

HISTORY OF THE DONEGAL CHURCH.

The early history of Donegal Church is involved in obscurity by reason of the fact that none of the records prior to 1786 can be found, and those immediately **subsequent are** only fragmentary ; all that can be authenticated is to be gleaned from the records of Presbytery.

When we consider that Donegal Church was founded less than a score of years after the organization of the first Presbytery, the country at the time being thinly settled, the facilities for communication between neighboring settlements difficult and often dangerous, organization and the means for the preservation of records incomplete, and also the turbulent and unsettled state of the country, the paucity of data becomes obvious.

The aim of the historian should be to present facts, such as can be substantiated by documentary evidence, and such as have been derived from personal observation. Much that has been written concerning Donegal Church is unreliable tradition, therefore it is not the purpose of the writer of this sketch to mingle facts with traditional evidence.

Modern history hardly affords a parallel to the cruelty and oppression which caused the early Presbyterians to flee from the continent of Europe and seek an asylum in the wilderness of the New World. Even here persecution followed them, so that the trials and struggles of the early settlers were almost unendurable. Their minister; ever in the van of the cause of liberty and freedom of conscience, stood as a bulwark against the oppressor. Though but few in number, we are to-day enjoying the rich blessings of a

free government, the seeds of which they planted and nurtured until it has grown into **a vast** nation of freemen such as the world has never witnessed.

For the purpose of **a** better apprehension of the first pastorate of Donegal Church, and the relationship which it sustained to the First Presbytery of the Church in America, it may be well to invite attention to a brief outline of that organization.

"The first leaf of the records of the first Presbytery being lost, the book opens with the brethren in session at Freehold on a Thursday engaged in examining Boyd for ordination. They held 'sederunt 2nd' on Friday, sustained his trial and on the Lord's Day, December 27th, 1706, his ordination was performed at the meeting house in this place before a **numerous assembly**."— *Webster's History of the Presbyterian Church in America*.

"The original members, as far as can be ascertained from the Minutes, were Francis Makemie, Jedediah Andrews, George McNish, John Hampton, John Wilson, Nathaniel Taylor and Samuel Davis. To these may be added John Boyd, who became a member by ordination in 1706."— *Charles Hodge's History of the Presbyterian Church, page 94*.

The second meeting was held in Philadelphia. We will pass over the subsequent meetings, except to say that aid was solicited from Europe and that with the cheerful concurrence of the brethren, some of them at various times made application to different places. In 1710 " Wilson and Anderson wrote to the Synod of Glasgow."—*Webster's History, page 94*.

You **will** observe that the name of Anderson is mentioned the first time in the history.

The intercourse of the brethren during

nine years was harmonious and happy. Quiet, steady growth in numbers marked each successive meeting.

The Presbytery of Philadelphia met in that city on Tuesday, September 18, 1716. On Friday, the 21st, they resolved to divide themselves into subordinate meetings or Presbyteries which consisted of first, the Presbytery of Philadelphia ; second, the Presbytery of Newcastle ; third, Snow Hill and fourth, Long Island.

The following were the members of the Presbytery of Newcastle, viz. : Messrs. Anderson, McGill, Gillespie, Withers^Poon, Evans and Conn. The name of Anderson again appears.

The ministers who served as pastors of Donegal Church will be noticed in the order of their ministrations. The first pastor, the Rev. James Anderson, was born in Scotland, November 17, 1678; he was ordained by Irvine Presbytery November 17, 1708 ; he arrived in this country April 22, 1709 ; he settled in Newcastle; *he* was called to supply a church **in** the city of New York, where he remained until 1726; he was called September 24 to Donegal on the Susquehanna and accepted it ; he was installed the last Wednesday in August, 1727."

The Donegal Presbytery held its first meeting October 11, 1732, and consisted of Messrs. Anderson, Boyd, Orr, Thompson and Bertram. As early as September, 1735, the emigration to Virginia attracted the attention of Thompson, of Chestnut Level, and he proposed to Donegal Presbytery to employ an itinerant in Virginia. In April, 1738, Anderson was sent to Virginia bearing a letter to the government of Virginia, soliciting its favor in behalf of our interests. The Synod provided supplies for his pulpit, and allowed for his expenses in a manner suitable to his design.

