they had come was still a great wilderness, with a population of only about six thousand people.

After the arrival of the two Jesuits with the first colonists, more followed, and with the zeal that has always marked the members of the Society of Jesus, they worked tirelessly among the natives and many of them embraced Christianity. In 1640 the chief of the Piscataway Indians was baptized according to Catholic rites, and his seven year old daughter was sent to St. Mary's to be educated. As was the custom of the Jesuits, they instructed their converts not only in matters of religion, but also in many of the useful arts, and in time the missionary became a welcome guest in many wigwams of the Indians. Eventually, nearly all of the Indians in the territory covered by the Jesuits were taught the basic doctrines of Christianity, and many who were received into the Church learned to lead a Christian life. Indian wars were unknown in early Maryland. Food was plentiful and everybody shared in the prosperity.

The first period of the Maryland mission lasted twelve years, from 1634 to 1646. Toward the end of the year 1646, none of the priests who had come to America to dedicate their lives to missionary work among the natives, were left in the Colony. Father Andrew

White was sent back to England shackled in chains by the authorities of the Colony of Virginia In 1645; Father John Altham Gravenor contracted a fever and died November 5, 1640; Father Thomas Copley (Fisher), who came to Maryland in 1637, also was sent back to England in chains in 1645; Father John F. Poulton (Brock), who arrived in 1638, lost his life the following year when he was accidentally shot while crossing the St. Mary's River. Father John Rigby and Father John Cooper both died in a Virginia prison in 1646. Father Rigby had spent five years and Father Cooper two years in Maryland. Father Bernard Hartwell was the last of the known Jesuits to arrive during this period. He came in 1645 and died one year later from the effects of continued persecution by the Virginians. Several more missionaries, whose identity has been lost, spent time in the new colony and met with similar fates.

In keeping with the intention of its founder, Maryland was a colony where everyone had religious freedom, but the same attitude did not exist in its neighbor colony, Virginia. Moreover, the Virginians were not content to limit their intolerance to their own soil, but began to interfere with the freedoms that existed in Maryland. The Puritans of Virginia—who had also been treated harshly by the authorities, who were supporters of the Anglican Church—were offered shelter and safety in Maryland by Lord Baltimore, which they accepted. Once established there, they joined forces with their former oppressors in Virginia, and overthrew the government of Lord Baltimore and Governor Calvert. The missionaries were either deported or put in prison, where most of them died. Catholic property was destroyed and it appeared that the Church was doomed in America.

In 1648, Governor Calvert by a surprise move regained control of the colony, and the Catholic people regained some of their former freedom to practice their religion. In the same year Father Thomas Copley, accompanied by Father Lawrence Starkey, returned to Maryland, and once again the Holy Sacrifice of the Mass was offered in the land. The flock was collected, confessions were heard, and baptism was conferred, but it was done almost secretly.

In 1649 the "Toleration Act" was passed and freedom of worship again was permitted, but it did not last. Father Copley died in 1653, and in 1654 the Puritans drove the two remaining Jesuit Fathers out of the Colony. Father Starkey, and Father Fitzherbert who had joined him, were trapped in their house but somehow managed to escape. They attributed it to the providence of God that they were able to elude their pursuers who were after their lives. Their books, furniture and everything else in the house were destroyed. They hid themselves in a damp underground room where they were in constant danger of being discovered. As a result of living under these conditions, Father Starkey died on February 19, 1657.

Shortly thereafter the authority of Lord Baltimore once again was reestablished; freedom of religion was restored, and Father

Fitzherbert, the only remaining priest, returned to Maryland from hiding in Virginia.

In 1661 the Church of St. Ignatius was erected at Newtown, Maryland. More Catholic settlers began to arrive, and by 1669 there were two thousand Catholics in Maryland, but there were only three priests in the colony to care for the spiritual needs of the people, who were widely scattered.

The arrival of several Franciscan Fathers in 1674 brought about an improvement of this situation. In 1677 a Jesuit academy was opened, and in 1681 the first scholars completed their courses. Catholic influence gained and Indian converts lived side by side with white settlers. The chiefs adopted the usages of civilized life, their sons and daughters were educated and sometimes married into the families of the colonists. The limited number of priests kept the Church from spreading more during these years, since most of the Catholic people lived in the thickly populated districts and needed their services.

In 1691 a successful revolt against Lord Baltimore was led by John Coode, a minister of the Church of England who later became an atheist. Maryland was made a royal province and Sir Lionel Copley was appointed governor. The Episcopal Church became the established church of Maryland, and it was made compulsory for every taxable inhabitant of Maryland to pay forty pounds of tobacco annually to support the Episcopal Church and its ministers. Catholic were disfranchised and had no voice in making laws or electing delegates to the Assembly. There were at this time three Episcopal ministers and four Catholic priests in the colony, among a population of 25,000 persons.

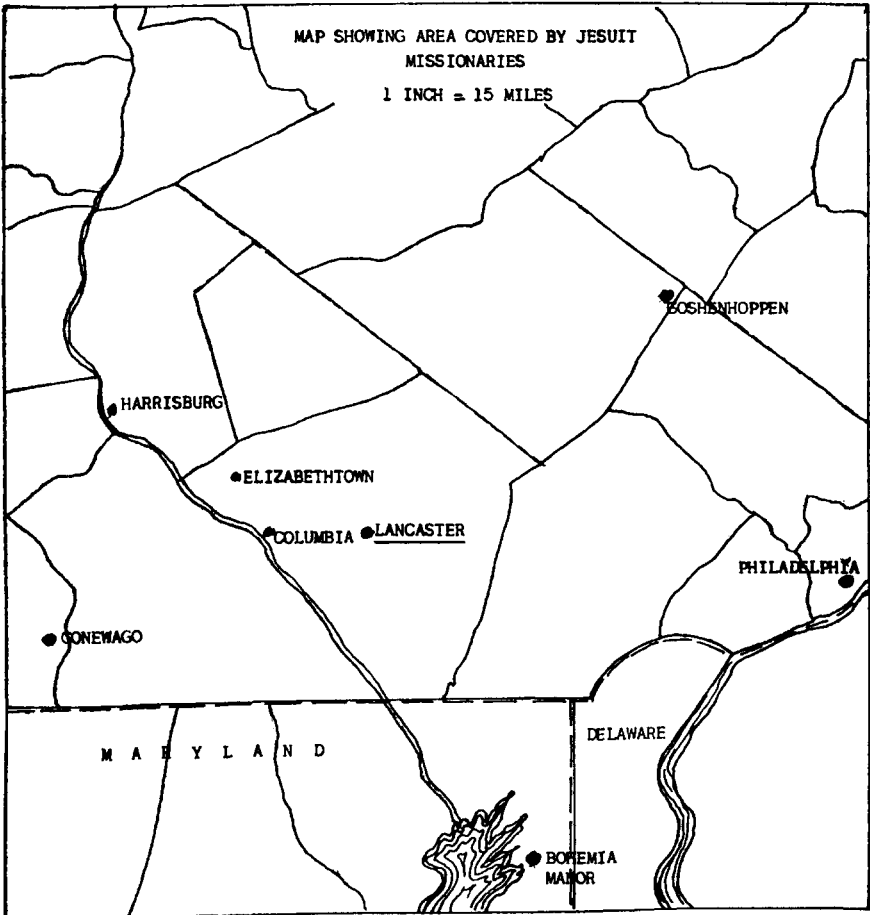
Next came another difficult and trying period for the Catholics of Maryland. The cause was the adoption of the English Penal Laws in the colony. They were acts of law placed on the statute books in England, and declared mandatory in all the King of England's domains. They made the performance of any religious function by a priest a crime against the state. Priests were forbidden to celebrate Mass, preach, baptize, hear confessions or attend the dying. No Catholic was permitted to teach, nor could he send his child out of the colony to receive instruction from others of his own faith. No Catholic could enter the colony to make his home within its boundaries.

In 1704 the operation of these laws was suspended for eighteen months. Catholic chapels were still forbidden, but it was permitted to perform the offices of the Church in a private family. As a result, some houses of Catholics were so designed, that under the same roof there would be a large room which could be used as a chapel. To these houses the priest would come, and the Catholics of the district would assemble to assist in offering the Holy Sacrifice of the Mass. It is said that some of these chapel-houses are still in existence.

In this same year, 1704, a chapel-house of this type was built at Bohemia, Cecil County, in Eastern Maryland, by Father Thomas

Mansell of the Jesuits. It became the mission headquarters of St. Francis Xavier's Mission, also known as Bohemia Manor, and is situated along the road from Warwick, Maryland, to Middletown, Delaware. This mission eventually played an important part in the establishment of Catholic missions in the Colony of Pennsylvania.

Owing to the oppression imposed by the Penal Laws, and encouraged by the liberties permitted in the Colony of Pennsylvania, where these laws were not as strictly enforced, Catholics unable to settle in Maryland began to settle in Pennsylvania. This led to the establishment of Catholic missions among the immigrants in the colony founded by the English Quaker, William Penn.



THE FIRST CATHOLIC CHURCH IN PENNSYLVANIA
PHILADELPHIA

REV. JOSEPH GREATON, S.J.

About 1709, immigrants from Europe, particularly from Germany, began arriving in Pennsylvania in increasing numbers, and by 1730 many of these people had settled in the southeastern part of the colony. After arriving in Philadelphia many of them journeyed on and settled inland. Land was cleared and homes were built many miles beyond the Philadelphia frontier. Most of the settlers were Protestants, but there was a sufficient number of Catholics among them to cause the Maryland Jesuits to consider extending their services into Pennsylvania. Until about 1729 little progress was made in establishing the Catholic Faith in the Colony, and it was only after that time that a Jesuit missionary actually established his residence in Pennsylvania. He was Father Joseph Greaton, an English Jesuit and a convert to Catholicism, who came to the Maryland Mission in 1721 and subsequently was placed in charge of the entire Pennsylvania mission field.

Father Greaton was born in London, England, February 12, 1679, and entered the Society of Jesus July 5, 1708. After making his solemn profession eleven years later, he was sent to America and assigned to the Mission of St. Francis Xavier, at Bohemia.

In 1721 Philadelphia was the largest community in Pennsylvania, as it is today, but at that time had only about 2,000 inhabitants. It was founded in 1682 by William Penn, a Quaker, and had an area of two square miles. In 1721 it was still the only place in the Colony where there was organized community life, and considering the number of people living in the town, it was only natural that Philadelphia should be chosen as the place to establish the first Pennsylvania mission with a resident priest in charge.

According to an item in the records of the American Catholic Historical Society, it is believed that the Holy Sacrifice of the Mass was offered by Jesuit priests from Bohemia Manor, in the home of Thomas Wilcox at Concord (now Ivy Mills), Delaware County, Penna., as early as 1720, and that by 1725 Father Greaton was at work in Philadelphia.

There is another version concerning the time of Father Greaton's first visit to Philadelphia. It is related in the Jesuit *Woodstock Letters*, that at some time previous to 1729, the superior of the Jesuits at Bohemia was informed that some Catholics had settled in Philadelphia. He decided to establish a mission in that town, and Father Greaton was given the assignment.

Apparently Father Greaton was not acquainted with any of the Catholic people who had come to Philadelphia, but he did know a Catholic Irishman by the name of Thomas Doyle who lived in what is now Lancaster County, near the site of the present city of Lancaster. Since he knew where Doyle lived, it seems likely that he had met him during earlier journeys through this area. Also, he knew that Doyle was acquainted in Philadelphia. Father Greaton, when he visited Doyle in 1729, requested of him the name of some Catholic person to whom he could go and introduce himself.

Doyle directed him to an old Irish lady who reputedly was a devout Catholic. Through tradition we are informed that this old lady was a relative of Thomas Doyle's, named Elizabeth McGawley, who had settled on a piece of land somewhere along the road from Nicetown to Frankford, and that as early as 1729 there was a Catholic chapel on her land. It was connected to her house as required by the English Penal Laws. A shadow of doubt has been cast on the Elizabeth McGawley tradition, because no record of a land grant to her has been found in the Philadelphia County court files. Nevertheless, Father Greaton did establish himself in Philadelphia and formed a Catholic congregation.

It was in 1733 that Father Greaton began building the first Catholic church in that town. He acquired a plot of ground in Willing's Alley on May 15, 1733. Willing's Alley is within the block bounded by Walnut, Fourth, Locust and Third Streets. The log chapel was completed and ready for use the following year. It was named *St. Joseph's Mission Chapel*, and was the predecessor of the present *Old St. Joseph's Church*, which stands on the site.

It was known as far back as the early 1720's that Catholics were living in other parts of the Colony. The settlements at Conewago, Lancaster and Goshenhoppen have an important place in any discussion of early Pennsylvania Catholic history. In the beginning the whole of Pennsylvania was but a single mission, sponsored by the Maryland Jesuits. It was called the *Mission of St. Francis Borgia*. Since Father Greaton was in charge of the entire Pennsylvania mission field, there is little doubt that he was the first priest to offer the Holy Sacrifice of the Mass in all of the primary mission areas. It is recorded by the Jesuits that during the 1730's, the Fathers in Maryland learned much about the condition, numbers and residence of the scattered Catholics in Pennsylvania—apparently from information furnished by Father Greaton.

CONEWAGO

In view of the close relationship that developed between the mission enterprises at Conewago and Lancaster, it should serve a good purpose to devote a little time to the Conewago Jesuit Mission.

Conewago in the late 1720's was a small agricultural community comprised of settlers who lived in that immediate rural area. Conewago Chapel is located in what is now Adams County, along the south branch of Conewago Creek, two miles north of McSherrys-

town, ten miles east of Gettysburg, eight miles north of the Maryland border and about forty-five miles west of Lancaster.

In its early days, that part of the Conewago Valley with which we are concerned, was claimed by Maryland as part of her colony. Pennsylvania also claimed it, and back in the 1730's and 1740's, it was a part of Lancaster County. Not until after the Mason-Dixon survey was completed, in 1767, was it resolved that the disputed land would henceforth be Pennsylvania territory.

In 1727 John Digges, a Catholic, received a grant of 10,000 acres of land from Lord Baltimore, and the site of Conewago was on his land. It appears that Digges encouraged Catholic settlers to come there to live, and a substantial number did come. Most of them came from the interior of Maryland to escape from the Penal Laws, but some German immigrants also found their way there. It turned out that most of the Irish and English, along with some of the Germans, that settled there were Catholics.

As happened in Lancaster County, the Conewago region was visited by Jesuits from Lower Maryland, long before white settlers made their appearance in those parts. Indians who had been converted to Christianity lived in the area as early as the second half of the 17th Century, but the identity of the early missionaries who visited there is unknown.

The first priest remembered through tradition to have visited Conewago was Father Greaton. The first Mass so remembered was celebrated under an oak tree near the site of the present church, and Catholic Indians are said to have been among those in the Congregation.

This took place in the 1720's, sometime after Father Greaton's arrival in this country in 1721, but probably not before the Digges grant in 1727. At this time no land treaty covering that region had yet been made with the Indians by either Maryland or Pennsylvania. Settlement west of the Susquehanna was not authorized by Pennsylvania until the conclusion of the Indian treaty of 1736. Nevertheless, German settlers began to arrive at Conewago about 1730.

Later Mass was celebrated in a stone house erected about this time by Robert Owings, an English Catholic, who had obtained a Maryland title to his land. It became known as the "Mass House" and is still standing, about a half mile from the Conewago church. Concerning this house, the history of a nearby Protestant church states that there was a "Mass House" near Conewago in 1734.

Reference has been made to an "Old Conewago History" which refers to Father Greaton, and states that "the Conewago settlers crossed the Susquehanna to go to mill and (on the return trip) to bring their merchandise in from Lancaster and Philadelphia, and that he went with them that way." By going with the settlers he shared the greater safety of group travel. Unfortunately, we do not know when these trips took place. If the years during which they occurred were identified, we would know a little more about the Conewago-Lancaster-Philadelphia relationship of those early mission

days. As it is, we can only assume that they took place during the 1727-1734 period, after which Father Greateon devoted all of his time to the Philadelphia locality.

LANCASTER AND THE 1730's

It was within the walls of the Mission of St. Francis Xavier, at Bohemia, Maryland, that most of the Jesuit missionary efforts in Pennsylvania during the infant days of the colony were conceived, organized and directed. Bohemia Manor could be compared to the hub of a wheel, with spokes radiating in all directions to a perimeter. On this perimeter, at the end of each spoke, was a smaller mission or mission post, and as each spoke of a wheel is connected with the hub, so each mission was connected with the Jesuit headquarters at Bohemia.

At the terminus of one of these spokes was the mission at Lancaster. Every Jesuit missionary that came to Lancaster to minister to the spiritual needs of the Catholic immigrants in the area, was directed here by the superior of the Bohemia Mission, beginning with Father Greateon and continuing with his successors during the next 45 years.

Lancaster had its beginning as a settlement about 1717, and the first white men to live here were squatters—they owned no land, neither did they pay any rent for using it. They appropriated plots of ground for themselves along the first two blocks of what is now East King Street, which was then little more than an Indian trail. They built some log houses and within a few years a small settlement developed which became known as *Hickorytown*. Earlier it had been an Indian trading post, which is said to have been located approximately in the area now occupied by the court house. The settlement did not become known as Lancaster until May 1, 1730, at which time it was officially so named and became the county seat of Lancaster County. (Lancaster means "The Long Camp," a name that derives its origin from Latin, and which was given to Lancaster, England, by the Roman legions, who founded and maintained a military camp there.)

It had now become a town, but in 1730 it was still a small backwoods community with 40 to 50 houses and about 200 inhabitants. However, it grew rapidly, and by 1734 the population had risen to 700. In 1740 there were 1,000 persons living in Lancaster.

There is no firm evidence that Father Greateon, or any other priest, made routine visits to the immigrants in this community before 1729. It may be assumed that he had been here earlier, only because he already knew Thomas Doyle in 1729, and possibly had become acquainted with him during an earlier visit.

