





Old St. David's at Radnor.

THE HISTORY
OF
OLD ST. DAVID'S CHURCH

RADNOR, DELAWARE COUNTY
PENNSYLVANIA

*WITH AN APPENDIX INCLUDING AN ALPHABETICALLY ARRANGED LIST
OF OFFICERS, CONTRIBUTORS, &c., AND OF ALL INTERMENTS IN
THE BURIAL GROUND, WITH BRIEF GENEALOGICAL NOTES
THEREON AND BIOGRAPHICAL SKETCHES
OF MANY EARLY SETTLERS*

By
HENRY PLEASANTS
OF RADNOR



Prepared and Published under the auspices of the Trustees of the
Old Eagle School in Tredyffrin, a former outpost of St. David's
Church, to commemorate the Two Hundredth Anniversary of
the laying of the foundation of the Church on May 9, 1715



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IN GRATEFUL RECOGNITION
OF THE CONSECRATED SERVICE AND THE EXAMPLE OF
THOSE PASTORS AND PARISHIONERS
BY WHOSE
FIDELITY AND DEVOTION
OLD ST. DAVID'S CHURCH, RADNOR,
WAS ESTABLISHED,
HAS BEEN SUSTAINED;
AND WILL BE PRESERVED; AND
AS A HUMBLE TRIBUTE THERETO,
THIS HISTORICAL ACCOUNT OF
TWO HUNDRED YEARS
IS REVERENTLY AND CONFIDENTLY
DEDICATED
BY THE TRUSTEES NOW IN CHARGE OF
ONE OF ITS FORMER OUTPOSTS—
THE OLD EAGLE SCHOOL, TREDYFFRIN.

PREFATORY.

ST. DAVID'S, or Radnor, Protestant Episcopal Church is beyond question one of the most interesting historical landmarks of Pennsylvania. Its situation in a little valley at the junction of three of the oldest townships—Radnor, Newtown, and Easttown—is extremely picturesque, and although yet remote from the principal avenues of travel, it is so reasonably accessible as to claim almost daily the attention of visitors to the eastern shores of the United States.

Historical accounts of the place have so often appeared during the past fifty years—in sermons, newspaper articles, magazines, pamphlets and even books—that few Pennsylvanians of even moderate historical information are unfamiliar with its name, or indeed with many of its most interesting associations. Within a few years, however, several Swedish documents relating to the colonial churches in Pennsylvania have been translated and published and most of the original correspondence between the early missionaries at Radnor and the English Society for the Propagation

of the Gospel in Foreign Parts, as well as many parts of the minutes of the Society during the eighteenth century (which were kept by their secretaries in unusual detail), have been transcribed for preservation in the archives of the Protestant Episcopal Church in America, and a very large amount of new and valuable material has thus been made available for historical research.

Under these circumstances, the Trustees of the Old Eagle School of Tredyffrin—one of the former outposts of St. David's Church—have availed themselves of the fact that their Secretary, the author of the recent history of the church, had at his command much available data, to undertake the preparation of such an elaborate and comprehensive history of the church as should fitly memorialize its two hundred years of service. An extension of this plan contemplates the appropriation by the Trustees of the net proceeds of the publication, together with contributions towards the same end, for the endowment of one or more free beds in the Chester County Hospital at West Chester to be known as "St. David's Church Free Beds" in commemoration of the 200th anniversary of the laying of the foundation of the church on May 9, 1715.

While the Secretary of the Board of Trustees is named as the author, responsible for the publication, his corps of generous and valued assistants has been

unprecedentedly large, and the service they have rendered in research, in suggestion, and in criticism, of inestimable benefit.

To enumerate all these assistants (many of whom are already, alas, on the *retired roll*) would be impossible. Amongst them stand prominently:—

All his associates in the Board of Trustees of the Old Eagle School, whose sympathetic interest and co-operation have been generous and inspiring;

Rev. William F. Halsey, Rev. George A. Keller and Rev. James H. Lamb, D.D., rectors of St. David's Church, and Rev. C. F. Pascoe of London, Assistant Secretary of The Society for the Propagation of the Gospel in Foreign Parts, without whose gracious and generous co-operation, extended at intervals over a period of more than forty years, in permitting the examination of original records, the accuracy of the history would have been greatly impaired;

Rev. James B. Halsey of Philadelphia, without whose aid some most interesting details of the history would have been wholly missing. Rev. Jules L. Prevost, to whom the author is indebted for the original suggestion of the identity of "St. Peter's Church, Great Valley" and "Montgomery;"

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Rev. Henry G. Brown and Rev. Thomas G. Clemson—both former rectors of St. David's Church—and Rev. J. L. Heysinger and Rev. Marcellus Karcher, former rectors of St. James' Church, Perkiomen—John Mather and his grandsons Messrs. John L. and Charles T. Mather, Mrs. Jane Evans, Deborah Calvert, Isaac Peters, Miss Sadie E. Morris, Mr. and Mrs. W. John Campbell, Miss Lillian W. Burns, Mr. Nathan E. Fox, Mrs. John Rigby Mrs. Nathan Y. Farr, Mrs. Thomas L. Williamson, Mr. W. Atlee Potter, Mrs. Sarah M. Siter, Major Benjamin N. Brooke, Dr. and Mrs. John Brooke, Mr. and Mrs. John Bell, Mr. and Mrs. George Phillips, Dr. Henry Pleasants, Mrs. Ann Petty, and J. Blodget Brinton, Esq., and Mr. Allen Childs of Philadelphia, from

whom at intervals through nearly half a century traditional accounts were obtained;

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Mr. William G. Thomas, for valuable gleanings from early newspapers and publications;

Dr. Francis B. Gummere of Haverford College, to whose generous and patient aid is due most of what literary merit is contained in the poem "Radnor," now republished with this history;

Dr. Julius F. Sachse, on whose almost exhaustless fund of historical details and traditions the freest drafts have been permitted;

Messrs. T. Mellon Rogers; Emlyn L. Stewardson; and John William Shaw; and especially to Mr. R. Brognard Okie to whose architectural skill and knowledge the author is almost wholly indebted for the sketch of the original church building and its surroundings and knowledge of the early interior conditions in the church.

In addition to these more active assistants, the author most gratefully acknowledges the very substantial aid rendered by those generous subscribers whose names elsewhere appear as Patrons and Patronesses, and without which the presentation of this bicentennial edition would have been greatly hindered, and the influence which is sought thereby to be exerted on present and future generations abridged or prevented.

H. P.

OLD ST. DAVID'S AT RADNOR.

*What an image of peace and rest
Is this little church among its graves!
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves.*

*See, how the ivy climbs and expands
Over this humble hermitage,
And seems to caress with its little hands
The rough, grey stones, as a child that stands
Caressing the wrinkled cheeks of age!*

*You cross the threshold; and dim and small
Is the space that serves for the Shepherd's Fold;
The narrow aisle, the bare, white wall,
The pews, and the pulpit quaint and tall,
Whisper and say: "Alas! we are old."*

*Herbert's Chapel at Bemerton
Hardly more spacious is than this,
But poet and pastor, blent in one,
Clothed with a splendor, as of the sun,
That lowly and holy edifice.*

*It is not the wall of stone without
That makes the building small or great,
But the soul's light shining round about
And the faith that overcometh doubt,
And the love that stronger is than hate.*

*Were I a pilgrim in search of peace,
Were I a pastor of Holy Church,
More than a Bishop's diocese
Should I prize this place of rest and release
From further longing and further search.*

*Here would I stay, and let the world,
With its distant thunder, roar and roll;
Storms do not rend the sail that is furled,
Nor, like a dead leaf tossed and whirled
In an eddy of wind, is the anchored soul.*

—Longfellow.

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I

A PREFATORY SETTING

THE HISTORY OF OLD ST. DAVID'S CHURCH.

A Prefatory Setting.

ONE of the most important requisites for the exhibition of the beauties of a rare jewel is to secure for it an appropriate setting. Nor does the observance of this requirement become less important when the exhibition is but a literary presentation and the subject but figuratively a jewel. Hence in the preparation of this historical account of the Old Welsh Church of St. David's, Radnor—pre-eminently the rural ecclesiastical landmark of the State—it is desirable, in order to secure the full advantage which the mellowing light of two centuries has shed on such a jewel, briefly to review the history of the establishment of the Church of England in Penn's Quaker Colony.

In the chapter on "The Church of England," of "Keith's Chronicles of Pennsylvania," it is stated that from the time of the British occupation of New Castle, in October, 1664, adherents to the English Church could have been found on the western shore of

the Delaware River. It is also stated that Rev. John Yeo, who came up from Maryland in December, 1677, with a license from the Bishop of London, was probably the first English clergyman who ever officiated in Pennsylvania territory. These ministrations were, however, continued but a few months, and thereafter followed a hiatus of some nineteen years when no record appears of the public use of the Anglican liturgy in the territory now comprising the States of Pennsylvania and Delaware. Meantime had been granted, March 4, 1681, by Charles II, on the recommendation of the Committee of the Privy Council for the affairs of Trade and Plantations, a Patent or Charter of the entire Province to the Quaker statesman whose name it bears.

It was in this crisis in the history of the English Church in Pennsylvania territory, when the door opened for her entrance there, as the result of the almost bloodless conquest by England of the Dutch territory in North America, seemed about to be closed by the surrender of that territory to the Church's sectarian opponents, that a martial and mitered figure appeared in her defense and secured for her a special privilege in the entrance on that field which was of inestimable value.

To the stormy character of one of the members of this Committee of Privy Council—Henry Compton, Bishop of London—is pre-eminently to be ascribed

the laying of the foundation of Episcopacy in the Province.

A review of Bishop Compton's life in this connection is no digression.

Son of the second Earl of Northampton, who had fallen at Hofton Heath in defense of the throne of Charles I; in youth a pikeman and afterwards an ensign or cornet in the horse guards of the restored army of Charles II; Compton had entered the ministry, it is said, because of representations that it had need of men of noble birth; admitted to Holy Orders, he was subsequently entrusted as Dean of the Chapel Royal with the education and religious training of the Princesses Mary and Anne—both, later, queens of England—whereby his influence on the course of history, and in support of Protestantism, was almost incalculable. He was made Bishop of Oxford in 1674, and of London in 1675, where, under his direction, had arisen from the ruins of the old Cathedral—destroyed in the great fire of 1666—that “noblest of Protestant temples,” St. Paul's Cathedral; and from the latter See he had been temporarily suspended and imprisoned by James II for his relentless attitude towards the Roman Catholic Church.*

Again appearing “in a purple cloak with sword

* But for this suspension Compton had been one of the companions of Sancroft and the other immortal six Bishops who in July, 1688, were indicted and tried for seditious libel, in remonstrating against James II's Declaration of Indulgence, and were acquitted with the plaudits of Protestant England.

drawn" at the head of a troop of horse in the preparations for the dethronement of James II, he had rendered substantial aid to the Protestant cause and had, in the absence of the too loyal primate, Sancroft, supplied his place and formally crowned William and Mary at Westminster, April 11, 1689.

It seems to have been in his position as Privy Councillor, when Penn's petition was presented early in 1680 for payment in American lands of the debt due his father, that the martial prelate and the Quaker founder—"two politicians and preachers who were also patriots and philanthropists"—met and debated the status which the Anglican Church should sustain in the Quaker colony. This is indicated by Penn's letter dated —, 1700, to his agent Charlton Lawton, wherein, referring to Bishop Compton and Governor Nicholson, he says:

* * * Church is their Cry and to disturb us their Merit whose labours have made the place; they misrepresent all we doe & would make us dissenters in our own Countrey; the Bishop of London at ye passing my Pat^t d'd what he could to gett savings for ye Ch. but was opposed by ye E(arl) of Radnor yn Presd^t.*

Keith suggests that these "savings for the Church" were probably the right of probate of wills in the new colony, then possessed by the English Bishops. In

*1 Pa. Arch. (1st. ser.) 141.

lieu of this valuable emolument, however, the Bishop's efforts secured for the Church the provision in Penn's charter—

That if any of the inhabitants of the said pvince, to the number of Twenty, shall att any time hereafter be desirous, and shall by any writeing or by any person deputed for them, signify such their desire to the Bishop of London, that any preacher or preachers to be approved of by the said Bishop, may be sent vnto them for their instruccon, that then such preacher or preachers shall and may be and reside within the said pvince, without any Deniall or molestacon whatsoever.

At the time of the final approval of Penn's charter (February, 1680-81) Bishop Compton was also entrusted by his fellow Lords with the preparation of a bill for establishing the Protestant Church (*i. e.*, the Church of England) in Pennsylvania, but Penn's opposition to anything so foreign to complete religious toleration "for such a holy experiment," seems to have been sufficient to strangle the measure.

In the shaping of a policy for the treatment of the Indians in Pennsylvania territory, however, the Bishop's influence seems again to have been very potent, although Penn himself has for two centuries been regarded as the author of the peace and payment policy. That neither was the actual originator of such a policy is but too evident to any intelligent reader of history, for the Dutch and the Swedes had already demonstrated

its feasibility and value on the very territory in question.*

That the English Church through its mitered peer was quite as responsible, as was the Society of Friends, for the establishment, if not enforcement, of the noble, as well as astute, policy, practiced towards the aborigines during the life at least of the Quaker Founder, is indeed demonstrated beyond argument by the language of Penn in his letter of August 14, 1683, to the Lords of the Committee of Privy Council:

I have exactly followed the Bishop of London's counsel (council) by buying and not taking away the Native's land with whom I have settled a very kind correspondence.

Bishop Compton's aid in founding the English Church in Pennsylvania was, however, not confined to his relations with Penn. It was, unconsciously to himself, of a much earlier origin. Immediately upon his elevation to the See of London, he had revived in a modified form some earlier legislation on the subject of missionary enterprises—originating, indeed, in the Long Parliament in relation to the labors of the Indian apostle, John Eliot, whereby the pastoral charge of sending ministers to British colonies and jurisdiction over them there, was attached specially to the London

* "The real author of the policy of the Founder of Pennsylvania and his companions was probably some moralist statesman, ruler or pioneer, who spoke or acted long before the Duke of York's Conquest of Manhattan." (Keith, 31 *Pa. Mag.*, 385.)

See, and an allowance of money made to each minister or schoolmaster for passage, and an allotment of books for the use of colonial churches.

The opportunity thus offered for the establishment of missionary work in North America was vigorously embraced and developed by Rev. Dr. Thomas Bray, whom Bishop Compton had appointed commissary to Maryland in 1696, and through the efforts of both these men was instituted in 1699 the "Society for Promoting Christian Knowledge," from which later developed, largely through the same untiring efforts, "The Society for the Propagation of the Gospel in Foreign Parts," the first meeting of which was held at Lambeth Palace, June 27, 1701.

It was directly to the efforts of this "Venerable" (in the primitive meaning of the word) Society—whose origin is thus briefly traced—that Old St. David's Church, Radnor, owes its existence.

This review of historical details leading to the founding of the English Church in Pennsylvania, is the setting in which it is desired that this history of Old St. David's Church may be presented. No more can be added without fear of detraction from the subject itself—though the temptation is strong to recall some of those political struggles between the first missionaries and founders of Christ's Church and the Quaker magistrates, which led to the cry from Shippen: "They are bringing the priest and the sword amongst

us, but God forbid we will prevent them." These struggles fully justify Keith's significant observation concerning this period: "It is sorrowful to see that there was often more politics than theology in the minds of the adherents of the Church of England."

II

THE COLONIAL RECORD UNDER
THE ENGLISH MISSIONARIES
1700-1776

THE COLONIAL RECORD UNDER THE
ENGLISH MISSIONARIES, 1700-1776.

THE COLONIAL RECORD.

Under the English Missionaries, 1700-1776.

AMONGST those specially entitled to the valuable privilege secured to them by the express terms of Penn's charter were included numerous Welsh churchmen emigrating from Radnorshire, Wales, who settled in Newtown, Radnor and East-town Townships, within a few years of Penn's landing.

This congregational settlement, though probably centering along Darby Creek in the vicinity of Tryon Lewis' mill, evidently included families scattered over "The Welsh tract," and located within the area extending from the neighborhood of Paoli to the neighborhood of Bryn Mawr, and from the neighborhood of Newtown Square northwardly almost to the Schuylkill; yet, so completely have time and circumstances changed the face of the localities that the physical evidences of any original settlements are now virtually confined to fragments of debris marking the sites of early mills along the banks of Darby Creek and Cobb's Creek, and their tributaries, or an occasional pile of stones, or a

local depression marking the site of a settler's chimney stack or cellar; and even some of these are inevitably confused with those of more recent date.

Oldmixon, who published his "British Empire in America," in 1708, distinctly recognized this settlement in the following statement:

Within land lies Radnor or Welshtown, finely situate and well watered, containing about fifty families; in this place is a congregation of Church of England-Men; but no settled minister.

This record, freely augmented by tradition, is no doubt the authority in Sherman Day's "Historical Collections of Pennsylvania," and in early newspaper articles, for reference to a log church standing on or near the site of the present building, and that it was destroyed by fire; but that such a log church was, as traditions tell, ever garrisoned by settlers against apprehended attacks from Indians, or indeed ever existed as a church building, is most unlikely.

While there can be little doubt that the Welsh churchmen brought with them to their western homes a loyal devotion to the English Church government, which needed but the fostering care of the early missionaries to develop, yet (excepting such inferences as may be drawn from a vague note in Dr. George Smith's "History of Delaware County," to the effect that Edward Hughes, whose name appears

in the oldest epitaph in the graveyard of St. David's Church: "it is said was Rector of the Church as early as 1704"), there is no indication that any Church of England services were established or even held at Radnor, either by The Society for Propagating Christian Knowledge through their missionary, Rev. Thomas Clayton (who as early as 1698 ministered at Christ Church, Philadelphia), or by the Swedish missionaries at Wilmington or at Wicacoe; and the earliest record of the Church of England organization amongst these Welsh settlers appears in the following certificate from the Church Wardens and other members of Radnor Church, enclosed in a letter dated June, 1719, from Rev. Dr. Evan Evans, missionary at Christ Church, Philadelphia, probably addressed to The Society for the Propagation of the Gospel in Foreign Parts:

Certificate in behalf of Dr. Evans inclosed in his letter
29th. June, 1719.

Most Noble Lords and Honble Gent.

This is to certifie that the Reverend Dr. Evans hath preached the Gospel at Radnor at the House of Mr. William Davis one of the Subscribers once a Fortnight from Novr. in ye year one thousand seven hundred all ye time he was residt. at Philadelphia without any reward from us and since his return from England which was on the twenty second day of March 171⁹ untill the latter end of June last past he preached at St. David's Church at Radnor and at Trinity Church, Oxford, alternate every other Thursday (vizt.) one Thursday here and

another at Oxford aforesd. during which time he departed himself with prudence in all respects becoming a person of his sacred Character. He laid ye foundation of ye Church of England first in these parts as well as other places in this province and we have great reason to lament his departure and yt for want of obtaining the Patent from his Majesty, he was laid under a necessity of removing from Philadelphia where he had no suitable allowance from, to the people of Maryland where there is a legal settlemt.

We are in duty bound to pray for his Welfare and that the Lord would reward his labor of Love to our Souls.

Mr. Humphrey Preacheth here when the affairs of his other Church will permit. We desire your pious and charitable consideration, and that you would be pleased to send us a minister to Preach the Gospel in British language, and tho. we are somewhat numerous we cannot promise to allow any minister above Thirty pounds pr. ann^m, Pennsylvania money.

Therefore we humbly address yr. Lordships that out of your wonted goodness and Zeal for the Glory of God and the Salvation of Immortal Souls, You would send us a Minister to preside over us and direct us in our way to Eternal Salvation with your Charitable allowance. We are Most Rev^d and most honble. Lds. and Gent. Your most obliged and most obedient humble Servants.

MERICK DAVIS

EVAN HUGHES Church wardens

WILLIAM DAVIS

THOMAS EDWARDS

JNO PARRY

THOMAS DAVID

DAVID HOWELL

JAMES PRIGG

PHILLIPS DAVID

JOHN MARTYN

HUGH JONES

This record, while disproving the church's seventeenth century establishment, clearly indicates that the settlement was one of the first and most important mission fields in Pennsylvania to receive the attention of the organizers of the "Venerable" Propagation Society, even before its incorporation.

In an article by Mr. Thomas A. Glenn appearing in Vol. 37, *Penna. Magazine*, p. 247, referring to William Davis of Radnor, he says:

The first English services in the vicinity were held in his house. Afterwards in a log cabin built upon his plantation, which burned down early in 1700, and was replaced by the present St. David's Church at Radnor.

This would seem to be a remarkable corroboration or foundation, at least, of the tradition just cited and which has survived two centuries. Unfortunately, however, Mr. Glenn cites no authority to support his statement, and a careful historian may be pardoned for entertaining an apprehension lest this recently published statement may have been predicated on the same earlier traditions which have found record in early accounts of the church's history.

The year 1700 being thus authoritatively fixed as the earliest date of holding organized Episcopal worship at Radnor, it will be of interest to note very briefly the conditions existing elsewhere at that time in the history of civilization.

In Italy, Cardinal Albani, elevated in this year to the Papal Chair, yet retains there, as Clement XI, much of the temporal power which has so long disturbed Europe, and which is but entering upon its period of decline.

In France, Louis XIV, whose territory now extends to the Rhine, is yet in the height of such despotic power as enables him to declare with verity, "L'etat c'est moi." The revocation of the Edict of Nantes has occurred within fifteen years, and the consequent exodus of some half a million French Protestants is yet in progress.

Peter the Great is yet on the throne of Russia, and the foundations of his imperial city, St. Petersburg, are not to be laid until three years later.

Philip V, as the first Spanish Bourbon, has not yet entered Madrid to receive his crown and inaugurate the wars of the Spanish Succession.