"Anderson performed his mission satisfactorily."

"He married Mistress Suitt Garland, daughter of Sylvester Garland, of the head of A poquinomy, February, 1712-13. She died December 24, 1736. He married Rachel Wilson December 27, 1737. Anderson died *July* 16, 1740. His son, Garland Anderson, was one of the witnesses of Andrews' (Jedediah Andrews) will in 1742. He married Jane, daughter of Peter Chevalier, of Philadelphia ; he died early. His daughter (James Anderson's); Elizabeth, married Samuel Breeze, and resided in New York, a woman of great excellence." (*Webster History*). The following is the inscription on his tombstone in Donegal Burial Ground :

Here Lyeth the Body of the
REV. JAMES ANDERSON,
Late Pastor of Dunnigall,

Who departed this life ye 16th of *July*, 1740,
Aged. 62 years.

Also His Wife,
SUITT ANDERSON,
Who departed this life ye 24th December, 1736
Aged 42 years.

After the death of the Rev. Anderson the congregation was supplied by the Paxtons, senior and junior, and other ministers until "1748, when the Rev. Joseph Tate was called, who was received as a licentiate by Donegal Presbytery. On the 14th of June he was called to Donegal, and soon after the Rev. Andrew Bay, of the New Side Presbytery of New Castle, accused him of having preached false doctrine at the Three Springs (Big, Middle and Rocky). He was acquitted October 25th and accepted the call from Donegal, they giving 70 pounds to buy a plantation and 70 pounds salary. He was ordained November 23d, 1748..... Immediately after his installation he was married, December 15th, 1748, to Margaret, the eldest daughter of Boyd, of

Octorara. Her father gave her, besides a silk gown, a bed and its furnifure, a horse and saddle and nearly every article for housekeeping; all of which are carefully entered in his book..... He died October 11th, 1774, aged 63 years."—*Webster's History*.

Be is buried at Donegal. The follow. ing is the inscription on his tombstone:

i n M e m o r y o f
J O S E P H T A T E ,

Late Pastor of this Congregation for 26 years,
Who departed this life 11th October, 1774,
in the 63d year of his age ;
and also in Memory of
His Wife, MARGARET,
and Daughter of the Rev. Adam Boyd,
Who departed this life 13th of May, 1801,
in the 75th year of her age.

Also on separate tombstones:

In Memory of
A D A M T A T E ,

Son of Rev. Joseph Tate,
Pastor of Donegal Church,
Who departed this life the 9th day of
February, 1827,
in the 74th year of his age.

i n M e m o r y o f

S A R A H i A T E ,
Daughter of the Rev. Joseph Tate,
Who departed this life the 15th of
August. 1790,
in the 30th *year* of her age.

The records of the interval of three years after the death of Rev. Joseph Tate are nut extant. The near approach of our Revolutionary struggle may account for it ; as well as for the meagre account of the early part of the pastorate of the Rev. Cohn McFarquhar, who was installed in 1777 and resigned in 1806.

Rev. McFarqubar's name appears on the records of the church as President of the Board of Trustees. In an N. B. to a receipt dated May the 7th, 1806, he says: " My pastoral labors in the church of Donegal terminate at the above date, and therefore the above is a receipt in full for all my pastoral services in said church. "[Signed] COLiN McFARQUHAR."

His wife is buried at Donegal, as the following inscription on her tombstone testifies :

in Memory of
ELIZABETH,
Wife of the Rev. Colin McFarquhar, minister of the Gospel in Donegal ;
Who departed this life on the 6th of August,
An. Dom., 1805,
In the 64th year of her *age*.