The earliest evidence that leaves no doubt in anyone's mind that there was a priest at work in the town of Lancaster, can be found in Watson's *Annals of Philadelphia*, in which appears the following statement: "In 1734, in consequence of fears of a war with France, the missionary at Lancaster became an object of suspicion and the

KING

STREET

PENN

SQUARE

MAP OF EARLY LOT HOLDERS
NEAR ST. MARY'S CHURCH

JOHN MORRIS 1740	SEBASTIAN GRAFF 1740	FRED. ELVERSET 1736	ROGER HUNT 1735	MARY DUNING 1735	HENRY BOSTLER 1736	SAM'L BETHEL 1730	JOSEPH SIMON 1762
230	229	228	227	181	180	179	DENNIS CONNOLLY 1762
							JOHN HART 1762
							GEORGE CRAIG 1762

N

STREET

231	
232	MARTIN VOLTZ 1740
233	MARTIN VOLTZ 1740
234	ROGER CONNOR 1743

SAMUEL BETHEL 1730	182
HENRY STEAGER 1740	183
HENRY STEAGER 1740	184
FRED. SHOFFLEBERGER 1735	185

STREET

VINE

STREET

PRINCE

235	NEW ST. MARY'S	OLD ST. MARY'S
236		
237		
238	HENRY WINDWER 1791	
239	GEORGE LUTTMAN 1785	

PETER WORRALL 1743	186
JOHN MILLER 1740	187
PETER WORRALL 1740	188
BARNET HOWVELLY 1741	189
BARNET HOWVELLY 1741	190

QUEEN

JWWL

matter was brought before the Council of Governor Gordon."

How frequently the Catholic residents of the Lancaster area were privileged to be visited by a missionary priest during the 1730's, we do not know. We know only that Father Greaton was here and at Conewago early during this decade. In the light of future events it will become more understandable why so little has been written about missionary activity between 1730 and 1741.

Incidental to this period, we read in Foley's *Records of the English Province*, that on September 22, 1729, a boy by the name of John Royall was born in Pennsylvania, the exact locality apparently forgotten. When he grew up he entered the Society of Jesus in Europe, and thereby became the first native of Pennsylvania to be ordained to the priesthood. He died in England in 1770 at the age of 41 years.

As to Father Greaton, though he was growing old and weary, he remained in charge of St. Joseph's Mission, Philadelphia, until 1750. He retired to Bohemia Manor that same year, and died there August 19, 1753. He was 73 years old. His remains lie in the cemetery adjacent to *Old Bohemia Church*, near Warwick, Maryland.

As the first priest in charge of the Pennsylvania Mission (Mission of St. Francis Borgia); the first to minister to the immigrant Catholics within its boundaries, and the first to make his home among them, he has been honored with an appropriate title—"The Apostle of Pennsylvania."

SIR JOHN JAMES

The time had arrived when a sufficient number of Catholics had settled in Lancaster and nearby areas, to require the regular services of a priest who could speak German, and also a chapel in which to hold divine services. Since most of the Maryland Jesuits were of English nationality, and not familiar with the German language, application was made through the Jesuit Provincial in London, to the Provincial of the Jesuit Order in the Lower Rhine Province in Germany, for some zealous priests who would be able to minister to their countrymen in the Colony of Pennsylvania. Several worthy priests later responded to the call, obtained faculties from the Vicar-Apostolic of London, and came over. The first of these German priests to arrive in America were Father Theodore Schneider, S.J., and Father William Wappeler, S.J.

At this point, and before detailing the efforts of the next Jesuit missionary to arrive on the scene and the contributions he made toward establishing a church in Lancaster, it becomes necessary to relate what the help of an English nobleman contributed to the advancement of missionary efforts in Pennsylvania. This man was Sir John James of Crishall, Essex, England, a wealthy member of the Anglican Church and eventually a convert to the Catholic Faith.

A detailed account of how this man became interested in Catholicity and the missionary efforts of the Church in Pennsylvania, is found in a lengthy letter which Father William Wappeler, one of the German Jesuits, later wrote to his former superior in Germany on August 5, 1742. The portion of Father Wappeler's letter which has to do with Sir John James follows:

This man, who deserves eternal remembrance, belonged to a noble family which was of the Anglican faith. As sole heir to a wealthy legacy or estate, he used it to aid the poor and for the conversion of the heathens (Indians) in Pennsylvania to the sect (Anglican Church) to which his forefathers had belonged and to which he adhered zealously. He had no ties in his home country. He had no wife or child as he had never married. Neither was he bound by a civic or military position. He had focused his attention upon cultural subjects personally out of a desire to promote the welfare of souls into the above-mentioned province (Pennsylvania). He was accompanied by some preachers whom he considered excellent for the work of converting the heathens.

Before he left London, he visited a book shop with the intention of securing books which dealt with the method of converting heathens. The book dealer happened to be a Catholic. After the nobleman revealed his project, the bookseller expressed regret that he did not have the desired material in stock. However, he offered him the life of St. Francis Xavier, asking him to note the dexterity which the apostle employed to bring the Hindus and Japanese into the bosom of Holy Mother Church. Although the book was not according to his taste as a member of the Anglican Church, nevertheless he took it along on his journey, but locked in his trunk. He did not open it once on the long trip.

Matters did not progress in Pennsylvania as he had hoped. The English apostles whom he had brought across at great expense, showed very little inclination for work which would entail much labor and little result or fruit. They fostered their ease not without misuse of their benefactor's generosity. These men looked around for rich benefices rather than for souls and disregarded the work of converting the heathens to which they were called. On account of their infidelity and coldness, the nobleman conceived such a repugnance, that without having executed his design, he traveled back to England by way of Maryland and Virginia.

On the return trip, he took up first one book, then another to pass away the time. Casually (or accidentally) he began to peruse the book about St. Francis Xavier, first out of curiosity. However, afterwards he reread it with great concentration. He was touched and moved so tremendously that from this hour on he had a burning desire for the faith which Xavier had preached. He perceived in himself a disgust and horror for his old erroneous belief. As soon as he reached London, he betook himself with great care to a Catholic priest who solved his doubts about the Faith and cast more light upon the truth of our holy religion. His excellency, the coadjutor to the Bishop of London, had the good fortune and honor to instruct this nobleman so eager for salvation, thoroughly in the tenets of the Catholic faith and to receive him in the Roman Catholic belief.

The span of life still allotted to him he used in the constant practice of Christian virtue. He manifested an exceptional regularity, a denial of self, a magnanimous generosity toward the poor, a tender devotion and love for God. As he had already previously been an enemy of shameless company and gay sportive society talk, he now led an even more retired life. Mornings he spent in the house chapel

of his spiritual father engaged in prayer, meditation and spiritual things. The afternoon hours he devoted to reading, partly spiritual and partly cultural. A year ago he shipped a supply of select learned Greek and Latin books valued at \$1,000. to Philadelphia for the use of our missionaries to whom he also promised the remainder of his extensive valuable library as a present. The diligence and care which he manifested for the well-being and increase of these apostolic men was, after his conversion, far greater than that which he had formerly shown toward the preachers of his sect. He asked the superiors of our company, first of all, to send someone to assist our exhausted missionaries in Philadelphia. Secondly, he begged for two German apostles to minister to the small neglected flock of German Catholics in Pennsylvania who were without shepherd or comfort. When both requests were granted, his joy was unbounded. He furnished not only the necessary provisions most generously for the trip but also equipped the missionaries with every requisite of house and church supplies. He likewise endowed them with a yearly pious bequest, adequate to the degree that they might pursue the salvation of souls more freely according to their vocation without being hampered by temporal cares or without being an annoyance to others.

His unbelievable zeal for souls was not satisfied with this. He was considering what powerful means he could use to insure the stability of the work being done in America for the Catholic religion and to increase the number of missionaries there as well as in England. But this holy and praiseworthy enterprise was shattered (interrupted) by his early death. As he was pursuing his project with great zeal, he was stricken by a severe sickness which proved fatal. It did not give him sufficient time to alter his will which he had made years before his conversion in favor of the Protestant church.

The only thing he could do under the circumstances was to attach a codicil to the existent will. In this he designated our Society as heir to a sum of money which was sufficient for the erection of three new missions in Pennsylvania, and two in London if the money were paid in cash. The remainder, more than \$100,000, in accordance with his former instructions, came into possession of the Anglican Church authorities. This liberal endowment was to be used for charitable foundations; for example, churches, schools, aid of widows and orphans and other needy souls. Our Father Vice-Provincial, who traveled to England on business relating to our mission and those of Maryland will spare no pains to come to London and secure possession of the aforementioned inheritance, especially the portion willed to the missions of the English settlement here.

Such an aid would be greatly to our advantage (or stand us in good stead) especially now, when, as rumor has it, the German nucleus residing here is going to be increased by a considerable number of German auxiliary forces. They say there are 14 ships on the way with Germans exclusively as passengers. These will certainly reach America this coming autumn and the large group of travelers will disembark to swell the population of this country in the territory of Pennsylvania.

I do not doubt in the least that among this number there are some who really profess the Catholic faith or who at least in time upon our zealous exhortations will embrace it. I will be obliged to divide them into new congregations or missions and summon new missionaries from Europe to minister to their spiritual needs. This will be impossible without the support or aid of a benefactor.

My present companion, Father Schneider, and I rely as far as we are concerned, entirely upon the loving providence of God. As the Lord cared for us in a friendly manner before, He will also do so now after the holy demise of the London benefactor. God will do this so

much the more in proportion to the concern we manifest in announcing his Holy Name to heathens and Christians in this land and working for their salvation with all our powers.

This long passage from Father Wappeler's letter, which deals almost exclusively with Sir John James, has been inserted in full at this time so as not to disturb its continuity. Some of it touches on events that will be treated in greater detail later. Other portions of the letter will be included in subsequent chapters.

Father Wappeler considered it expedient not to mention the name of Sir John James at any time, even though the gentleman was no longer among the living. This is attributable to the fears and anxieties that accompanied the low estate of Catholics in England and America. The letter makes clear the extent to which Sir John influenced the extension of the church in Pennsylvania. Without his fruitful efforts and financial assistance, the German Catholics would have had to wait longer for priests who could speak their language.

The letter is enlightening in other respects. It shows that Sir John James visited Pennsylvania on his Anglican missionary venture about 1737, and after its failure, returned to England in 1738. His request for a second English missionary to be sent to Philadelphia to assist Father Greaton, was definitely granted in 1739, after his conversion to the Catholic Faith. His appeal for two German missionaries to be sent to Pennsylvania was made shortly thereafter.

REV. HENRY NEALE, S.J.

Father Henry Neale was a former native of Maryland who had emigrated to England, where he received his higher education and eventually became a Jesuit priest. In 1739 he was commissioned by Father Charles Shireburn, Provincial of the Jesuits in London, to return to America to assist Father Greaton in Philadelphia, and to make investigations in preparation for the establishment of additional Jesuit missions in Pennsylvania. After gathering the wherewithal for life in the Colonies, obtained through the benevolence of Sir John James, he sailed from England on the long voyage to America, June 10, 1740.

Father Neale reached his destination in Philadelphia nine months later — March 21, 1741. On April 25, he sent the following letter to Sir John James:

Honored Sir:

You will be surprised to understand I arrived at Philadelphia only ye 21st of last month. I was from ye 10 of June till ye latter end of November on shipboard; and presently after my arrival in Maryland was hindered from prosecuting my journey by one of ye most severe Winters that was ever known in these parts; I might have safely rid over all ye rivers, had not ye snow been so very deep as to render ye journey in a manner impractible 'till ye month of March. Since my arrival, I've made it my business to inform myself of ye situation of affairs in these parts, as far as may be worthy of your attention, and

am sorry to find things otherwise than represented in England; I mean as to what regards a competent maintenance of one in my station: For an annuity of L20 only will not absolutely suffice. I was told this by our Gentlemen (Jesuit Fathers) in Maryland and find it so in effect. Most necessaries of Life are here as dear and several dearer than at London itself. The Gentleman (priest) who proposed L20 as a tolerable sufficiency, says he only meant it in regard of a German, who he supposed would spend ye greatest part of his time among his Countrymen, and meet with assistance from them, being to be but now and then in town. But for one who is to have his abode in Town, as I must, he himself declares it will nowise suffice. Among other expenses I must of necessity keep a horse in order to assist poor people up and down ye County, some twenty miles, some sixty, some farther off. For at present he (Father Greaton) alone is sufficient for ye service of ye town (tho tis a growing Congregation and will in all likelihood soon require both more hands and a larger house). Now travelling expenses in my regard will be considerable, since little or nothing can be expected from ye Country Catholics, who, tho' very numerous are most of them, servants or poor tradesmen, and more in need oftentimes of charity themselves, than capable of assisting others. To be short, Sir, I wish I could make L30 do, tho' everybody I advise with, assures me L40 Annuity is as little as I can reasonably propose to live and act with. The Gentleman who lives here (Father Greaton), tho he has made a thousand shifts in order to assist this poor congregation, has never made things meet under thirty pounds sterling a year, including ye charitys he was obliged to; tho' he never was at ye expense of keeping a horse. The rising of our Country Currency, which is now within a trifle of 33 1/3 per cent from sterling, contributes not a little to render a sterling Annuity less valuable.

I have spent no little pains in considering myself and consulting Friends about ye most advantageous methods of making a settlement according to your proposals. And as things are at present a purchase of land seems evidently the best and securest establishment yt (that) can be made both for present and future views. Several Tracts of Land have been lately sold for double ye price they were bought for a few years ago. And a valuable tract may now be purchased for eight hundred or a thousand pounds, yet in a few years will in all probability be held at two or three thousand. Nor is there any difficulty in our purchasing now, tho there may be perhaps afterward. If this proposal of a land establishment seems suitable to yr (your) inclination, I shall make it my business with ye advice of Friends to seek out a place yt (that) may be answerable to ye end you propose: and beg you'll acquaint me yr (your) sentiments hereupon as soon as possible; as also what sum you think proper to advance, and on whom we may draw for ye same, in case we shou'd light upon a place to advantage.

We have at present all liberty imaginable in ye exercise of our business, and are not only esteem'd but reverenc'd, as I may say, by ye better sort of People. The lawyer is in all appearance, and has always been, our particular friend. The politician has almost entirely laid aside publick business, and lives very retired.

The German Gentlemen (Jesuit Fathers) are not yet arriv'd. Their presence is very much wanted: My heart has yearn'd when I've met with some poor Germans desirous of Performing their duties, but whom I have not been able to assist for want of Language. I hope in a short time I shall be able to give you a more ample acct. of many particulars, being as yet almost a stranger in these parts. In ye interim my best wishes, and constant Prayers attend you.

I am, Honoured Sir, your obliged and humble servant.

HENRY NEALE

Philadelphia, April ye 25th, 1741.

This transcript of Father Henry Neale's letter has come to us from an English publication called, *The East Anglican*, published

January, 1859. It is a copy of the oldest letter known to have been written by a Pennsylvania Jesuit. Only the following: (tho tis a growing Congregation, etc.) appears in parentheses in the original letter.

The Pennsylvania Mission, as a recent and direct offspring of the Jesuit Mission at Bohemia, Maryland, was still under the jurisdiction of the Maryland Province of the Jesuit Society. This is why Father Neale, after landing on the coast of Delaware, proceeded at once to Bohemia Manor, where he spent the winter of 1740-'41 under the circumstances explained in his letter. St. Francis Xavier Mission House (Bohemia Manor) is still in existence, and the cemetery, where some of the pioneer Jesuit missionaries are buried, is also still there.

The disclosure that Father Greaton "never was at ye expense of keeping a horse" implies, that from the time a priest was last mentioned in connection with Lancaster (1734), and the time of Father Neale's arrival (1741), no services were performed for the Catholics in the back-country areas of Pennsylvania by Father Greaton. Another missionary from Maryland may have visited the English-speaking Catholics between 1734 and 1741, but there seems to be no record of any such visit. Furthermore, once the mission in Philadelphia became an establishment and Father Greaton was burdened with the responsibility of a growing congregation, he may no longer have had the time or the energy to make long journeys. He was 61 years old when Father Neale arrived to assist him.

This approach coincides with a later statement by Father Wappeler, that when he arrived in Lancaster "The condition in which we found our sheep was pitiful . . . they had been without a shepherd . . . they had strayed from the path of virtue and fallen into wrong ways . . . they performed their devotion in a Lutheran or Calvinist prayer house . . . there was a lack of priests speaking their national language." Further substance is added by Father Neale's words: "My heart has yearned when I've met with some poor Germans desirous of performing their duties, but whom I have been unable to assist for want of Language." How far Father Neale traveled before he wrote his letter, or how many of the remote settlements in the country to the west of Philadelphia he visited, is not ascertainable, but he did say that the presence of the German Fathers was very much wanted, and soon thereafter the German Jesuits did come to Lancaster.

Of one thing we are certain, and that is that there was no German-speaking priest available at any time to Catholics who came to this region between the time the first white settlers arrived, in 1709, and the appearance of the German missionaries, in 1741. The English-speaking Catholics, who were not numerous, had the benefit of an occasional visit by a priest, and this must have been a rare event.

When Father Neale wrote that, "Among other expenses I must of necessity keep a horse in order to assist poor people up and down ye Country, some twenty miles, some sixty, some farther off," he

apparently had in mind the people of Lancaster, who comprised the largest community west of Philadelphia (the sixty mile people), and the settlers on the Codorus and the Conewago (those farther off).

His reference to a "purchase of land" apparently concerned the acquiring of a better location in Philadelphia. There is nothing in the letter to indicate that he was at that time advising a "purchase of Land" in another area, such as Lancaster.

Before Father Neale was in America a full year, Sir John James died, and the anticipated annuity from him was no longer a certainty. As it turned out, he was now entirely on his own. The fund which Sir John had established in the codicil of his will, became known as the *Sir John James Fund*. It provided for continuance of payments to the Jesuits of Pennsylvania, but due to extended litigation and deductions of expenses from the income of the fund, no payments were made to the Pennsylvania missions until 1750.

While Father Neale continued to serve the Catholics of Philadelphia, he also devoted time to missionary work in the outlying areas. After seven years in the Pennsylvania mission field his health declined. He retired from active work but spent his remaining days in Philadelphia. He died May 5, 1748.