It will be more than a decade later before Frederick II of Prussia begins the eventful life which justly gave him the title of Frederick the Great.

Sweden and Poland—now in mortal combat—are yet amongst the first powers of Europe. The decline of the former, following the sale of her provinces across the Baltic, after the death of Charles XII, will not begin for nearly two decades. Partition of Polish territory amongst the royal robbers will not be even contemplated for more than half a century later.

In England, William III is yet on the throne he

has recently wrested from his unfortunate father-in-law, James II, in the bloodless Revolution of 1688; and neither constitutionally nor politically has the nation yet entered on the era of its greatest opportunity or achievements; while in the world of English literature and scientific research, Isaac Newton, Joseph Addison, Daniel Defoe, Alexander Pope, and Jonathan Swift are yet in, or approaching, the zenith of their great careers.

On the North American continent, none of the Provinces are yet advanced wholly beyond the period of a struggle for actual existence, and amongst and around all important white settlements yet impends the "Red Peril" of the Indians.

The State of Pennsylvania is still practically an unbroken forest, and the settlements outside of Philadelphia and Chester are universally of the rudest and most primitive type. The ignorance, bigotry and fanaticism which characterized conditions in England and in Europe in the closing years of the seventeenth century, still characterize conditions in the North American colonies. The witchcraft executions at Salem have been committed within a decade of this date, and the entire history of the new world's settlement bears evidence of a condition primitive and undeveloped in the extreme.

In Proud's "History of Pennsylvania" (published in 1797) appears the following graphic description of the

conditions confronting the early settlers on their arrival in the Province:

Their first business after their arrival was to land their property, and put it under such shelter as could be found, then while some of them got warrants of survey for taking up so much land as was sufficient for immediate settling, others went diversely further into the woods to the different places where their lands were laid out, often without any path or road to direct them, for scarce any were to be found above two miles from the water side; not so much as any mark or sign of any European having been there * * * So that all the country further than about two miles distant from the river (excepting the Indians' moveable settlements) was an entire wilderness producing nothing for the support of human life but the wild fruits and animals of the woods. * * *

The lodgings of some of these settlers were at first in the woods; a chosen tree was frequently all the shelter they had against the inclemency of the weather. This sometimes happened late in the fall and even in the winter season. The next coverings of many of them were either caves in the earth or such huts erected upon it as could be most expeditiously procured till better houses were built. * * *

But the soil was fertile, the air mostly clear and healthy, the streams of water were good and plentiful, wood for fire and building in abundance; and as they were a pious and religious people, knowing their views in this their undertaking to be good, they cheerfully underwent all difficulties of this nature, and divine Providence blessed their industry.

Of the condition of the Welsh churchmen when Mr. Evans instituted the first services at Radnor in

1700, and for the next few years, almost nothing is known. From meager references in the correspondence of the missionaries, however, it seems quite certain that while no missionary was specially appointed to a charge at Radnor, religious services were maintained there with some measure of regularity, not only by Rev. Mr. Evans, but by Rev. John Clubb, a Church of England clergyman who, after establishing a school at Philadelphia as early as 1705, and assisting Mr. Evans in his extensive field, had been induced to abandon his school, and had subsequently held a charge at Trinity Church, Oxford, and later at Appoquinimy, near New Castle, Delaware.*

Dr. Sachse's monograph on "The Seventh Day Baptists of Chester County" refers to a visit early in 1702 of Rev. George Keith to the Radnor congregation in company with Mr. Evans, during the missionary tour of the Quaker Churchman after his ordination. But Keith's journal does not refer directly to such a visit, and as his "Account of the State of the Church in America," mentioning the congregations under the care of Mr. Evans, refers to Radnor as "a *Welsh* Church," it would seem more probable that the language of the Radnor congregation was a bar to ministerial visits from the Quaker Churchman.

Some evidence of this early organization at Radnor

*Several valuable letters regarding Mr. Clubb appear in Perry's *Collects. for Delaware*.

is also suggested by the record of births from June, 1706, to November, 1712, entered in the oldest record book of the church, which seems to have been kept as a general register for important events in the parish, including vestry minutes, parochial and financial statements and general memoranda.

Both Mr. Evans and Mr. Clubb were Welshmen, and therefore especially qualified to minister to the wants of the Radnor churchmen, for at that early date English was not generally understood in the Radnor settlement, and all religious services were conducted in the Welsh language. Indeed, as early as 1707, in his report to the Propagation Society, Mr. Evans refers to the fact that—

Montgomery and Radnor next to my owne beloved Philadelphia had the most considerable share in my Labours, where I Preached in Welch once a fortnight for 4 years till the Arrivall of Mr. Nichols Minister of Chester in 1704. * * * The Welsh of Radnor and Merioneth in the Province of Pennsylvania have addressed my Lord of London (having a hundred hands to their Petition) for a minister to be settled amongst them who understands the Brittish language, there being many ancient People amongst those Inhabitants that doe not understand the English, and cou'd a Sober and discreet person be procured to undertake that mission, He might be capable by the blessing of God to bring in a Plentifull Harvest of Welch Quakers that were Originally bred in the Church of England but were unhappily perverted before any minister in Holy Orders that cou'd preach to 'em in their own Language was sent into Pennsylvania, But I believe they are not irrecover-

able had they an Itinerant Missionary who wou'd use applicacion & dilligence to reduce 'em to ye Communion of the Church.*

After Mr. Clubb's removal from Oxford to Appoquinimy, he asks by letter of October 28, 1711, to the Secretary of the Propagation Society, that they would restore him to Oxford:

Or if it seem not good to them to grant me this my request yet it would please them to place me among my countrymen the Welch at Radnor (being not above 17 or 18 miles distant from Oxford), among whome likewise I have great hopes of being

* The location of "Montgomery," so particularly referred to by Mr. Evans in the foregoing letter, is difficult to establish, but the following collection of data on the subject—for which the writer is wholly indebted to Rev. Jules L. Prevost—presents very strong reasons for believing that the reference is to a very early settlement about Old St. Peter's Church, Great Valley, and that the establishment of Episcopal services there was at least coincident with their establishment at Radnor.

In Humphrey's "Historical Account of the Society for the Propagation of the Gospel in Foreign Parts," published in 1730, is appended a "Map of N. Eng. N. York, N. Jersey & Penna.—1730," indicating towns to which missionaries are sent and showing "Montgomery" in the general location of St. Peter's Church, Great Valley, in addition to "Radnor" and "Whitemarsh" evidently corresponding to the sections of Radnor, Merion, and Montgomery in Wales; and Mr. Wyman's letter to the Propagation Society dated August 3, 1728, evidently refers to a church organization at that point as early as the first quarter of the eighteenth century.

Mr. Currie's letter of September 23, 1744, also indicates the existence of a church organization and edifice of much earlier date.

The minutes of the Vestry of St. Peter's Church of May 19, 1752, indicate that "The said Vestry approved of ye disposal of ye old log church." In a historical pamphlet published by Rev. Mr. Winchester (rector of St. Peter's) about 1850, he refers to well-authenticated information that "the log building must have been erected some forty years before the present building was completed." There is also a traditional account there of gravestones in the churchyard marked "1703"—"1709" and "1713." That marked "1709" is referred to in Futhey's "History of Chester County," p. 277.

Cumulative evidence to this effect is also obtained from references in letters of the Wardens and Vestry of Radnor, to the Propagation Society in 1720 and 1725 hereafter quoted at length (Post, 67 and 70).

usefull and doing good, haveing been to preach to them of late in our Native Language as often as my attendance in the church (wherewith I was more immediately concerned) would give me leave. I find a numerous Body of them all desirous of the Benefit of a Minister duly ordained to Read and Preach the Word of God and to Administer the ordinances of Christ to them as you'll find by their Addresses to my Lord of London and the Honble Board.

A few months later (July, 1712) another petition was forwarded to the Society signed by the missionaries Evan Evans, John Talbot, John Clubb, George Ross, John Humphreys and Jacob Henderson, containing the following explicit information and request:

The case of Mr. Clubb stands thus: He was about 15 months ago ordered by you to Apoquinomy, whither in submission to your determination He immediately repaired, tho both contrary to his own inclinations and without any conveniences to accomodate his family in that place, and he being still destitute of any such accomodation, and very much impaired in his health since he went to reside there we beg leave to lay his request before your Hon'ble Board, viz: That he may either be appointed Missionary for his Countrymen the Welsh, at Radnor, who have sent several addresses for a Minister and will we are sure kindly receive him, they being by inclination as well as experience of his good services already done them extremely desirous of his settling among them; or otherwise to permit him to return home and to reap the benefit of that standing order concerning your Missioners viz: That the salary of every Missionary who is not dismissed the Service for some misdemeanour shall continue one year and no longer after the

Society have resolved at their Board to dismiss such a person from their service. Multitudes of the Welch people in these parts who are generally very ignorant have fallen away to the Quakers, Anabaptists, Sabbatarians &c., But these at Radnor have been preserved steady to the Church by the means of Mr. Evans and Mr. Clubb who preach and converse with them in their own Language. We therefore submit to your pious consideration whether you will not out of your usual charity to the Souls of Men be pleased to furnish these poor people with a minister which if you think fit to do we are of opinion Mr. Clubb will be a very proper person for them.

To this petition (formulated, there is some reason to believe, on the occasion of the consecration of Trinity Church, Oxford, so far as such rites could be observed in the absence of a recognized Bishop)* no reply has been preserved; but a little more than a year afterwards the minutes of the Propagation Society indicate that Mr. Clubb appeared in London, inferentially in obedience to a summons from the Society, who seem to have considered his case through a special committee—perhaps with a view of dismissing him honorably from

*The following extract from Journal of Rev. Andreas Sandel, referring to "five English ministers," including Mr. Talbot, is evidently the ground for connecting the petition recited with the occasion referred to, although the discrepancy of the year 1713 instead of 1712 is difficult to reconcile:

"(1713) November 5. A new church at Oxford 8 miles from Philadelphia was consecrated. Mag. Bjork and 1 and five English ministers were present. Mr. Talbot preached on Acts VIII-24. There were no special ceremonies only those in use every Sunday except that in the first lesson Solomon's prayer in consecrating the temple was read, and at the end of the sermon Mr. Talbot prayed to God for those who are to proclaim God's word there. The church was named Holy Trinity."

their service because of ill health, as suggested by the last cited petition. These minutes indicate the careful consideration given by the Society to the mission work at Radnor, and though somewhat voluminous, are worthy of reproduction as follows:

Minute of meeting of September 11, 1713.

Reported from the Committee that they had taken into consideration the Petition of Mr. Clubb to them referred, that the said Mr. Clubb attending produced his orders which the Committee allows of, and likewise a certificate under the hands of four of the Society's missionaries, of Mr. Evans minister of Philadelphia giving a good character of the said Mr. Clubb and also a petition signed by fifty of the inhabitants of Radnor, being Welsh, in the Province giving the like character of him, and desiring he might be the Society's Missionary among them at the usual allowance given to Missionaries; he understanding Welsh and being capable of reading Prayers, and Preaching to them in their native language, whereupon the Committee agreed as their opinion the said Mr. Clubb is qualified to be the Society's Missionary to Radnor aforesaid and that the Society be moved that he be sent thither with the usual allowance.

Agreed that the consideration of the said Report be adjourned to the next Meeting of the Society.

Minute of Meeting of September 18, 1713.

The Society resumed the consideration of the case of Mr. Clubb mentioned in the minutes of the last meeting of the Society, and a motion being made that since it did not appear the inhabitants of Radnor are able or willing to contribute towards his maintenance the case of Mr. Clubb was within the

19th standing order relating to Missionaries. The question was put whether the debate should be adjourned and was carried in the negative. A second question was put whether the question of the case of Mr. Clubb be within the said standing order should be put or no and carried in the negative. The third question was put whether the said Mr. Clubb should be sent to Radnor or no, and was carried in the affirmative, and a fourth question was put whether he should be sent at the yearly salary of £50 or £60 and was carried for £60 to commence from Michaelmas next and that all his arrears be paid him.

Minute of Meeting of 23 April 1714.

Reported from the Committee that Mr. Clubb who is appointed the Society's Missionary at Radnor in Pennsylvania proposed and made an offer to the Committee that he is willing to supply the cure either at Oxford or Chester there with that of Radnor till such time the Church at Radnor is built, and that he desires for the same no more than £50 per annum the allowance ordered him on his appointment to Radnor and which will save the Society £50 per annum.

Agreed that Mr. Clubb do supply the cure at Oxford in manner proposed by him to the Committee, and that Mr. Humphrey the Society's Missionary at Oxford in Pennsylvania be removed to Chester in the same province with the allowance of £60 per annum to commence from the Quarter next before his going to Chester, which is to be certified by the Governor of Pennsylvania for the time being.

The details of Mr. Clubb's entrance on his new charge at Radnor are best told in his own letter to the Propagation Society as follows:

OXFORD, PENNSYLVANIA, Oct. 6th, 1714

May it please your Honor.

My safe arrival at port of Philada was (thanks be to God) upon the 24th of August. after a long passage of 13 weeks and the bearing of several difficulties. * * *

In a few days after when my effects were delivered me, I entered upon my charge at Radnor and Oxford where the people were well satisfied and ready to receive me, and Mr. Humphreys as willing to go to Chester as the Society were pleased to appoint him their Missionary in that place. The people of Radnor were very thankful to ye Honble Corporation that you were pleased at last to consider them and send them the Minister they desired for ye welfare of their Souls. Their promise is now much after the same rate with that mentioned in their address by me vizt. of making what Provision they are able for their Minister tho. no certain yearly stipend.

They met me unanimously upon the day appointed, vizt. the 7th of the last month, and at the same time heartily engaged themselves to build a handsome stone Church. They subscribed that day a tolerable sum to the carrying of it on, and obliged themselves to make it good, and for the rest I shall use all the means I am able to effect it by collection. Indeed they are a large Congregation of well-affected people to the principles of the Church and deserved your charitable consideration long before. * * *

That Mr. Clubb did not overestimate the character of these Radnor Welshmen is evident from the fact that within a year after this first meeting the present church was erected; and when the great difficulties are appreciated with which such a work under such conditions must have been prosecuted, every thoughtful

mind must be filled with admiration for the lofty spirit animating those early settlers in their work; and Old St. David's Church must ever be a place singularly suggestive of the sentiments which prompted the great rustic poet to exclaim of the impressive ruins of Lincuden Abbey:

Ye holy walls, that still sublime,
Resist the crumbling touch of Time;
How strongly still your form displays
The piety of ancient days!

In an article appearing in the *Philadelphia Ledger* in the summer of 1891, Dr. Julius F. Sachse has given a statement of the arrangements for the building of the church as follows:

The congregation at Radnor at once set to work to redeem their promise to erect a suitable house of worship. A lot of ground was secured, stone prepared for the superstructure, limestone quarried and hauled from the Great Valley preparatory to burning into lime, sand obtained, timbers felled, hewn and squared, shingles split and shaved, while by aid of a pit-saw, scantling was prepared for the frames and doors. The magnitude of this undertaking will appear when the fact is taken into consideration that most of this work was done during the inclement months of the winter, and that everything devolved upon the fifteen families which composed the congregation.

This statement, though evidently predicated upon legitimate inferences rather than established occur-

rences, presents an historical picture as interesting as it is impressive.

Of importance in this connection, as indicating the location of the congregation at Radnor Church, is the language of the following extract from a letter addressed to the Propagation Society, dated "Chester in Penna., June 17, 1730," by Rowland Jones, a schoolmaster:

The County is not divided into Parishes as yet but only into small Townships, and Radnor Township has as few people in it as any, but the Congregation of the Church depends on other Townships more than upon Radnor * * * for Radnor Township has very few church people in it, but East Town and Newtown and others adjacent thereunto has more belonging to the Church than Radnor, and indeed the Church itself does not stand in Radnor Township, but in Newtown, only as I heard say by some, they design to have it Radnor Parish when the County is divided so.

Tradition maintains that before the present site of the church was selected, sharp debates were held to determine its location. Many of the settlers desired it to be erected on a large lot of some fifteen acres in Easttown Township at the northwest corner of Waterloo and Sugartown Roads. This is said to have been at that time a local burying ground, and in the memory of some of the old residents was known as "the graveyard field." As was then not infrequently the case, in deciding on available sites, however, the

proximity of water is said to have determined the present location for the church, and the request for a piece of ground upon which to build their church was said to have been answered by a laconic permission from the owner to "fence off five acres in one corner" of his land.

No deed or other evidence of a grant seems ever to have been obtained, although that such was contemplated appears from the following anonymous entry, without date, in the old parish register, viz.:

We ye underneath subscribers, do by these Presents own and acknowledge ourselves indebted for ye several sums by us hereunto subscribed, & promise to pay ye same towards ye discharging ye debt due upon St. David's Church to be pd ye hands of ye Commissary at Philadelphia, then Being, & to be disbursed by ye sd Commissary, wn. he can have a firm deed from ye persons concerned in ye building of St. David's Church, and no otherwise.

Like many other colonial philanthropies—standing in marked contrast with modern ones—the donor was the mere vehicle of the donation, and figured inconspicuously, and there is no certainty from whom the grant of the land was obtained.

A careful examination of the "Atlas of Early Titles in Delaware County," by Benjamin H. Smith, supplemented by valuable information and deductions suggested by that author, shows from recitals in deed from Anthony to Isaac Wayne, dated August 19, 1774,

and recorded at West Chester in deed book W, page 275, that some time prior to 1716, William Davis and Thomas Edwards acquired title to a considerable tract in the northwardly corner of Newtown Township, where the church stands, being part of the original tract acquired by William Wood, containing some two hundred and seventy acres. In addition to this evidence of the title of Davis and Edwards to the land around the church, there appears in one of the vestry books what purports to be a copy of an unrecorded deed for thirty-five and three-fourths acres adjoining "the corner of the church land" from Owen Ellis (weaver) and wife to Robert Elliot, dated June 20, 1763, wherein is also recited a deed (also unrecorded) for twenty acres in Newtown (part of the thirty-five and three-fourths acres conveyed), dated March 27, 1722, from William Davis, Thomas Edwards and Evan Hughes, Executors, *et. al.* of Edward Hughes, to Richard Hughes. This Edward Hughes (or Hughs) of Easttown is the same person to whom Dr. Smith's mysterious reference is made—as previously quoted—regarding his rectorship at Radnor in 1704. His will, dated December 11, 1716, and registered at Philadelphia in will book D, page 155, appoints his son Edward and his friend, William Davis, of Radnor, his executors, and his friend, Thomas Edwards, one of the tutors and guardians of his children, but makes no reference whatever to St. David's Church.

In view of the close relation that both William Davis and Thomas Edwards sustained to the church organization, it would seem highly probable that to one or both of them is the church indebted for the laconic conveyance referred to; and this theory finds some support from a mysterious entry in the old register, accompanied by no further explanation, as follows:

JUNE THE 8TH, 1729.

The Gift of Mr. William Davies to St. David's Church at Radnor in the Province of Pensilvania.

Although in Mr. Brincklé's handwriting in a later register appears an entry stating that from traditional sources he learns that the church land "was deeded by one Saunders," this explanation of the title—like the vague tradition of Edward Hughes' rectorship in 1704, already quoted from Dr. Smith's history—is unsupported by any other evidence and is clearly erroneous.

It is a lasting glory to the administration of justice in Pennsylvania, that the philanthropic acts which secured the land for Old St. David's Church, and later that for the Old Eagle School in Tredyffrin Township,* were sustained, notwithstanding an entire absence of record title in each case, and the test of prolonged litigation.

Early in May following Mr. Clubb's arrival, the foundation of the present building was laid with a

*Post page 205.

simplicity of ceremony peculiarly well becoming the occasion. Nearly all of the Protestant Episcopal clergymen in the Province, both English and Swedish, seem to have attended and taken part in the ceremonies. The details of this memorable scene have been strangely preserved.

The journal of Rev. Andreas Sandel, one of the Swedish clergymen present, recently translated and published, affords the following testimony of the highest character on the subject:

(1715) May 9. In company with several English clergymen Mr. Talbot, Guernsey and Club, I went up to Radnor where we laid the cornerstone of a church.

Israel Acrelius' "History of New Sweden," also recently translated and published, though written from information obtained during his visit to Pennsylvania in 1749, contains the following explicit description of the event:

But something peculiar is to be seen among the English at the laying of the foundation of a church.

On the 9th of May, 1715, Pastor Sandel (the Swedish missionary at Wicacoe, Philadelphia) was invited to attend the laying of the foundation of Radnor Church sixteen miles from Philadelphia. First a service with preaching was held in a private house then they went in procession to the place where the church was to be built. Then a prayer was made, after which each of the clergymen laid a stone according to the direction of the master-mason.

Rev. Robert Weyman (then missionary at Radnor), in a report to the Propagation Society, also gives the following additional testimony to the date of the erection of the church building as follows:

LONDON, Augt. 3rd, 1728.

* * * The Church of Radnor was likewise built by the Contributions of well-disposed People in the Year 1715, and the materials of it are stone, &c., and it is 40 foot long, 27 foot broad and 18 to the square; it has no endowment that I know of. * * *

In Dr. Sachse's article, referred to, further details of the size and character of the building (though again evidently based on legitimate inferences only) are given as follows:

The dimensions of the new church were 40 by 26 feet, and, according to the custom of that day, it was laid out east and west, with the main door in the south. The east was pierced for a large window, and if I err not, there was an additional door in the west end; two large windows in the north and south walls respectively, admitted ample light, while the roof with its sharp pitch, the more easily to shed the snow, gave height and proportion to the structure.

The interior of the church for many years remained unfinished and open to the roof, exposing to the view the split shingles, and oaken rafters, which still bore the marks of the axe of the pioneer who felled the timber and hewed them into shape.