One year after the resignation of the Rev. McFarquhar, the Rev. William Kerr "was ordained and installed May 1st, 1807 at a salary of \$400 yearly until May 1st, 1814, and at \$600 per annum," which was continued until his death, which occurred September 22, 1821. Mr. Kerr was much beloved by his parishioners and the people of the neighborhood. There are those still living who remember Mr. Kerr. His son, a much esteemed and eminent physician, a member of the York County Medical Society, died at York, Pa., June 10th, 1889, aged 76. One of the Rev. Kerr's daughters was the wife of a distinguished lawyer of Harrisburg, Mr. Herman Aldricks. Dr. H. L. Orth, the present Superintendent of the Pennsylvania State Lunatic Asylum, is a grandson of Rev. Mr. Kerr. He and two of his children are buried at Donegal. The inscriptions on their tombstones are as follows:

in Memory of
WILLIAM KERR,
Who Was 14 Years Minister of the Gospel of the Congregation of Donegal.
Born the 13th Day of October, 1776, and Died
September 22, 1821,
in the 45th Year of His Age.

in Memory of
JOHN,
Son of Wm. and Mary Kerr.
Born Jan. 12, 1811, Died Nov. 16th, 1813.

In Memory of
CLAUDIUS B.,
Son of William and Mary Kerr.
Born Nov. 1st, 1820, Died Jan. 24th, 1821.

After an interval of a year the Rev. Orson Douglas was unanimously elected pastor December 2, 1822, and installed the following spring. He served the congregation fourteen years. He resigned in 1836 and removed to Philadelphia. At the close of Mr. Douglas' pastorate the records of the Session were lost. The Rev. Thomas Marshall Boggs was called to Donegal in 1836 and was installed April 27, 1837. He resided at Mr. John Clark's (now Hon. Don. Cameron's) place. He removed to Marietta and subsequently to Mt. Joy, where he died November 10, 1850. Mr. Boggs preached at Donegal, Marietta and Mt. Joy. He was much beloved by his parishioners and greatly esteemed by the community as a sincere Christian in all his walks and conversation. He married Miss Amelia Jane Cunningham, of Chester county, and had two sons and one daughter. His daughter became the wife of the late Rev. John Edgar, President of Wilson College, at Chambersburg, Pa.

Shortly before his death the Rev. James L. Rodgers assisted Mr. Boggs in his ministrations with the view of becoming co-pastor, as the duties of Mr. Boggs were too laborious. At the time (1837) he assumed the labors of the pastorate of Donegal the separation of the Old and New School was being accomplished. Many of the churches throughout the country were more or less agitated by the New School schism, especially that portion of the Donegal congregation residing at Mt. Joy (about three miles east of Donegal). Marietta (about three and one-half south of Donegal) was at that time a distinct church organization under the pastoral care of Mr. Boggs, in connection with Donegal. Mt. Joy had no organization, but had a building in contemplation, and had purchased a lot for that purpose,

which the distraction consequent to the separation of the assembly into two bodies frustrated. The Old School party purchased an interest in the Lutheran Church of Mt. Joy, thus securing a place of worship alternately with the Lutherans.

The New School party proceeded to erect a place of worship, which they accomplished in 1840. At this time the Rev. N. Dodge's Ceder Hill Seminary for Young Ladies and Mr. John H. Brown's Mt. Joy Institution for Boys were in a flourishing condition and both Principals associated themselves with the New School party.

Mr. Boggs continued his pastoral services at Donegal, Marietta and Mt. Joy until his death.

He and his wife are buried at Donegal. Their tombstones are inscribed as follows:

REV. THOM S MARSHALL BOGGS,
Pastor of the Presbyterian Congregation of
Donegal and Marietta for fourteen years.
Died, November 10, 1850.

Age 1 37 years.

A M E L I A J A N E ,
Widow of Rev. T. Marshall Boggs.
Died, August 25, 1869,
Aged 55 years.

The Rev. James L. Rodgers, who had been supplying the pulpit since the death of Mr. Boggs, " was ordained and installed pastor of the Donegal congregation by the Presbytery of Donegal, Thursday, the 21st day of August, 1851." The Marietta congregation about this time became self-sustaining and with the consent of Presbytery called a pastor, thus severing its connection with the mother church.