It was through Father Neale that land for the use of the missions was acquired at Lancaster, Conewago and Goshenhoppen. At Conewago he added to the parcel of ground acquired earlier by Father Greaton, by purchasing an adjacent tract of land. At Goshenhoppen he purchased several hundred acres in 1747, which was put to use to help support the mission established there in 1743. The purchase of a plot of ground in Lancaster will be reviewed later. The possession of a certain amount of land enabled the missionaries to provide their own sustenance. They made it a practice not to depend on their congregations for necessities, as long as they had the means to support themselves, and often they were able to give assistance to others.

REV. WILLIAM WAPPELER, S.J.

1741 - 1748

Father William Wappeler was a native of Neuen Sigmaringen, Westphalia, Germany, in the Diocese of Mainz, and was born January 22, 1711. He entered the Society of Jesus in 1728 at the age of seventeen, and after spending eleven additional years in schools and seminaries of his native land, was ordained to the priesthood in 1739, at the age of twenty-eight.

When, in 1739, the English Provincial (Superior) of the Jesuit Order, Father Charles Shireburn, made his appeal for two German Jesuits to go to America to labor among the German immigrants in Pennsylvania, the just-ordained Father Wappeler from the Lower Rhine Province, was one of the two priests who volunteered their services. The other was Father Theodore Schneider from the Upper Rhine Province, an older man.

After bidding relatives and friends farewell, Father Wappeler and Father Schneider sailed for England. In London they visited Father Shireburn and Sir John James, under whose joint sponsorship they would be going to America. After a briefing on the plans proposed for their missionary activities in Pennsylvania, and careful planning for the voyage and post-arrival needs, they sailed from London about April 27, 1741. They arrived in Maryland about June 2, 1741.

Father Wappeler's experiences can best be described by calling on him again to tell in his own words, how he was received in Maryland and the conditions he found in Pennsylvania. This is another portion of the letter—the beginning—part of which has already been quoted, written in Lancaster dated August 5, 1742, and sent to his former superior in the Lower Rhine Province of the Jesuits in Germany. It was written in Latin:

Reverend and dear Father in Christ,

Within the space of five weeks I have happily crossed the Atlantic Ocean and have arrived in the territory of Maryland with my traveling companion, Reverend Theodore Schneider, of the Upper Rhine Province. We landed at the beginning of June, 1741. Our Fathers of the English Province who labor there received us everywhere with the tenderest charity. They delayed us longer than we wished for the following reason. In the meantime they wished to secure a safe place where we could establish ourselves without danger amid our German compatriots or fellowmen and begin to fulfill the duties of our vocation.

But the fulfillment of the enterprise began to drag interminably because of the small number of German Catholics scattered over a large area and because of their embarrassment consequent upon the obvious unfavorable attitude of German heretics toward our order. Therefore we found it more expedient to thank our hosts for their gracious hospitality and in spite of our unacquaintance with the people and the land to seek temporary quarters for ourselves in Pennsylvania.

Therefore at the beginning of July we boarded a boat on the famous Susquehanna River and traveled to the district of Lancaster where we landed at a little town on the Conestoga River. The English people call it Newtown or Lancaster town. The Germans call it Neustadt. Then we lodged with a certain Catholic Hibernian, Thomas Doyle, to whom we gave favorable introductory letters about ourselves from the English missionaries in Philadelphia. Our appearance among the German Catholic inhabitants of the city was as pleasant as it was unexpected. They had always been under the false impression that the entry of German Catholic priests in the land of Pennsylvania was strictly forbidden. They likewise thought that even if it were permitted, no one would decide to minister to such a small group of German settlers amid such great danger and inconvenience.

Thus much about our trip. Now before I tell your Reverence about my labors and the unexpected reports of fruits garnered in one year, I must tell you something about the appearance of this province Pennsylvania or in German, Penn's Wilderness. My companion, Father Schneider, can add details for the benefit of Europeans. I will give you an account of its government, its sects, and especially about the condition of the Catholic religion.

This famous province in N. America is 300 English miles in length and 180 in width. It is bordered on the East by New Jersey and on the west by Virginia. Maryland is to the south and Canada lies to

the north. It is inhabited by many heathens (Indians) who still practice their pagan rites today. In appearance these are said to resemble those Jews from whom the ten tribes of Israel that were destroyed descended.

The first Europeans to have set foot in this province are said to have been the people from Holland who called it New Netherland. Then came the Swedes and the Finns who are still quite numerous in the section around Chester. In the year 1665 Robert Carr won the land for England, but it was transferred again to the Dutch (People of Holland). Finally through a peace treaty and arrangement of terms, it came back into the hands of the English.

Charles II. King of England, gave the province to William Penn, a Quaker in 1681. Penn's father had been quite wealthy but had lost his riches in the Parliamentary disturbances during the reign of Charles I whom he served. William received the land as compensation in lieu of money for himself and his descendants. In return he had to pay a tax of one beaver skin yearly to the King of Great Britain.

The opponents to our Faith who are divided into more than 50 sects, although they never agree in what they teach, are united in one thing—hatred of our holy Catholic religion. Unanimously they persecute not only the missionaries but also the pupils whom they attempt to lead into apostasy.

[At this point Father Wappeler devotes several paragraphs to the sects: Lutherans; Calvinists; Moravians; Presbyterians; Quakers, or "Trembling Ones;" High Church Anglicans; Freethinkers; Pietists; Dunkers; Mennonites; Seventh Day Adventists; Eremites; Baptists; others who are a confused mixture of various sects, and a large number who believe what they want or have no faith at all. He then describes the Indians whom he classifies as heathens.]

The number of heathens has been noticeably diminished this year. Yet there are about 40 or 50 clans living near streams in poorly woven huts. They live on game obtained in the hunt, fish, berries, and the sale of pelts and woven baskets. Their color is brown rather than black; the young men paint their faces red. These men are tall in stature and have strong bodies. They speak various Indian dialects which are not too difficult to understand. However, many understand English.

The men wear their hair short; the women, long. Just as German youth wears its curled hair brushed backwards and tied, so the Indian wears it in a kind of sack or pouch. In general, both sexes walk around nude at home, but women as well as men, wrap an apron around themselves when they appear publicly and especially in the city or market place. They are fond of English rum and easily become intoxicated.

They believe in a creator of all things who punishes evil and rewards the good. But otherwise they cling stubbornly to all their heathen ceremonies. If one tries to induce them to be baptized in any Christian faith, they excuse themselves with this pretext: Since Christians themselves are permitted to follow whatever tenets they wish without being disturbed, the Indian should be allowed to live according to his ancient belief which appeals to him. No one should disquiet him.

* * * *

In early Colonial days overland travel was difficult and hazardous. The greater part of the "back country" of Pennsylvania was a dense wilderness. When courageous individuals undertook a journey inland, they found few or no roads to accommodate them. Much of the traveling was done on foot or horseback, and often over trails made and still used by the Indians. Because of these

conditions, people often traveled by water in regions where Nature had provided rivers and creeks.

The most practical route to Lancaster from the shores of the Chesapeake Bay, was by way of the Susquehanna and Conestoga Rivers. It had been used by the missionaries of earlier days and, following the method of their predecessors, this was the route that Father Wappeler and Father Schneider took in 1741. What kind of boat they boarded we do not know, but they probably landed on the banks of the Conestoga at the site known many years ago as Graeff's Landing. This was at the lower end of South Queen Street (now Engleside) and was, as it remains today, the only practical point of entry into Lancaster from the south. Father Wappeler and Father Schneider then walked into town in search of Thomas Doyle.

The name Thomas Doyle has been mentioned several times, and it seems appropriate at this time to tell something about him and his family. He was the first known member of the Catholic congregation in Lancaster. He came to Lancaster County, then known as Conestoga Township, about 1727. Conestoga Township was a subdivision of Chester County until May 10, 1729, at which time it was separated from that county and became Lancaster County.

During the 1720's a gentleman by the name of Samuel Atkinson built a fulling mill on land within one of the loops of the Conestoga River, a short distance below Lancaster. Atkinson had a daughter Elizabeth. Thomas Doyle became acquainted with her, it turned into courtship and they were married in 1728 or 1729.

He was a hatter by trade, and during the 1740's he conducted a hat store at the southeast corner of East King Street and Penn Square, where he made and sold hats. In time he acquired several pieces of real estate in Lancaster and its neighborhood. He also loaned money on mortgages and frequently was chosen to be the executor or administrator of estates.

For many years Thomas Doyle lived at the northwest corner of West King and Water Streets. The brick house which he built on his lot, in 1747, was considered a mansion in those days. He also owned the tavern property, still standing, on the southwest corner of East King and Lime streets.

The Doyle's had four children: Thomas Jr., Nancy, Prudence and Elizabeth. Elizabeth married Captain John Moore, who had come to Philadelphia from Dublin, Ireland, about 1758. In this country he became associated with the Merchant Marine service. Captain Moore, also a Catholic, came to Lancaster prior to the American Revolution, and later became an officer in the Colonial army. After the war he operated a tavern in Lancaster.

Captain Moore and Elizabeth were members of St. Mary's Parish and had a large family. One of the daughters, Mary, married John Carrell, and to them was born a son, George Aloysius Carrell, on July 13, 1803. He was educated at Georgetown College under the Jesuits, entered the Theological Seminary of St. Sulpice in Baltimore, and finished his course in theology at Mount St. Mary's Sem-

inary, Emmitsburg, Maryland. He was ordained a priest in 1829 by Bishop Henry Conwell at St. Mary's Cathedral, Philadelphia. He spent six years in mission work in the Philadelphia Diocese and then, in 1835, entered the Jesuit Order. He was consecrated First Bishop of Covington, Kentucky, on the Feast of All Saints, November 1, 1853. Bishop Carrell was a great-grandson of the subject of this account, the pioneer Thomas Doyle.

Thomas Doyle had two grandsons who became historically interesting figures. They were the sons of Thomas Doyle Jr., and both fought in the Revolutionary War. One was Captain John Doyle, and the other Captain Thomas Doyle. John served under General Edward Hand and was later promoted to the rank of major. He died on October 2, 1788 and his brother, Captain Thomas Doyle, died on February 6, 1802. They, and all of the elder Doyles, were buried in the old cemetery that surrounded St. Mary's Church. In 1881, their remains, along with those of many others, were moved to the new St. Mary's Cemetery, on New Holland Avenue, and reinterred in an unmarked common grave.

Both Major John Doyle and Captain Thomas Doyle were Masons. The former was one of the founders of the Lancaster Lodge No. 43 of Free and Accepted Masons. The tombstones of both rested against the south wall of St. Mary's old stone church for many years, and both had carved on their faces, the compass, square and letter "G" of the Masonic Order's emblem.

Old Thomas Doyle died in 1791 at his home on West King Street. He was in his eighties and his will is on record in the Lancaster County Court House. There have been no descendants of Thomas Doyle in St. Mary's Parish for a great many years.

We are indebted to the late Samuel Evans, who in his "History of Lancaster County" has furnished most of the foregoing data on Thomas Doyle. Mr. Evans obtained some of his information from "The Catholic Standard" of Philadelphia, the "Woodstock Letters" of the Jesuits, and Francis Z. Reuss, former librarian of the American Catholic Historical Society.

Now to return to Father Wappeler and Father Schneider after their arrival in Lancaster. They found Thomas Doyle, gave him introductory letters from the English Jesuits in Philadelphia, Fathers Greaton and Neale, and were accommodated as guests of the Doyle household.

Later in the letter he reveals that he rented a house in which to offer Mass and conduct meetings, and that none of the sects had placed obstacles in his way. This house became the first regular Catholic place of worship in Lancaster, and the place where the first Catholic congregation in Lancaster was organized. We do not know the location of this house or the date when it was put to use as a chapel. However, the evidence in the letter points to July 1741 as the approximate time when the congregation was founded. The house served as the center of Catholic worship more than a year,

and as a home for the priests when they were not traveling and attending their other mission posts.

It was during this same year that Father Wappeler established mission posts, which he called "places of assembly," at Yorktown on the Codorus (York) and Conewago in Adams County. Father Schneider, after working out of Lancaster several months, established himself in Berks County, and eventually worked into a large area of Eastern Pennsylvania and parts of New Jersey.

Later in 1741 Father Wappeler founded the Mission of St. Francis Regis at Conewago, and erected a log chapel-house on the site of the present Basilica of the Sacred Heart. There is a Conewago tradition which says there was an earlier log chapel erected by Father Greateon on land donated by either John Digges or Robert Owings. Father Wappeler's chapel was built to resemble a private house so as to conform with the Penal Laws, which were still in operation in the Colonies though not strictly enforced in Pennsylvania. It contained three rooms; one for church services and the other two for household purposes. In the course of time Conewago was credited with the establishment of 18 new missions in Pennsylvania and Western Maryland.

York and Adams Counties were parts of Lancaster County until 1749, at which time the Susquehanna River was made the western boundary of Lancaster County. If Father Wappeler's estimate is correct, then there were in 1741 only about 100 known Catholics living in the entire area now taken up by the three counties. It has been estimated that one of every fifty colonists was a Catholic. One of the reasons for their scarcity in Pennsylvania, may have been the oath they were required to take in order to gain admittance through the usual avenues of entrance. Those who entered from Maryland seem to have evaded it. The following is a copy of the oath (one of Queen Anne's Test Oaths) subscribed to by one James Reed, when he entered Pennsylvania March 17, 1745:

I, James Reed, do swear that I do from my heart abhor, detest and abjure as impious and heretical, that damnable doctrine that Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects or any other whatsoever. I, James Reed, do solemnly and sincerely in the presence of God, profess, testify and declare that I do believe that in the sacrament of the Lord's Supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or before the consecration thereof by any person whatsoever, and that the invocation of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are used in the Church of Rome, are superstitious and idolatrous.

And I do solemnly in the presence of God, profess, testify and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words now read to me, as they are commonly understood by the English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other person whatsoever, or without any hope of such dispensation from any person or authority, or without thinking that I am or may be acquitted before God or man, or any person or authority

should dispense with or assume the same and declare the same null and void from the beginning. (The oath was in force from 1700 to 1766. Text taken from Rupp's *History of Berks and Lebanon Counties*, p461—also, *Pennsylvania Magazine of History and Biography*, Vol. IX, p391.)

* * * *

Lancaster was only eleven years old as a town in 1741. There were building lots available and Father Wappeler had to give some thought to acquiring land on which to build a church. His congregation would become larger in a growing community, and there would not be sufficient room in a house at a time when all houses were small.

In his letter of August 5, 1742, written more than a year after he arrived here, he said: "I have purchased two properties with the intention of building a rectory and a Catholic chapel out of stone." This is a concise, clear statement, but it needs some amplification. A grant of two lots was received, dated August 10, 1742, but not directly by Father Wappeler. They were acquired for him by Father Henry Neale, who came here from Philadelphia to apply for them and had the deeds drawn up in his name.

The German priests could not obtain possession of land because they were aliens. The laws of Great Britain prohibited them from acquiring property and holding title to it because they were Catholics, and as such were barred from becoming British subjects. Since Father Neale was a British subject he could legally acquire and hold title to land. All land that came into possession of the Jesuits in the early years of the Pennsylvania missions, was originally held in the name of either Father Greaton or Father Neale.

Application for the lots apparently was made to James Hamilton during the latter part of 1741. There must have been some delay in granting them since the deeds to the lots were not issued until August, 1742. It appears that a promise to grant the land may have been given many months earlier. On February 26, 1742, six months before Henry Neale's deeds were delivered to Father Wappler, Thomas Penn, Proprietor of Pennsylvania and son of William Penn, wrote to Thomas Cookson, at York Town (York) as follows:

I am well pleased with your having granted lots to the Lutherans and Calvinists for churches, which I suppose are granted as the others are, but I desire no ground may be granted to any Roman Catholics who I hear abound in your county (Lancaster) and have a lot granted them by Mr. Hamilton for a chapel. These people should be discouraged as much as possible, as they hold tenets destructive to all others, and I would not have a lot in town (York) granted to any one of them, even for a private dwelling.

Your very loving friend,
Thomas Penn.

London, February 26, 1742.

P.S. I omitted to inform you that I am told the Roman Catholics have pretty much increased of late with you and that they have two or three priests that officiate in town, as well as some from Germany in Lancaster County. If you should be on good terms with the Assembly, I recommend it to you to consider of some law for restrain-

ing them by making it very penal for any priest to exercise his function in Pennsylvania." (Shepherd's *Proprietary Government in Pennsylvania*, p369)

There is also on record a letter written by Rev. Richard Backhouse, an Anglican minister, who wrote to the secretary of the Propagation Society in London, from Chester, Penna., June 14, 1742, as follows:

In Lancaster Town there is a priest settled where they have bought some lotts & are building a Mass House and another Itinerant Priest that goes back in ye Country. This is a just & faithful account which I received last February in Lancaster Town from ye Prothonotary & some of the principal Justices of the Peace for that County. (*Historical Collections of the American Colonial Church*. Dr. W. S. Perry, V. II, p.232)

These two letters indicate that some kind of activity relative to the building of a Catholic chapel had been going on before August 10, 1742, the date when the lots were legally granted. It may have amounted to no more than clearing some of the land in anticipation of the day when legal procedures would be completed.

Thomas Penn calls attention to the priests from Germany in Lancaster County. We know already that they were Fathers Wappeler and Schneider. The three that officiated in York did not exist, except Father Wappeler, who visited there. The priest that settled in Lancaster, mentioned by Rev. Backhouse, also was Father Wappeler and the itinerant priest was Father Schneider.

For many years tradition held that St. Mary's first church was built in 1745, and it was a log church. In more recent years it has been generally accepted that it was built in 1742. This conclusion obviously was supported by the John Penn and Rev. Backhouse letters. However, the time mentioned in the letters (February, 1742) is not supported by the records of the Hamilton Grants on file in the Lancaster County Court House. They show that the grant of two lots to Henry Neale was not consummated until August 10, 1742. It is not likely that actual construction began prior to the time the deeds to the lots were signed and delivered.