The church erected in 1715 may have presented a somewhat different appearance from the present

edifice. Disclosures resulting from repairs and alterations made in 1893 afford some indications that a door was originally in the west end, and that this and the original windows were of Gothic architecture.

The erection of the church building was only an incident, however, in the history of missionary work at Radnor. Scant room existed in the life of the devoted American missionary of that period for indulgence of æsthetic tastes. The example of the Cathedral Bishops of early English history, who recognized *architectural* as well as spiritual obligations in their high office, had no parallel in early American history.

Old Radnor Church bears convincing evidence in itself—besides the Swedish testimony—that the stones of its walls were laid “according to the direction of the master mason.” But if any architect was responsible for its Gothic features, it was certainly not Mr. Clubb. That missionary was engaged during the erection of the church in laying foundations for far more important buildings, even “those not made with hands;” and so absorbed was he in this holy work, that he has left in the old register no record whatever of his brief term. The Secretary of the Propagation Society indeed complains, in a letter to him, that he has failed to comply with the Society’s order respecting semi-annual reports of the condition of the parish. But the cause for this oversight is forcibly given in a letter from John Humphreys, missionary at Chester, to the Society, wherein,

under date of October 3, 1715, speaking of the arduous life of the missionaries, he says:

* * * Mr. Clubb has likewise his hands full as well as we, preaching frequently to 2 or 3 congregations besides those immediately committed to his charge by the honble Society.

This is the last account of the progress of Mr. Clubb's work at Radnor. In a memorial to the Society dated July 6, 1716, Rev. Evan Evans, then about to return to Philadelphia from England, refers to his "understanding that the Churches of Oxford and Radnor are vacant by the Death of Mr. Clubb;" and in Rev. John Humphreys' letter to the Society dated August 4, 1716, he speaks of "the death of Mr. Clubb whom God was pleased to take from us last Christmas."

But little more detailed is the account in a communication from the Radnor Church Wardens and others to the Society, dated September 26, 1720, and hereafter quoted at length.

Although of Mr. Clubb's life very little is known, although he was officially connected with this parish but a few months, enough has been told of his work, ending during the eventful year, 1715, just as one great aim of his ministry here had been accomplished, to evoke very deep interest; nor is this interest lessened by the fact that on the very day on which is commemorated the advent of his beloved Lord into this world, came the summons to John Clubb to meet that

ascended Lord in the heavenly kingdom; and the absence of any record to mark the grave of this good man, forcibly suggests the fitness of that tritest of epitaphs, "*Si monumentum requiris, circumspice.*"

The following receipt on a fragment of paper in one of the old books seems to be the only reference to Mr. Clubb amongst the Radnor records:

PHILA., Oct. ye 4, 1718.

Recd. then of Mrs. Isabella Clubb the books in the catalogue hereunder written by the order of the Reverend Evan Evans which books were all delivered by the sd Mrs. Clubb in the presence of Dr. Evans, being all that she found belonging to the Church of Radnor after her husband's death as she saith.

I say Recd. for the use of the Missionary to Radnor for the time being.

By us

MERRICK DAVIS

EVAN HUGHES

Wardens of Radnor Church.

This fragment interestingly supplements several communications from the Propagation Society and indicates how very precious were esteemed the books consigned to Mr. Clubb, a few of which have survived to the present generation.

In a letter to Mrs. Clubb dated August 6, 1716, the Secretary of the Society writes as follows:

The Society for the propagation of ye Gospel have recd. an ano^t of the Death of the rev^d Mr. Clubb your Late husband. They have also had a Bill Laid Before them Drawn by you

for his quarter's Salary to Christmas Last. The Society have agreed the quarter's salary shall be allowed, but before they order the payment thereof they desire to know whether your late husband made a will and left you executrix or whether you take upon you to administer and whether the Societies books which Mr. Clubb gave bond for, being £10 worth, for Radnor and the other books for the use of the minister of Oxford are delivered to the Church Wardens according to their order, or if they shall be now in your custody that you do deliver them to Dr. Evans, who hath order from the Society to receive them.

In a letter to the Church Wardens of Oxford and Radnor bearing the same date (August 6, 1716), the Secretary of the Propagation Society writes:

* * * They desire you would deliver up to Dr. Evans upon his arrival among you the books of the Society which they suppose have been deposited in your hands, by the late Mr. Clubb his executors administrators or assigns. They being willing Mrs. Clubb should receive her husband's Last Quarter's Salary as a gratuity, tho he died before Quarter day, Provided their books which her late husband left in his hands be safe and ready to be delivered according to the Society's order.

The minutes of the Society of September 20, 1717, further indicate that by letter of December 5, 1716, Rev. John Talbot had written them to—

* * * recommend the widow of Mr. Clubb to the Society who he says has been obliged to sell her bed to pay the bill of £15. which was returned by the Society and which was

due to Mr. Clubb in his lifetime: that he has received the books from Oxford and Radnor to the Library there where they are till further order.

In a letter to Dr. Evans, dated October 14, 1717, the Secretary also writes:

The Society have received your letter dated 27th June, 1717, and are very well satisfied to hear you have arrived upon your cure of Radnor and Oxford.

They have taken into consideration the matter you mention of the Books belonging to Oxford and Radnor which remain in Mrs. Clubb's hands and have ordered their treasurer to pay to Mr. Banler the bill of £15 drawn by Mrs. Clubb. The Society would have you acquaint Mrs. Clubb herewith and receive into your custody the Books. * * *

The Society observe you have not transmitted to them any answer signed by the Vestry of Radnor and Oxford of the time when you preached your first sermon there: They do therefore expect you would transmitt by the next opportunity such a certificate because your salary is to commence from that time. Likewise a List of all the books which shall be delivered to you by Mrs. Clubb.

In Dr. Evans' memorial to the Society (dated July 6, 1716, and already mentioned*) he refers to the vacancy at Oxford and Radnor and speaks of them as:

congregations he raised and the latter of wch (Radnor) he served once a fortnight for twelve years with out any Rewd. as will appear by Testimonials ready to be produced to this

*Antc, page 57.

Honble Society and there being no clergy man in that Province who understands the Welch language is capable of performing Divine Service among the People at Radnor for want of wch. they will be in Danger of being drawn away by ye Quakers.

Therefore humbly proposes (that if the Honble Society will be pleased to allow him the Salary appointed to Mr. Clubb) to undertake to officiate every week alternately at ye said two churches on Tuesdays or Thursdays; the People being used to attend constantly Divine Service upon Week Days, and pticular that when he resided at Philadelphia and preached to the Welch on the week Days the congregation was as numerous as it hath been since it was served by Mr. Clubb on the Lord's Day.

In a "second Memorial of Evan Evans, D.D.," addressed "to ye Honble Committee of the Society," etc., he offers to:

supply Radnor and Oxford without any salary from them as soon as the Patent be renewed for ye Church at Philadelphia and that he will undertake to procure the Parishioners to pay ye charge of passing ye said Patent or in case of their Refusal will oblige himself to answer it to the Society and that he will take the first opportunity to repair thither.

These memorials were favorably considered and the appointment of Dr. Evans as missionary at Radnor and Oxford was made with promptness. The letter (already briefly noted) from the Propagation Society to the Church Wardens of those places, dated August 6, 1716, informing them of the fact, contains the following pastoral admonition and appeal:

The Society have been informed that your Parish is very numerous, and hope you are all willing to contribute towards the maintenance of a Missionary. They do therefore earnestly exhort you and hope you will in your christian zeal consider on proper means to raise Among your-Selves a Maintenance or some Allowance for a Minister to reside Constantly Among you to officiate on the Lord's day and take a more Immediate and Constant Care of you.

To this pastoral, the Church Wardens of Radnor made the following, most interesting reply:

Churchwardens of Radnor in Pensilvania to the Society

SEPTEMBER THE 20TH 1717

To the Hon^{ble} Society for the propagation of the Gospel in foreign Parts, &c.

Most Reverend fathers &c. We have received a Lre from you which was sent by the Rever^d Dr. Evans whereby we understand that you were then Acquainted with the death of our good Minister the Rever^d Mr. Clubb which was a great loss to our Congregation and Others in this Province and whereas you also declare in yo^r said Lre that you understand that our Parish is very numerous and there upon you do exhort us as Christians to Consider some proper means among Ourselves for a maintaine or some reasonable allowance for a Minister to reside Constantly Among us &c. In answer to which we make bold in the behalfe of the rest of our Congregation to reply as followeth (viz.) And first to our Number, Indeed we are sometime a Considerable Congregation. But in the second place if any such thing as a Maintaine for a Minister (when our Circumstances will be by you thoroughly considered) will be required at our hands we have Reason to believe that we have harder

measures than hath been heretofore required from any of our neighbouring Churches in this province; and as to our Condition in the first place we are generally poor settlers that have newly settled Lands back in the Wilderness and have not yet as much as our own Habitations free from Debts—and in a second place we have built a Church (in hopes of being supplied with the right worship of God) and have put ourselves in so much debts that in all Probability (according to the times) we shall be several years before we clear ourselves for the outside building without furniture, &c.—And thirdly the Constitutions of our Government is such that we have no Law to uphold any supply for our Teachers, and all other persevations or dissenters being very numerous Amongst us And none of them being under any Obligation to their Teachers but only free gifts. Therefore if we should attempt to bring our Congregation under a Certain Salary it would be a means to scatter Our Congregation among other Societies and bring it to nothing (or at least to a very few) but we can do no less than Lament our great loss for the Rever^d & good Minister Mr. Clubb for by all likelihood if he had lived our Congregation would have increased for we had several Children by him Baptized—and indeed since his Death Mr. Humphreys Minister of Chester did out of Charity come among us sometimes to preach and Baptize Children to our great Comfort, before the Arrival of our Rever^d Dr. Evans And since his Arrival indeed he hath done his Duty Considering how Much Imployment he hath now in hand And we can do no less than Return you many thanks for the small supply that we receive at his hands by yo' Order, altho' we hope that you will Consider some way to supply us on the Sabbath days and ease the Doc' of the Trouble now Imposed on him altho' we cannot Complain on him for our Reverend and good Doc' hath not neglected his Duty but it is almost Unreasonable to expect him to travel so far in the winter season having

soe much Business in the City daily required at his hands & the Cuntrey Church at franckford being also being Supply— And in hopes that our Circumstances will be fully Considered by you and that you will as soon as possible order us a Minister that Can preach in the Welch Tongue to take Care of Our Souls. And we hope that our Temporal Blessings will be enlarged we shall not be backwards in Assisting to Maintaine a Minister according as our Neighbouring Congregations do, And therefore we shall not enlarge at Present but begg leave to subscribe ourselves yo' Most Humble Servants

WILL DAVIES } Church Warden of St. David's
THOS: EDWARDS } Chr-h- in Radnor

Of the further history of Radnor Church during Dr. Evans' ministry little is known, except that he entered upon the duties of his Mission March 22, 1717, and continued in the active discharge of them until June, 1719, when he removed to Spesutiæ Church, St. George's Parish, Baltimore County, Maryland, and was succeeded by Robert Weyman, son of William Weyman, who was probably a Welshman with English education.

Although Dr. Evans' appointment at Radnor to succeed Mr. Clubb was evidently but a temporary one, yet his services in the establishment of the parish (which seems to have extended over a period of some twelve years), and his prompt action in supplying the vacancy after Mr. Clubb's death, entitle him to a high place of reverence amongst the early missionaries at Radnor, to whose fostering and faithful care the church owes its existence.

Little is known of his history. In a letter endorsed: "Gov. To R. Asheton about ye Ch. of Eng^{ld}. Minister N. C. 9^{br}. 1st. 1700,"* William Penn, referring to him, says:

The new Minister sent over for Philadia. has been with me and appears a man Sober and of a mild Disposition, yet may (be) p^rvailed wth. to be easy, I must yefore desire thee to use all early methods by thy self and such others of yo^r Church as are for Peace and a ffriendly understanding to make impressions on his mind for the best and by all reasonable means endeavour to dispose him to an easiness of mind and good inclinations to the Publick and the People in general he is now to live amongst, assuring him that while he behaves himself with Candour and Ingenuity he shall want no Goodwill from nor kindness that I can show him, and that he may expect as much favour in all reasonable things as he could from any Govr. of his own way. They (thy) care in this. * * *

From other allusions to Dr. Evans in Penn's correspondence with Logan little information of value is gained, although the fact that in letter of "11th 7br. 1708 * * * By Parson Evans," he says: "I * * * recommend thee to the bearer and Colonel Gookin for information on private and publick matters;" and in a postscript: "The Parson chooses that the Lieutenant-Governour give thee this," it may be fairly inferred that the Quaker politician reposed considerable confidence in Dr. Evans.

*1 Pa. Arch. (1st ser.) 134.

It is regrettable that Penn's injunction in the same letter, "Desire S. Carpenter not to communicate what I have written to him of Parson Evans to any one" seems to have been faithfully followed.

In letter to Logan dated "London 29th 7th mo. 1708," Penn again writes:

Give him, the Governour, the knowledge of parties that he may direct his addresses and converse as well as politicks. E. E. (Evan Evans) who gives thee one from me can say more. They are in friendship but the expression of it must be with prudence. He has presented him (E. E.) for his church with two as gaudy and costly Common Prayer Books as the Queen has in her chapel, and intends as fine a communion table, both which charms the baby in the Bishop of London as well as Parson Evans.

During his return to England, about 1716, Mr. Evans received the degree of Doctor of Divinity from Brasenose College, Oxford. He died in Maryland, October, 1721.*

Of the details of Mr. Weyman's appointment and ministry very little has been preserved amongst the church records; the records of the Propagation Society, however, have supplied much valuable material from which the history of the church in this early period is fairly presented in the copious extracts which follow.

The letter of instructions from the Society, accom-

*Some valuable allusions to Dr. Evans appear in Perry's Collects, for Maryland.

panying Mr. Weyman's credential letter, is dated February 1, 1719, although the copy of the letter itself, recently published, is dated "September 18" of that year.

The following communication from the Church Wardens and Vestry of Radnor so forcibly presents early conditions at the church as fully to warrant its incorporation in this history, notwithstanding its length:

To the Rt. Rev^d & Hon^{ble} the Society for the Propagation of the Gospel in foreign parts &c.
RIGHT REV^D AND HON^{ED} SIRS

We beg leave to express y^e gratefull sence we have of your goodness in your pious and early care of the Church in these parts & particularly to return our humblest thanks for sending us a pastour so assiduous in y^e work of his Calling & so well qualified & inclined to Instruct us as y^e Rev^d Mr. Rob^t Weyman. It is our misfortune to be surrounded with Sectaries who constantly hold their meetings every Lord's Day & your Honrs having been pleased to Comit y^e care of another very distant Church to our Minister his Unconstant attendance on us gives a very little satisfaction to a great part of our Congregation & renders his labour of small effect to many others who for want of being better guarded are often led away by seducing & Corrupt Teachers.

Mr. Clubb our late Minister was y^e first that undertook y^e Care of Radnor & Oxford & he paid dear for it for y^e great fatigue of riding between y^e two Churches in such Dismall wayes & weather as we generally have for four months in Winter soon put a period to his life.

There is another Congregation within a few miles of us who are altogether destitute of a Minister & Oxford being a large & growing Congregation w^{ch} requires Constant Service. If in your great goodness you would condessend & settle y^e Rev^d Mr. Rob^t. Weyman or any other Welsh Minister among us & y^e People of Parkyeoman who are now building a Church he might with greater ease to himself & benefit to us serve these two—

We must not omit to return our most hearty thanks for your Seasonable & joyfull present of Welsh Bibles & other good books all w^{ch} our Minister hath faithfully & discreetly distributed where most wanted.

May y^e God of all Consolation bless & prosper your work of love in y^e Advancement of truth, And Crown your pious labour with blessings both here & hereafter shall be the Constant Prayer of.

Sirs, your most Obliged humble Servants

St. David's September { DAVID HOWELL } Churchwardens
 y^e 26, 1720 { EVAN HARRY }
 WILL^M DAVIES. THO: EDWARDS. HUGH JONES. Vestry men
 EVAN HUGHES. PHILIP DAVID. THO: DAVIES.

This reference to a church "now building" is evidently to the original church at Perkiomen erected in 1721 in the burial ground across the road from the present building, and clearly indicates the parentage of that ancient parish.

The desire for a resident missionary at Radnor finds constant expression in the correspondence of this time. The minutes of the Propagation Society show the receipt of a letter from Thomas Edwards (one of the

Wardens of Radnor Church) to Sir John Philipppus, dated "Easttown, March 29, 1721," advising that—

Radnor Church was likely to be in a deplorable state as Mr. Weyman is likely to leave on account of being too great a fatigue to supply that and Oxford 28 miles distant, and as he did not well understand Welsh, and not one-fourth of that congregation understanding English and many are in danger of sectaries who are very numerous.

Also a letter from Mr. Weyman to similar effect and referring to the fact that two or three miles from Radnor is "a meeting of Quakers, and another of Independents, the teachers of which preaching in Welsh draw many of the congregation after them."

In a letter to the Society, dated "Philadelphia, 4th April, 1723," Mr. Weyman expresses satisfaction that—

The Hon'ble Society are enclined * * * to make some provision * * * for the people at Radnor who require a person of years and well conversant in the Welch tongue to reside amongst them and to visit them from house to house as well as to preach to them, for frequent conference with them in their own language is the most likely method that I can think of in order to recover them from their errors and to bring them to a conformity to our holy mother the church to which many of them are inclined but cannot be brought over by mere Itinerant preaching.

In another letter to the Society, dated "Oxon, Pennsylvania, July 26, 1725," he acknowledges their letter of August 25, 1724, and expresses regret:

that the Society are not yet come to resolution of sending a missionary to Radnor, where the people have great need of one to be always residing amongst them that can converse with them in their own British dialect. * * * I have communicated the contents of the Letter to them and they have immediately upon the perusal thereof agreed and committed it in writing in an instrument obligatory under their hands to contribute Yearly £40 in proclamation money towards the better support of such a missionary as the Honble Society shall think fit to send them. But they desire he may be well acquainted and obliged to speak to them in their own language because there are a considerable number amongst them that are strangers to the English.

The following petition of the Church Wardens and Vestry of Radnor and Easttown also furnishes valuable evidence of early conditions in Weyman's term. Although it bears no date, the identity of names indicates that it was prepared at the time of the formal organization of the first vestry in April, 1725 (whereof hereafter).

To the Honourable Society for the Propagating the Gospel in foreign parts.

The Address of the Inhabitants of Radnor & East Town In Pensilvania and members & wellwishers of the Church of England as by Law Established.

Humbly Sheweth

That we are deeply Sensible of y^e great favours and Invaluable Blessings that we have from Time to time & for

the space of many years enjoyed by your Appointment of the Reverend Mr. Robert Weyman to exercise y^c Duties of the Sacred function amongst us in Conjunction with the Care and Oversight of other Churches. We beg leave to acknowledge y^c great Piety & goodness to us therein with the utmost Thankfulness & to desire his Settlement wholly and Solely & constantly amongst us in the Relation of a Pastor to the end we may have the Comfort & satisfaction of being led in the Way of Salvation of having the means of grace dispensed to us in our own Language w^{ch} is more Edifying to us than any other Can be And by him whose Doctrine Life Conversation & temper, we are well pleased with & must do him so much Justice as to Declare to y^c Hon^{ble} Body that he has already been a Painfull labourer in God's Vineyard amongst us & to the great increase of our Community amongst a Crowd of Gentiles Heathens Infidels & Sectaries of all sorts who will in all likelihood be brought Over in Time to embrace the Christian faith & to an Entire conformity to our Church & that nothing may be wanting on our Parts to Encourage so good a Design we have resolved on building another Fabrick in Stone for Divine worship & for their Accommodation about Eight Miles in Distance from this And earnestly pray that your Body may Indulge us in our Request above, or at least take Care that we shall be provided with a Minister that shall Officiate amongst us in our own British Language for the Reason afore said. And do Assure your Honourable Body that we shall Contribute to his Maintenance and better Support among us as largely and freely as Our Circumstances will admit off.

Being Your most Devoted
and Obed^t Servants

EVAN HUGHES }
GRIFFITH HOWELL } Churchwardens

WM. DAVIS	}	Vestry Men			
ANTH. WAIN					
JAMES PRICE					
THOS. DAVID					
THOS. JAMES					
PETER ELIOT					
THOS. GODFRY					
RICH ^D EVANS					
MORRIS GRIFFITH				}	Trustees for the building of the New Church
WM. OWEN					
HENY GRIFFITH	JAMES ANDERSON				
RICH ^D HUGHS	WM. EVANS				
			JAMES DAVID		

There can be little doubt that the statement in this petition that "we have resolved on building another Fabrick in Stone for Divine worship * * * about eight miles in distance from this" marks an early period in the history of the establishment of St. Peter's Church in Chester Valley. This is one of the links in the chain of evidence so ingeniously forged by Mr. Prevost to indicate the identity of St. Peter's Church with "Montgomery" referred to by Rev. Evan Evans.*

In Rupp's "History of Lancaster County" (published 1844) occurs the following mention of Mr. Weyman's missionary work extending into that then remote section of Pennsylvania:

1717 the Rev. Mr. Weyman, missionary to the Welsh settlements of Radnor and Oxford, frequently visited Pequea.

*Ante, page 43.

Conestoga and the Indian settlements of Conestoga. He baptised many children of Quakers and some who had been Quakers.

Although the date given is clearly erroneous, this note is of distinct value, as corroborating evidence from an independent source.

In this connection should be mentioned a remarkable exodus, occurring during Mr. Weyman's term, of the Welsh settlers of Radnor and adjacent territory into what is now Lancaster County. It bears on this history in that it deprived Radnor Church of many of its most valuable supporters, and because both Mr. Weyman and his successor seem to have endeavored to retain some supervision over the new territory. The consideration of the subject therefore, in some detail is not felt to be an unjustifiable digression.