During the first year of the pastorate of Mr. Rodgers proposals for union between the Mt. Joy members of Donegal and the New School congregation of Mt. Joy were made and mutually agreed to; whereupon the Mt. Joy members sold their interest in the Lutheran Church to that

congregation and appropriated the funds obtained to the liquidation of the debt remaining on the Mt. Joy Presbyterian Church. In 1852 the New School (with the consent of their Presbytery) organization united with the Donegal members residing in Mt. Joy and vicinity (forming what has since been known as the First Presbyterian Church of Mount Joy) under the pastorate of Mr. Rodgers, who continued his ministrations to the congregations of Mt. Joy and Donegal every alternate Sabbath morning until his resignation in September, 1856. Mr. Rodgers' resignation was very much regretted. He was a successful preacher and a very cheerful and lovable Christian gentleman. He removed to Springfield, Ohio, where he died January 25, 1895.

After the resignation of Mr. Rodgers the congregation of Donegal would not consent to the previous arrangement of every alternate Sabbath morning services, but insisted on having every Sabbath morning. To this the Mount Joy people could not agree, as they had the largest congregation and good prospects for a self-sustaining church, to maintain which, at the time, would be a very heavy burden without the aid of the Donegal fund, (the invested fund of Donegal at the time was about \$8,000), of which they deemed themselves entitled to a share as the offspring of Donegal, and as they (the Mt. Joy people) constituted one-third of the membership.

The result was that Donegal called the Rev. John J. Lane, who was installed May 14, 1859. He served the congregation until 1868, when he resigned. He died in 1893. The Mount Joy congregation called **the** Rev. James Smith, who, on account of declining health, resigned in 1868. Both congregations now being vacant, the former difficulty was amicably **ad-**

jected and Rev. John Edgar was installed May 12th, 1869, who served both congregations until 1870, when he resigned to accept a call to New Bloomfield, Pa., where he ^Preached until chosen President of Wilson College, where he died June 5th, 1894.

The Rev. William B. Brown served both congregations from September, 1872, until April, 1880, as stated supply, when his services were discontinued. At the special request of Mr. Brown he was not installed, as he had in view the restoration of Cedar Hill Seminary, which, if successful, he would devote all his time to that object. His efforts not meeting with sufficient encouragement, it was abandoned, whereupon the arrangement with the congregations was continued until 1880, as above stated. He died June 23, 1892.

In 1881 the Rev. Cyrus B. Whitcomb, a Congregationalist, from Connecticut, preached a few Sabbaths as a candidate at Donegal and Mount Joy. He was called by both congregations. His installation was deferred until the meeting of Presbytery, at Columbia, the following spring, when Mr. Whitcomb applied for installation.

A Committee of Presbytery was appointed at Columbia to install him on the following Sabbath after the meeting, at Donegal in the afternoon and Mt. Joy in the evening, June 13th, 1882. The Donegal people secured his dismissal at an adjourned meeting of Presbytery held at Mt. Joy a short time after his installation. At the fall meeting of Presbytery held at Union Church, his relations were dissolved from the Mt. Joy Church.

The installation of Mr. Whitcomb at Donegal deserves special notice as it was unique, if not unprecedented, in the annals of Presbyterianism. Mr. Whitcomb

preached the greater part of a year from the date of his call to the 13th of June. In the meantime the Donegal people had unanimously changed their opinion of Mr. Whitcomb's orthodoxy. They all agreed upon a course of action at the installation. The Elder and one of the Trustees were delegated to state the facts to the Committee of Presbytery and request a postponement of the installation, to which the Committee refused to accede ; whereupon they were handed a paper (with the request that it be read from the pulpit), the purport of which was that no one should give their assent or dissent to the questions asked by the committee, except those who are eligible according to the charter of the church and the confession of faith ; and that the members be permitted to rise in response, instead of raising the right hand as is customary. The paper was read from the pulpit and after the preliminary exercises the Moderator proceeded by asking Mr. Whitcomb the usual questions, after which he turned to the congregation, who were expected to answer in the affirmative *by* rising. The first and second questions were asked without any one rising. The Moderator asked, "Is there no assent to these questions ?" and the congregation responded, "No." He proceeded to ask the remaining questions without receiving any assent from the congregation, when, turning to Mr. Whitcomb, he said: "Notwithstanding the extraordinary circumstances which have occurred to-day, I declare you pastor of this church." After this the congregation was dismissed.