The records of the two grants of land by James Hamilton to Henry Neale, as they appear in the court records, are only abstracts from the original deeds, but they contain all the relevant data required to make them legally binding. They are detailed in the records of grants in the Recorder's Office as follows:

Lot No. 235. One yearly rent charge of fourteen shillings sterling money of Great Britain, the value of three dollars eleven cents, issuing out of a lot situate(d) in Prince Street, in the said borough of Lancaster. Containing in front on said street, sixty four feet four inches and a half inch, and in depth, to a fourteen feet alley (now Beaver Street) two hundred and fifty two feet. Bounded on the south by lot number 236, on the east by said alley, on the north by Vine Street, on the west by Prince Street, aforesaid marked on the general plan 235. Granted on the tenth day of August, Anno Domini one thousand seven hundred and forty two, by James Hamilton Esq. to Henry Neale.

Lot No. 236. One yearly rent charge of fourteen shillings sterling money of Great Britain, the value of three dollars eleven cents, issu-

ing out of a lot situate(d) in Prince Street, in the said borough of Lancaster. Containing in front on said street, sixty four feet four inches and an half inch, and in depth, to a fourteen feet alley (now Beaver Street) two hundred and fifty two feet. Bounded on the north by lot numbered 235, on the east by said alley, on the south by lot numbered 237, and on the west by Prince Street, aforesaid marked on the general plan 236. Granted on the tenth day of August, Anno Domini one thousand seven hundred and forty two, by James Hamilton Esq. to Henry Neale.

Except for the transaction fee, no money had to be paid for the lots—as a grant they were free. However, there was a stipulation in the deed which required that a substantial building, at least 20 feet square with a chimney of brick or stone, be erected within two years or the lots would revert to Mr. Hamilton. Also, a ground rent of seven shillings per year for each lot had to be paid to Mr. Hamilton, or his heirs, forever. If the ground rent was not paid the properties could be reclaimed.

A sentence in Father Wappeler's letter of August 5, 1742, becomes important at this time. It says: "But now something has occurred which forces me to put these thoughts aside for the time being." Sir John James was dead. There would be no money to build a stone church and rectory. It appears that no church of any kind was built until the greater part of another year had gone by.

What about Thomas Doyle? Could not he have made a substantial contribution toward the cost of building a church. This we do not know. He was still a young man and probably not yet a person of means.

In Volume XI of the *Records of the American Catholic Historical Society*, under the title of "Jesuit Properties in Pennsylvania," there are transcripts of notes left at Conewago by Father Wappeler in 1748. They are preserved in the London Archives of the Jesuit Society, from which they were copied. Following is the data in these notes that is pertinent to the Lancaster Mission at this time:

LANCASTER

1. From—P. Two little half-quarto books, in which the Lancaster quit-rent receipts are taken in regular order. The earliest receipt, however is loose:

Lancaster 20th July 1743. Received of Mr. Henry Neile by the hands of Mr. William Wapeler, Fourteen shillg sterl.—in full for one years Rent of his lots No. 146, 147 (should be 235, 236) in Lancaster to the first of May last.

(Signed) James Hamilton.

The first book then goes on from July 3, 1744, for lots 146, 147 "(whereon the Chappel is built)"; which numbers seem to change, though the same description remains: "Lots No. 235 & 236 in Lancaster, whereon the Chappel is built." So it reads Oct. 21, 1746; then again June 21, 1758; and July 16, 1760, it is expressly said: "Formerly called by mistake No. 146, 147." Then it continues to the end of this book, Sept. 29, 1763;

(Signed) Edw'd Shippen.

2. From (i)—Three diminutive half quarto sheets, folded double which I call docts (a), (b) and (c); all in Fr. Hunters hand:

(a) written in 1755; (b) and (c) on Dec. 2, 1759. The latter part of (a) contains some notes apparently of Fr. Hunter's own. Otherwise, they are all expressly copies of "Mr. Waplers Mem(orandum)" for the plans mentioned: and the accuracy of the copies is testified to by "Witness Mathias Maners" Doct. (a) reads thus, f.1 Vo:

I gott a deed for two Lotts in Lancaster town An'o 1742 for which I pay'd 10 shillings,—Pay'd ye Quit-rents from y't year to 1748 incl.: 14 S. Sterling Ann'n. The fence besides w't was given cost me Lbs 6.7.6. Penna. Currency.

The Chappel which is built thereon cost Lbs 42.13.1 Penna. Currency. of y's Lbs 22.8.10 received by Subscription & Marriage Fees; ye rest I paid out of my pockett.

The quitrents must be pay'd ye first of May . . . otherwise Mr. Hamilton ye landlord may distrain on ye place at the term (ination) of certain (30) days. Care therefore must be taken, y't ye Quitt-rents are duely pay'd.

A copy of Mr. Wappeler's memorandum relating to two lotts in ye town of Lancaster Pensilvany taken from ye Gentleman's own handwriting y's 2d day of Dec'r: 1759 at Conewago . . .

Cop'd from Mr. William Wapler's handwriting y's 2'd day of Dec'br 1759 at Conewago by me Geo: Hunter.

I underwritten testify that ye above is a true copy of Mr. Will'm Wappeler's hand writing.

(Signed) Mathias Maners.

These are the items related to the period with which we are now occupied. Additional parts of these records will be quoted later at the appropriate time. The men whose names appear in the notes had no formal schooling in the English language, and that is why they had obvious difficulty with it.

"Geo: Hunter" was Father George Hunter, S.J., and "Mathias Maners" was Father Mathias Manners, S.J. It was common practice in those days to refer to a priest as "Mister" instead of "Father" or "Reverend," and was accepted by everyone as the proper mode of address. The custom of addressing a priest as "Father" did not come into common usage in the United States until about 1840. "Mister" was adopted originally to help conceal the identity of Catholic clergymen in places where their liberty and safety were in jeopardy. Eventually it became "Reverend Mister," and the practice continued long after the necessity for it had ceased to exist.

As was probably noted, the earliest receipt for quit-rent (1742) was "loose" (lost?) and not available, or it would have been copied. That the rent for that year was paid is not in question, since Father Wappeler states that he had paid it for the years 1742 to 1748 *inclusive*. There are several references to May 1 as the date when the yearly rent was due, but it is not likely that any rent was paid in 1742 before deeds to the properties were issued August 10.

The second yearly rent was paid July 20, 1743 "to the first of May last." This payment, more than two months overdue, was for the year that began May 1, 1743.

When, on July 3, 1744, the next yearly payment was made, the comment "whereon the Chappel is built" was added to the receipt. The tax receipt of 1743 makes no mention of a chapel, but the 1744 receipt tells us for the first time that one had been built. Subse-

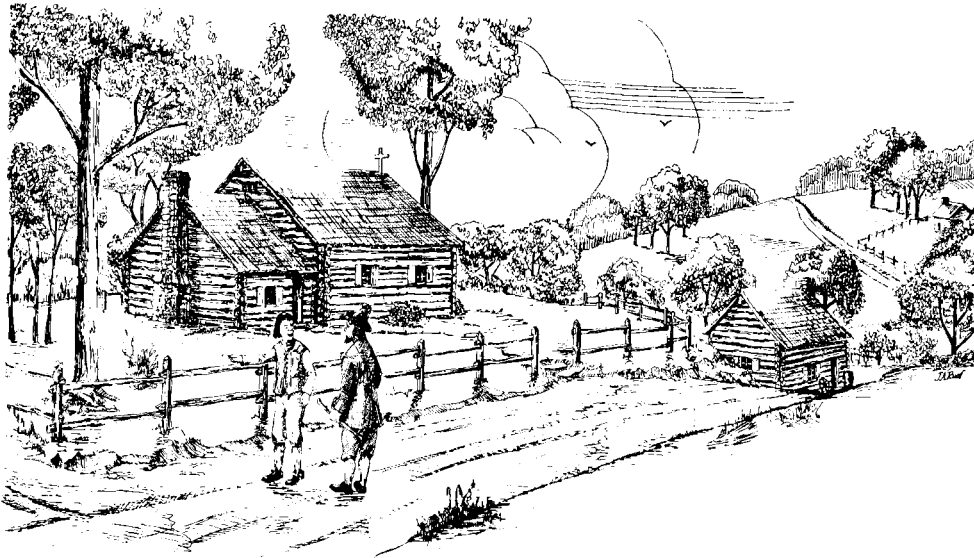
quent receipts also refer to the chapel. Something had to be done about it in 1743, because the two-year period allowed by the deed for erecting a building expired in 1744.

As late as August, 1742, the problem of obtaining funds was unsolved, and Father Wappeler had made no progress beyond the "Intention of building a rectory and a Catholic chapel out of stone." The congregation, admittedly poor, lacked the numbers and resources to be of much help. When he did build a chapel he was able to raise only 22 pounds, or \$97.68, through subscriptions.

There is no evidence that the erection of a chapel was begun during the remainder of 1742. Except for the possible cutting of logs, it is unlikely that any work was done before the spring of 1743. Construction that involved the use of mortar was not practical during freezing weather. With little money available and few hands to do the work, the building of a log chapel in spare time could have taken many months. The first six-month period of good building weather after the acquisition of the two lots—in the late summer of 1742—was that of the spring and summer of 1743. Taking into consideration all the related circumstances, it appears that the first Catholic church in Lancaster was built in 1743.

As to whether the first chapel was actually a log structure, there are several affirmative answers. Tradition says it was a log chapel. Father Wappeler, when he learned that his benefactor died, stated that he had to put aside the idea of building a stone church for the time being. The money he had anticipated did not begin to come through until 1750. The chapel he did build cost 42 pounds, or about \$186. A stone church of sufficient size to accommodate a larger congregation in years to come, could not have been built for that sum of money, especially if artisans had to be hired. Because of the Penal Laws, a rectory had to be included in the church building. Simple dwelling houses sold for as much as 200 pounds and more. The notice in the Pennsylvania Gazette after the chapel was destroyed by fire in 1860, read in part as follows: "Whereas the Roman Chapel in the Borough of Lancaster was last night entirely burnt down to the ground," etc. A stone church would not have been *entirely burnt down to the ground*—the walls would have remained standing. This could have happened only to a building constructed of wood—such as a log building. Two of the other three congregations in town at this time also had log churches—Holy Trinity Lutheran, and First Reformed. The Anglican congregation used the court house.

The church that Father Wappeler built pre-existed by several decades, the first Catholic church in any of the major cities in the eastern part of the United States, with the exception of that of Philadelphia. When St. Mary's congregation was in the process of organization George II was King of England; Louis XV ruled France; Frederick the Great was King of Prussia; Philip V sat on the throne of Spain; Maria Theresa was Queen of Austria, and Pope Benedict XIV had just begun his reign of 18 years. Napoleon Bonaparte, Louis XVI, and most of their contemporaries, were not yet born.



First St. Mary's Church, Lancaster, Pa. (1743-1760) as envisaged from available data. Vine Street is in the foreground. Drawn by James A. Ruof.

George Washington was 10 years old and the American Revolution was still in the distant future.

The Jesuits sometimes gave one title to a mission territory, and another to the original mission church in that territory. As an example, the Conewago Mission was named in honor of St. Francis Regis, but the original church, according to the Conewago Sketch of 1937, was dedicated to St. Mary of the Assumption. The Lancaster Mission was named "The Mission of St. John Nepomucene," in honor of St. John of Nepomuc, Bohemia, who is said to have died a martyr at the hands of the Emperor Wenceslaus in the 14th Century. In the case of Lancaster, however, it is unlikely that the original church was known by a title different from that of the mission itself. No reference to it by any name other than "Mission of St. John Nepomucene" had ever come to light.

When the second church was built at Conewago (1787), the name was changed from "St. Mary of the Assumption" to "The Sacred Heart of Jesus."

When the second church was erected at Elizabethtown (1799), the name of the old church, also "St. Mary of the Assumption," was not transferred to the new church. Instead it was given the title, "St. Peter's Church."

When the second church was built at Goshenhoppen (now Bally) in Berks County (1837), the name of Father Schneider's original chapel, St. Paul's, was not carried over to the new church, which

was named the "Church of the Blessed Sacrament."

If the same practice or custom was applied in Lancaster, then, when the second church was built in 1760, the name was changed at that time from "St. John Nepomucene," to "St. Mary of the Assumption." We have no proof of this, but the foregoing examples create the impression of a custom—a new church, a new name. There probably is no Catholic church in this district, the name of which was changed at any other time than when a new building was erected.

The stone church of 1760 has been called "St. Mary's" in most known local references to it, whereas the log chapel was better known as the "Catholic," "Roman," "Romish," "Papish," or "Popish" Church, depending on the speaker or writer. We have no knowledge of any reference to the log chapel as "St. Mary's."

Regardless of when the name of the church and congregation was changed, the name of the Lancaster Mission remained the same as long as the Jesuits conducted it. It was still called "The Mission of St. John Nepomucene" after 1760. To prevent confusion in the mind of the reader, the name "St. Mary's" rather than "St. John's," generally is used throughout these pages.

Attention has been given to the missionary, funds, land, church, name, dates and other items. Not to be overlooked are the people who made up the congregation. No matter how worthy and zealous the missionary, if religious fervor and liberal cooperation with the pastor cannot be developed to the state where they become habits of the people, a congregation will flounder. In Lancaster there was much to be accomplished amid many difficulties. It was to this subject that Father Wappeler devoted a considerable part of his letter of August 5, 1742:

The little band of Catholics is so small and so scattered throughout the country, that it is difficult for the missionaries to gather them for Divine Service and, especially, to instruct them in the Faith. There were very few German Roman Catholics here at our arrival, about 200 in all (of Pennsylvania). I decided to minister to the needs of that half residing in the western county of Lancaster. (Lancaster County then included all of the present counties of York, Adams and Franklin; extended indefinitely westward and also included large portions of Berks and Northumberland Counties) Father Schneider turned his attention to the counties of Philadelphia and Bucks. No Catholic resides at Chester.

I arranged three places of assembly for my flock, each about ten hours journey from the other. One I held here at Neustadt (Newtown or Lancaster); the second, beyond the Susquehanna on the Codorus Stream; the third on the Conewago. I visit each once a month. Father Schneider has his principal meeting in Philadelphia where he holds Divine Service every Sunday in the month in a chapel built eight years ago by the English missionaries. The service is held for Germans and a few Irish Catholics. His other services or meetings are held sometimes in forests, sometimes on the banks of rivers. Since the River Goyalles is closer to my territory and cannot be reached by Father Schneider in winter time because of the floods, services there have been entrusted to my care.

The condition in which we found our sheep was pitiful. Since *they had been without a shepherd* . . . it was not surprising that they had

strayed from the path of virtue and fallen into wrong ways. Instead of attending Catholic Divine Service and a Catholic church they performed their devotions in the Lutheran or Calvinist prayer house. They could not drink the word of God and pure Christian doctrine . . . because there was a great dearth of Catholic books and a lack of *priests speaking their national language* to instruct them by word of mouth. (Italics not original)

They listened to various preachers of the time, tried to satiate themselves with ideas that appealed more to flesh and blood than those supplying advantageous spiritual doctrine. An extraordinary lukewarmness and carelessness in attending Divine Service reigned in the Catholic community. They did not know or want to know anything about abstinence, about the celebration and observance of certain feastsdays, about their Easter duty and yearly reception of the Sacraments, about the fulfilment of other Christian duties and obligations. Most of them called themselves Catholics but (they were) anything but good Catholics.

We two German missionaries stepped into such a field of thistles and weeds when we arrived in the wilderness owned by the Penns. There are many stones or obstacles which we must remove as they will make the erection of the edifice difficult. *The parents, of whom in all only a small portion are Catholic*, either show no concern for the good rearing of their children, or even lead the son or daughter astray into the false path followed by father or mother. Tender youth is growing up in criminal idleness and harmful ignorance. This is caused by a lack of teachers and schools, of which there are very few here. Servants, maids, day laborers, who constitute the largest share of our congregation, cannot attend our instructions, either because of the remoteness of the place or because they are in the service of Baptists, Seventh Day Adventists, etc., who contrary to the laws of the land, make them work on Sundays and feastsdays.

Neither Lutherans, Calvinists, nor any other sects placed obstacles in my way when I rented a house to say Holy Mass and conduct meetings. Now I have purchased two properties with the intention of building a rectory and a Catholic chapel out of stone. In this matter I am following the example of the adherents of other faiths who have public prayer houses. But now something has occurred which forces me to put these thoughts aside for the time being. Lately very sad news has been brought from London. One of our greatest benefactors whose liberality was the basis for my intended project just died. (This was Sir John James)

* * * *

The lots on which St. Mary's church and related buildings stand, front on Prince Street, and not on Vine Street as their position would lead one to believe. When Father Neale acquired the lots, in 1741, they were located in what was then the southwest extremity of the town. Expansion to the north and east had been more rapid since the land there was better suited for building houses. Lots No. 235 and No. 236 were rather undesirable pieces of land with their sloping, uneven contour.

To the east, the so-called 14-foot alley which is now Beaver Street, was not a thoroughfare as it is now. The site of the Southern Market House was an open field through which flowed a small stream. The source of this stream was a large running spring on the south side of East King Street opposite the present court house. A building numbered 38-44 now occupies the site. Other open springs within the area bounded by King, Duke, Vine and Queen

Streets added to its volume. The stream crossed Queen Street a short distance below Vine Street, and then as it flowed westward, passed along the southern boundary of the present St. Mary's property and emptied into Roaring Brook. Roaring brook, a stream of some volume at that time, followed a course approximate to the present Water Street. Father Wappeler refers to the little stream beside the church grounds as a ditch in his memorandum book.

To the south was an area of swamp-land known as the "Dark Hazel Swamp", so called because of the many hazel trees that grew there.

To the west, where Prince Street is the boundary, there was no street at that time, because the swamp to the south formed a barrier and no street or road passed through it. People traveling south used Queen Street; crossed a bridge over the little stream below Vine Street, and continued into the open country. Where Prince Street passes St. Mary's, the land sloped westward and down toward Roaring Brook. How much it sloped can be judged by noting the height of the retaining wall along the west side of the church grounds. In order to travel westward from St. Mary's, one had to cross Roaring Brook a short distance west of King and Water Streets, where there was a bridge.