At the time of the Welsh settlement of Radnor Township—about 1685-90—and for many years afterwards, all of the Pennsylvania wilderness west of the Schuylkill River and extending to the northern and western boundaries of the State, was nominally at least, within the limits of the original Chester County; and so much as lay between the Schuylkill and Susquehanna rivers was called "Conestoga Township." When Lancaster County was established, in 1729, that part of this wilderness along the Conestoga Creek, for about six miles westwardly, was called

“Caernarvon” Township, and that part north of the Chester County line along the Schuylkill River to the Tulpehocken Creek, was called “Robeson” Township and later subdivided into Union, Robeson, Cumru and Spring Townships.

Into this unexplored territory occurred, without any clearly defined cause, the strange “Trek,” referred to, of many of the Welsh settlers. This movement of the Welsh began as early as 1718, and continued markedly for some twelve years. It compacted mainly between Conestoga Creek, or the Welsh Mountain, on the south, and the Tulpehocken Creek on the north, and extended from the Schuylkill River to the mouth of Muddy Creek. South of this Welsh settlement was that of the Scotch-Irish, and west and north that of the Germans.

Rev. George Craig while in charge of Bangor Church, Lancaster County, in 1751, recorded in the vestry books there a historical summary of events leading to the establishment of that church, which purports to give some light on the subject as follows:

By the Honorable William Penn, Esq., original proprietor of the Province of Pennsylvania, his Charter to all persons who should be inclined to transport themselves from any part of Christendom, into said Province, it is granted they shall enjoy the free exercise of the Christian Religion, under whatever denomination. Upon this so engaging a plan of Privileges, among others, several families of Welsh, known by the name

of the Ancient Britains, did transport themselves from Wales, in Old England unto the Province aforesaid and settled themselves at first in the Township of Radnor in the County of Chester, in the Province aforesaid, where they erected a place of worship, where they had divine service, according to the doctrine and discipline of the Episcopal Church of England, of which Church they were all zealous members, and had for their minister the Rev. Mr. Robert Weyman, the Society's Missionary for the Propagating of the Gospel in Foreign Parts. After some years, many of them, finding their settlement too confined (from the vast numbers of incomers), they, Anno Domini 1730, removed some miles to the westward into a new county, called Lancaster, and settled in a Township called Caernarvon, from a shire of the same name in Wales, in Old England, and fixing here they (in imitation of all good Christians) found that no place would be agreeable to them without the Public Worship of God, therefore, Unanimously and Cordially Consented and agreed, according to their worldly circumstances, to build a Church of square logs, which they finished, and gave it the name of Bangor, from a Diocese of that name in Wales, in Old England.

This explanation that the Radnor settlement in 1718 to 1730 was "too confined," while somewhat startling, is far from satisfactory; neither does lust of adventure nor lust of land satisfactorily explain the movement. It seems more probable that each of these influences may have worked on the minds of these Welshmen who were already disturbed and restive because of their failure to secure at Radnor or in that vicinity the promised Welsh Barony which was clearly the main object of the Welsh purchase.

The accuracy of Mr. Craig's account in some details has been questioned in a valuable article by B. F. Owen, Esq., appearing in Vol. VII of the publications of The Lancaster Historical Society; but this criticism has reference mainly to that part of the account which relates to the Bangor settlement.

It is quite certain that this exodus from Radnor into Lancaster County occurred earlier than 1730; but Mr. Craig's account is undoubtedly correct (as appears by the references of Oldmixon and Dr. Evans, already quoted) in the assertion that these first Welsh settlers were Episcopalians; and there seems to be no evidence that they were originally Quakers.*

*By these settlers were established about the middle of the eighteenth century, four English (Episcopal) churches, viz:

I. St. John's Church, Pequea, now Compassville, in Caln Township, Chester County. The original church was probably erected about 1720. (See Futhy's History, Chester County, page 275, and Perry's Collections, 132-3 and 370. Art. by V. R. Yeakel, *Ch. News, Diocese of Pa.*, Vol. 2, p. 16.)

II. Bangor Episcopal Church at Churchtown, in Caernarvon Township, Lancaster County. The original church was probably built of logs about 1733, on vacant ground. Afterwards—May 24, 1738—the land was warranted to Gabriel Davis "for a church thereon to be erected." Yet later—February 21, 1755—the land was patented to Lynford Lardner and John Davis, "the present church wardens."

This is evidently the church organization to which Griffith Hughes, missionary at Radnor, refers in several letters and from whom appears a petition to the Propagation Society in 1734, all hereinafter quoted.

III. A Stone Chapel at Morgantown, Berks County (later known as St. Thomas') built about 1764-5 under provisions of will of Thomas Morgan, probated 1741 in Philadelphia. (See valuable article by B. F. Owen, Esq., "Tradition vs. Fact," *Publicats. of Lancaster Co. Hist. Soc.*, vol. vii, page 59. See also Act of Mch. 6, 1786, 12 Pa. Stat.-at-Large, 183.) This is evidently the "new church" referred to in the letter of Rev. Thomas Barton to the Propagation Society dated August 8, 1765, found in Perry's Collections, page 387.

IV. A little chapel in Cumru Township, Berks County, probably erected about 1732 by Hugh Jones on a part of his 264 acre tract on Wyomissing Creek. The church and graveyard adjoining were picturesquely located on a bluff

From the records of Christ Church, Philadelphia, was obtained an interesting bit of information to the effect that in 1726 Rev. Mr. Weyman officiated there constantly from February until September after the withdrawal of Rev. Dr. Richard Welton, and received from the Vestry fifty pounds for his services; and again in 1729 "Rev. Dr. Weyman preaches before the Welsh in their language and gives them a Welsh psalm on the organ."

These and other records indicate in Robert Weyman an ideal pioneer missionary, intelligent, earnest and aggressive; yet no less clearly do other records show him to be a faithful pastor of the parishes specially committed to his care at Radnor and Oxford, although it seems probable that his residence was in the Oxford parish with which he seems more closely identified. In Dr. Buchanan's Historical account of Oxford parish, Mr. Weyman is

rising abruptly about 450 feet south of Wyomissing Road and 1600 feet east of the Flying Hill Road, on the farm recently acquired by the Society of the Maccabees for establishment of a home for their aged members. Of the church and graveyard no trace remains save the enclosed lands and a few unmarked graves. The record of the place has, however, been well preserved in a valuable monograph by B. F. Owen, Esq., on "The Welsh of Cumru," read before the Berks County Historical Society, September 12, 1899.

The codicil to the will of David Jones (son of Hugh) refers to "a small piece of land in Cumru Township * * * computed to contain 2½ acres * * * whereon is erected an Episcopal or Lutheran church," and devises "one-quarter of an acre part of the aforesaid lot to and for the use of said church forever to be surveyed off so as to include the church and burying ground."

Whatever doubt this codicil suggests regarding the connection of this chapel is removed by the fact of Hugh Jones' connection with St. David's Church, and his legacy of "one bright bay young mare with star on her forehead" to Rev. Griffith Hughes, missionary there.

referred to as "a person of great worth and very dilligent in the discharge of his ministerial duties."

The following record taken from the old register indicates that under Mr. Weyman was organized the first regular Vestry of Radnor Church (although mention is also made of vestrymen in the petition of September 20, 1720). This occasion was evidently the one referred to in Mr. Weyman's letter of July 26, 1725, before quoted.* The entry is preceded by a memorandum that at the Easter Communion of 1725, fifty-nine persons, whose names are given in detail, participated:

MARCH YE 28TH, 1725.

A Letter fm the Honble Society for propagatn of the Gospel in Foreign parts to the Membs of St. David's Church in Radnor Bearing — being read that Day before the Congregation, T'was then agreed yt on ye Thursday following they wd. meet to prepare an answer to ye same.

THURSDAY, APRIL YE 1ST, 1725.

Att a meeting of the ministr & membs of the Church of St. David's in Radnor T'was proposed ye new Ch. Wardens shd. be named for the ensuing year & a Vestry appointed not exceeding Twelve in Numbr to Represent the whole congregation for the greatr ease of the people in carrying on the affairs of this Church.

During his term at Radnor Mr. Weyman returned to England, under circumstances of which no record

*Ante, page 70.

is preserved, and while there submitted a report or memorial to the Society under date of "London, Augt. 3rd, 1728," which indicates not only knowledge derived from a faithful pastorate, but also clearly presents the condition and circumstances of the early settlers, as follows:

The number of inhabitants originally belonging to and frequenting these Churches at first was small, as was their general Condition low in the World. Their employment was chiefly Agriculture and handy Craft Employments. Their sentiments in matters of Religion were very wild & absurd for the most part, & their manner of living is to this day Plowing the ground and following the business of the farms, Plantations and trades. They are dispersed over a large Compass of ground and live not together as our towns in England, but scattered & remote and at a great distance from any other Church. Even at the distance of 9 mile from Philadelphia at Oxon, & at Radnor 16, which is the nearest Place of Worship, and not easy to travel to specially in Winter in Extreme Cold nor in Summer in excessive heat.

The number of inhabitants in the Township of Oxon are according to the best & nearest computation that I can make about 60 families, and in Radnor about the same number. In their fortunes they are much the same as they are in their conditions indifferent and mean. * * *

* * * At Radnor there is one Quaker Meeting House and a Considerable number of Dissenters from the Church of England in both Parishes. * * * There are two Schools in my parish * * * At Radnor none.

It is not easy to enumerate Negro Slaves in this Country, considering their distance and the remoteness of their Situa-

tion. Neither is there any due care taken hitherto for their Instruction, and I have often pressed the necessity & duty of it upon their masters and offer'd my Service to instruct them in the principles of the Christian Religion, and to prepare them for Baptism; and could never prevail but with one Family at Oxon, and another at Radnor to bring them to Church.

In October, 1730, a vacancy having occurred in the important Mission field at St. Mary's Church, Burlington, New Jersey, by the death of Rev. Nathaniel Harwood, Mr. Weyman made application to the Society for appointment to that charge, assuring the Society at the same time that:

I would not in any wise leave my Flock at Oxon and Radnor, had it been possible for me considering distance of the situation of the two Towns to serve each of them with Advantage to them and with any conveniency to myself * * *

and urging the association of Radnor with Perkiomen and Oxford with Whitemarsh.

A petition of the Wardens of St. Mary's Church asking for Mr. Weyman's transfer there, refers to him as "well known to us for his piety, learning, sobriety, Christian moderation and singular good temper."

These petitions were favorably considered by the Society, and during that same year Mr. Weyman removed to Burlington, terminating his connection with Radnor after a faithful service of eleven years,

"Marked" (as Anderson truly records) "by unvarying diligence and zeal on his part and by the continued love and confidence of his increasing flock." He remained at Burlington until his death, November 28, 1737, leaving a widow and six children in straitened circumstances, for whom the Propagation Society made some provision.

After Mr. Weyman's removal to Burlington, Radnor Church, during nearly two years, had no settled minister, but in the old register is found the following quaint subscription list:

At St. Davids Church, Nov. 7th, 1731. We whose names are under written do promise to pay into ye Hands of the present Church wardens, the several sums of money annexed to our names on or before ye 16th day of May next unsuing the Date herecoff for the use of Mr. Backhouse who pretends with God's assistance to officiate here once a month.

This minister, Rev. Richard Backhouse, then missionary at Chester, was relieved of his duties by the Rev. Griffith Hughes, who probably arrived early in the winter of 1732-33 as the Society's missionary to Perkiomen and Radnor; the separation of Radnor Church from Oxford and its union with St. James' Church at Perkiomen, having been effected by the Society in accordance with the recommendation of Mr. Weyman.

The minutes of the Society for the Propagation

of the Gospel in Foreign Parts and other authorities indicate that Griffith Hughes, who applied for the Radnor Mission in June, 1732, was a recent graduate of St. John's College, Oxford, who was seeking Holy Orders. He was recommended for the Radnor Mission by a Dr. Pardo "in pursuance of the request of the Society," and having passed a successful examination, he received Priest's Orders, and in October, 1732, was appointed as the Society's missionary to Radnor and Perkiomen at a salary of sixty pounds per annum.

The date of Mr. Hughes' arrival at his mission does not appear in any record, although an allusion to him as "the missionary designed for Radnor whom the congregation impatiently expect," appears in a letter from Rev. Archibald Cummings to the Secretary of the Society as early as March 8, 1732.

The following letter tells in the naively stilted language of that primitive time that Mr. Hughes evidently received a cordial welcome from the Radnor parish on his advent there, though containing little other information:

Churchwardens & Vestry to Y^e Society

RADNOR, PENSILVANIA, Sep. 25th, 1734

We the Vestrymen & Ch. Wardens of St. David Church at Radnor in y^e Province of Pensilvania do beg leave to Return the Hon^{ble} Society for the Propagation of the Gospell in foreign parts; our sincere thanks for their favour & great goodness in

sending the Rev^d M. Hughes to be our Missionary who not only, so well officiates in y^e welch tongue, but also by his great care, learning and Piety sufficiently demonstrates the Honourable Society's most prudent Choice.

We all remain as in duty bound the Hon^{ble} Society's most obedient & most obliged Humble Servants.

THOS. GODFREY	}	THOS. JAMES	}
WM. JONES		HUGH HUGHES	
EVAN DAVID		WM. EVANS	
JACOB JONES		HUGH DAVID	
WM. OWEN		JOSEPH JONES	
JOHN CURREY		JAMES DAVID	
MORRIS GRIFFITH		PETER ELLIOT	
JOHN HUGHES			

While there are but few references in the church register to Mr. Hughes' term at Radnor, much information of this time is to be gathered from his letters to the Society; and this fact is again deemed a sufficient warrant for submitting the following copious extracts therefrom.

In a letter dated "Radnor, March 2, 1733-34," Mr. Hughes writes to the Society:

At my first entry upon my mission, I was very kindly received especially by the Welch. * * * I have visited all my parishioners at their respective houses and found a great many of them much neglected in their education & ignorant of the very fundamentals of religion, & others whose principles were very much vitiated with false doctrines. I endeavored to rectify the mistakes of the latter and to instruct

the former what was necessary to be believed & practiced. I had no sooner finished this task than I found a great necessity of visiting a great many Welsh & English gentm that lived far back in the woods, where I found a great number of well disposed persons, but entirely destitute of a Minister. At their earnest request I have gone there several times since and for a long time I had no other place to preach but under the shade of a large tree, their houses being too small to contain the great number that resorted there. My last journey to them completed in all 1105 miles, besides my weekly attendance at Radnor and Perquihoma, at either of which churches I preach and catechise every Sunday. * * * The number of communicants in Radnor at my first coming was 48, now increased to 55. At Perquihoma 19, increased to 21. I have christened in all near 100, ten of these being adults.

In a letter to the Society, dated "Radnor, Pensilvania, December 3, 1734," Mr. Hughes refers to:

several journeys to visit the back inhabitants, sometimes 60 or 70 miles from home, where I christened a great number. But in more particular at Canistogo where for some time past I preached both in Welch and English on the first Tuesday in every month.

He further emphasizes the great need of Welsh books, and suggests his willingness—"myself being the only person that officiates in that Language"—to return to London "to reprint or Translate a Sufficient number to answer ye presen necessity."

This reference to services at Cone toga is, no doubt,

to the same place which Richard Backhouse, missionary at Chester, in letter of March 12, 1728, identifies as "Back in the Country seventy miles, at one part of Conastogoe near the Place where Mr. Weyman used to go to;" to the early settlement of which brief reference has already been made.*

A petition from "The Inhabitants of Canestogoe, Pennsylvania," in 1734, to the Society further represents—

That we being well affected to the Church of England tho destitute for several years of an orthodox minister, until the coming of our dear Countryman, Mr. Hughes, who hath undergone great hardship to come and preach to us once a month. * * * and since we cant as yet expect the happiness of a missionary we humbly pray to be supplied with some Welch Books, the want of which has been our greatest unhappiness. * * * Would the Honble Society be pleased to bestow on us a Welch Bible and Common Prayer for the use of our Church, Your petitioners would esteem it as a great favor. At Mr. Hughes' first arrival we had no other conveniency than the shade of any large tree to preach under, but now we have built a handsome church.

This record seems clearly to establish the parentage of the church at Bangor, Churchtown, Lancaster County, in communion with the Church of England, and traditions of that neighborhood yet indicate the location of the "large tree" where the open air services were held by Mr. Hughes.

*Ante, page 72.

In his letter dated "Radnor in Pensilvania, Sept. 10, 1735," Mr. Hughes forcibly suggests some of the tribulations of missionary life, and again urges the need of Welsh books and his willingness to return to procure them, adding:

Ye present would be the most proper opportunity if my absence would be Dispenced with for lately on my way to Perquihoma Church I had the misfortune to break my knee pan which continues, tho upon the mending hand, very weak, so that it is Impossible for one in my present Condition to Serve that Church in a Regular order this present Winter. That and severall other hardships which I have with pleasure almost endured in my severall Journeys to preach among the Back Inhabitants hath very much Impaired my health being often obliged in the day to want the Common necessaries of Life and in the night to be contented with the shade of a Large tree for a Lodging. As for my congregation at Radnor it is in a very flourishing condition. And as to my own conduct in Generall I appeal to my reverend Commissary who is a gentleman equally beloved and admired for his behaviour, Piety and good conduct.

To this letter the minutes of the Society, of December 19, 1735, indicate that a reply was framed that:

Society forsee great inconveniences in his leaving his Mission so long as to come to England and return. * * * He can better employ some reliable person to translate and superintend press work.

In his next letter, dated "Radnor, June 25, 1736," Mr. Hughes completely breaks the monotony, usual to missionary correspondence, by expressing the hope that the Society has been:

informed by the hands of Rev. Mr. Commissary Johnson of my being at Barbadoes, the Chief Reason of my going there was as unexpected as unavoidable and nothing but an absolute necessity would have obliged me to quit my mission without the Previous consent of the Society. * * * At the Earnest Request of a very considerable number of both Welch and English that live near Tolpahocken, 70 miles from town, I officiated there & at Canistogo, at Sundry times. * * * But the fatigue of returning home by Saturday night to take care of the Churches more particularly under my care and the great Difficulty of travelling into so Remote a part of the country with severall Inconveniencies too tedious to be mentioned, threw me into a very Ill state of health. My Physicians were of opinion that a Sudden Change of air would be absolutely necessary for me, especially to one of the Leeward Islands, and if I found no benefit there to return to England, wh I resolved upon rather than Run the hazard of my life by staying. * * *

I had no sooner arrived at Barbadoes but I found great Benefit by the Change of air. * * * Soon after the Rectory of St. Lucy's Parish became Vacant, wich by the earnest Request of the Rev. Mr. Commr Johnson I was prevailed upon to accept of. * * * I enjoyed it for near three months and then obtained a Lycence from the Honourable James Dottin, Esq., our Commander in Chief, to return to Pensylvania for 4 months, where I now officiate at Radnor & Perquihoma at the expiration of which time I design with the Honble. Society to return

to Barbadoes and then beg leave to Resign my Mission, praying that the Honble Society will be pleased to Supply it with another as soon as possible.

This is followed by a letter dated "Radnor in Pennsylvania, Nov. 19, 1736," wherein Mr. Hughes refers to his last letter regarding his visit to Barbadoes and his return:

to this Province where I have officiated not only at Radnor, but at severall other places for these five months past. * * * I am now preparing for the Barbadoes, and humbly beg Leave to Resign my mission.

The only mention of Mr. Hughes' incumbency appearing in the records at Radnor, besides a statement dated "June ye 24th Day, 1734," of contributions, amounting to two pounds eleven shillings, and a "subscription towards a stable to be paid ye 16th of May, 1735," amounting to five pounds, nine shillings, sixpence, is the following certificate of audit of accounts, evidently prepared at the close of his ministry at Radnor:

OCTOBER, YE 8TH, 1736.

Hugh Hughes, treasurer to ye congregation of St. David's Church produced his accpts. when it appeared to us whose names are under written yt. he ye said Hugh Hughes disposed of all such sums of money as he recd. being eight pounds fourteen shillings and eleven pence according to ye order and direction of ye Reverend Mr. Hughes then Missionary and congregation.

178 - 6
 = 3 - 8 1/2
 178 - 11

Hugh Hughes Treasurer to the Congregation produced
 his Receipt when it appeared to us whose Names are
 under written, y^t he y^e said Hugh Hughes disposed of
 all such Sums of Money as he Received being Eight pence
 Fourteen Shillings & Eleven pence according to y^e Forces
 & Direction of M^r the Rev^d M^r Hughes then
 Missionary & Congregation Witness our Hands

J. S. Davids
 Griffith Hughes Cler.
 J. M. Davis
 Peter P. Elliot
 James J. David
 Morris W. Griffith
 Thomas Godfrey
 Isaac Wayne
 Evan David
 Edward E. William
 Edward + George Senr.
 John
 George Jones

An Early Audit.

There is little evidence, apart from his letters, of Mr. Hughes' influence at Radnor during his short term. Although his reports of extended mission work near Lancaster indicate an active life, yet in each report is an unmistakable strain of egotism that cannot be disregarded. It must, nevertheless, be remembered in considering the language of these reports from missionaries in Pennsylvania, that the absence of any Bishop in the Province who could give personal attention to their individual cases necessitated a personal relation between them and the Propagation Society, which otherwise would not have existed. The need of such a head of the clergy, resident amongst them was the subject of great concern throughout the colonies and is forcibly presented in many letters.*

* In Dr. Perry's *Hist. Collects. of Amcn. Col. Chs.*, 507-9, appears a most earnest address from the clergy of New York, New Jersey and Pennsylvania to the Bishop of London in November, 1705, asking for the appointment of a Suffragan Bishop. It is signed by both Mr. Evans and Mr. Clubb. The subject is also carefully considered in Keith's *Chronicles*, Chaptr. —, "The Church of England," wherein he refers to the desire of Bishop Compton to make a personal visitation to the Colonies.