The Rev. Robert Gamble was appointed by Presbytery to supply the now vacant churches. Both congregations united in giving Mr. Gamble a call which he

accepted. He was installed October 11th, 1883. In 1886 Mr. Gamble requested the congregations to unite with him in asking Presbytery to dissolve the pastoral relation. After hearing Mr. Gamble's reason they consented. His resignation is dated April 12th, 1886.

The Rev. Edward A. Snook was installed April 5th, 1887, pastor of Donegal and Mount Joy, and on February 23d, 1889, he resigned to accept a call to Williamsport. The Rev. David Conway was installed October 7, 1890, and is the present pastor.

In what year was Donegal Church organized? When was the present building erected? and, as is supposed, there was a building before the present one, where was it located?

These are questions which can only be answered approximately, if at all, and I do not believe that any record, traditional or otherwise, is in existence that will answer these questions definitely. The fact that 175 years ago there was preaching at Donegal, and that there was a place of worship is not to be disputed. Other facts we have show that the country around Donegal was settled by the Scotch-Irish, who fled from persecution in the old country to seek an asylum where they might worship God without molestation, and they constituted the Donegal congregation. Many of their names are recorded in yonder silent abode of the dead, Some of their posterity still worship within the sacred precincts of the structure which their ancestors built. In view of these certainties, why need we premise, suppose and conjecture concerning which we know nothing, the numerous traditions to the contrary notwithstanding?

The first intimations of a church organization at Donegal we find as follows

"In 1714 the tide of emigration, following up the eastern side of the Susquehanna, had reached the Valley of Chiquesalunga, now in Lancaster county, where Donegal Church was organized in that year."— *West's Origin and History of Donegal and Carlisle Presbytery*.

And again : "Application was made by Andrew Galbrath to New Castle Presbytery, Aug. 1st, 1721, for supplies for Chick's Longus (Chiquesalunga). and Gillespie and Cross were sent. Roland Chambers renewed the request next year. In May, 1723, Conestoga a^pplied ; but Hutcheson failed to go, being unable to obtain a guide thither. In the fall he and McGill were sent to Dunngaal. In 1725, Donegal obtained one-sixth of Boyd's time, and he served them trll they called Anderson."— *Webster's History*.

From these extracts we can readily infer that there was an organization at Donegal earlier than has been heretofore recognized. Andrew Galbrath's land adjoined the Glebe land and his application for supplies indicates a deep interest in matters pertaining to the church, but we will not conjecture ; let each decide for himself.

On the 4th of June, 1740, two hundred acres of land were deeded to the "Rev. James Anderson, pastor, John Allison, James Mitchel and David Hayes, Elders of the church, by Thomas Penn, by the powers and authority to him granted by the said John and Richard Penn and of his own right."* (Church records.) This

*From this we learn that the congregation had probably occupied the land about twenty years before obtaining a patent. The reason for this delay is obvious when we recall the fact that William Penn founded the colony In 1681, and that some time elapsed before the machinery of government was sufficiently established and that delay was encountered between the application and the granting of

was bounded on *the* north by the land of James Stevenson and on the east by Andrew Gal brath's, on the south by Mary Modrel, or Motheril, and on the west by Ephraim Moore's land. One month after the receipt of the patent the Rev. James Anderson died.

September 11th, 1786, a charter was granted to the Rev. Colin McFarquhar, John Bailie, James Bailie, James Anderson, Rohert Spear, Brice Clark, Samuel Woods, James Muirhead and Joseph Little as trustees and their successors.