To the north, Vine Street had the same elevation as the present stone wall along that side of the property, and a steep downgrade marked the approach to Prince Street from the east. In time, as the town expanded to the south and west, grading of Vine Street became necessary, and a deep cut was made to ease the grade and make the street usable for vehicular traffic. This left a steep ugly bank along the northern edge of the church grounds. To eliminate this condition, a dry stone wall was built along Vine during the early years of the stone church period. When the present church was built, a sturdier wall of stones laid in mortar was erected. Many of these stones came from the old Lancaster County Jail which once stood on the northwest corner of King and Prince Streets.

To the north and east lay the town proper, with about a thousand inhabitants. As to the plot of ground itself, it can be said that the front on Prince Street was not suitable for the building of dwelling houses, but since a church could be erected on the high rear portion, it served the purpose for which Father Wappeler acquired it through Father Neale.

The concluding part of Father Wappeler's letter is a report on routine and accomplishments. In its entirety, the letter is a major contribution to the history of the organization of St. Mary's Parish. In order to preserve its coherence as much as is practical, it has been divided into only three parts rather than broken into many excerpts. By so doing the continuity of events at times has been affected to a minor degree. The letter continues:

Your reverence would like to know what I have done along these lines since my arrival in Neustadt (Lancaster) and with what fruit. I will give you a short account of my usual labors and the fruits

which, with the grace of God, I have gathered within the space of one year. I have doubled my little flock of originally 100 people, and the three assembly places which I established on my arrival now number six. The distance of my mission area, beginning from the first to the last, is about 100 English or 20 German miles. It takes about 10 hours to travel from one place to another. I visit each every month traveling by horse, the usual method employed here by men, women and children. In summer the burning rays of the sun cause great discomfort, and in winter time one encounters great danger in fording streams and rivers.

As soon as I arrive at my mission place I enclose myself in my little wooden church where my lambs are either awaiting my arrival or gradually gathering. Usually I preface all activities with the Holy Sacrifice of the Mass. After that I read the gospel from the English book, until I know the language more thoroughly, for the English members, who often mingle with the Germans. Then I address an allocution to my compatriots in their mother tongue. Lastly I take a catechism question and discuss it full for the necessary instruction of both old and young. An unbelievable ignorance of Christian doctrine and duties is prevalent among them. If there are some present who wish to be reconciled to God through the Sacrament of Penance, to enter the marriage bond, or through Holy Baptism become a member of the Church, I dispense these sacraments with the usual ceremonies of our holy religion. So many out of blamable negligence postpone Baptism until old age. For all these sacraments I require previous necessary preparation, which often entails toil and prolonged consumption of time for me.

Then I also at times take care of the Irish, whom I prepare either for the profession of faith or for the reception of Holy Baptism. (As) I said with the Irish, it is a slow process to accomplish anything with the various sects of the Germans. They usually fortify themselves with this false principle; the religion in which one was born and educated is the one in which one should persevere. Some are restrained by the fear of losing a rich inheritance; others, by the oath they swore at their first approach to the holy table; others, by human respect for the opinion and wishes of parents and relatives. The last motive is a powerful inducement to prevent them from either listening to or embracing the Catholic truth.

Yet they often employ my services in the Baptism of their children, because I neither require a payment for such a spiritual deed nor do I accept a freely proffered gift.

Father Wappeler then relates how he had to refuse to baptize the little son of Catholic parents because they brought along sponsors who were not of the Catholic Faith. His firmness triumphed and the child was eventually baptized in the presence of two Catholic witnesses, even though it created considerable animosity toward the Catholic family. The conversion of some adult Englishmen to whom he paid visits seemed near at hand. He hoped in a short time to add two young Negroes, a boy and a girl from New Guinea, and an English adolescent, to the forty adults and children whom he had "regenerated in Christ." A fifteen year old Negro girl lay dangerously ill in the home of a local doctor, and was eager to be baptized. After overcoming the objections of a preacher, the girl was baptized and died shortly thereafter.

A twelve year old English boy was instructed about the necessity of Baptism, but he ran away with a "dissolute scamp" who tried to restrain him from receiving the sacrament. However, he came

back, later was received into the Faith and thereafter led an irreproachable life. A Dutch girl left the abundance of her father's house and went to a Catholic household in a distant place where she could be instructed by Father Wappeler. She embraced the Catholic Faith and fulfilled "all the duties of a Christian young lady and servant girl to the edification of the household and the whole congregation."

A woman married to a Catholic was received into the Church after overcoming the erroneous idea that, after she became a convert, she would be obliged to damn her parents who were not Catholics. An Englishman, who had listened to the pleadings of his wife with deaf ears, was converted to the Faith after he became seriously ill. He recovered and later made a public profession of faith before the congregation. An English widow was instructed and, after joining the Church, married a Catholic man with the object in mind "that he might be a protector against all the attacks of those who would disturb her on account of her conversion." The final chapter of Father Wappeler's letter reads as follows:

These now are the fruits of my labor, or rather the loving operations of Divine Providence who deigned to use me, an unworthy and weak instrument, for the execution of his holy designs. I entreat the support of your prayers, Your Reverence, that I may be prepared and skillful for further service in the vineyard of the Heavenly Father, who has deigned to choose me, in his infinite mercy, as the first worker of our nation in this field, and that I may gather rich fruits. I leave my well-known inability to do this to your judgement. Will you kindly remember me and my little flock in the Holy Sacrifice of the Mass? I recommend myself and my whole mission most humbly to your Reverence.

Servant in Christ
William Wappeler,
Missionary of the Society of Jesus

Neustadt on the
River Conestoga in
Pennsylvania
August 5, 1742.

* * * *

In 1746 Father Wappeler leased half of Lot No. 235 to Patrick Sutton, a chair-maker and member of the congregation. Sutton built a log house on the corner, in which he lived and conducted his business an unknown number of years. This log house, on the south-east corner of Prince and Vine Streets, remained there nearly 120 years.

Following is another part of the notes left at Conewago by Father Wappeler in 1748. Most of it concerns the agreement with Sutton:

The chalice now there (at Lancaster) belongs to Bohemia, mine is at Concord (Chester County)."

I leas'd half a lot to Patrick Sutton chair-maker for 34 years, after which his building is to come to us & he is to pay 7 S Sterl'g P(er) Ann'm. He has ye lease as Mr. Shneider knows, but we shou'd get a duplicate. I promised him by word of mouth, y't if he did build any other house on his lott, we would consider him, but he shou'd advise w'th our Gentlemen before he did begin to make additions. I

allow'd him also to use y'e part of Land contiguous, till we did think fitt to employ it, as far as ye ditch go's.

I left ye deed w'th Mr. Polton at Bohemia: & ye receipts of Quit-rents w'th Mr. Shneider.

Concord, in Chester County, was one of the mission posts which Father Wappeler visited periodically.

Sutton's house in later years, after the leased land reverted to the church, was turned into living quarters for the parish priest, apparently because there was need for more room. It became known as the *lower house*. The *upper house*, which was attached to the church, had served as a combination rectory and sacristy.

The deed which was left with Father Poulton at Bohemia, was kept there because the Maryland Jesuits, through Father Henry Neale as instrument, were the owners of the Lancaster property. Also, Father Thomas Poulton was the beneficiary in Father Neale's will. The title was transferred to him when Father Neale died, in 1750. The complete deed was never recorded in the Register's Office for Lancaster County.

On July 13, 1752, half of Sutton's lease was bought back by Father Ferdinand Farmer, who was then the pastor of the Lancaster Mission. Sometime after this a stable was built along Prince Street, about 25 feet from the Vine Street corner. In it the priest kept the horse he used on his journeys.

The first bequest to the Catholic church in Lancaster on record, was made by a certain Mary Prator who lived in Earl Township, Lancaster County, and is said to have been a Catholic. In her will the following provision was made: "I do give and bequeath to the Popish church at Lancaster Borough, the sum of two pounds, for the use and at the disposal of the priest."

The will was registered March 14, 1747, and on April 16, 1748, Thomas Doyle signed a receipt for the legacy as follows: "Received of Leonard Ellmaker, the sum of two pounds, Pennsylvania currency, being the sum left by Mary Prator's last will, for the use of the Catholic Church in the Borough of Lancaster, of which Ellmaker is the executor.

(Signed) Thomas Doyle."

This old will is registered in the oldest "Will Book" in the Lancaster County Court House, the first entries in which were made in 1729, the year the county was established.

Father Wappeler's mission territory extended many miles in nearly every direction. It included the present counties of Lancaster, York, Adams, Dauphin, Lebanon and Chester. To serve this large area required many miles of travel every week. While making his circuits he offered the Holy Sacrifice of the Mass in private homes, visited the sick, baptized and gave religious instructions.

The early missionaries traveled in all kinds of weather—heat, cold, rain and snow. It is difficult in our day to visualize and realize the hardships endured by the pioneers priests in their zeal to save souls. Throughout this period, even though the practice of the Catholic Faith was forbidden in the King of England's domain, neither

priests nor people seem to have been molested in Pennsylvania by any authorities.

After seven years of this exhausting missionary work with its constant traveling, Father Wappeler suffered the loss of his health. In 1748, though only 37 years old, he was compelled to turn over the care of the six missions he had established, to the man who had accompanied him here seven years earlier—Father Theodore Schneider. He returned to Europe and retired to Ghent, Belgium. With the help of time and rest he regained his health and lived to reach the age of 70. He died in September 1781 at Bruges, Belgium.

Dr. John Gilmary Shea writes that Father Wappeler was a man of learning and unbounded zeal. He brought back to the Fold many who had become lax in the performance of their religious duties, and some who had abandoned the practice of their religion entirely. He was held in high esteem by the people who had received the benefits of his ministrations.

FATHER RICHARD MOLYNEUX AND THE TREATY WITH THE SIX NATIONS OF INDIANS

In 1744, Father Richard Molyneux, S.J., superior of the Jesuit Mission at Bohemia, Maryland, visited Lancaster on a special mission.

At this time the exposed settlements of Pennsylvania, Maryland and Virginia were subjected to periodic attacks by Indian tribes from the western frontier. There were threats of war between the English to the east of the mountain ranges and the French to the west. In view of this the authorities of Pennsylvania contacted the Jesuit Fathers in Maryland, and solicited their help to win the favor of the Indians. Evidently in response to this request, Father Molyneux attended the conferences between the *Three Colonies* and the *Six Nations of Indians*. He spent much of June and July 1744 with the Indians in Lancaster, and was with them when the treaty was completed in the Lancaster County Court House—in Penn Square—in July. It is said that Father Molyneux was able to speak with them in their language and served as one of the interpreters.

The government of Pennsylvania was in no position to engage in war with the French and Indians at this time. The frontier was weak and the Quakers were opposed to all warfare. England could send no aid since she had gone to war with France. Though the war was being fought in Europe, some Protestant colonists became suspicious of their Catholic neighbors. This state of mind existed to some extent in Lancaster. Though the services of Father Molyneux had been obtained by the Pennsylvania authorities to help bring about a peace treaty, he was accused by some elements of trying to dissuade the Indians from cooperating. After the treaty conference was concluded, the story was carried to the Provincial Council of Maryland.

During the immediate years prior to this time, the Jesuits of Maryland had not been subjected to all of the restrictions of former years, and were making progress in the mission fields. All at once a drastic change of attitude was adopted by the Maryland Governing Council. Preaching of Catholic doctrine was declared a traitorous practice and several of the Fathers were arrested.

Reference to the incident in Lancaster is made in the *Maryland Memorial to Lord Halifax*, in which the following statement appears: "It is certain that at the time of our treaty with ye Six Nations, at Lancaster, Father Molyneux, ye principal of our Jesuits was with them, and there is grave reason to suspect that he went there for no other reason than to dissuade ye Indians from making peace with us."

The Pennsylvania authorities had failed to state publicly their policy and arrangement with Father Molyneux, and this subjected him to suspicion in Maryland, with the result that he was arrested when he returned.

The *Memorial* states further that "Father Molyneux was taken up for treasonable practices in ye favor of the Pennsylvania Proprietary, being carried before ye Provincial Council. He was so conscious of his guilt that he begged to leave the Province. The Council called Mr. Molyneux before them, and after having examined him privately, dismissed him without any public mark of resentment."

Besides Father Molyneux, the Maryland Jesuits who had been placed under restriction were: Fathers Vincent Phillips, James Farrar, Arnold Livers, Thomas Digges, Benedict Neale, James Ashby, James Lamotte, Thomas Poulton and Robert Harding. Two of these later entered into the history of St. Mary's Church, Lancaster. Father Poulton held the title to the church property after the death of Father Henry Neale, and Father Harding, in 1761, obtained the grant of an additional plot of ground for the church.

Father Molyneux was born in London, England, March 26, 1696. He entered the Society of Jesus when a young man, and after his ordination spent several years in mission service in England. He was sent to Maryland in 1733. He was superior of the Bohemia Mission in 1736, and again from 1743 to 1745. He returned to England in 1749, and died at Bonham May 16, 1766, at the age of 70. Much of the foregoing data will be found in the *Records of the American Catholic Historical Society* (1894), contributed by S. M. Sener.

REV. THEODORE SCHNEIDER, S.J.

Father Theodore Schneider was born in Gernsheim, Hessen, Germany, in the diocese of Speyer, on April 3, 1703. He received his early classical education in the town of Speyer, in the province of Baden, and on December 20, 1718 as a Jesuit novice not yet 16 years of age, enrolled at Heidelberg University. One year later, September 18, 1719, he received his Bachelor of Arts degree from the

university. Another year later, on September 19, 1720, he became a Master of Philosophy. On September 25, 1721, at the age of 18, he entered the Jesuit Order at Mainz. That, at his age, he could have advanced himself so rapidly is astounding and seems fantastic, yet the dates of these events are documented facts obtained directly from the archives of Heidelberg University. (*The Register of Heidelberg University*, by Gustav Toepke. Vol. IV, pp. 41, 430, 431).

A few years later he was ordained a priest, and afterwards taught in boys' elementary classical schools conducted by the Jesuits. He was regarded as one of the foremost mathematicians of his day. Later he became Professor of Philosophy and Polemics at the English College of the Jesuits at Liege, Belgium. (*Catholic Encyclopedia*.) Eventually he returned to Heidelberg University where he became Professor of Philosophy.

On December 19, 1738 he was chosen Rector Magnificus of Heidelberg University, the equivalent of president in an American university. (*Senatsprotocolle Universitatsarchiv* 1, 3, 79 p. 335).

Since 1386 Heidelberg has been one of the noted centers of higher learning in Europe and houses one of the world's great libraries. During the early centuries of its existence Heidelberg was a Catholic university, but came into secular hands as a result of the Reformation. As its rector, Theodore Schneider held one of the highly respected posts in European educational circles. He held the office one year, until December 20, 1739. After that he assumed the duties of "Promotor," in which he had the responsibility of maintaining curriculum and examination standards, and the advancement of students. After the examinations in September 1740 he was, according to his own wish, released so that he could go to Pennsylvania as a missionary. (Biography in Latin by Johannes Schwab in *Heidelberg 1386-1790*, Part II p. 203 ff, and *The Register of Heidelberg University*, Vol. IV, pp 455-457.)

Father Schneider was affiliated with the Upper Rhine Province of the Jesuits in Germany. The appeal of the English Provincial in London, Father Charles Shireburn S.J., for German priests to go to America to serve the emigrants from Germany who had settled in Pennsylvania, attracted his attention. He became interested, and the outcome was that he became one of the two priests who responded to the appeal. Accompanied by Father Wappeler, he traveled to England from the Jesuit Center in Mainz by way of Cologne and Aachen. In London the two German Jesuits conferred with Father Shireburn and Sir John James. They were posted on the new duties they were about to undertake in a foreign land that was almost unknown to the average European. After completing preparations for the voyage, the two missionaries embarked for America.

Father Schneider was 38 years old when he came to Pennsylvania, and had renounced a brilliant future in the learned circles of Europe to devote the rest of his life to laborious missionary work in this country.

The arrival of the two missionaries in Maryland; their journey up the Susquehanna and Conestoga to Lancaster, and their experiences on arrival have already been related. Before there was any awareness that supporting data, confirming Father Schneider's coming to Lancaster with Father Wappeler, existed in European archives, it had been maintained through tradition alone, that the first place he visited after landing in Maryland, was Conestoga. Where was Conestoga? Some thought it might have been the Conestoga Indian village. Others just did not know. Actually, the reference was to Conestoga Township, that section of Chester County which later became Lancaster County. Thus another tradition related to St. Mary's was proven true when documented support was eventually uncovered.

That Lancaster was still the starting point of Father Schneider's movements more than a year after his arrival, is apparent from a letter written by Rev. Colin Campbell, an Anglican minister, who, on November 2, 1742 wrote to the secretary of the (London) Society for the Propagation of the Gospel in Foreign Parts, telling of "the obstruction that I and our missionaries in Pennsylvania and New Jersey meet with. What is the effect of Quakerism now in Pennsylvania, but a nursery of Jesuits; no less than two priests are in Philadelphia, four in 'Conestago,' a county in the country, and what the end of Quaker power will prove we may plainly guess. Many Irish papists turn Quakers, and get into places as well as Germans." The statement that there were two priests in Philadelphia is correct, and accounts for Fathers Greateon and Neale. The claim that there were four in Conestoga (Lancaster) is a slight overstatement.

A transcription of Father Schneider's "Register of Baptisms, Marriages and Burials" is in the "Records of the American Catholic Historical Society." It does not contain any records of sacramental ministrations in the Lancaster area, but from the places mentioned therein we can form an outline of his journeys. During his first two years of travel through several counties of Eastern Pennsylvania, including Philadelphia, he organized the Mission of St. Paul at Goshenhoppen (Bally) in Berks County. His first church, built in 1743, was a log chapel-house, which was replaced about ten years later with a stone chapel. The present church was built in 1837 and the name changed to "The Church of the Blessed Sacrament," the first in the United States with that title.

From Goshenhoppen Father Schneider traveled long distances, even across the Delaware River into parts of New Jersey. We are told that during his journeys he was often in danger of his life. To protect himself he frequently traveled in the guise of a physician and in some places was known to the people in general as "Doctor" Schneider. For the benefit of the German Catholics in Philadelphia, he visited St. Joseph's Church once a month, when possible, until Father Farmer took over the parish in 1758.