Bp. Compton succeeded about 1685 in obtaining the insertion of the following clause in commissions and instructions issued to Govs. of several Colonies.

"To the end that the jurisdiction of said Bp. of London may take place * * * we do think it fit and convenient that you give all countenance and encouragement in the exercise of the same excepting in the collating of Benefices granting Licenses for Marriages, Probates of Wills, which we have reserved to you our Governors." (Sherlock's account N. Y. Col. Docs., VII (or VIII), 360 ff.)

The execution of authority so conferred, with exception of necessarily Episcopal functions—e. g. ordaining, confirming and the like—was delegated to officers resident in provinces known as Commissaries.

Article on "Schemes for Episcopal Control in the Colonies," by Arthur Lyon Cross,

American Hist. Assoc. Rep., Vol. 1, page 235.

A series of questions was by Bp. Edmund Gibson—who came to the Lon-

Mr. Hughes' desertion of his mission, and unceremonious withdrawal from Radnor, would seem to demand a more satisfactory explanation than his letters vouchsafe. No other has been found. The minutes of the Propagation Society of September 17, 1736, indicate the receipt of his letter regarding his visit to Barbadoes, and their decision to write to the Commissary at Philadelphia to ask how long he was away and what care was taken of the mission in his absence.

The following reply to this communication has been recently discovered amongst the records of the Propagation Society, viz.:

(From S. P. G. Records—A. M. S. Vol. 26, p. 233.)

Mr. Cummings to the Secretary:

PHILADIA 1736.

This is the first opportunity I could find, of conveying an Answer to the Honble the Societies Queries in Relation to their Late Missionary at Radnor, Mr. Hughes. He was absent

don See 1723—sent to all Commissaries concerning the colonial charges, and his authority over them was increased—1727—and continued to be exercised by him till his death 1748. Cross' Article, 235-6.

Bp. Thos. Sherlock, who succeeded Bp. Gibson, made strenuous efforts to establish a native Episcopate, but though he made appeal direct to the King, nothing was obtained.

N. Carol. Rev., VI. 10-13.

Abbey's Eng. Ch. & Bps. in 18th Cent., Vol. I, 363.

All these efforts seemed to colonists of more sinister appearance than early appeals by Rev. John Talbot, 1716, and officers of Christ Church, Philadelphia and St. Anne's Church, Burlington. Perry's American Epis. Ch., 1-401.

For a prelate of English Church to act was very different—the feeling engendered contributed to causes of Revolution.

John Adams Wks., X, 185.

Collects. Prot. Epis. Hist. Soc., I, 142.

from his Mission above Seaven Months. I know that he Endeavoured to get his Cure supplied by Messrs Weyman, Backhouse, and Howie, and promised an Allowance for their trouble, accordingly Mr. Howie often officiated at Perquihoma, & Mr. Backhouse sometimes at Radnor, Mr. Hughes arrived here from Barbadoes, ye Latter end of June last and did not leave his Mission till the Latter End of November, when he sailed hence for Barbadoes and left the Inclosed with me. In my opinion it would be a generous Act in the Societie to allow him his Sallery Seeing the Ill State of his health was the first occasion of his moving hence and he was thereby put to a good deal of charge, the people here have allowed nothing since he Left them first being out of humour on that account. I hav't to add but that I am

Revd Sir

Your most obedt

humble Servant

ARCHD CUMMINGS.

The archives of the Society also furnish the following unique testimonial regarding Mr. Hughes, to wit:

To the Honble Society for Propagating the Gospel &c.

The Humble Petition of Sundry Members of the Congregation belonging to St. James's Church ner Perquihoma in The Province of Pennsylvania in behalf of themselves and the whole Congregation.

Sheweth

That your Honourable Society was pleased some years since to send a Missionary for this place in Conjunction with Whitemarsh with whom we were very well pleased and used our best Endeavours to make him easy wch we thought we

had effectually done; but nevertheless that Gentleman (Mr. Howie) pray'd leave to officiate at Oxford instead of this Church which was granted him, after which you were pleased to send over a Very Young Welch Gentleman to serve Radnor and this our Church of St. James' to whom we regularly paid our Subscription money amtg to about £24 or 25. p. annum altho. the said Mr. Hughes very seldom came near us and some time in September last (as by Mr. Cummings' letter to the Society may be seen) he thought fit without giving us the least Notice to make a Voyage to the Island of Barbadoes where he has accepted of a Parish and we are now destitute of a Minister and without Your Honorable Society will be pleased to Continue your care to us this congregation will in a very little time dwindle to naught, we being surrounded with Dissenters of every sort. We beg Leave father to acquaint your Honours that unless the Gentleman you send has much more solidity and conduct than Mr. Hughes our Religion will be brought into Contempt. We shall not trouble your Honors with a Detail of his misbehaviours not doubting but you'll receive that from some able hand; but shall Conclude Earnestly desiring your Care of us and with assuring you that every one of us will most Chearfully Contribute every thing in our Power for promoting the Christian Religion and Towards the Support of the Gentleman you'll be pleased to send us.

That your Pious endeavours may not be wanting to the Destitute is the Earnest prayer of

Your Honours most sincere & most obedt humble servants

Augst 1st 1736

WM. MOORE

SAMUEL LANE

EDWARD NICHOLAS

HENRY PAWLING

ROBERT SHANNON

PHILIP KING

ROGER WORTH

NICHOLAS HICKS

RICHARD BULL

JOHN NEWBURY	JOHN SHAIN
GEORGE EVANS	MORRICE LEWIS
THOS. HOWE	HENRY HOLSTEIN
JOHN BULL	JOHN EDWARDS
THOMAS BULL	THOMAS JAMES
JOHN DAVIS	DAVID PHILLIPS
STEPHEN BOYES	ARNSWELL BEAILLY
THOS. TURNER	JOHN JORDAIN
WM. ADAMS	THOS. KENWORTHY
ABRAHAM ADAMS	HENRY PAWLING
ENOCH DAVIS	HENRY BARNARD
WM. BULL	JOHN MORRIS
JOHN SIMMONDS	DANIEL MORRIS
PETER RAMBO	PAUL CASTLEBURY

An additional scrap of information regarding Mr. Hughes is obtained from the following advertisement appearing in *The American Weekly Mercury* of August 5, 1736, published at Philadelphia, viz:

LOST. About a Fortnight since at Philadelphia a Gold ring being a Mourning Ring for his excellency Lord Howe late Governor of Barbadoes. Any person that brings the same to the Rev. Mr. Hughes at Radnor or to the Printer hereof shall have five shillings reward.*

It will be proper in this connection to add the following fragmentary data obtained from various sources regarding this unusual character:

Griffith Hughes, the son of Edward Hughes, of

*Lord Howe died March 28, 1735, at Barbadoes.

Towyn, in Merionthshire, Wales, was born about 1707. He matriculated at St. John's College, Oxford, 1729, and graduated there in 1732. He does not seem to have had any close associations with his brother missionaries while at Radnor, and no mention of him has been preserved among their letters to the Society, excepting Mr. Cummings' letter, already quoted.

In 1748, while in charge of St. Lucy's Parish, Barbadoes, W. I., Mr. Hughes received the degree of A.M. from St. John's College, Oxford, and in 1750 he published "The Natural History of Barbadoes," and was made Fellow of the Royal Society, of England. He refers in one of his letters to the Society to being also the author of "A Welsh Pamphlet Upon Death, Judgment, Heaven and Hell," but these are by no means all his contributions.

By the will of William Evans, of Philadelphia, who died in 1734, and who bequeathed the first legacies to Radnor Church, Mr. Hughes is named as one of the guardians of testator's children; and under the will of Hugh Jones, one of the early settlers of Berks County, who died in 1734, he is made legatee (as previously stated) of "one bright bay young mare with a star on her forehead." This bequest probably indicates his sometime connection with the abandoned Anglican Church in Comru Township, Berks County, previously referred to, and the Welsh graveyard there, where Hugh Jones was buried, and to which, as well as to

Mr. Hughes, some allusion is made in an article by B. F. Owen, Esq., in 24 Pa. Mag. 139.

Other records also indicate that in January, 1733, Mr. Hughes took up by survey over 400 acres of land in the fine farming district along Cacoosing Creek, Berks County, near the present Village of Sinking Springs; but he seems to have left the country before perfecting his title and his interest lapsed. At the time of obtaining the foregoing survey he seems to have also taken up two other tracts of 175 acres and 230 acres respectively in Lancaster County.

He was evidently a man of culture, and, as previously stated, of considerable activity in his mission, but the most charitable judgment could not accord him the high place justly held by each of the other missionaries as an influential pastor to the congregation of Radnor Church; and his considerable investments in real estate so immediately after his entrance on his missionary labors certainly furnishes little evidence of single-minded consecration to the exalted work undertaken. It seems quite certain that he was the last person to officiate at Radnor with regularity in the Welsh language.

There are no records obtainable regarding Mr. Hughes' incumbency at St. Lucy's Parish; but in lieu thereof a weird tradition exists there, telling of its termination as abruptly as had his connection with Radnor and Perkiomen, and that his horse (perhaps the

"bright bay young mare") found tied to a tree on the sea-coast gave the only clue to the avenue of his exit.

The minutes of the Propagation Society of September 17, 1736, indicate that with Mr. Hughes' letter of June 23, 1736, regarding his visit to Barbadoes, a petition was received from Mr. William Currie, with accompanying testimonials, announcing his intention to apply for Episcopal ordination, and praying to be received into their service, and that it was decided to employ him as soon as he was ordained by the Bishop of London.

It is noticeable that Mr. Currie's testimonials come both from the Presbytery of New Castle and from the Commissary and missionaries of the Church of England in Pennsylvania. These testimonials suggest the existence of such unusually liberal relations between the Church of England and the Dissenters, at that time, as to prompt their presentation in full.

To the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The Petition of Wm. Currie Humbly Sheweth

That the s^d Wm. Currie after Passing some time in Virginia as Preceptor to a Young Gentleman was admitted a Preacher among those of the Presbyterian Party in Pensilvania in which Station he Continued for above a Year last past. That he is Lately Come over from thence to apply to the Lord Bishop of London, for Episcopal Ordination and hath brought with him

Testimonials of his good Life and Conversation, which he is ready to produce to this Venerable Board.

And humbly prays they will be pleased to Receive him into their Mission.

WILLIAM CURRIE

Clergy in Pensilvania in Behalf of Mr. Currie.

To the Right Reverend Edmond Lord Bishop of London

WHEREAS Mr. William Curry of the University of Glasgow, after passing some years in Virginia, as Preceptor to a Young Gentleman was admitted preacher among those of the Presbyterian way in the Terroteres of Pensilvania in which Station he has Continued for above a year past, and now having signified to us, Subscribers his just Veneration, for the Doctrine and Government of the Church of England and his Desire of Receiving Episcopall orders. And of Serving the Church in Virginia if the Society de propaganda have no Employ for him.

This is to Certify that he hath behaved himself while he resided in these parts, without Scandall or reproach; in good Esteem for his Sobriety, learning and circumspection, among all that Knew him; And how fair his Character was when he came from Virginia, his Licence to preach among the Dissenters, is allowed here as a Sufficient proof.

Given under our hands at Philadelphia the Tenth day of June Anno Dom. 1736.

ARCH: CUMMINGS Commissary

GEO: ROSS Missionary at New Castle

ROBT WEYMAN Missy at Burlington

WM LINDSAY Missy Itinerant in Pensilvania & New Jersey

ALEXANDER HOWIE Missy at Oxford & Whitemarsh

A Certificate in Behalf of Mr. Curry

That Mr. Wm Curry Prob. applying to the Psby of Newcastle in Pensilvania in America in September 1734 And bringing Authentick Credentials, was taken on Tryal for the work of the Ministry, and going through all the parts usuall of Tryal, was by said Psby Lycenced to preach the Gospell of our Lord Jesus Christ, he acquitting himself, in all his Tryals to the very great Satisfaction, of said Psby—and has been for the most part, ever since under the Care of the said Psby. and Subject to them in the Lord, by Carefully observing their appointments, by Preaching in the Vacancys, within the Bounds thereof to the Edification and great Satisfaction of all his Auditors; And now Designing to Leave these parts; And applying to us for his Testimonials.

We do Hereby unanimously Recommend the above named Gentleman to the Divine protection, & Due Regards of any Psby or Christian Society, where Providence may order his Lot, as a Sober Christian, & well Deserving Gentleman, And During his Residence within our Bounds, his Behaviour was very Becoming & agreable to the Character of a Sound & Orthodox preacher of the Gospell & now is free of any Scandall or Church Censure known to us is by Order & appointment of the above sd Psby Certified & Subscribed.

By

JOSEPH HOUSTON, P. Clk.

May 15th 1736

No record has been preserved of the date of Mr. Currie's appointment to the mission at Radnor and Perkiomen, but a reference to the subject in one of his later letters indicates that he entered upon his duties in

May, 1737. The earliest record entered by him in the old Radnor register is July 24, 1737. As Mr. Currie was the last of the English missionaries at Radnor, and more closely associated with the parish than any of his predecessors, it will be proper to enter in this connection some details of his early history.

He was born at Glasgow, Scotland, about 1709, and educated at that University, where it is said he was "much esteemed as a man of learning and sound judgment." Some few years before his appointment to Radnor he had, upon the recommendation of the Faculty at Glasgow University, been selected to accompany a son of a Mr. Carter, of Virginia, who was returning from the University to his parents, and desired to secure the services of a tutor to complete his education. After remaining with Mr. Carter's family for a few years in Virginia, Mr. Currie removed to New Castle, then a part of Pennsylvania, and in September, 1734, was there licensed to preach by the Presbytery of that place. Here it is said he became intimately associated with Rev. George Ross, the missionary of the Propagation Society at Immanuel Church, New Castle, and having under his and his daughter's influence finally decided to enter the ministry of the established Church, he proceeded to London for ordination. This accomplished, he seems to have entered at once upon the service of the Propagation Society, and in 1739 he married Mrs. Margaret Hackett, daughter of

Rev. George Ross and widow of Rev. Uri Walter Hackett, sometime missionary at St. Ann's Church near Appoquiminy, who died about 1734.*

According to a romantic tradition, the success of Mr. Currie's suit with Widow Hackett was by her made dependent on his taking Holy Orders in the Church of England. This appears from the following letter found amongst the papers of Rev. Samuel C. Brincklé, rector of St. David's, 1819-1832.

REV. MR. BRINCKLEY:

From a pamphlet received from Mr. Sawyer I find the Rev. Mr. Curry was Staytioned at radnor Church in the year 1739 whose Labours continued till the year 1776 making the time he officiated there thirty seven years, but as it did not State the time that he was appointed Missionary there, we are not Sartain that thirty seven years was the exact time that he continued there as Rector, but from the following account of Mr. Curry which I received from his grand daughter, Mrs. Walker I think it must be nearly correct. * * * Mr. Curry was born in the year 1710 and expired in 1803, Making a long life of 93 years, and would make him 29 years of age when we first find him at radnor Church, he came to this Country a presbyterian Clargyman, and Courted a widow lady by the name of Hacket, Whose former husband had been a Episcopal Clargyman, but she refused to give him hur hand untill he Would become an Episcopalian, for which porpose he returned to England and obtained the gound, takeing the whole Corcomstances as they Stand, we shall not probably

*See Letter Rev. Geo. Ross to Secty. S. P. G. 6, 15, 1736. Perry's Collects. for Delaware 75.

err much in supposing him to be 29 years of age when we first find him at Radnor Church.

I. NORTON.

Mrs. Curry's maiden name was Hannah Ross.

Of the condition of the parish when Mr. Currie entered upon his charge some impression is obtained from his "*Notitia Parochialis*," furnished to the Society soon after his arrival. From this it appears that the inhabitants of the mission (which presumably included Perkiomen), numbered some two thousand persons, of whom about fifteen hundred and fifty were "Dissenters of all sorts," and four hundred nominally connected with the Church of England, and of these some sixty-six were communicants.

No special mention is made in any of his letters, of the Welsh inhabitants, and the presumption is therefore reasonable that at that time the parish had become practically an English-speaking one.

In this connection the following "Petition of Inhabitants of Towyn,"* recently found among the records of the Propagation Society, is worth preservation. It would be impossible to locate this place with accuracy, but the reference therein to a "neighbouring parish" at French Creek and the identity of the names of certain taxables would indicate its probable situation in Warwick or West Nantmeal Township, in Chester County.

*Towyn, in Merionthshire, Wales, was the birthplace of Rev. Griffith Hughes.

Petition of Inhabitants of Towyn

My Lord and Most Reverend Father in God

The Great goodness and favour Your Lordship has been pleas'd to Shew our fellow Members, Emboldeneth Us to Implore Your Lordship's Compassion in our Necessities.

Our Condition like many Others in this Remote Part of the World has been, That we for Several Years have been almost like Sheep Without a Shepherd, Except the Rev^d Mr. Curry Minister of the Parish of Radnor and Perkiomy some few Times hath been Pleas'd to Visit us. But he having enough to do with his own Flock, cannot Assist us as often as our need doth require, and many of us not Understanding English cannot make that use of his Preaching As, if we, being Welch Men heard one in our own Native Tongue, Which cannot but be a great Grief to Us, Besides an Unspeakable Damage and loss to our Spiritual Improvement. So that many of Weak Judgment fall away from the Truth, Some to Dissenters, Some to nothing.

In This lamentable Condition, We, next to God, Address Our Selves to Your Lordship, Most Humbly beseeching Your Lordship to Extend to poor Objects of Charity the Bounty of the Venerable Society That before now has reliev'd many others in the same distress by sending out Labourers to plant and trim a Vine Yard to the praise and Glory of God.

We, being Inhabitants of the Parish of Towyn; have joyned with one of our Neighbouring Parishes newly Setled at the French Creek, to have wth Your Lordship's Consent and Applause one Minister who can Preach English and Welch settled among us.

For his Yearly Maintenance We have made up a Sum of Thirty Pounds Pensilvania Currency. Hoping and begging with Submission Your Lordship and the Hon^{ble} Society would make up the rest to his Satisfaction.

Our fervent Prayers shall continually be to the Divine Majesty for the Prosperity and Success of Your Lordships and the Most Hon^{ble} Society's great designs Remaining unto Death.

Y^r Lordship's

Most obedient and most obliged

PHILADELPHIA

SERVANTS

the 15 day of Oct.

1741.

Yearly Salary

<i>Inhabitants of the Parish of Towyn</i>	<i>Inhabitants of the Parish at French Creek</i>
Thomas James £2 ..	Samuel Flower £.. 10
Thomas David 1 ..	James Tarbett 5
Morris Griffith 2 ..	John Hughes 5
John Evans 1 ..	Wm. Harman 5
James Anderson 1 ..	John Goheen 10
John Crosswell 1 ..	John Jones 10
Patrick Anderson . . . 1 ..	Wm. Williams 10
Henry Griffith 1 ..	Lott Evans 10
Thomas David 1 ..	Wm. Broughton 5
Rees Prichard 1 ..	Henry Philip 5
Samuel Morris 15	John Ralfton 8
Cadwallader Hughes . . 10	Peter Mathers 5
Jenkin Lewis 10	Wm. Gore 10
David Davis 10	Matthew Reading . . . 5
John Thomas 5	James Simmons 10
Thomas Williams 5	Wm. Bell 5
David Howell 1 ..	John Douglass 5
John Hunter 10	Evan Davis 6
Thomas Lewis 10	Hendrick Pomel . . . 10
William Owen 1 ..	John Howard 10

Yearly Salary—Continued

Inhabitants of the <i>Parish of Town</i>		Inhabitants of the Parish at <i>French Creek</i>	
William Evan.....£..	10	John Coucher.....£..	10
George James.....	10	Rich ^d Coucher.....	10
James David.....	1	John Bartram.....	5
Rich ^d Richardson... ..	10	John Potter.....	5
		David Beane.....	5
		Wm. Thomas.....	10
		Roger Evans.....	10
		Henry Sterke.....	10

During the early part of Mr. Currie's ministry George Whitefield made his first visit to America. Although as an ordained clergyman of the English Church he was received in many churches, he seems to have excited in Mr. Currie only the most intense resentment and apprehension, and the following letters are of exceptional interest, not only for the incidental details they give of the missions at Radnor and Perkiomen, but as indicating Mr. Currie's impressions of the menace which Whitefield's preaching, and indeed early Methodism, constituted to the established Church, and thus affording some estimate of the character of Mr. Currie himself.

While the spell of the mighty preacher is yet fresh upon the people of the Province the wail of this loyal churchman is almost pathetic.

In his letter to the Society, dated "Radnor, July 7, 1740," he says:

You have here enclosed an acct. of ye state of my two congregations from May 1739 to May 1740. It may perhaps be somewhat surprising to ye Honble Society to find so great a difference between this and ye last acct I sent you; But did they know how much pains and Labr ye Revd. Mr. Whitefield has lately spent among us to Rob us of our characters and then of our hearers their wonder would immediately cease. This strolling preacher, what by a musical voice, by an agreeable delivery, a brazen forehead, impertinent asseverations, uncharitable assertions and impious imprecations upon himself, if what he says be not true, has raised such a confusion among the people of this province as I believe will not be laid in haste, and (which I am troubled about) has made a very great rent in all the congregations belonging to the Church of England. The generality of my hearers not only run after, but adore him as an oracle from heaven.