Nine members constituted the Board of trustees, until March 29th, 1805, when an act was passed reducing the number to three.

On the 28th of February, 1787, **the** Trustees, according to the action of a meeting of the congregation held January 8th, 1787, exposed at public sale the Glebe land, reserving thirty acres for the use of the congregation.

On the 23d of March, 1787, the trustees met "for conserting with James Muirhead, the purchaser of said Glebe, the proper measures for conveying the said land to the said purchaser, and for receiving from him, the said purchaser, a satisfactory security for the same."

a deed. It may not be out of place to presume that the permanent church edifice was not erected until after the patent was granted. There were no trustees then, as the deed is in the name of the Session, as being the only representative of the church.

f The congregation no doubt progressed quietly and peaceably (as the long pastorate of twenty-six years under the Rev. Joseph Tate indicates) without any organization but the Session. They found it necessary to have a charter in order to sell part of their land, which they did immediately on the receipt of that instrument. Ibis also accounts for the beginnin^g. of the trustees' records in 1788. Prior to this date their records were probably kept by the session, and are lost.

(Church records.) There is no account of the sum for which the land was sold, only that the purchaser is to pay **six per cent.** interest. There **are** many entries in the records of the trustees that might be interesting, but our history would be too lengthy. An item from the accounts may be a historical reminiscence : April 16th, 1787—" The trustees took under their consideration a certain donation that was lodged in the hands of James Work, for the use of the congregation of Donigall, by a certain William Moor, deceased, which we find was lost by Continental Money ; therefore, the trustees do acquit the aforesaid James Work of the aforesaid donation.

"JOSEPH LITTLE, Secretary."

Prepsration was made to build the grave-yard wall July 29, 1790, by appointing a committee of three, viz : "Richard Keys, James Cook and James Wilsqn, and to see that it is finished." It appears to have been finished in 1791, as on the 9th of April a committee of the trustees was appointed to meet and settle with the committee appointed to build the wall.

The following minute is recorded April 28, 1795: "The minutes of the last meeting being read and the reason of the trustees not meeting according to adjournment was the call of the militia to quell the insurrection in the four back counties about fort pit."

The first election for trustees, under the supplement of the charter reducing the number to three, was held May 14, 1805. Those elected were Brice Clark, John Whitehill and Robert Spear. The auditors were John Watson, Joseph Little and John Peden. The first account of dollars and cents is dated Novemher 30, 1807. The accounts prior to that time were kept in £. s. until June, 1809,

when the £. s. d. were entirely dropped. The Study House was built in 1810-11. The only record is the receipts for material and work, and are dated September, October and December, 1811. This was subsequently altered into a dwelling house, and is at present occupied by the sexton.

An extension to the graveyard was made in 1834, of which there is no record except credits paid for material for the wall. There **are** some of the members of the church living at the present time who remember the building of the extension wall.

At a meeting of the congregation held June 6, 1851, the trustees were unanimously authorized and instructed to sell all the land belonging to the church west of a line about sixty feet from and parallel with the western wall of the graveyard ; and that part of the proceeds arising from the sale of the said land be applied to repairing and remodeling the church edifice ; and that the plan of repairing and remodeling be left to the trustees. At the same meeting land was granted for the purpose of erecting a school house thereon. This was built and occupied for a number of years. When the Directors of East Donegal township purchased a plot a short distance southeast of the church they removed the house on the church ground, and built the present structure. The action of the congregation was ratified by the session, which consisted of the following members : Rev. James L. Rodgers, pastor ; John Clark and Col. James Patterson, Elders. The trustees for 1851 and who did the remodeling were Dr. Nathaniel Watson, John M. Hoover and James A. Patterson.

Before the remodeling the exterior of the church was not plastered ; the windows and doors were arched ; there were

three entrance doors, one on the south, one on the east and one on the west end of the building ; the aisles leading from these doors were paved with brick ; four large pillars supported the ceiling (these may still be seen at Mt. Joy on the east side of Mr. Newcomer's hardware store); the pulpit with the precentor's seat on its front, and a high sounding board over head, was on the north side ; the walnut wood pews were of the high, square, box variety, in which "tired nature's sweet restorer" found little comfort.