The Pennsylvania Mission was in dire need of priests in 1748. Not only had Father Wappeler been compelled to retire because of

failing health, but Father Henry Neale passed on to his reward in the same year. Father Greaton was now an old man in his seventieth year and was nearing the end of his missionary career. Father Robert Harding did not arrive in Pennsylvania until 1749, Father Ferdinand Farmer in 1752 and Father Matthias Manners in 1753. Since it was unthinkable that the missions which Father Wappeler had established be abandoned, and keeping in mind that German speaking priests were indispensable in the Colony, it is obvious that the entire responsibility for the Pennsylvania missions had been left to Father Schneider.

It was the practice of both missionaries to visit each mission station in their respective territories once a month. Now that Father Schneider had to take over all of them, instead of appearing every four weeks, the time between visits had to be lengthened to eight or nine weeks.

Samuel M. Sener published in Egle's *Notes and Queries* a list of the clergy who served St. Mary's Parish. The list was obtained from a Jesuit record under the title "Nomina missionanorum ex Europa qui ab anno 1742 usque ad annum 1817, huic missioni operam dederunt." Translated: "Names of the missionaries from Europe who from the year 1742 and until the year 1817, labored on this mission." Father Schneider is second on the list and served the Lancaster Mission over a period of four years. Since he was required to travel almost continuously, he was not in effect the resident priest at any of his missions. His nominal home was at Goshenhoppen, but he made no entries in the register of that church between 1748 and 1752.

During the 1747-1748 period there existed a threat of war between the French and Indians on one side and the English on the other. The people of Pennsylvania voluntarily entered into "An Association for Defense" to protect the heretofore defenseless frontier, and two regiments of soldiers were raised in Lancaster County alone. All of the original 13 colonies were involved, but the people of Eastern Pennsylvania, in particular, lived in constant fear of an invasion from the frontier beyond the Susquehanna. Catholics were looked upon with considerable suspicion, because of a conviction among Protestants that Catholic sympathy lay with Catholic France rather than with Protestant England.

It was during this time that the Catholics of Berks County were suspected of concealing arms in their chapels in Goshenhoppen and Readingtown, and in collusion with some Indians in that neighborhood were planning to massacre the rest of the population. In a letter to the Governing Council from some of the frightened "intended victims" in and near Reading, it was explained that the priest at Goshenhoppen, instead of visiting the Catholic chapel there after the usual interval of four weeks, would not come again until the end of nine weeks. It was believed that the priest (Father Schneider) had gone to Duquesne to meet with accomplices, and to complete plans for the armed assault on the Protestant population. The council was asked to intervene but the plea was disregarded.

Before he left to return to Europe, Father Wappeler met with Father Schneider and acquainted him with important details concerning the state of the missions whose charge he was about to relinquish. In the notes he left at Conewago he mentions "The list of Benefactors & expences I left with Mr. Shneider, & ye receipts for what I paid (in Lancaster I left) at Conewago in my desk." Also, "The chalice now there (in Lancaster) belongs to Bohemia, mine is at Concord." He refers to the lease of Patrick Sutton; that "He has ye lease as Mr. Shneider knows, but we shou'd get a duplicate." Also concerning the Lancaster property, he says, "I left ye deed w'th Mr Polton at Bohemia: & ye receipts of Quitrents w'th Mr. Shneider." Future responsibility to conduct the affairs, both spiritual and temporal, was passed into the hands of Father Schneider. Along with his own missions, he was now also pastor of the York, Conewago and Lancaster missions, in addition to the several mission posts Father Wappeler had established.

In 1750 the Pennsylvania missions began to benefit from the income of the Sir John James Fund. Before his death, September 28, 1741, Sir John James willed 4,000 pounds to the Vicar-Apostolic of London; 40 pounds of the yearly income to be used for the support of two priests who worked among the poor of London, and the rest for the Jesuit missionaries in Pennsylvania. The will was made May 15, 1740, but, as was related earlier, due to extended litigation and deduction of expenses from the income, it did not produce any revenue for the Pennsylvania missions until 1750.

For a number of years thereafter it gave 20 pounds a year to each of the four missions in Pennsylvania, but in time the priest on the Lancaster Mission also received the shares which the other three had been receiving. Lancaster, unlike Conewago and Goshenhoppen, had no income from farm land, nor did it have the large membership which the Philadelphia congregations had gained. Nevertheless, about 1820, Bishop Conwell of Philadelphia claimed the entire income for the Diocese of Philadelphia, and in consequence it was turned over to him.

The "Sir John James Fund" was also known as the "German Fund" and the "Lancasterian Fund." During the time of the Jesuit pastors it was called the "German Fund," because part of the income originally was intended for the use of the German Jesuits in Pennsylvania. Later, after the entire Pennsylvania share of the fund was applied to the needs of the Lancaster Mission, it became known as the "Lancasterian Fund." Through depreciation of securities in which the money had been invested, the capital of the fund dwindled from 4,000 pounds in 1741, to about 1,700 pounds in 1874. At that time the securities were sold in England and the money paid to Bishop Wood of Philadelphia, with the understanding that he would reestablish the fund in the United States "so as to secure in perpetuity the application of the interest to the object intended by Sir John James." The fund is still active and the income derived is used for mission purposes.

Most of what we know about Father Schneider has come from sources outside Lancaster. Father Wappeler's notes certainly are of Lancaster origin, but when it comes to Father Schneider's contributions to the growth and spiritual progress of the Lancaster Mission, we know very little. However, we do know what kind of man he was, since references to his character and personality have been left to us in writing. Dr. John Gilmary Shea writes, that besides being a man of much learning and unbounded zeal, he was a person of great dexterity in business. It is not difficult to recognize that he was a careful planner and acted with wisdom and foresight. He was stern but noble in mind, lived without regard for personal comfort, and was generous to those who were in need through no fault of their own. That the number of Catholics in Lancaster County increased steadily while the Lancaster Mission was in his care, is evident from the census report of his successor, Father Farmer. That he visited Lancaster more often than some of the other missions seems likely, since his trips between Conewago and Philadelphia carried him through Lancaster from both directions.

A monument to Father Schneider's patience and industry exists in two hand-written missals which he copied in his few leisure hours, so that he could have a missal at different stations and thus reduce the load he had to carry from mission to mission. They are volumes six inches wide, seven and one half inches long, an inch thick and written in beautiful script. One of the missals was kept in the rectory of the Church of the Blessed Sacrament, Bally, for many years, but disappeared mysteriously about 1940. The other is in possession of the Jesuit Fathers at Georgetown University, Washington, D.C.

Father Schneider's register is entitled *Book of Those Baptized, Married and Buried at Philadelphia, Cushenhopen (Goshenhoppen), Maxatani, Magunshi, Tulpehaken, etc. Begun Anno Domini 1741*. It contains no records of spiritual ministrations in Lancaster. They probably were entered in the register of the Lancaster Mission, which, to the extent of our knowledge, is no longer in existence.

Father Theodore Schneider died at Goshenhoppen July 10, 1764. When it became apparent that the end was near a messenger was sent to Philadelphia for Father Farmer, but when he arrived the soul of Father Schneider had already passed into eternity. He was in the sixty second year of his life. His mortal remains lie at rest beneath the sanctuary of the chapel he built at Goshenhoppen. The Latin inscription on the large flat stone which marks his tomb reads as follows:

"H. J. (Hic Jacet) R. P. THEODORUS SCHNEIDER.
MISSIONIS HUIJUS FUNDATOR OBIIT 10. JUL. 1764
A. E. (Aetatis) 62 MISS. (Missionis) 24.
Req in Pace.

When the present church was built in 1837, the sanctuary portion of Father Schneider's stone chapel was preserved in its entirety and was incorporated in the new building. The graves of Father

Schneider and three of his successors were left undisturbed. The altar is still there, and the Holy Sacrifice of the Mass can still be offered today in the same place and on the same spot where Father Schneider many times was the celebrant more than 200 years ago.

REV. FERDINAND FARMER, S.J.
1752 - 1758

Father Ferdinand Farmer, also a German Jesuit, succeeded Father Schneider and became the third pastor of St. Mary's of Lancaster and of the Mission of St. John Nepomucene. His original name was Andreas Steinmeyer, and he was born October 13, 1720 at Weissenstein, Wurttemberg, Germany. He came from an agricultural region and had parents who were provident in every respect, which is indicated by one of his biographers who says, that in his early youth he was "initiated in the doctrines of piety and the elements of liberal learning."

He was admitted to the Jesuit novitiate at Lansparge (Landsberg) September 26, 1743 at the age of twenty-three, where he completed his courses in philosophy and theology, and was ordained. He offered himself for duty in foreign mission fields, that of China in particular, but his offer was not accepted. Eventually he joined the English Province of the Jesuit Order and began preparing himself to come to America, there to work in the Pennsylvania mission field of his Society.

When he joined his colleagues in England he gave up the name Andreas Steinmeyer and adopted the alias of Ferdinand Farmer. A connection between the two names is evident, for the *Meyer* in his original name when translated into English becomes Farmer. Some of the English priests changed their names in an effort to thwart application of the Penal Laws, which were still in operation in England and most of her colonies. By adopting fictitious names they hoped to lose their identity, not only for their own protection, but to save friends who harbored them from annoyance.

Father Farmer arrived in the Colonies June 20, 1752, at the age of thirty-one, and immediately was placed in charge of the Lancaster mission to relieve Father Schneider of some of his many responsibilities. He remained here six years and, speaking of these years, Father John F. Quirk, S.J., speaking in the language form of his day, places him "in that class of missionaries who, following in the broad track of the sowers of the good seed, have watered and nursed it assiduously with their sweat and toil, and have borne the heat of day in traversing vast territories and redeeming the soil of many hearts to Christ."

During most of the six years he worked in and out of Lancaster, there were only five priests in the entire Province of Pennsylvania. They were, in addition to Ferdinand Farmer, Theodore Schneider, Robert Harding, Joseph Hathersty and Mathias Manners, all Jesuits. There was much more that needed to be done, beyond the capacity of these five men, in expanding the work of the four missions.

A few months after his arrival in Lancaster, Father Farmer formally established the Donegal Mission of St. Mary of the Assumption (now St. Peter's), near Elizabethtown. This was late in the summer of 1752. The first church was a log chapel-house, built on the farm of Henry Eckenroth, about two miles east of the town. For many years the Elizabethtown Mission was the largest attached to the church in Lancaster. In this log chapel the Catholic people of the region worshipped during the next 47 years, until Father Louis De Barth erected within the town of Elizabethtown, in 1799, the front portion of the present stone church. The new church was named St. Peter's.

While Father Farmer was in charge of the Lancaster mission, the local congregation grew and the mission as a whole expanded. He followed the trails of his predecessors through the sparsely settled "backwoods" to wherever Catholics were within reach. In 1757 the Governor of Pennsylvania wrote to Father Robert Harding, at Philadelphia, for a statement of the number of Catholics in the Province. In order to answer the request and supply the information, Father Harding asked for reports from all of the priests in the Province, and under date of April 29, 1757, Father Farmer wrote that the breakdown of the number of Catholics in Lancaster County was as follows: Germans, 108 men and 94 women; Irish, 22 men and 27 women, a total of 251. In the other counties included in his mission there were 78 men and 65 women, a total of 143. In the whole territory under the care of Father Farmer there were 208 men and 186 women, a total of 394, scattered throughout Lancaster, Berks, Dauphin, Chester and Cumberland Counties.

There were 199 under Father Manners at Conewago. The English and Irish under Father Harding in Philadelphia and Chester Counties numbered 198. Father Schneider ministered to 228 Germans in Philadelphia, and had 264 Catholics under his care outside Philadelphia—in Berks, Northampton, Bucks, Chester and Philadelphia Counties. There were actually fewer Catholics in the town of Philadelphia (378), than Father Farmer had under his care working out of Lancaster (394). It had been estimated that there were 3,000 adult Catholics in Pennsylvania, but this figure obviously was high since the total reported by the Jesuits was only 1283. A census of the population in 1756 to determine the number of men capable of bearing arms, revealed that there were in the entire Province of Pennsylvania only 1365 Catholics out of a total of about 200,000 residents.

In 1758 Father Farmer was transferred to St. Joseph's Church in Philadelphia. While in that city his accomplishments were many and varied. From the entries in his register it is known that he visited Delaware and Bucks Counties in Pennsylvania; Passaic, Sussex, Morris, Camden and Cumberland Counties in New Jersey, and Dutchess County in New York. According to Archbishop Carroll he erected the first church in New York City shortly after the beginning of the Revolution, but it was destroyed by fire during the war.

Following the war, in 1785, he built the first permanent church in that city, St. Peter's on Barclay Street, where Mother Elizabeth Seton was later received into the church. To Father Farmer, therefore, belongs some of the credit for establishing the Church in the Empire State. Of the many Catholic New Yorkers who come annually to enjoy the antiquity of Lancaster County, few have ever heard that the priest who built their first church, was a humble Jesuit who lived among the people of Lancaster County during the first six years of his missionary career .

After the British captured Philadelphia, in 1777, the English authorities tried to draw the Catholics in the colonies into their military service. They commissioned some of them as officers in a regiment of the British army, and hoped to make the project successful by inducing Father Farmer to become chaplain of this regiment, but he would not lend them the influence of his name.

While working as an obscure missionary in Pennsylvania, Father Farmer corresponded with members of learned societies in Europe, who recognized him as an able and erudite man. His intellectual merits became so generally recognized that he was elected to membership in the Philadelphia Philosophical Society. In 1779 he was appointed a trustee of the University of Pennsylvania, a position which few Catholics held in earlier times. When Rev. Dr. Carroll was appointed Prefect-Apostolic of the United States, he found Father Farmer a wise counsellor and helpful coadjutor.

The registers kept by Father Farmer are still preserved, and are highly regarded as relics of Catholicity in early Pennsylvania. In his Register of Baptisms alone there are 3,317 entries, while the marriages at which he officiated number 568.

As to his physical appearance and personality, a Philadelphia lady who had known him in life, described him to Father Jordan, a Jesuit priest of a later period, in words that present a vivid portrait: "He was tall and upright, of ruddy, pleasing countenance, graceful in manners and fluent in conversation; full of bonhomie and anecdotes. In his deportment he was gentle like his Model, but showing the bright flash of his light-grey eyes that he could feel for his Master's honor and defend His cause." He is described in a pamphlet of 1820 as being of "slender form and having a countenance mild, gentle, beaming with an expression almost seraphic. My childish imagination" said the writer, "ever personified in him one of the Apostles. He walked with graceful steps and was equally polished in his manners. He was both esteemed and welcomed in the most enlightened society of Philadelphia whenever his labors permitted him the interchange or enjoyment of said courtesy."

Notwithstanding these descriptions of Father Farmer, one can hardly imagine a man attending distant missions, even when approaching advanced age, unless he was also a sturdy individual capable of nearly continuous exertion. As did nearly every one in those days, he traveled on horseback, not always on open roads but often over trails through the wilderness.

Father Farmer's health declined visibly from 1783 to 1786. He made the last entry in his register July 30, 1786, and departed this life, in Philadelphia, August 17 of the same year. He missed reaching the age of 66 by two months.

Father Robert Molyneux, his superior during the last years of his life, paid him the following final tribute in the stylized eloquence of that period:

Like a faithful husbandman he had cultivated his Master's vineyard with zeal and vigilance; he has dug it and pruned it in the scorching heat and pinching cold; he has watered it with his tears and enriched it with the sweat of his brow; he has used all possible endeavors to clear it of brambles and thorns which he discovered to encumber it; in fine, he has fenced it round with a double hedge of edifying example and of sound and faithful precepts . . . View him in fine through public and private life, you will not find him intentionally swerving from that golden device of the institute of his order, *the greater glory of God.*

Father Farmer's body was interred in Old St. Joseph's Church, Philadelphia. At the time of the laying of the cornerstone of the new Church of St. Joseph, in 1838, the remains were transferred to that church.

REV. JAMES PELLENTZ, S.J.
1758 - 1768

Father James (Jacob) Pellentz succeeded Father Farmer as the resident priest in Lancaster, but during the interim between the departure of Father Farmer and his arrival, St. Mary's congregation was in the care of Father Mathias Manners, S.J. Father Manners was stationed at Conewago and came to Lancaster at intervals of probably three or four weeks. He, too, was a German priest, and his original or family name was *Sittensperger*, but on the American mission he was known by the name of *Manners*. He took over the duties of the Conewago Mission in 1753 and was succeeded there by Father James Frambach, S.J. He died at the Jesuit mission center at Bohemia June 16, 1775, the victim of a dysentery epidemic. He contracted the malady while attending the sick and himself became a victim of the disease. Although he was in charge of the Lancaster Mission only a few months, he deserves to be remembered among the men of high calibre who at one time served the people of St. Mary's. Since he came here on only a few occasions, and then only in the capacity of a temporary visiting missionary until another pastor could be sent here, he is not listed as one of the pastors.

Returning to Father Pellentz, he was born in Germany January 19, 1727, entered the Society of Jesus in 1744 and took his vows in 1756. Following the precedent of his predecessors he went first to England, and from there came to America, in 1758, in the company of Father James Frambach and two other Jesuits. On arrival the four of them went to the Jesuit headquarters at Bohemia and from there Father Pellentz was assigned to the Lancaster Mission. He was 31 years old at that time.



Rev. James Pellentz, S.J., Pastor of St. Mary's Church 1758-1768. Drawn by James A. Ruof from old portrait in which Father Pellentz appeared as an elderly man.

When he arrived in Lancaster the old log chapel was still in use, but on the night of December 15, 1760, it was destroyed by fire. There was strong suspicion that it was the work of an incendiary. A writer of earlier times said that "The calamity was a staggering blow to the poor Catholics, but the outraged sentiment of the com-

munity revealed itself in promptly offering a reward of twenty pounds for the apprehension and conviction of the perpetrator." The following is a transcript of an advertisement in the *Pennsylvania Gazette*, which appeared in its issue of December 25, 1760:

TWENTY POUNDS REWARD

"Whereas, the Roman Chapel in the borough of Lancaster was last night entirely burnt down to the ground, and it is with great reason apprehended that the said chapel was wilfully set on fire by some ill-minded persons, this is therefore to give notice that whoever shall discover the person or persons who have been guilty thereof, shall (immedately on conviction of the offender or offenders) receive from the subscribers the above reward."