They look upon all he says to be ye immediate dictates of ye Holy Ghost, only because he confidently asserts it to be so, & Imprecates ye most dreadful curses upon himself if what he says be not true. There is a very large church a-building for him in ye City towards wch all sorts of people have contributed. This deceiver pretends to be ye only true minister of ye Church of England now in all America & yet he has a Criminal Regard for all those who have ever been ye avowed enemies of ye Church of Engd. When he left this Province last he conjurd. all his hearers especially those of ye Church of Engd to leave their own teachers because their Doctrine was Damnable, and cleave to his Dear Bror. Mr. Gilbert Tennant & his Brern. as ye only true Gospel preachers in the whole country. Now this Gilbert Tennant has ever been lookd upon

even by ye Discreeter sort of his own Society as a kind of mad man and generally went by ye names of Hell-fire Tennant. However since he was recommended by Whitefield he is followed by all sorts of people and is now in as great repute as his Master, his whole endeavr is to preach men out of yr reason. In it he has been greatly successful for there are sevl. people now raving mad wch, was intirely occasioned by ye Damnatory Sentences pronounced agst ym. by this mad Enthusiast and some of his Crazd. Brethren.

This short account of ye State of our affairs at present is from

Reverend Sir

Your hub servant

WILLIAM CURRIE.

P. S. I wrote to ye Society sometime ago for a prayer book for Radnr Church but have not recd it. I pray you to send it and some small ones to distribute and some King's Inventions of Men &c.

Later as the wave of enthusiasm has somewhat diminished in force, he writes under date of "Radnor, May 2, 1741":

I supply constantly at Radnor & Perqua Excepting one Sunday in every seven weeks when I'm obliged to preach at Philada, by The appointment of the missionaries till that Congregation can be provided with a minister of their own.

All the people in my congregations who were smitten wth Whitefield are again returnd to their former principles, So that I have the same number of communicants in Radnor I used to have and in Perqua the number is considerably increased. In Radnor there were last Easter upwards of forty and in Perqua about twenty.

Upon Whitefield's coming here my people grew slack in paying their Subscription money and Still Continue so. Out of upwards of 60 pounds Subscribed I dont receive twenty from both places and Bills here are a mere drug having fallen from 70 to 35 so that it goes hard with me, And to mend the matter I was obligd to buy a plantation being turned out of the place where I lived before. The Plantation I have purchased cost me 160 pounds one-half whereof I was obligd to pay immediately.

Again, in letter dated "Radnor, Sept. 28, 1741," he says:

I have two flourishing congregations. Some of my hearers were like to be drawn away by Whitefield & his followers but through the blessing of God upon my Endeavors I have not only kept such to their profession but have brought over Several others Since his departure, to be my constant hearers & two persons who were Dissenters before have recd the Sacrament from me.

The following incident in the history of the church during this period is copied from *The American Weekly Mercury*, of Philadelphia, under date of July 12, 1742, and is at least valuable as giving a glimpse of the furnishings of a colonial church at that early date:

Some time last week the Church in Radnor Township, Chester County, was broke open and a Chest therein which was bound round with Iron Hoops was also broke open and the following Goods stole out of the same, viz: one large folio Bible almost new with Cuts and the Arms of the Honourable

Society in it and writing in several Places, one quarto Bible almost new; one black Gown made of fine Spanish Cloth—one Chalice; two Plates; and one Bason being stamp'd Radnor Church. Whosoever will apprehend and secure the Felons so that they may be brought to Justice shall receive Five Pounds as a Reward from the Minister and Wardens of the said Church.

An important contribution to the history both of St. David's, Radnor, and of St. Peter's Church, in Great Valley, Chester County, also appears in Mr. Currie's letter dated "Plymouth [probably the township near Norristown, where he owned property], Sept. 23, 1744," as follows:

I acquainted ye Society in a former lettr That ye upper part of my parish at Radnor were about to make an addition to their Chapel, But instead of that They have built a New Stone one for wch they humbly pray ye Venerable Society for a Bible & Prayer book.

Again, under date "March 26, 1745," he says:

My congregation being much the same as when I wrote in September last I have nothing now to add but that the Church in the Valey wch was then in building was Since opened by the Revd Dr. Jenny by the name of St. Peters in the Valey. There I preach once a month to a Large and Regular Congregation who humbly pray the Venerable Society for a Bible & Prayer book.

To this letter, under date of "April 8, 1746," the Society replied:

It is with Pleasure the Society hears of new Churches rising in Pennsylvania, and have ordered a Folio Bible and Common Prayer Book for that of St. Peter's in the Valey.

This cause for gratification is, however, tinged with disappointment, for in a latter dated "Philada., Sept. 28, 1747," Mr. Currie writes:

I beg leave to acquaint Ye Venerable Society that the Congregations of Radnor and Perqr have in a great measure withdrawn their Subscriptions ever since I began to officiate one Sunday in every three weeks in St. Peter's Church and the Congregation there being generally poor though numerous makes up but a very small sum for me annually which together with the great expense I am at for ye recovery of my health having labored under a very ill state for sevl years makes it very hard for me to maintain my numerous family. I therefore humbly pray the Venerable Society to take my case into their Consideration and redress this grievance either by allowing me a Small annuity for officiating at St. Peter's or else enjoining the Congregations to Contribute more liberally to my Support. I might have made this Complaint two years ago but waited in hopes that time would have brought them to a better mind.

That Mr. Currie's suggestion was promptly acted upon by the Society by some special allowance to him is clear from his letter, dated "Philadelphia, September 28, 1748," wherein he writes:

Yours of July 28, 1748, I recd. with joy, and return my most hearty thanks for ye regard the honble Society was pleased

to show to my remonstrance of Sept. 28, 1747, and for the generous present which I shall in all my future Conduct make it my Constant Endeavors to deserve.

In preparing this history of Radnor Church so little direct connection exists between the information obtained from Mr. Currie's letters and that obtained from other sources, that it will be more satisfactory first to consider these letters chronologically up to the time of the Revolution, and then review the history of the same period as presented in the records of the church, and in existing traditions. To this end extracts from these letters will be considered *serialim*.

Though containing much of a peculiarly personal nature and padded with stereotyped expressions of devotion, these letters yet contain much authentic information obtainable from no other source.

In letter dated "Plymouth, Nov. 12, 1748," Mr. Currie, evidently sick and discouraged, writes:

That as ye Mission of Radnor, &c., has been for several years past by much too fatiguing from my infirm State of health, I am willing to be removed to Trenton, provided I shall be appointed for that & the two Towns mentioned in a petition to your Honours from those places & be allowed the usual salary of 60 pounds sterlg. p. annum with such a Library as is allowed to your other missions.

That this application for removal was seriously considered, and was the subject of general discussion,

and that its contemplation also caused him solicitude for the people whose pastor he had already been for twelve years, is evidenced in a letter dated "Plymouth, March 28th, 1749," wherein he writes:

As I have received no Account as yet what the Society has Determined with Relation to the mission to be settled at Trenton, I shall only Observe that my congregation are mightily disturbed at the Report that I am like to be Removd from them, which if it should happen I earnestly beg that they may be speedily supplied with a discreet & able minister.

During his long term Mr. Currie's health was at best but feeble, and this fact is strongly emphasized in many letters.

In letter dated "Philada., March 29, 1751," he speaks of

My ill state of health which rather grows worse than better,
* * * I am advised by my Physicians that a Voyage to
Sea would be of service to me, and having some affairs relating
to my Family to Settle in Scotland * * *

He asks for a leave of absence of eight or nine months from the parish, assuring the Society that:

I'll endeavor to take care that it be frequently supplied by my neighbouring Brethren.

This request was renewed in letter of Sept. 30, 1751.

In his letter dated "Philada., Mch. 28, 1761," he reports that,

Notwithstanding my sore affliction I have been enabled to attend my Churches without intermission ever since my last Letter by ye help of an anodyne taken every morning before I set out.

Again, in a letter dated "Radnor, Sept. 29, 1761," after referring to his continuance in discharging his duties, he says:

Yet so grievous is my affliction that next to a sense of God's favr through Christ ye prospect of ye happy moment when I shall exchange ye present for a future state gives me ye greatest pleasurc.

By letter of March 28, 1750, the Society had notified Mr. Currie that "the Society's circumstances will by no means permit them to erect Trenton, Hopwell and Maidenhead into a Mission." And under date of August, 1751, they had assented to Mr. Currie's leave of absence, provided the parish be duly supplied in his absence, "and therefore if Mr. Usher be not yet returned to his Mission they could wish you would defer yr Voyage some little Time till his Arrival."

In the Peters' collection of manuscript letters is a tattered fragment from Mr. Currie, which tells of a terrible sorrow in his life. Though the letter is undated, the incidents to which it refers fix its date early in the

year 1762. No other allusion to the incident has been obtainable from any source; but as there is some evidence that the subject of his solicitude was a physician in Chester County after the Revolution, it is probable that Dr. Peters' intercession was successful.

Though remotely bearing on the history of Radnor Church, the letter is certainly of sufficient interest to warrant its reproduction here, as follows:

The Revd. Mr. Richard Peters in Philada.

As gratitude is all ye Tribute great & generous minds will have in return for ye Benefits they confer I can only beg you to accept ye overflowings of a Heart charged with ye most grateful resentments for your kind Promise to intercede with his Excellency General Monkton on behalf of my unhappy son James who (as I have been informed lately) dishonorably abandoned his Post in ye army under his Excellency's Command in Mortinico. Should that unhappy youth once ye Darling of both his Parents be obliged to submit (*illegible*) ye fatal sentence of a Court Martial it would Dr. Sr. (*illegible*) our gray Hairs with Sorrow to ye Grave.

May gracious (*illegible*) therefore give success to your Endeavours preserve (*illegible*) for a Comfort to the distressed & reward this most (*illegible*) instance of friendship and humanity with the Concert of its Blessings here and hereafter.

I am Rev. Dr. Sr. with ye greatest Esteem

Your ever obliged & most humble servant

WILLIAM CURRIE.

This letter and the mysterious circumstances to which it refers are given additional interest by the fact

(appearing from papers in the William Smith MSS and in notes to Perry's Collections) that some twenty years before (in April, 1741) Mr. Currie had united in a formal protest to the Bishop of London against Mr. Peters' appointment as Commissary in Pennsylvania containing aspersions against Mr. Peters' character which were subsequently retracted by Mr. Currie through fear, it is said, of legal prosecution.*

A further interest is also excited in the incident by the fact of Dr. Peters' close association with the early history of the College of Philadelphia—now the University of Pennsylvania—of the Board of Trustees of which he was president as early as 1756. He was, therefore, almost certainly acquainted personally with James Currie, who matriculated at the college in 1757.

Many of the original letters to the Society during the middle period of the eighteenth century have been lost, but the copious minutes kept by their secretaries largely supply the deficiency. From this source, in minutes of meeting of November 21, 1755, it is learned that Mr. Currie had expressed a hope that:

the Society will send him an assistant, to whom he will resign all his perquisites, reserving only for the support of his numerous family the Society's bounty. * * * Mr. Currie has been missionary at Radnor for eighteen years next May, during all which time he never had the least difference with any member of his numerous congregation, for though they have been

* See Perry's Collects. of Amcn. Col. Chs. (Penna.) page 534.

very negligent in their subscriptions yet he would never quarrel with them for private interest, but if the Society should appoint an assistant Mr. Currie hopes they will enjoin the congregations of Radnor, Perquihoma and St. Peter's to contribute generously towards his support.

To this letter, "being a case of extraordinary nature," the Society gave "further consideration," but subsequently acquainted Mr. Currie "that it is not the practice of the Society to keep curates for their missionaries."

From minutes of May 21, 1756, it is learned that in September, 1755, Mr. Currie had reported baptizing eighty-eight persons in last half-year, and that the number of actual communicants at Easter was ninety. That he had also reported his health much improved:

and if he should be once able to take a voyage by sea, for which he has obtained leave of the Society, he is persuaded it would be of great service to him. * * * The Rev. Mr. Smith, Provost of the College in Philadelphia, has promised to supply Mr. Currie's place whenever he shall be able to undertake his intended voyage.

This record is of value as indicating the high esteem in which Mr. Currie must have been held to secure so prominent a clergyman to fill his place during his contemplated absence.

The Minutes of the Society of March 21, 1760, also report a letter from Mr. Currie, dated September 29,

1759, showing number of communicants eighty-seven, and that:

about three months before they had put the last hand to the finishing of St. Peter's Church with a large gallery which, with the floor below, is crowded every time he preaches there; and they are about to repair St. David's, in Radnor, with a legacy of Fifty pounds left for the purpose by a religious young man who died some years ago.*

The five following letters to the Propagation Society contain valuable information which it is thought can best be considered by presenting important extracts from each successively under their respective dates, with a memorandum of action thereon by the Society as follows:

*The identity of this "religious young man" with Evan Harry (the younger), one of the first benefactors of old Radnor, has been established beyond doubt by the careful investigation of Mr. Benjamin H. Smith of Upper Darby, through whose courtesy the writer is permitted to incorporate the details as a part of this history and showing the interrelation of early settlers, as follows:

Evan Harry (the Elder) by deed dated 11, 21, 1717, reciting his contemplated marriage to Ann Edwards, conveyed 120 acres of land in Merion Township west of the present Wynnewood Station, Pennsylvania Railroad, to Thomas Edwards of Easttown, and William Davis of Radnor in trust for a life estate to said Evan and Ann, with provision that "in case the sd Evan and Ann should happen to leave but one child," then half of the land in fee to said child when of age.

The marriage was solemnized, and Evan died intestate, 1744, leaving one child, Evan, who by will dated July 2, 1748, and registered at Philadelphia in will book G, page 319, left a legacy of £50 to Radnor Church, £10 in one year from his mother's death, and £10 each subsequent year until paid.

In deed of Ann Harry, widow, to Jane Warner, dated August 22, 1758, and recorded in Philadelphia deed book H, 12, page 138, the insolvency of the estate of Evan Harry, the younger, is recited, and the fact that his debts, including the legacy to Radnor Church, were advanced by his mother, who was his executrix.

RADNOR, March 31st, 1760.

I must beg leave to acquaint the Society that although my hearers are many in number especially at Radnor and ye Valley, yet they are become so very careless and lukewarm that I cannot get them to meet on Easter Monday to chuse a Vestry. And as to my support among them there are but a very few that give themselves any concern about it and hitherto I have lived upon a place of my own purchasing, but as my ill state of health rendered me incapable of managing it any longer I have parted with it and am now destitute of a habitation for my numerous family and as there is a small Glebe belonging to Perquihama Church but no house on it, I pray ye Society may enjoin ye Congregation to rebuild ye house or purchase one more convenient, a standing Rule of ye Society they have never yet complied with which if they neglect to do I must petition to be removed to a mission where I can have a convenient habitation.

(The Minutes of the Propagation Society of August 15, 1760, indicate the receipt of this letter, and that it was "Agreed as opinion of Committee, that letter be wrote to Vestry of Radnor desiring them to build good and * * * house for Mr. Currie. Unless this be done Society will withdraw their Missionary from them.)

RADNOR, September 29, 1763.

I have the pleasure to acquaint you that my congregations of Radnor and the Valley daily encrease; but that at Perquihama rather declines as the Dutch buy out the English and settle in their room. I have acquainted the Society that the Glebe House is in ruins and have expected orders from time to time to the Congregations to repair it, and if it is not repaired soon I must beg leave to petition the Society for a remove to another Mission where I can have a better support for my numerous and expensive family having nothing to depend

upon here but the Rent of the Glebe which is but Five pounds this Currency Parr. and about Twenty pounds a year for marriages besides the Society's Salary.

RADNOR, March 26, 1764

As I have diligently attended ye Dutys of my Station ever since I was appointed their Missionary I hope ye Venerable Society will permit me to be absent next Fall a few months when I intend God willing to settle two of my sons in ye Colony of Granada where if ye Society would be pleas'd to open a Mission & appoint me their Missionary it would be a great favour to my poor Family as I Could then have an opportunity of providing for them much better than I have here. I have six sons & one Daughter to provide for which I have no prospect of doing to any Advantage in my present situation as ye price of Land is high & I have nothing to depend upon but ye Societys bounty & a small perquisite from Marriage.

(The Minutes of the Society indicate that this letter was considered at their meeting of July 20, 1764, when it was "agreed in opinion that Mr. Currie be acquainted that Society have no thought of appointing Missionary to Grenada, but he may have liberty to go there a few months next Fall as requested, provided he procure a proper substitute.)

(Read at a Committee July 16, 1764)

RADNOR, Sept. 29, 1764

I received ye Societys Letter of 23 Feb. 1764 to ye Church Wardens of Radnor, which I shall lay before the first Vestry I can get to meet, & report ye Result. My infirm State of Health obliges me to postpone my intended Voyage to ye Granades till some future opportunity. Blessed be God, though very low, I am Still able without intermission duly to attend ye Dutys of my function. My Congregations are numerous,

but so lukewarm, that I cannot prevail with 'em to spare so much time on a week day as to meet to choose a Vestry, & unless they are rous'd to their Duty by Letters from ye Society ye Mission here will in a short time dwindle to nothing.

(Minutes of Society indicate that at meeting of January 25, 1765, above letter was read and "Agreed that ye Secretary be directed to get information concerning the subject of this letter from some neighboring clergyman.")

(Read at a Committee Jan. 14, 1765).

RADNOR, March 30, 1765

Your favr. of Sept. 19, 1764 I had ye honour to receive and return my kindest thanks to ye Venble. Society for their indulgent offer, but as there is to be no mission opened in Granada and my State of Health continues much ye same I must leave my sons to push for themselves and be content to spend ye small remains of Life yet before me in ye station wherein kind Providence and my generous Benefactors have been pleas'd to place me, & I shall endeavour thro. ye help of God as I have always done hitherto that it shall not be spent in vain.

The Society's letter to the Vestry of Radnor &c. I laid before them which they have still under consideration. The congregation of Perqa. is willing to comply with it, but that of Radnor is not, alledging that as the Glebe is not situated convenient to them they cannot think of laying out their money upon it but would rather in conjunction with ye congregation of St. Peter's purchase a small Glebe betwixt these two churches, but as I am satisfied they are not of ability, the price of land being exceeding high, I have thought of living in ye glebe at Perqua, towards ye repairing of which & rebuilding ye Glebe house I have subscribed 14 lb of this Currency which is 9 lbs. sterl. unless the other two Churches will either purchase or hire a House for me.

Though Mr. Currie certainly kept the Society well informed concerning his ill condition of health, yet his reports were evidently details of fact, and not of fancy, for "Oct. 1, 1765," he writes that his health is "better this half year than for several years before," and asks for a reply to inquiries of last letter:

for as ye congregations of Radnor & the Valley are like to do nothing towards providing a Glebe I intend with ye Society's leave to move my family to ye Glebe at Perquihoma, ye House whereof is almost finished by that generous handful of people and my own assistance.

On "March 29, 1766," he again writes that he enjoys:

a much better state of health than formerly, so that I am able with ease and pleasure to attend ye Dutys of my sacred function. * * * I long for an answer to my last letters relating to ye Glebe House, not being willing to move my family to Perquihoma till I know ye Society's pleasure, which, with their leave, I am resolved to do unless ye congregations of Radnor and ye Valley provide me a Convenient Habitation. * * * At present I live on a little farm I purchased some years ago, which my expensive Family obliges me to fill in order to put my Sons in some way of business.

The desired permission for Mr. Currie to remove to Perkiomen was at last sent in the Society's letter of May 26, 1766, and his removal there was probably effected soon afterwards, though there is no formal

record to that effect, and the fact that most of his subsequent letters are dated at Radnor, seems to leave the place of his actual residence in much doubt.

A much brighter tone appears in his letter dated "Radnor, Mch. 30, 1768." He writes:

Blessed be God, I enjoy a much better state of health than I did some time ago so that I am able to attend my Numerous Congregations more constantly & with a great deal more pleasure now I am sixty years of age than when I was forty.

As the flare of a dying fire is often the precursor of its extinguishment, this letter is followed by one containing such a touch of real pathos as can hardly fail to excite sentiments of sympathy in the reader. Under date of "Radnor, March 27, 1771," he writes:

On the third of this instant I buried my wife whose unexpected death is the sorest stroke I ever met with. As my Family is numerous and my congregations contribute next to nothing towards my support I shall find it extremely hard to keep them together. One of my sons (a hopeful youth) I am educating for the Ministry, and hope my honble Patrons will receive him into their Service when qualified for holy orders. * * * He is now in the 21st year of his age. * * * Blessed be God your aged servt in the 63rd of his Life performs the Duties of his function with more pleasure & greater ability than when 15 years younger, having received a better state of health. It is part of my daily prayers in private that it may please God to take me to himself before I become superannuated & unfit for Duty but should it be otherwise ordered by ye

almighty & alwise Disposer of human affairs I humbly hope my generous Benefactors will not cast me off in Extremeity. My son is a great help to me in reading Prayers and a Discourse to the congregations when the weather is too Stormy for me to ride out.

Perhaps his personal sorrow explains the absence of any reference in this letter to the building of the gallery at St. David's, which occurred in this same year, and of which more particular mention will be made in considering the history of the church as presented from other sources.

Under date "Radnor, March 28, 1772," he writes to the Society:

On the 28th of Decr. came to hand your kind sympathizing letter of 20th of Aug., 1771. * * * The assurances you give me in it of the honble Society's kind and generous Intention towards myself & son afford me no small consolation under my present declining state & I can only say that I want words to express the grateful acknowledgements I am willing to make them for so much goodness.

The circumstances of Mr. Currie must not be overlooked in the consideration of his next letter. He has plainly presented them, and they should prevent the withdrawal of the sympathy his last letter properly excites.

Under date of "Radnor, Sept. 29, 1772," he writes:

Being extremely destitute and incapable of managing my numerous Family consisting of Children, Grandchildren and Old Negroes, without a Wife, I was induced to marry again. I made choice of a Widow Gentlewoman of my own congregation, who being a prudent religious Woman of a suitable age, fifteen years younger than myself, without any incumbrance & a remarkable good manager, seems every way qualified to render my future life comfortable, And as being far advanc'd in years, I know not but this may be the last opportunity I humbly beg leave to recommend her to the notice of the honble Society that she may have the same indulgence after my decease with other Missionary's Widows.