It is sad to see all these old memorials changed and passing away. The ruthless hand of modern improvement spares not the haunts and loved objects of our boyhood days. Possibly it is well, lest we find our minds too much engrossed with perishable things, to the neglect of the weightier matters awaiting our future existence.

In remodeling the old building the large pillars, pulpit, pews and brick-covered aisles were removed; the interior was laid with a substantial board floor; a vestibule divided off at the east end ; the south and west end entrances were closed and a new one made in the east end in addition to the one already there; square windows and door frames were substituted for the old arched ones, and the exterior was plastered to hide the unsightly joints of the old with the new wall, so that nothing remains to remind us of the ancient structure except the hip roof. The material of the old pulpit and pews was used in their reconstruction, but so much changed that one unacquainted with the alteration would not recognize it.

Tradition says that the first church edifice stood in what is now the graveyard, as the foundation walls are still visible. If such is the case, all that can be said respecting it is that our ancestors

must have been much discommoded for the want of room, as the enclosure is only 10x16 feet, inside measure.

It is said that the congregation (some-time durrng our Revolutionary struggle) surrounded the large white oak tree, which stands near the east end of the church, and swore allegiance to our Government. The account differs somewhat, but is true in its main features. This tree has always been regarded as a memorial by the descendants of the congregation.

The history of the early families who settled around Donegal may be traced from the old land titles, wills, the tombstones in the burial ground and their descendsnts who are still living and worshiping in the old church.

Of Andrew Galbrath, who owned the land contiguous to the Glebe, and whose name first appears in the history of Donegal, little is known, except his application to Presbytery for supplies for the church. Some of his descendants are buried in the northeast corner of the grave yard. The name of Bertram Galbrath appears in the church records in 1790 as an Auditor and subsequently as a Trustee, indicating that the family took a prominent part in church affairs.

The name of James Stevenson, who owned the land (now Cameron's) north of the Glebe, has recently been honored though the elevation of one of his descendants to the highest office of the nation. This is known from the following partial genealogic account : James Stevenson's second daughter, Hannah, married John Gray, whose daughter, Sarah Gray, married David McKinley, who was born in York county, Pa., May 16, 1755. His son, James McKinley, born September 19, 1783, was an Elder in a Presbyterian church in Ohio, and his

eldest son, William McKinley, is the father of Major William McKinley, President-elect of the United States.

The Patterson family contributed a large (probably the largest) number to the silent inhabitants of the old burial ground. Their ancestor, Arthur Patterson, of Scotch descent (born 1697, died July 3, 1763, in the 66th year of his age), was one of the early settlers along Big Chiques creek three miles southeast of Mt. Joy. His descendants at one time occupied a large extent of land north, east and south of Mt. Joy; they took a prominent part in National affairs and for many years a conspicuous interest in Donegal Church. The great grandson of Arthur Patterson, Mr. James Agnew Patterson, is the present and only Elder of Donegal, and is in his eighty-seventh year. The late Judge Patterson, of Lancaster, was a great-grandson. His great-great-granddaughter is the wife of Judge John B. McPherson, of Harrisburg, Pa. Major James Patterson. Samuel Smith, Thomas J., James M., William, Alexander, Douglas, Arthur and John, his sons, Samuel and John, daughter Mary Ann, now Mrs. Shock, Phoebe Mrs. Moore, Martha Sterrett, Mrs. Barr Ferree, Mrs. Rebecca Spangler, Mrs. Hatfield, descendants of Arthur Patterson, were personally known to the writer of this sketch. A history of their connection by marriage with the Scotts, Watsons, Pedans, Hatfields, Spears, Sterretts, Agnews, McJirnses, Hays, Moores, Ferrees, Hendersons, Spanglers and others would fill a volume.