(Signed) John Hopson
Robert Thompson
Bernard Hubley

Lancaster, December 16, 1760.

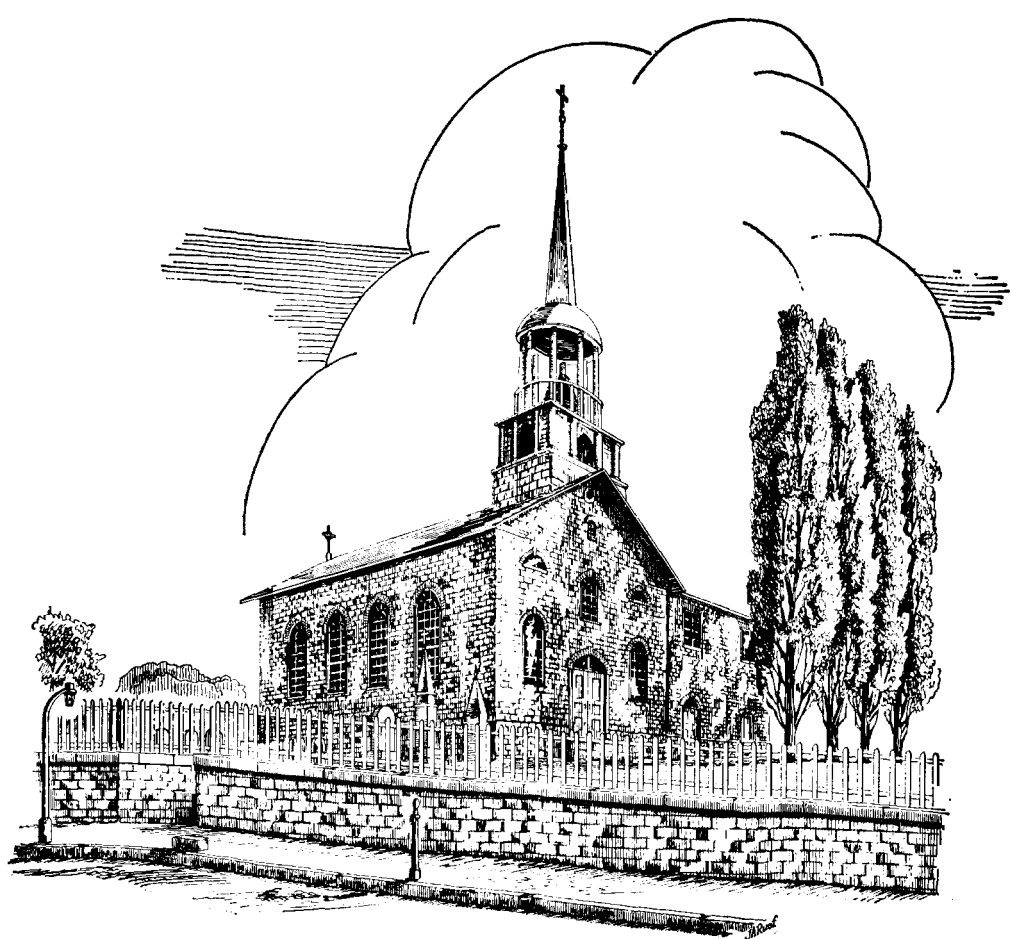
John Hopson was the Chief Burgess of Lancaster in 1760, and Bernard Hubley was a member of the Board of Assistant Burgesses from 1750 to 1767.

For nearly two years following the destruction of the old church, the Catholics of Lancaster were without a suitable place of worship. In the meantime, however, a new church was under construction. Work on it was probably started in 1761; the cornerstone was laid early in 1762, and the church completed late in the same year. It had also been decided to enlarge the churchyard if possible, and application for an additional lot was made by Father Robert Harding, of Philadelphia, superior of the Jesuits in Pennsylvania. On June 27, 1761, Lot No. 237 on the Borough Plan, which adjoined the original two lots, was granted to Robert Harding. The lot is listed among the *Hamilton Grants* in the Recorder's Office, Lancaster, as follows:

Lot No. 237. One yearly rent charge of thirty shillings, sterling money of Great Britain, the value of six dollars sixty seven cents, issuing out of a lot situate on Prince St. in the said borough of Lancaster, containing in front on said street, sixty four feet, four inches and a half inch, and in depth to a fourteen feet alley, two hundred and forty five feet. Bounded on the north by lot numbered 236, and on the east by said alley, and on the south by lot numbered 238 and on the west by Prince St. aforesaid marked on the general plan 237. Granted on the twenty seventh day of June Anno Domini one thousand seven hundred and sixty one, by James Hamilton Esq. to Robert Harding.

Lancaster by this time was in existence more than 30 years; property had risen in value, and ground-rents on recently granted lots also were considerably higher. Whereas the first church lots were assessed seven shillings each annually, the ground-rent on the additional lot was fixed at thirty shillings, or more than four times the sum paid yearly on each of the original lots. A section of the new lot eventually was added to the church cemetery, and at present the rectory, the sacristy of the church and the stage-end of the parish hall occupy part of this lot.

The new church was built of limestone, the stone all hewn into rectangular form, and in conjunction with the building of it there has come down through the years an often repeated tradition, that

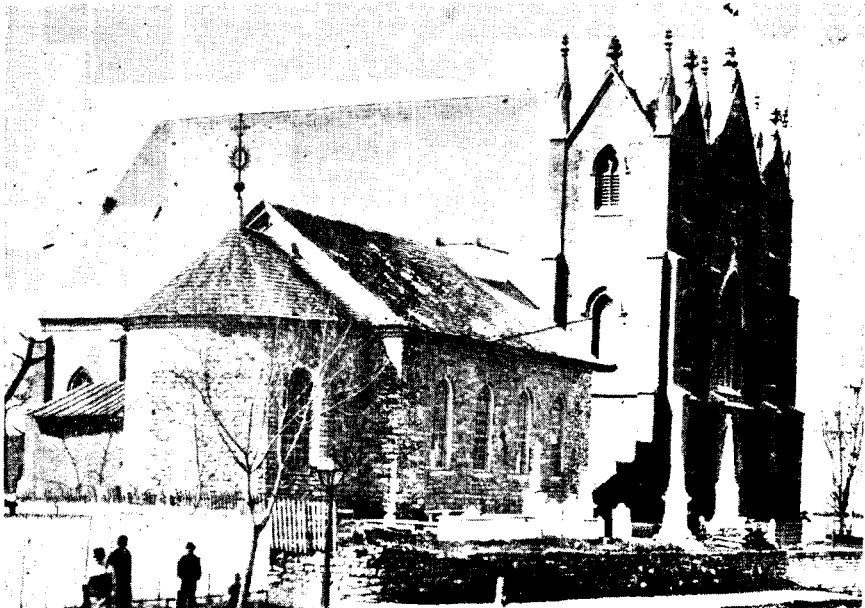


Second St. Mary's Church, Lancaster, Pa. (1761-1881). Drawn by James A. Ruof.

the women of the congregation came daily to mix the mortar, while the men erected the building with stones they had gathered from the fields. It was considered "a very fine and commodious structure," and was built over the place where the log chapel had stood. It did not face Vine Street as does the present church, but was built in keeping with a custom that was followed for many centuries, so that during the offering of the Holy Sacrifice of the Mass the priest and congregation would face toward the East, the place of origin of Christianity and the scene of Christ's birth, death and resurrection.

Beside the church and attached to it on the south side was a stone two-story rectory, or as it was then called, "The priest's house." A painting of the church and rectory was made in 1920 (probably no longer in existence), which presented a frontal view of the two buildings standing side by side. From this painting a sketch was drawn years later by an unknown artist. Reproductions of this sketch are still in existence, and they are more enlightening as to the structure of the fronts of the old church and rectory than words could possibly be. For many years there was a small flower and vegetable garden beside the rectory, but as time passed nearly all of the remaining ground on the upper level was used for burial purposes. Whereas the log chapel lasted only 18 years, the new church withstood the wear of the elements 120 years. It was removed in 1881 to make room for the present school and convent. Regret was expressed then, and often in later years, that it was not retained as a historic relic, so that its existence would enable future generations to visualize in more vivid retrospect, some of the events and incidents in the history of the ancient church.

Photograph taken approximately 1872 showing the old stone St. Mary's Church and in the background the third St. Mary's Church, erected in 1853 and remodeled extensively after a fire in 1867.



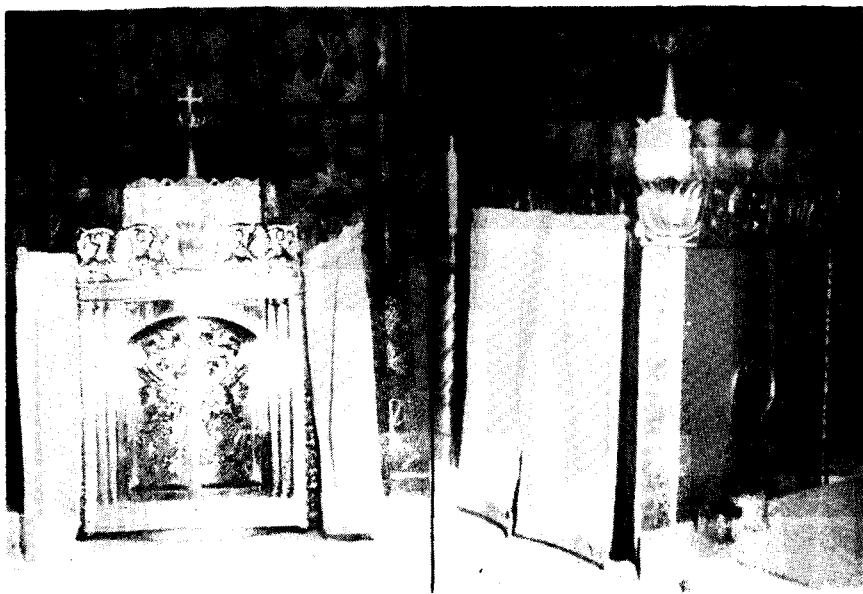
The exterior dimensions of the church were approximately as follows: Length of entire church, 75 feet; length of body of church, 60 feet; width, 25 feet; height to eaves, 25 feet; height to summit of roof, 40 feet; height to pinnacle of steeple, 72 feet.

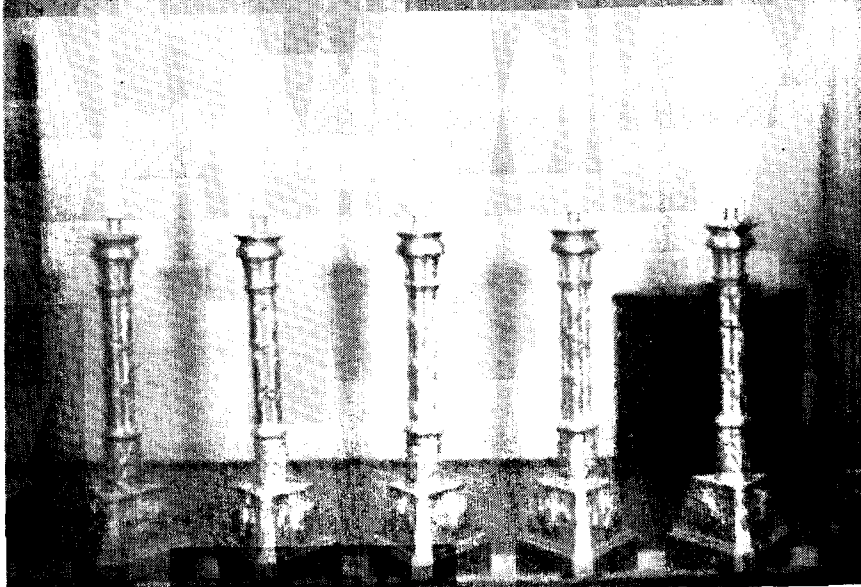
It is not possible to describe the interior as it was in Colonial days, but it probably did not differ much from its appearance about the middle of the 19th century. Then, as always, there was only one altar in the church, and in the northeast corner there stood a plain old-fashioned pulpit. There were two rows of pews, with a narrow aisle on each side and a wider aisle in the middle. At the front of the middle aisle, close to the sanctuary, stood a table on which rested a marble urn used in baptism. The church was heated with an old time wood-burning cannon stove which stood in the rear, and around this some of the parishioners would gather before Mass on cold winter days.

There was also a choir-loft in which there was a small organ. This organ was used 13 years, after which it was replaced with a larger instrument. There were never any stained-glass windows, and there was no fresco work or other painting on the neatly-finished white plastered walls.

A few relics from the old church are still in existence — the tabernacle, and the six major candle-sticks that once stood on the altar. The tabernacle was given to William E. Lant by Father James C. Hickey at the time the church was torn down. Mr. Lant, who was a member of the parish, took it to his home at 219 East King Street.

Tabernacle from St. Mary's Church (1761-1881). Left, front, exposed. Right, view of the tabernacle closed. Photo by Charles E. Musser.





Candlesticks used on the altar of St. Mary's Church (1761-1881). Photo by Charles E. Musser.

After he died it was taken to the home of his children (Joseph, Mary and Elizabeth) at 229 East Orange Street. On December 10, 1923 it was donated to Father Thomas L. McEntee by Miss Mary Lant, for use in the church of the new St. Anne's Parish in north Lancaster. When the second St. Anne's Church was built in 1930, Father Charles H. Allen, who was then the pastor, removed the tabernacle from the altar of the old church, had it refinished, installed it on the altar of the new church and had a baldachin erected over it. It is still there for everyone to see. The six candlesticks are at St. Anthony's Church. They were given to Father Anthony F. Kaul, in 1871, by Father Bernard Keenan, pastor of St. Mary's, for use in the basement chapel of the church then under construction. They remained in use until 1963 and are now in storage at St. Anthony's.

After having digressed somewhat from the events of Father Pellentz's time, we return to the year 1762, at which time Rev. Thomas Barton was pastor of St. James Episcopal Church, Lancaster. In a letter to the secretary of the Propagation Society in London, November 8, 1762, he included this comment about the Catholic Church in Lancaster:

Popery has gained considerable ground in Pennsylvania of late years. The professors of that 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 and had influence enough last summer to get a very elegant chapel of hewn stone erected in this town. Their behavior in outward appearance is quiet and inoffensive, but they have been often sus-

pected during this war of communicating intelligence to the enemies of our Religion and County.

The war to which he referred was the last of the French and Indian Wars (1756-1763). Two years later, November 14, 1764, in another letter to the secretary of the Propagation Society, he wrote:

Lancaster has six hundred houses and is a very respectable place. It has a Popish chapel, constantly supplied by Jesuitical missionaries.

It will be noted that in the first letter Rev. Mr. Barton states that a missionary resided here, whereas in the second letter he says that the chapel is constantly *supplied* with Jesuit missionaries. Due to the death of Father Theodore Schneider, in July 1764, both Father Pellentz, of Lancaster, and Father Frambach, of Conewago, received a change of assignments, so that the German Catholics of Goshenhoppen and Philadelphia, who had depended on Father Schneider, would not be without a German-speaking priest. Father Frambach took over the Goshenhoppen Mission and also visited Philadelphia, while Father Pellentz took temporary charge of Conewago without relinquishing Lancaster. It appears that Father Frambach also visited Lancaster occasionally as early as 1764 in place of Father Pellentz. This accounts for the "missionaries" that were "constantly supplied" according to Rev. Mr. Barton.

The register kept by the Jesuits in Lancaster apparently is no longer in existence, and because of this it has not been an easy task to determine when, and how long, some of the missionaries conducted the affairs of the Lancaster Mission. This is particularly true of the late 1760 period, when at times in order to arrive at conclusions, it has been necessary to rely on data available only from sources outside Lancaster. The question of what became of this register of baptisms, marriages and burials will probably never be answered. We know that Fathers Wappeler, Schneider and Farmer kept records of their ministrations in Lancaster, and it is more than likely that these were lost in the fire which destroyed both the church and the priest's quarters. This, however, does not explain what became of the records covering the subsequent period from 1760 to 1787. The oldest records known to exist begin with the latter year. No one will gainsay, that if this register of baptisms, marriages and deaths were still in existence, it would not only be a source of helpful knowledge but would constitute an historic treasure.

The Maryland Jesuits in one of their old records listed the Lancaster Mission as follows: "The Mission of St. John Nepomucene, commonly called 'Lancaster Town,' one missionary, three lots in town, chiefly settled: income from ground rent L 4.5.0; salary from London L 20.0.0. Total L 25.5.0." No date is given, but the listing of three lots shows that it refers to the mission as it was after June 1961.

In reference to the Catholic population at this time, Father George Hunter, S.J., on July 23, 1765, reported to his provincial in England, Father John Dennett, S.J., that there were about 10,000 "Adult customers" in Maryland, with nearly as many children who

had not yet been admitted to the Sacrament, while in Pennsylvania he counted around 3,000 adults with approximately an equal number of children.

In colonial times bequests to the Church were proportionately no more numerous than they are today, but on July 20, 1762, Nickolas Shindleman in his will bequeathed all his worldly goods to the Catholic Chapel in Lancaster, with the exception of five pounds, which he left to Michael Hook in return for Mr. Hook's kindness in taking care of him during his illness. Michael Hook and Father Pellentz were named executors of his estate. Shindleman died in 1764.

Also, in 1764, St. Mary's acquired another plot of ground. On July 22, 1742, Roger Connor, a member of St. Mary's Church, was granted Lot. No. 234 located on the northeast corner of Prince and Vine Streets, opposite the church. Connor retained possession of this lot about 20 years, after which he sold it to Mrs. Catherine Spangler, also a member of the parish. Mrs. Spangler evidently donated this lot to the church in 1764. According to copies of the ground-rent receipts, Father Pellentz made the rent payments on this lot that same year, and for several years thereafter. Tradition says that this lot was given to the church with the purpose in mind that a school be erected thereon at some future time. The church retained the property 123 years, until 1887, at which time it was sold.