Mr. Currie's second wife was Mrs. Lucy Jones (née Godfrey), widow of David Jones, of Chester Valley, and this marriage compelled a further arrangement of his domestic affairs.

In letter dated "Radnor, Sept. 29, 1775," he writes:

The Glebe Land belonging to my Mission consists of 40 acres with a little ruinous House upon it which wants repairs because the Congregation of Radnor declines to assist ye Congregation of Perquihoma alledging that it is too far distant from their Church and yet they are not able to purchase a Glebe any where else, which they ought to do unless they will assist in repairing the Other as it is by means of that only they are Supplied with a missionary. In ye meantime I am obliged to provide a Habitation at my own Expense when all I receive from my three Congregations including the Rent of ye Glebe which is nine lb. currency or Six lb. Sterl. pr. ann, does not amount communibus annis to above twenty lb. sterl. pr ann.

Notwithstanding these querulous letters from Mr. Currie, and the representations of lukewarmness and negligence of congregational duties they contain against the Radnor parishioners, the old register contains much evidence, during this period, of systematic improvement of the church property.

In the early part of Mr. Currie's ministry appears a memorandum dated April 3, 1749, of £1.7s, "paid to Humphrey Wayne for Shingling ye School house." This would seem to indicate the repairs of a permanent school at Radnor; and while there is no reason to believe that this building was in any proper sense a *parochial* school, or indeed little other than the ordinary "*Neighborhood School*," of which the colonial period of Pennsylvania history contains many examples—including the Old Eagle School in Tredyffrin, the connection of which with Radnor Church, as an outpost or mission, though but inferential during the Colonial period, and later but sporadic, has recently been re-established as hereinafter appears—yet the connection with the history of Radnor Church of so important an event as the establishment of a school on the grounds, warrants a short digression for its particular consideration.

As early as "November 3rd, 1721," the minutes of the Propagation Society indicate action requested "on behalf of Mr. Rowland Jones, that he may be allowed a salary as a school-master at St. David, a Welch set-

tlement in Pennsylvania," and that it was agreed to write to the Governor of Pennsylvania and to Rev. Mr. Weyman for information of the character of Mr. Jones, and "whether there is a necessity for allowing a salary to a school-master." Although Mr. Weyman's response, in his letter of April 4, 1723, was unfavorable to the qualifications of Rowland Jones, who is designated as a "Mere *individuum vagum*," yet that employment was secured by him as a school-master somewhere in Radnor is fairly to be inferred from other records of the Society, which show the receipt on August 17, 1730, of the following petition from the "Inhabitants of Radnor in Pennsylvania on behalf of Mr. Rowland Jones."

With most humble Esteem and Regard to the Gracious, Liberal and Bountiful the Royal Society for Propagating the Blessed Gospel of our Saviour Christ amongst us and others in Strange Countries and Wildernesses. We most thankfully & humbly acknowledge that Blessed and great Goodness of the Almighty. Also the Care & Management of that work; Praying for the Prosperity of the Church with the happiness & continuation of this Royal Society: Giving Glory to the most High for Ever. Amen.

We the Subscribers hereunto living in Radnor in Pennsylvania & in the Adjacent Townships thereto, do both Testifie and Certifie, that Rowland Jones Schoolmaster here, have Kept School formerly amongst us, and by his Care, tenderness, diligence and good Method of Instruction, we must all own that our Children recd abundance of Benefit, and our Selves

full satisfaction; and we acknowledge him (to the best of our understanding) to be as Proficient a Man in his Business, as any Man in the County, in what he pretends to; And as for his Behaviour we never saw nor heard but it was always commendable, Civil and decent. He also out of Charity taught several poor Children gratis, and indeed we have an absolute necessity for such a man, yea & for great many more such Men in the County of Chester, where we live; and we can further acquaint the Royal Society that we have seen several Certificates & recommendations (which he had in those places where he had been in his Absence from us) of his good behaviour, diligence, Care and Industry, so that we perceiv'd his Character agreeable with what we found him to be. Therefore our wish and desire is that the Royal Society may be pleased to extend their Charitable Bounty in Settling some small Allowance for the Benefit of our Poor Neighbours, and comfort to us, also for an Encouragement to the said Schoolmaster, and as for the Poor we have great many more than we had when he kept with us before; And for our Parts we shall be very willing to make what Addition we are able to do out of our hard labour, provided Allowance be granted, otherwise we cannot expect any School of any Value: We have no more to add at Present, but desiring your Charitable Consideration, that both we, our Wives, our Children and especially our poorest sort may set forth your Praise that the Lord may for ever Bless and direct your Selves and your undertakings which is all with our Prayers as in Duty bound and as we own our Selves to be yours under the Lord.

^{his}
REES (R.) P. PRICHARD
_{mark}

THOMAS DAVID

THOMAS JAMES

EVAN HUGH

^{his}
JOHN (I) DAVID
_{mark}

PETER ELLIOTT

PHILIP DAVID	Some Neighbouring
^{his} HUGH (HD) DAVID	Quakers that wishes well.
^{mark} SAMUEL HARRY	WILLIAM LEWIS
THOMAS GODFREY	LEWIS LEWIS
BENJAMIN HUMPHREYS	JOHN WILLIAMSON

It seems, therefore, probable that a few years later than Mr. Weyman's report to the Propagation Society in 1723, a school-house was actually built on the church grounds as the most available place for public convenience: such instances of "squatting" in the early days being by no means rare. Further corroboration of the early establishment of such a school in Radnor is obtained from the entry in the Radnor church register, already referred to.

In an account of the "original school houses in Delaware County," published in the *Delaware County American* of September 12, 1877, the following reference is made to this building:

There was another old school-house in Newtown township which stood near St. David's church in the North Eastern corner of the Township: This was a stone house and was probably built about the middle of the last century. It had one of those large chimneys and open fire places peculiar to the school houses of those days. Stoves had not yet come into general use and the school room was warmed by means of a fire on the hearth.

Dr. John Brooke, late of Radnor, in an article published in *The Suburban*, of Wayne, in September, 1898, on "Historical Notes and Personal Reminiscences of old St. David's at Radnor," says:

A substantial school house was erected in 1749 directly in front of the church and just without the graveyard walls. In this building many men of a generation almost gone by received the rudiments of education. Adam Siter taught there for some time. He was a cripple and there being three men living of that name, he was known as "Lame Adam." The desks were arranged around the side of the room and the boys sat with their faces towards the wall. During study hours it was his custom to walk with his halting step around the room behind the boys, having a stout birch under his arm, and woe to the boy whose eyes wandered from his books. Elijah Brooke at one time presided over the little school. He maintained discipline by means of the hickory ramrod of his squirrel rifle and the boy who had an interview with it usually came out minus some of his jacket buttons. * * * The School-house was torn down in 1844 that the stones might be utilized in building the new parsonage.

The following agreement, very recently obtained through the courtesy of Mrs. John F. Kauffman, a daughter of the school-master named therein, furnishes an additional item of much historical interest regarding this old school:

This agreement of Two parts made entered into and Concluded this twenty sixth day of July 1825,
between Emmor Beaumont of Newtown Teacher of the

one part and the Subscribers of the other part Witnesseth the said Emmor Beaumont on his part Agreeeth to Commence a School in Radnor Church School House on the fifteenth Day of August 1825 and to Continue said School for the term of three months from Said Commencement, and to instruct the Schollars of Said School in the following branches—

Namely. Reading Writing and Arithmetic for \$2.00
 Mensuration, English Grammer 3.00
 (Signed) EMMOR BEAUMONT.

Names	No.	Names	No.
George Bittle	1		
John Foreman	1		
Wm. Henney	$\frac{1}{2}$		
Thomas Neusum	1		
George Phillips	$\frac{1}{2}$		
Richard Griffith	$\frac{1}{2}$		

No other record seems to have been preserved of this building, although tradition explains that it stood just across the entrance drive opposite the present landing stone, and this is corroborated by the fact that in dry weather the grass at that spot turns sear in such a distinctly rectangular form as to suggest the existence of the foundations of a building just below the surface of the ground. It is said to have been occupied temporarily by Rev. Willie Peck and his family, while the original rectory was in process of construction.

Returning from this digression; in the Radnor records a few years later appears the following receipt:

April 22, 1765, Then Recd. of the Wardens for laying The Church Floor in full six pounde seven shill. and six pence.

(Signed) ISAAC HUGHES.

Tradition, supplemented by some records from the old register, shows that the flooring of the church, indicating the completion of its internal arrangements, must have been one of the important incidents of its history. As hereinbefore stated,*for some time after its erection St. David's Church consisted merely of the present building, without any accommodations, save the rudest, for seating its congregation except such as might be brought there by individual members for their own use; gradually, however, rough benches were furnished by the church officers and rented for the support of the church. Thus the old register notes that—

William Evans and Hugh John are to have ye uper bench above ye Door for two pound.

Jacob Jones is to have ye uper Bench below ye Door and he is to Give Thirty Shillings.

Thomas Griffith and Wm. Evan is to have ye second bench for Thirty shillings.

Geo. Morgan, Thomas Lewis a Third Bench, £1, 10s.

John Sturgis, David William and Junkin William for ye fourth bench 1 lb-10s.

It was not until toward the middle of the eighteenth century that there are any records of the existence

*Ante, pages 55 and 63.

of pews. About that time a custom seems to have originated of selling a piece of ground within the church on which the purchaser had the privilege of building such a pew as he desired. Thus in the old church register appear the following minutes:

OCTOBER YE 26TH 1747.

Whereas a Differance hath arisen Between Francis Wayne and his Brother Isaac Wayne about their Right in the pugh Late Anthony Wayne and John Hunter, and it appearing to the Vestry that ye sd. Francis and Isaac have purchased the Ground of a Pugh and the sd. Isaac having Built Upon a part of the Ground the Vestry Do agree that the sd. Francis have the ground for half a pugh joining of the west side to Richard Hughes and Wm. Owen's Pugh.

JON HUGHES *Clerk of Vestry.*

APRIL THE 15TH, 1754.

Received by the vestry and Churchwardens of St. David's Church in Radnor, the sum of four Pounds ten shillings from Saml. Mccue for the Ground of A pugh in the said church, whereon the said Samuel Mccue has already Built a pugh. *In Witness Whereof* wee have hereunto Sett our Hands.

	EDWARD WILLIAM	WILL ^M CURRIE M ^{or} .
Vestry	FRANCIS WAYNE	Churchwardens
	CHARLES MOORE	EVAN DAVID
	NICH ^L WILLS	ISAAC WAYNE
	GRIFFITH JAMES	
	JOHN MATHER	
	ANTHONY WAYNE	
	THOMAS READ	
	HUMPHREY WAYNE	

At a vestry held Dec' 5th, 1763: The Vestry granted to Robert Jones the privilege to build a Pew on a piece of ground in St. David's Church, adjoining Wayne's and Hunter's pew, he paying for ye ground £4.10s.

November 23rd, 1767, Then Robert Jones Payd into the hands of the present Wardens the above sum.

Apl. 22, 1765 Resolvd. that Wm Bivin may build a Pew on ye Corner adjoining Robt Jones's Pew he paying [which was paid Apl. 1766] 4 : 10 : 0.

The following entry seems to be also somewhat corroborative of the theory that a central aisle ran originally east and west through the middle of the church from the western door.

Richard Hughes and David Morgans are to have a pugh joyning to William Owens' pugh of ye South Side of ye church.

It is probable, however, that the church, at its own expense, built some of these pews, or else retained a certain control over those erected by private individuals: thus an entry in the old register, marking an early date in the history of the church choir, reads:

June 8th, 1756 * * * ordered likewise that the Clerck and his assistants shall sit in John Jones' pew.

On November 23, 1767, there is a receipt in the old register "for the Mason Work of the Vestry house." This, from another memorandum under date November

+ Caleb Jones	in full to purchase	15	0	
+ George S. Sherman	to purchase	15	0	
+ Wm. Williams	to purchase	0	15	0
+ Wm. Brooks	to purchase	1	0	0
+ John Butler	to purchase	1	0	0
+ Samuel Hays	to purchase	0	10	0
+ Christian Newman		0	10	0
+ Edward Williams	to purchase	0	15	0
+ Basil Rink	to purchase	1	0	0
+ Joseph C. Lee	to purchase	0	10	0
+ George Lee	to purchase	1	0	0
+ John Hughes	to purchase	3	0	0
+ Sam. Holstein	to purchase	1	0	0
+ John Roberts		15	0	
+ Jere. Sumner	to purchase	7	0	
+ John Smith	to purchase	2	10	0
+ George Smith	to purchase	0	10	0
+ Samuel Hays	to purchase	1	0	0
		17	12	0
		56	1	0
		3	0	0

The Gallery Subscription List.

8, 1741, of "Paying Humphrey Wayne for mending ye back door of ye Church," would appear to have been on the site of the present vestry room, and probably this was the place where Mr. Currie's letters from "Radnor" were written.

The existence of the present southern door as the original entrance to the church seems to be established by the following:

Memorandum. That Wm. Sharp purchased of Richd. Hughes one third part of a pew in St. David's Church joyning on ye South door on ye left hand as you enter sd. Church, as appears by an Instrument of Writing under sd Hughes' hand in ye possession of said Sharp bearing date May 23, 1761.

(Signed) WILL^M CURRIE M^{rs}.*

In 1771 a large subscription list secured the erection of the present unique gallery, which then extended beyond the present limits, passing over the front door and joining on the east wall.

There is also some reason to believe—as hereinbefore mentioned†—that at that time the church was considerably remodeled; the present Norman character of windows and door being substituted for a more Gothic type; and that the present entrance door was then enlarged to take the place of an entrance formerly

* This "Memorandum" interestingly supplements the mention in the Road proceedings of 1724 (Post, 137) of "Ye South gate of ye Meeting hous."

†Antc, page 56.

existing in the western end of the building. This theory—for there are no records to substantiate it—is based on a physical examination of the building, which is said to indicate such changes having been made at some early date, and by the fact that the earliest picture of Radnor Church, made about 1820, shows an entrance gate at the western end of the graveyard. Nevertheless, as shown by the preceding note, a gate at the south side of the church existed in 1725 and a memorandum in the old register under date of “December 23, 1784,” shows payment of

Twenty-two shilling and six for the New gate and Fixing It at ye South west side of Radnor Church graveyard.

The southwestern foundation of this gallery wall rests on a brick arch which, tradition says, marks the location of a grave over which the gallery was built. There is no record on the subject; but directly in front of the gallery steps and across the improvised path lay, for many years, an unplanted head- and foot-stone bearing the inscription, “In Memory of James James, who Departed this life December ye 5, 1756, Aged 24 years.”

While no positive assurance exists, an ingenious and very plausible theory has been advanced connecting these graveless stones with the stoneless grave; and this theory is supported by the inscription on the headstone which indicates its existence before the

building of the gallery, and by the location of the arched grave in line with the row of the James family graves. It seems probable that the stones marking the grave of James James were temporarily taken up during the building of the gallery, with the intention of resetting them elsewhere at the convenient season which only after one hundred and fifty-three years of waiting was at last obtained, and the stones reset in 1909.

What may have been the moving cause of so important an event as the building of the gallery in a church whose congregation was so lukewarm as to neglect to attend the Easter meeting for election of vestrymen, and to give themselves no concern regarding the support of their minister (as stated in Mr. Currie's letter) it is impossible to state. One of the most ingenious theories, plausibly presented (and hereinafter considered in some detail),* attributes it to the rise of a spirit of rivalry at Radnor because of the establishment about that period of a Lutheran congregation of Germans, who had built a log church near the site of the Old Eagle School at Strafford.

An interesting bit of authentic history of conditions in Radnor immediately before the outbreak of the Revolutionary War is also obtained from the records of Chester County relating to the public highway long known as "Church Road." The petition for this road,

*Post, page 198.

signed by David and Thomas Cornog, Henry Bear, Samuel Caley, James Moore, James Jones, Richard Miles, Enoch Abraham, Joseph Lloyd, Samuel Brooke, William Lee, Even Lewis, and Samuel Davis, was presented to the Quarter Sessions of Chester County in May, 1772, and represented that the petitioners:

apprehend themselves under a necessity of a Public Road Leading from the fifteen Milestone in Lancaster Road to Radnor Church, and as their is several of the inhabitants cant go to Church or Meeting Without being under the necesaty of Going far Round or Tresspassing on their Naibours—Therefore pray &c.

The report of the Jury allowing the road was confirmed August 25, 1772, and the width of the road fixed at forty-five feet. (Orig. road papers, Vol. 13, p. 5.)

The opening of this historic highway following so closely upon the building of the gallery at St. David's Church (1771) and the German Lutheran settlement around the Old Eagle School (1771-72), indicates an unusual activity then existing at and near Radnor in strange contrast with the abandonment of the church services there which took place within five years. They suggest an alluring field for a gifted novelist, which the recent litigation now pending regarding a part of this old road enhances.*

* The following is a brief synopsis of the recent road proceedings relating to this old highway:

In 1909 application was made by sundry land owners in Radnor and Newtown Townships to the Commissioners of Radnor Township, at the instance of an owner of land on both sides of Church road and adjoining the church

These details of repeated improvements in the church and surrounding ground evidence, in spite of the charge of "carelessness" in their duties relating to

property on the east, alleging that by reason of the laying out of other avenues in that vicinity and because of the steep grades, parts of said road had become useless, inconvenient and burdensome, and asking for its vacation between Brooke Road and the Newtown Township Line.

As a result of this application the Commissioners in 1910 directed that that part of this road—being all in Radnor Township—should be vacated. Other proceedings were then begun in the Quarter Sessions of Delaware County to vacate the westernmost end of the road, in Newtown Township, and the viewers appointed reported also directing its vacation. Shortly after their report was filed however, vigorous opposition to the vacation of any part of the Church Road developed, and in February, 1913, a petition was presented to the Delaware County Court by the Vestry of St. David's Church denying the right of the Township Commissioners to vacate the eastern end of the road in Radnor, and asking for a mandamus compelling them to open the same. The objections thus made were sustained by the Court and a peremptory mandamus was allowed to compel the Township Commissioners of Radnor to open and maintain said road. This ruling was on appeal affirmed by the Supreme Court in February, 1914. (See *St. David's Church vs. Sayen et al.*, 244 Pa. 300.)

Subsequently an application was made by the Vestry to set aside the entire road proceedings and report of the viewers as to the western end of the road in Newtown Township. This later proceedings is now (October, 1914.) pending before the Delaware County Court.

It will also be of interest in this connection to mention that proceedings to lay out the public road passing along the east side of the church and graveyard (now known as "Valley Forge Line Road") were begun before "Nathaniel Newlin Esq., and his associate Justices" in February, 1723, and are of record at West Chester. (Orig. Road Papers, Vol. 1, p. 149.) They are of much interest as indicating the location of early landmarks, and supplementing the evidence previously referred to regarding the ownership by Richard Hughes of the land on south side of the church, the report of the jury allowing part of the road upon his land, viz., "N. 12° W. on ye land 18 pchs. to ye South gate of ye meeting hous allias church," etc.

Much objection seems to have obtained against the road westwardly from the church towards Conestoga and several petitions were presented by "Members of St. David's Church and others" on the subject containing *inter alia* a valuable list of names, evidently of church members and residents of that section at a very early period.

These road proceedings are interestingly supplemented by others in 1724 to lay out a road—"From Radnor meeting house to the road by * * * Thomas Thomas' mill near St. David's Church towards ye Valley." (Orig. Road Papers, Vol. 1-179.) These latter proceedings also contain a valuable list of names which are abstracted in the appendix to this history.

formal church government, an earnest and increasing affection towards the very stone and mortar of the building and the grounds surrounding it, and the fact that large subscriptions were raised for these endeared objects and any work relating thereto rapidly and effectively prosecuted, shows the existence, even at that early time, of a unique sentiment of reverence for the church building and property that has ever since characterized Radnor parishioners. To this sentiment—now a veritable heritage—rather than to the conservatism of the Episcopal Church, is due the preservation of the present edifice in good condition during its two centuries of history.

Restrained within legitimate limits, such a sentiment may be of peculiar value in a religious organization. If it be not in itself an expression of religious feeling, it is at least in harmony with that feeling of veneration for sacred subjects without which the religious character loses much of its sublime influence; and rightly guided, such sentiment may operate as an incentive for faithful and consecrated Christian work; even though unrestrained, it can degenerate into practical idolatry and disregard of the real object of church organization.

Faithfully and intelligently to guide and utilize such a heritage is a great responsibility. On few, if any, American churches does it rest more evidently than on Old St. David's, at Radnor.

When it is remembered that at the time of its erection Radnor Church was one of the very few stone churches in the province, so that it is constantly referred to as "The handsome stone church;" and that it was, indeed, during the early part of the eighteenth century the only church within a radius of many miles, it is not difficult to appreciate that, even so early as Mr. Currie's time, Old Radnor was a spot where must have centered the affectionate associations of hundreds, whose lives had been passed under circumstances conducing to estrange them from any sympathy with the formal Church of England government. Tradition speaks unhesitatingly of the building being a common meeting place for many purposes other than the holding of Divine worship, and even designates it as the spot where the neighborhood convened in June, 1763, at the instance of Mr. Currie, to institute a home guard which should protect their families from an apprehended attack of Indians under Pontiac, who was at that time menacing the neighborhood of Carlisle. The text chosen on this eventful occasion by the old missionary for an eloquent and impressive sermon is said to have been taken from Ecclesiastes 7 : 14, "In the day of prosperity be joyful: but in the day of adversity consider."*

* This traditional incident amplified to the fullest extent of poetic license is presented in the poem entitled "Radnor," published by the Secretary of the Trustees of the Old Eagle School.