The Watson family resided on what is now the Cameron farm (originally James Stevenson's). They occupied their homestead until 1872, over 100 years. It came into their possession by John Watson, who married Ann, the oldest daughter

of James Stevenson, whose son, David Watson, was the father of Dr. John Watson, who had four sons and four daughters, whom the writer knew personally, except Mrs. Boyd. The grandchildren of Dr. John Watson yet living are James P. Watson, Mrs. Charlotte Herr, Mrs. Henry H. Wiley, Miss Harriet P. Watson, Henry Watson, of Williamsport ; Dr. Belle Watson and Miss Mary Watson, of Lock Haven ; James A. Patterson, Miss Raphael J. Patterson and Mrs. J. L. Ziegler, of Mount Joy ; Watson Ellmaker, of Lancaster, and Mrs. Lucy Walker, of the Gap. The family always took a deep interest in Donegal, and the larger number of the grandchildren attend Donegal Church at the present time. There seemed to be an hereditary inclination for the medical profession. Dr. John Watson had two sons physicians, Dr. David C. and Dr. Nathaniel ; two grandsons, Dr. David H. and Dr. Belle Watson, of Lock Haven ; two great-grandsons, Dr. James P. Ziegler, of Mount Joy, and Dr. Walter M. L. Ziegler, of Philadelphia. The two latter are the great-great-grandsons of Arthur Patterson.

The name Clark appears early on the church records. Brice Clark, one of the charter trustees, took an active part in its affairs, and Mr. John Clark was long an Elder. Many of the family are buried at Donegal. They resided (long before my recollection) on what is now Hon. Donald Cameron's place. Mr. John Clark was a celebrated surveyor, and one of his grandchildren, Miss Martha Clark, is a member of the Lancaster Historical Society.

The Sterretts, **a very** prominent and large family, were connected with the church. Mr. Patterson Sterrett, an Elder in the Presbyterian Church of Marietta, is a descendant. The Whitehills were active

members. John Whitehill's name appears as a trustee in 1788 and later Mr. John M. Whitehill, the father of Mrs. Redsecker, who with her family are living at the present time in Columbia and attend the Donegal Church. Her father during his lifetime was prominent in the church. Many of the family are buried at Donegal.

The Lytles, whose ancestor was one of the charter members, trustee and for some years Secretary of the Board, were prominent in the church. His descendants, Mr. S. S. P. Lytle, daughter and son, Dr. S. P. Lytle, a successful dental practitioner, reside at Mt. Joy at present. The family was large in its connection with the Scotts and Pedans.

Of the Lowries, the name of Alexander Lowrie first appears on the records as an auditor in 1789, subsequently as a trustee. The names of the Spears, Baffles, Muirheads, Woods and Moores appear on the records as early as 1786. The Pedans, Hays, Clingans, Wilsons, Scotts, Moores, Houstons, Mehaffys and many others, and some who rest in unmarked graves, were those who constituted the early congregation.

The oldest legible tombstone inscription is that of

THOMAS JAMIESON,

Son of John and Agnes Jamieson,
who departed this life on the 3rd day of Feb-
ruary, 1732,
in the 32nd year of his age.

This probabl^y was a relative of David Jamieson, who left a legacy to the church, and who resided at Conewago.

This inscription taken from a tombstone may be of some interest :

I n m e m o r y o f

WILLIAM McDO WELL,

Late of Conocheague,

**Who was a tender parent, careful instructor
and an example of piety to a
numerous progeny.**

**When the settlement was obliged to fly by
the barbarous indian War. He deceased
in these parts, so was interred here
September 12, 1759,
Aged 77 years.**

The writer spent many pleasant hours
in the bright summer days, during his
pupilage, around the grounds, springs
and hural ground of Old Donegal.

The unlettered tombstones, how many !
What a history ! What trials and labors,
patience and endurance, faith and hope,
lie buried there!

" Death is not rare, alas ! nor burials few,
And soon the grassy coverlet of God
Spreads equal green above their ashes pale."

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