Following are transcripts of the ground-rent receipts for Lots 234, 235, 236 and 237, issued December 21, 1764:

Received of Mrs. Catherine Spangler, seven shillings sterling, by the hands of Mr. James Pellentz, for one year's rent of her lot No. 234 due 1 of May last, for the Hon. James Hamilton, Esq.

(Signed) Edw. Shippen

Received at Lancaster the 21 December 1764, of Mr. James Pellentz seven shillings sterling for 1 year Lot No. 235 L 0.7.0; and seven shillings sterling for 1 year Lot No. 236 L 0.7.0; and thirty shillings sterling for one year Lot. No. 237 L 1.10.0, for the Hon. James Hamilton Esq.

(Signed) Edw. Shippen

This lot is listed in the records of the *Hamilton Grants* as follows:

Lot No. 234. One yearly rent charge of seven shillings sterling money of Great Britain, the value of one dollar fifty five cents issuing out of a lot situate in Prince St. in the said Borough of Lancaster, containing in front on said street sixty four feet four inches and a half inch, and in depth to a fourteen feet alley, two hundred and fifty-two feet. Bounded on the north by lot numbered 233, and on the east by said alley, and on the south by Vine St. and on the west by Prince St. aforesaid marked on the general plan, 234. Granted on the twenty-second day of July, Anno Domini one thousand seven hundred and forty three by James Hamilton Esq. to Roger Connor.

Lot No. 234 did not belong to the Jesuits but was held in the names of members of the congregation until after the Bill of Rights was adopted. Thereafter it was held in the name of the church and the pastor. After Father Pellentz left Lancaster the ground-rent was paid by Father Luke Geissler for the years 1770 through 1773. From that time until June 5, 1786 it was paid by Caspar Michen-

felted, and then until July 13, 1795 by Philip Shire. Thereafter it was paid by Father Louis de Barth, and eventually by Father Bernard Keenan, by whom it was extinguished February 28, 1837.

During the ten years he was in charge of St. Mary's, Lancaster, he also attended to St. Mary's, Elizabethtown (now St. Peter's), and several smaller mission posts. He was an inspired and untiring worker, which was demonstrated throughout his active years by the many mission projects he initiated and promoted. He was called away from Lancaster in 1768 and placed in charge of the Conewago Mission and the smaller missions associated with it.

In 1786 he built a stone church at Conewago which was given the title, "Church of the Sacred Heart." It replaced the log chapel which had stood there 45 years and had been the center of the Mission of St. Francis Regis, the title under which the Conewago Mission was founded. The old chapel could no longer accommodate the 1,000 members of the congregation, and it was obvious that a larger church had to be built. Father Pellentz was superior of the Conewago Mission 32 years, and during the later years of his life was **Vicar-General of the Diocese of the United States** under Bishop John Carroll. He was one of the priests that participated in the **First Council of Baltimore**, held in 1791. Also, he was one of the founders and directors of Georgetown College (now Georgetown University), Washington, D.C., the oldest Catholic University in the United States.

Father James Pellentz died at Conewago on March 13, 1800, at the age of 73, and is buried within the present church. During his career as a missionary he experienced difficulties and misfortunes so numerous, that it would require a large book to describe all of them, but his courage and perseverance always enabled him to weather the storms.

REV. JAMES A. FRAMBACH, S.J.
1768-1770

Father James Augustine Frambach came to America in 1758 with Father Pellentz and two Jesuits from the English Province, one of whom, Father John Williams, became the founder of the Church of St. John the Evangelist, in Frederick, Maryland. Father Frambach came from the Jesuit Province of the Lower Rhine, in Western Germany.

On arrival in this country he went first to the Jesuit headquarters at St. Francis Xavier's, Bohemia, and from there was sent to Conewago where he replaced Father Manners. It appears that he made his first pastoral visit to St. Mary's, Lancaster, in 1764, when he was on his way to Goshenhoppen and Philadelphia after the death of Father Schneider. He had visited Goshenhoppen as early as November 23, 1763, for on that date he baptized an infant at that mission. Father Schneider was ill at that time and recorded in his register that the sacrament was administered by Father Frambach.

As mentioned previously, he succeeded Father Schneider in charge of Goshenhoppen and administered that mission nearly a year. He also served the German Catholics in parts of the Philadelphia district until Father John B. DeRitter, S.J. arrived in 1765.

The reason why Father Frambach, rather than Father Pellentz, took over for Father Schneider is not apparent. It appears that late in 1764, and during most of 1765, Father Pellentz and Father Frambach shared the responsibility for the congregation in Lancaster. During this time Father Pellentz took over Conewago, but still remained pastor in Lancaster. Since there was no bridge across the Susquehanna in those days, the formation of ice during the winter months made it impossible, or at least treacherous, to cross the river, especially when there was a horse to be brought along. Because of this the missionary on the east side of the river (Frambach) had to take care of Lancaster during the winter months, while the priest temporarily at Conewago (Pellentz) came during the rest of the year.

Although his journeys at this time took him to Philadelphia, Goshenhoppen, Lancaster and other places, Father Frambach still was considered to be associated with the Conewago Mission, and it was only after he and Father Pellentz exchanged mission territories, in 1768, that he established himself in Lancaster and made St. Mary's rectory his residence. In the old list of Jesuit pastors of St. Mary's Church, the names of Father Frambach and Father Pellentz are placed together, which seems to bear out the belief that there was a period during which they served Lancaster in turn. Much remains to be disclosed by future research regarding Father Frambach and his association with the mission in Lancaster.

Father Frambach was stationed in Lancaster at least a year and a half. He was here during the greater part of 1768 and a considerable part of 1769. As did his predecessors, he also took care of St. Mary's, Donegal (St. Peter's, Elizabethtown), and is listed in the history of that church as one of its pastors. It is obvious that he was practically "on loan" from Conewago, where his services were needed to help serve the many dependent missions, and in late 1769 he began to devote part of his time to the work of that mission. When the part time services of Father Luke Geissler, of Philadelphia, were made available to the congregation in Lancaster, he began to devote all of his time to Conewago. He worked out of that mission until 1773, when he succeeded Father Williams as pastor of the Church of St. John the Evangelist, Frederick, Md.

The Frederick Mission covered all of Western Maryland and Northern Virginia. The minds of some people in those parts were so inflamed against Catholics, particularly the Jesuits, that Father Frambach was able to visit his church only by night. He slept beside his horse, ready to take off at the slightest warning. More than once bullets from the guns of pursuers whistled past his head, and his visits to Virginia particularly were attended with danger, since a law of that colony prescribed the death penalty for any priest found within its borders.

Father Frambach remained at Frederick until 1776, when he was succeeded by Father James Walton. On August 16, 1786, he purchased three lots at Hagerstown, Md., for the erection of a church and for use as a cemetery. Eventually he returned to Conewago, and for a time was Vicar-General of the Diocese of the United States.

The following appears in the old Conewago church register which dates from 1791—written in Latin:

August 27, 1795, James Frambach, priest, professed Jesuit, 73 years of age: was here for ten years, in Lancaster for a year and a half, then in Frederick. He came to America in 1758, from the lower Province of the Rhine. Came here with Rev. James Pellentz and two other Jesuits from the English Province (John Williams and Christopher Andrews). Died in Maryland from a contagious fever, having been fortified by the sacraments of the church.

Father Frambach died at St. Inigoes Mission, in St. Mary's County, Lower Maryland, within sight of the place where Cecil Calvert, Fathers White and Altham, and 200 settlers landed in 1634.

REV. LUKE GEISSLER, S.J.
1770-1786

Father Luke Geissler was the last of the early German missionaries whom the Jesuit Provinces in Germany sent to the Colony of Pennsylvania to attend to their countrymen, but whose services were given to all Catholics. He was born in Germany in 1735, entered the Society of Jesus in 1756 at the age of twenty-one, and became a professed member of the Order in 1772. He came to this country and landed at Philadelphia March 26, 1769. Although he had been ordained to the priesthood before he came over, he did not make his profession of membership in the Jesuit Order until six years later.

During his first several years in America he served the Philadelphia congregations and the missions in the surrounding area in the capacity of assistant to Father Farmer. In 1770, after Father Frambach found himself wholly occupied with the work of the conewago Mission in Western Maryland and Northern Virginia, he was entrusted with the care of the Lancaster and Donegal missions. During the 1770-1774 period he apparently divided his time between the Lancaster and Philadelphia mission territories, since his name can be found in Father Farmer's register as late as 1774. Thereafter the restrictions imposed by war and suspicions made it unwise for him to visit that city.

Beginning with 1771, and through 1773, according to "Jesuit Properties in Pennsylvania," Father Geissler paid the ground-rents on some of the church property. It appears that he also may have made the payment for the year 1770. Thereafter, as was pointed out previously, they were paid by Caspar Michenfelter, a member of St. Mary's congregation. The reason for this will become evident at once.

In 1773 the Society of Jesus, started by St. Ignatius of Loyola,

Spain, in 1534, was disbanded by Pope Clement XIV. This suppression of the Society was due to the same causes which, after further development, brought about the French Revolution. The movement against the Jesuits was of a political nature, prompted by unsettled economic conditions, the expediency of creating a scape-goat, and jealousy inspired by the success of the religious, educational and charitable establishments of the Order. As a result of political pressure Pope Clement yielded to demands made on him, and issued a brief ordering the dissolution of the Order throughout the world.

The Jesuits used the incomes from the properties they owned to support their institutions and a large number of charities. As a result of the suppression of the Society, every work of theirs, including their vast missions, their colleges and their churches, was taken from their organizational control.

In America, as elsewhere, the Jesuits became secular priests, and there were no priests of the Order in Lancaster until 34 years later, when Father John W. Beschter, S.J. became pastor, in 1807. The Society was restored in the United States in 1805. In the meantime the remaining former members of the Society had managed to retain possession of their properties, and operated independently to some extent. When the Society of Jesus was fully restored, in 1814, only two of the Fathers who were members of the Order in 1773 remained. It was in consequence of these events that Caspar Michenfelter, a layman in St. Mary's congregation, began paying the ground-rents after 1773.

Father Geissler made regular visits to the Donegal Mission, which in those days included the Catholic families in the Columbia, Harrisburg and Lebanon areas. An old undocumented note in the records of the Lancaster County Historical Society states that he officiated at a marriage there on February 19, 1772. The church records of the Donegal Mission covering the 1752-1795 period are no longer in existence.

Father Geissler, working out of Conewago under the direction of Father Pellentz, remained in charge of Lancaster as a secular priest until 1786, but divided his time among many missions, some of them many miles distant from here. The work had gradually become more difficult due to the increase in Catholic population, and the removal of restrictions on settlement, which required him to visit more people and travel longer distances. By 1784 the congregation had grown to 700 communicants, while in the entire state of Pennsylvania there were 7,000. He was pastor of St. Mary's throughout the critical days of the American Revolution.

In connection with the Revolution we already know that two members of St. Mary's Parish, Major John Doyle and Captain John Doyle, Jr., served with Washington's army. Another who answered the call to fight for independence was Michael Hook. He was a member of Company 7 of the 6th Battalion, from Lancaster County, which formed in 1777. Several others also saw military service, among them the previously mentioned Caspar Michenfelter.

Michael Hook's grandfather, John Hook, was one of the original members of St. Mary's congregation. He came to America from Mayence on the Rhine and landed in Philadelphia August 19, 1729. From there he walked all the way to Lancaster, which was then still called Hickorytown. He was a wheelwright by trade. He met his future wife on board the ship which brought him to America. She remained in Philadelphia for some time before coming to Lancaster, and tradition tells us they were married on the arrival of a missionary priest.

After James Hamilton laid out the town, in 1730, John Hook settled on a plot of ground on East King Street where he built a house and a wagon-maker's shop. The residence at 162 East King Street now occupies the site of the old house and shop. To John Hook and his wife was born a son whom they called Michael, and he seems to have been the only male offspring. They had already lived in Lancaster ten or more years when the log chapel was built, and along with young Michael were members of the little congregation. In later years the burning of the chapel was visible to old John, his son Michael, and their wives; and no doubt they were among the sturdy band of parishioners who set about rebuilding it with their own hands — this time with stones to defy the incendiary's torch. In all likelihood John Hook also had contributed his strength and skill to the building of that first little church, of which but a heap of ashes remained.

When Michael grew up he also became a wheelwright, or wagon-builder, and eventually took over his father's business. He married about 1755, and to Michael and Mary Ann Hook were born five sons and two daughters. The sons were John, Ferdinand, Andrew, Michael, Jr. and Anthony. It was Michael, Jr. who became the soldier in the Revolutionary War. Many descendants of John Hook, some ten generations removed, are still living in the Lancaster area.

The following paragraph from Samuel M. Sener's, "The Catholic Church at Lancaster, Pa.," relates an incident that took place while Father Geissler was pastor of St. Mary's Church. The "certain days" mentioned therein apparently were occasions when he was out of town. This is Mr. Sener's account:

During the Revolutionary War a number of English bigots were in the habit of congregating in old St. Mary's Church on certain days and drinking themselves beastly drunk on punch, when they would sing ribald songs and do as they pleased. Among the soldiers stationed in Lancaster were some Irishmen and Frenchmen, and a number of each determined to teach the desecraters a lesson. In consequence, on St. Patrick's night, in 1778, they secreted themselves in the old cemetery, and when the drunken crowd attempted to force open the church door, which had been barred against them, fired upon them. A great ado was made over the affair, as a number had been wounded, and the morning afterwards the troops were called out at the camp grounds and the men who had done the shooting were ordered to "ground arms" and step to the front, which forty nine did. They were marched before General Steuben, who was in command, and that gentleman, after satisfying himself of the truthfulness of the charge which prompted the men to do the shooting, discharged them without even

a reprimand. This tradition was narrated to the writer by an old Catholic gentleman, now deceased, whose ancestor had been among those who did the shooting.

In 1775 a new organ was built for St. Mary's Church by David Tannenberg, the famous organ-builder of Lititz, Penna. For some unknown reason, this organ was sold in 1798 to the First Reformed Church, of this city, and for many years was used in the Sunday School room of that church. Some years ago the pipes and manual were removed, but the panelled case was preserved and converted into a storage cabinet for miscellaneous church property.

When the organ was returned during the 1890's, there was found posted on the inside a German newspaper printed in Lancaster in 1772. This paper was from an earlier issue than any other previously known German paper printed in Lancaster. Until this discovery, a German paper printed in 1787 was the earliest on record. In the minister's study in the church, there is an old book which contains a picture of the organ as it appeared in its original state. Tannenberg also built the organs once used in Trinity Lutheran Church, First Reformed Church and the Moravian Church. (LCHS V.30)

The first Catholic chapel at Carlisle, St. Patrick's, was built by Father Geissler in 1784. During the following year he spent much of his time at Conewago, but in 1786, in addition to visiting Lancaster, he went to Philadelphia to assist the priests there, who were old and feeble. He did this although he "already felt the hand of death." He was there only a short time when his illness reached such a stage that he hurried back to Conewago, where he died August 10, 1786.

Thus ends the forty-five year period during which the Catholic people of Lancaster were under the spiritual care of the Jesuit Fathers. Without exception they were able and erudite men, who had foregone lives of comparative ease in Europe to come to America, much as today's missionaries go to distant lands, leaving behind them relatives, friends and all they cherish in their native countries. They were humble, zealous and tireless men, equipped with the qualities of strong character and priestly dignity, whose exertions toward keeping the light of faith burning among our predecessors in the pioneer days of Pennsylvania, have set a standard of self-sacrifice and devotion to duty unsurpassed in the later history of St. Mary's Parish. Evidence will soon disclose that the loss of the Jesuits to the Church in Lancaster was keenly felt in after years.

Originally the statements in these pages were annotated as to source of information. These notes, which were on separate pages at the end of each chapter, were lost some years ago while the material was temporarily in other hands. Time and circumstances involved have made it difficult to recover all of this data, but partial compensation has been made by adding source information to many of the paragraphs.

ABOUT THE AUTHOR

Edgar A. Musser is a life-long resident of Lancaster; he was born 26 March 1903, son of the late John J. and Emma Bachman Musser. He received his education in St. Anthony's Parochial School, Lancaster, Mount St. Mary's Preparatory School, Emmitsburg, Md., and Franklin and Marshall Academy, Lancaster. Mr. Musser has been employed by the Lancaster Plant of the Radio Corporation of America during the past twenty-five years. He is a member of the Lancaster County Historical Society.

During the early days of its organization, he was a member and secretary of the Lancaster County Board of Approved Basketball Officials, and was a member of the Grievance Board for the State of Pennsylvania.

He is a member of St. Anthony's Catholic Church, where he is chairman of the Ushers' Association. Mr. Musser is a past president of the Holy Name Society, and served as president of the St. Anthony's Catholic Club during its period of activity. Currently he is president of the Lancaster County Conference of St. Vincent de Paul Societies, and of the St. Anthony's parish unit of that society; the efforts of this organization are devoted to work among the poor.

In addition to his hobby of Lancaster County History, Mr. Musser is interested in family genealogy, numismatics and the study of trees. He is a devotee of classical music.

James A. Ruof, who made the drawings in this article, is a supervisor in Engineering and Design Services of the Armstrong Cork Company's Research and Development Center. The photographs were taken by Charles E. Musser, son of the author; he is an industrial photographer in the advanced process development section of the Radio Corporation of America plant in Lancaster.



ON THIS SITE
STOOD THE LOG STRUCTURE
OF LANCASTER'S
FIRST CATHOLIC CHURCH
WHERE THE HOLY SACRIFICE
OF THE MASS
WAS CELEBRATED BY
JESUIT MISSIONARIES
AS EARLY AS THE YEAR 1742



THIS MARKER WAS PRESENTED TO
THE CHURCH OF
SAINT MARY OF THE ASSUMPTION
BY THE
SANTA MARIA GENERAL ASSEMBLY
FOURTH DEGREE KNIGHTS OF COLUMBUS
LANCASTER PENNSYLVANIA
COLUMBUS DAY
12 OCTOBER · MDCCCXXXV

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