In its connection with the graveyard, however, are unquestionably to be found the strongest ties of affection amongst the congregation to the old edifice as almost a part of it. No one was so poor in those early days, or so peculiar in his religious views, but that he might claim a right to nestle in his last sleep, with beloved kindred, close to those walls, so familiar to his childhood, manhood and old age, and so constantly was this desire manifested, that the oldest part of the graveyard is said to hold, often in one common sepulchre, the dead of three generations.

The activity in church matters at Radnor (whatever its cause), evidenced by the building of the gallery, had, however, short duration.

Although in his letter of March 25, 1775, Mr. Currie refers to his attendance on:

My three churches in their turn, where I read prayers and preach to large congregations of respectable & orderly hearers with whom I live in great Harmony and Esteem,

yet within a month had been,—

Fired the shot heard round the world,

and the Colonial period in the history of Radnor Church was nearing its end in the gloom of war and universal unrest.

Traditions tell vaguely of the refusal of the congregation to permit the use of the prayers for the King

and royal family; of Mr. Currie's insistence; and as a result, the formal closing of the church doors against him; but that such a dramatic episode ever occurred is wholly improbable; else Mr. Currie's letter of resignation would almost certainly have contained some reference to it; instead, the letter of the old shepherd breathes only of affection and solicitude for his flock, and is fittingly here presented without abridgement as a valuable part of the history of the church with which he was so long connected, as follows:

MAY 16TH, 1776.

The Wardens and Vestrymen of St. David's Church

GENTLEMEN

Age and infirmity having rendered me unable to officiate any longer, I take this method to let you know that I shall decline attending your church any more, but though Providence has so ordered that I can serve you no more in public, yet God forbid that I should cease to pray for you in private. No, as I have taken the best care I was able under an infirm state of health to shew you a good and right way, so while I breathe I will not cease to pray that God may give you his Grace to enable you to walk in it. And as I shall not cease to pray for you, I beseech you, neglect not to pray for yourselves.

Prayer is at all times your duty, but more especially in troublesome times. When deprived of the church, make use of the closet, and there pour out your complaints to him who seeth in secret and will in his own good time reward you openly.

A devout man, though he has but his chamber to retire to, and his doors be shut upon him, yet he lives as it were in Goshen. When flashes of judgment burst upon other persons,

'tis calm in the prayer room; when the destroying Angel had overrun every house in Egypt with death, when there was nothing but carcasses and crying in each dwelling, there was not one Shriek in all the land of Goshen. When a thick darkness dwelt upon the nation, the praying Israelites had light in all their dwellings, and when sad, dark clouds set as it were, on God's countenance and pours down Inundations of Tempests upon a careless, lukewarm and backsliding people, yet even then his face shines in closets of Devotion there he breaks in and reveals his comforts and is so as his Angel was at that time a pillar of light to the one and of a cloud to the other. Let the Devotion Chamber be your Sanctuary till these troublesome times be overpassed: flee for refuge to the horns of the altar, the throne of Grace, there offer up the Incense of your prayers and let the lifting up of your hands be as the even Sacrifice. Thus, my dear little flock, I bid you heartily farewell and am with great love and affection your faithful pastor till death.

WILLIAM CURRIE.

III

ABANDONMENT AND
RECONSTRUCTION UNDER THE
AMERICAN SUCCESSION
1776-1832

ABANDONMENT AND RECONSTRUCTION
UNDER THE AMERICAN SUCCESSION
1776-1832

THE resignation of Mr. Currie, ending the era of missionary ministers at Radnor, was of transcendent moment in the history of the church, and completely paralyzed the church organization, notwithstanding the fact that he continued to baptize and perform other parochial duties, and was assisted often, as his letters indicate, by a Lutheran candidate for Holy Orders.

The old church book indicates no formal election of wardens and vestrymen from April 18, 1775, to May 23, 1781, although that the church affairs were not wholly neglected appears from entries during this period, indicating that Evan David, who had previously been "Duly Elected Treasurer or Cash Keeper for ye sd Radnor Church to Continue Only dureing Either his own or ye Vestry's pleasure" was "May ye 6, 1776, continued Church Treasurer," and in November, 1779, paid over 133 pounds 10 shillings "moneys belonging to said church" to Thomas Read, warden.

After Mr. Currie's resignation, tradition indicates that various denominations, at intervals, occupied the church for worship, and to General Wayne's chaplain while officiating here, is accredited a story, the counterpart of Dr. Muhlenberg's celebrated appeal to patriotism.

This tradition states that soon after the outbreak of the hostilities, Rev. David Jones, then in charge of the Great Valley Baptist Church, in Tredyffrin, was invited to preach. After finishing the introductory exercises, he climbed into the lofty pulpit, and having announced his text, glanced up in order to reassure himself of the attention of his audience. That one glance, however, completely disconcerted the worthy Welshman. He saw seated comfortably before him several young and active men, previously hidden from so close a scrutiny by the old-fashioned high-backed pews. In an instant patriotism had so completely mastered him that he threw away his sermon and, shaking his finger vehemently at the astonished youths, demanded to know why they did not go into the American army.

"I'm not afraid to go," he screamed. "They can't hurt me; they may kill me, if they like, and make a drum-head of my old hide, but they'll beat a tattoo that will scare the British out of the country." Then in wild excitement he threw off the heavy cloak,

which hung around his shoulders, and displayed an American uniform.*

While there are practically no records, apart from Mr. Currie's letters, describing in detail actual conditions during this period in Radnor, yet the following letters tell so graphically of experiences, under circumstances similar to those in which Mr. Currie and his congregation were placed, that it is deemed of value to incorporate extracts from them in this historical sketch as at least illustrative of the actual conditions at Radnor.

The following letter from Dr. William Smith, Provost of the College of Philadelphia, is of interest as describing the situation in which the missionaries of the Propagation Society were placed during the Revolution.

Under date of "Philadelphia, July 10th, 1775," the venerable Provost writes to the Missionary Society as follows:

The several letters which you have directed to my care by the last ships, viz. to Messrs. * * * Curry * * * are duly forwarded.

Their difficulties in their missions are greatly increased by the present alarming state of things, and never were men in a more trying or delicate situation. We had hitherto with one consent and one mind kept our pulpits wholly free from

*This incident is also presented in "Radnor"—see Appendix—and in a newspaper story entitled "The Fighting Chaplain and the Coward of Radnor" appearing in the *North American* of Philadelphia, April 12, 1914.

everything bordering on the present unnatural controversy. But now our people have all taken up Arms and entered into Associations never to submit to the Parliamentary claim of taxing them at pleasure. We see nothing in our churches but men in their uniforms, & tho' they excuse us on Sundays, yet they are now everywhere requesting occasional sermons on the present situation of things. The case of the poor Missionaries is hard. To comply may offend their protectors and those that support them in the Parent Country. To refuse would leave them without congregations every where, and perhaps it is more the wish of some that they should refuse than comply. * * *

* * * All these difficulties increased from the necessity some of our Bretheren apprehended themselves in of quitting their charges and going to England. I wish they could have stood their ground which I think might possibly have been accomplished without any unworthy compliances on their part; for when the Shepherds are out of the way the Flocks will be scattered. * * *

Even more graphically does Rev. Philip Reading, missionary at Appoquinimy, present the situation of a loyal English missionary during the Revolution. In his letter to the Society dated "Apoquiniminck, August 25, 1776," he writes as follows:

In my letters of September and March last I explained the difficulties I was brought under in the discharge of my pastoral Office and the further obstructions I was likely to meet with by reason of the unhappy rupture that has taken place between Great Britain and her Colonies. * * *

* * * On the second day of July [1776] the Congress at Philadelphia were pleased to declare the Colonies which had united in opposition to the measures of Great Britain "Free and Independent States." Upon this Declaration it was judged incompatible with the present policy that his Majesty's authority within the new states should any longer be recognized. In this sentiment the generality of our Clergy (as far as has hitherto come to my knowledge) dismissed all those prayers for the public service of the Church wherein the names of the King and the Royal Family are mentioned and adopted in their stead a prayer for the Congress. * * * "Most Gracious God," they say, "we humbly beseech thee as for the States of America in general so especially for the high Court of Delegates in Congress at this time assembled," etc.

As to myself I was at no loss in determining what part I should bear in this importune juncture. Ever since I entered into the Ministry I had made it a constant rule to read over at proper intervals my ordination vows. * * * I read them more attentively than ever. * * * I can discern no exception to answer special emergencies. * * * Such being my sentiments on this subject I determined, for the sake of keeping up the Church in its full visibility agreeably to my obligations, to continue reading the public service entire as usual notwithstanding Independence had been declared by the Congress, and for one or two Sundays prosecuted my purpose without interruption. But on the twenty-first day of July immediately after the first lesson our senior Churchwarden (out of pure kindness to and friendship for me) coming up to the reading Desk earnestly advised me to omit the prayers for the King and Royal Family, as the temper of the prevailing party was such that they would no longer bear the reading if those prayers should be continued.

I told him that the present was not a fit season nor the place a proper one for discussing so interesting a subject, * * * therefore on the Sunday following (July 28th) when the people were assembled for public worship, before I began the service I explained to them the obligations the Clergy of the Church of England are under to assert the King's Supremacy in their public ministrations, and acquainted them that as I could not read the Liturgy agreeably to the prescribed form without offending against our Government and incurring the resentment of the people, I should on that day declare the church shut up for six weeks. * * *

I proposed to say more on the subject, but the scene became too affecting for me to bear a further part in it. Many of the people present were overwhelmed with deep distress. * * * My own tongue faltered and my firmness forsook me, beckoning therefore for the Clerk to sing the Psalm, went up into the pulpit, and having exhorted the Members of the Church to hold fast the profession of their faith without wavering, and to depend upon the promises of a faithful God for their present comfort and future relief, I finished this irksome business and Apoquiniminck Church from that day has continued shut up. * * *

My sphere of action is now confined to the catechetical and what is strictly termed the parochial offices of my Mission.

So completely does tradition indicate the suspension of regular and systematic religious work during this period, that months are said often to have elapsed without any religious service being held at Radnor Church. Meanwhile squads of soldiers from either side made it at times their rendezvous.

During the encampment of the Americans in Radnor Township (probably at Camp Hill, on Tryon Lewis' farm), all the leaden sashes then supporting small diamond-shaped panes of clear glass in the church windows are said to have been cut out and molded into bullets, and even a silver communion set presented by Queen Anne to the church is said to have disappeared at this time. If this tradition can be relied on (which is not likely), it is the only evidence of such a queenly gift to Radnor Church. It would seem more probable that if such were ever possessed by the church, it disappeared in the robbery of 1742, already noticed. It is proper to state in this connection that there seems to be no authentic history regarding the old pewter communion service now in possession of the church—and which bears such distinctive marks of earlier mundane service—except that it was in use as late as 1860, about which time it was superseded by a silver service, said to have been purchased with the proceeds of the sale of the earliest photographs of the church taken by Mr. Constant Guillou, then boarding in the neighborhood.*

There is also an improbable tradition, obstinately maintained by old residents, that in a thick growth of cedar then occupying the site of the old parsonage,

*In this connection it is proper to mention two other relics of much interest at Radnor—The long handled collection-boxes which were in constant use in the church until about 1862 and the old bass viol, the property of Jesse Brooke (farmer) and used by him in the church until about 1855; then it was superseded by a small melodeon which gave way to a small cabinet organ about 1870. The present organ succeeded about 1906.

Major-General Gray marshaled some of his troops before making the murderous attack on Wayne's division at Paoli on the night of September 20, 1777.

Another more probable tradition states that sixteen unknown victims of the battle of the Brandywine, who had died at neighboring farm houses, were buried in the little hollow west of the gallery steps.

The names of these soldiers have not been preserved, nor indeed is there any evidence corroborative of the tradition. Recent exploration of the place, systematically conducted by a committee appointed by the vestry for the purpose, failed to discover any important information on the subject—no military trappings or other similar relics being found.

Concerning other soldiers of the Revolution buried in Radnor churchyard, it has been extremely difficult to obtain any authentic information. The following list, made up principally from data published by the Merion Chapter of Daughters of the American Revolution, after careful comparison with the church records, is probably an accurate though by no means a full list, and includes several militiamen who probably saw no actual engagement, viz.:

Peter Dehaven, James Hunter, John Hunter, Sr., —Howell (father of Vincent Howell), Griffith James, Thomas Read, John Roberts, Philip Sheaff, John Thomas, Anthony Wayne, John Sturgis, John Taylor, Isaac Hughes, Samuel Smiley.

It is probable that the traditions of this time regarding injury to church property by the military during the Revolution are exaggerated, as no statement of any losses by the church appears in the claims from Radnor or Newtown Townships; and it would seem more likely that both Mr. Currie's adherence to the King, and the congregational adherence to the American cause, protected the old church from very serious losses from either army.

It is of interest in this connection to note that three of Mr. Currie's sons held positions in the American army:

Ross Currie, as first lieutenant in Captain John Reese's Company of Second Battalion, under Colonel Arthur St. Clair.

Dr. William Currie, as surgeon in Colonel Samuel J. Atlee's Musketry Battalion.

Richard Currie, who is said to have joined the First Militia of Pennsylvania, but was compelled to return home on account of sickness and died there September 16, 1776.

Besides the meager information thus obtained from tradition and the letters already quoted, the minutes of the Society and a few additional letters from Mr. Currie present much more clearly the condition of the parish during the Revolutionary period, and warrant their consideration in considerable detail.

The minutes of March 16, 1781—

Reports letter from Mr. Currie of September 29, 1780. Had not heard from them since "Lady Day, 1776." Having found it expedient to decline officiating in public ever since 1776 has no account to give Society but that he continues in the performance of every other part of his function.

He is not in position to be more particular and adds that as he lives entirely on credit of money he borrows on credit of Society he relies that bill will be paid his executors if not presented in his lifetime.

The minutes of July 18, 1783, show—

Letter reported from Mr. Currie dated April 30, 1783, hoping bills will be paid; if not his position is deplorable, as war has reduced him to very low circumstances. He has lost not only the most of his substance but likewise his wife and a son and his wife, with whom he lived in his old age. They all died of camp fever and left him in the midst of the camp with one of the American Generals and his suite quartered in his house. He is left with three orphan grandchildren, oldest seven, when parents died. He blesses God that he has been enabled thro. grace in the midst of these difficulties to hold fast his integrity and he will die as he has lived a true son of the Church of England even tho he should have the misfortune to survive it.

The Society's mission being, as Mr. Currie supposes, superseded by the terms of the Peace, he looks upon this to be the last of his correspondence with his noble benefactors in England, and therefore lays hold on this last opportunity to return them his thanks, &c.

This letter supplements in an interesting way the record in Futhey's history of Chester County, of the

"damages and losses sustained by the inhabitants" during its occupation by military forces, wherein appears the following item:

Tredyffrin Township—William Curry—£106-13-4.

The minutes of June 18, 1784, refer to another letter from Mr. Currie dated "Radnor, March 20th, 1784," acknowledging the receipt of a letter from the Secretary which—

as he had laid aside all hopes of ever hearing from the Society any more, struck him with the most agreeable surprise, and he wants words he says to express the deep sense he entertains of their great kindness to him.

By their generous liberality the Society have extricated him out of his difficulties and restored him to his wonted tranquility of mind. When he wrote last he proposed not to draw on the Society any more, but being encouraged beyond expectation he now draws for a year's salary up to Lady day last. This if honored will clear him of all his incumbrances.

In July, 1776, when Independency was declared, Mr. Currie declined officiating in public, but his churches were supplied by a candidate for orders among German Lutherans who read prayers and a sermon while Mr. Currie baptized, visited the sick, preached at funerals and buried the dead.
* * * By these means he has kept the congregation together and will continue his endeavours so to do as long as he is able in hopes that Providence will point out some plan for furnishing North America with a regularly ordained clergy.*

* There seems to be some reason to believe that the assistant to whom Mr. Currie referred was Rev. I. F. Illing, later in charge of St. John's Church, Pequea, in West Cain Township.

The same minutes report a letter from Mr. Beach, the Society's missionary at New Brunswick, N. J., dated May 17, 1784, wherein he says:

Mr. Currie, of Radnor, through the infirmities of old age, is no longer able to perform any duty, but he still maintains a good character and is still much respected.

The minutes of December 17, 1784, contain the following extract:

From the Rev. Mr. Currie dated Radnor in Pennsylvania, October 1st, 1784, acknowledging the receipt of the secretary's letter of 27 August 1783, by which he is encouraged (a favor for which he adds he can never be sufficiently thankful) to draw as he now does for his last half year's salary.

Thinking his Mission actually dissolved, he is far from claiming this as a debt, but thankfully accepts it as a bounty. The severity of the last winter had such an effect on his aged constitution that he has been mostly confined to his house ever since, where though a non-juror he officiates without molestation.

The churches are sometimes supplied by a wandering Lutheran clergyman, and they live in hopes of being better supplied shortly, as the clergy of the United States are about settling a frame of government for the Episcopal churches in North America. Mr. Currie was invited to join their convention, but not having taken the oaths to the State, he declined it. They propose to keep as near to the government and worship of the Church of England as their circumstances will admit, but are much at a loss to find out how to preserve the Episcopal Succession. It has been proposed to send one

of their own number duly elected to England for consecration, but there are doubts whether such a person would be consecrated or no. This question has been proposed to Mr. Currie, who declined giving his opinion till he had consulted his learned brethren of the Society. If any of them will be pleased to favour him with an answer he will accept it as a singular favour.

The minutes of October 21, 1785, also indicate a letter from Mr. Currie dated March 30, 1785, reporting that—

Having found from their abstract of last year that his name is continued on list of missionaries who remain officiating in Independent States to whom Society pays salary, he draws for £30—returning thanks for favor unexpected. His position would have been deplorable had his benefactors deserted him at the time he expected they would. Bereaved of all by the iniquity of the times and entitled to no relief from the Public, in as much as he is not a citizen, it is easy to conceive now that The Almighty hath been pleased thus long to protract his life, what his situation must have been had matters turned out as he thought they would. He blesses God they have not. As far as his infirmities permit, he continues to perform the duties of his function. His congregation desire him to return the Society thanks for all past favors and to assure them that notwithstanding the present unhappy situation of the members of the Church of England in America, they will never cease to pray for prosperity of the Society for the Propagation of the Gospel in Foreign Parts.

In letter from Mr. Currie to the Society dated "Radnor, Sept. 30, 1785," appears the first definite

information of the restoration of Episcopal services at Radnor. In this he writes:

Having recd. no orders to ye contrary from ye honble Society I have presumed to draw upon their Treasurer another Set of Bills of Exch^d of ye same tenor and date for thirty lb Sterl payable to Doctor William Currie Junr. in Philada. or his order which I pray may be hon^d as usual.

Blessed be God notwithstanding my great age I have been able to attend my former Churches in compliance with ye Societys continuing my Salary duly ever since November last, where I have officiated to a crowded Audience & baptizd a great number of children, there being no Episcopal Mnr. within twenty miles of me but myself, for which services I make it a point to receive no lucrative Emolument, having made a firm resolution when I laid down my charge at ye Declaration of Independence never to take Wages of Subjects of a Government to which I cannot give my Test of Allegiance.

I have only to add that as I am really sorry that I am an incumbrance to my worthy Benefactors in my present superannuated State so I am cheerfully ready to desist as soon as they shall desire it, as I want but little & that little I shall not want long. Thus with my most grateful acknowledgments and sincere prayers for prosperity and success to ye honble Society and ye whole British Nation I remain with all due respect

Rev^d Sir

Your affectionate Brother & most

hum^l Serv^t

WILL^M CURRIE.

The following letter indicates the final severance of all official connection between Mr. Currie and St.

David's Church, more than forty-eight years since he began his ministry there, and nearly ten years after his formal resignation:

RADNOR Oct' 12, 1785

REV^D S^R

This day I rec^d yours of ye 3^d of May last, & do cheerfully acquiesce in ye honble Societys determination, with most grateful acknowledgments for all past favours, particularly for continuing their bounty so far beyond my Expectation.

As this shall be my last draught, I pray it may be hon^d as usual.

And thus taking my leave of my honble & dear Benefactors, I heartily bid them farewell.

That y^e Lord may bountifully reward them for their goodness to me, & Still prosper his own work in their hands, shall ever be the sincere & ardent Prayer of Rev^d S^r, their much obliged Missionary & your affectionate Bro^r & most hum^l Serv^t

WILL^M CURRIE

D^r W^m Morice &c.

After the termination of his ministry at Radnor, Mr. Currie continued to reside with his granddaughter, Margaret Walker, wife of Thomas Walker, of Chester Valley, until his death, October 26, 1803, at the age of ninety-three. He was buried at St. David's, immediately east of the chancel window, with the other members of his family who had died before him.

Mr. Currie during his long term at Radnor commanded the respect and esteem of his congregation and

his brethren in the ministry. He was evidently an extremely conservative Scottish clergyman, of high culture, and there can be no doubt that he maintained the dignity of his office. At the Convention of the Clergy of the Province, held in Philadelphia in May, 1760, he was selected to preach at the next convention, and is referred to as "much esteemed in his Mission, which is a very extensive one, and neglects no opportunity that his Health will permit of doing his duty."

If it appear from his letters to the Propagation Society that he was at times more mendicant than manly, and more forcible than frank, it must be remembered,—as in the case of Rev. Griffith Hughes already commented upon*—to whom and under what circumstances these letters were addressed. It is difficult to reconcile his professions of poverty, however, with the fact that the assessment rolls of Tredyffrin Township show him to have been the owner of seventy-six acres of land and numerous cattle in 1774, and of 200 acres from 1779 to 1781; that he also had considerable land in Montgomery County, and that he left an estate valued at £3,116, 4s. 9d., and a will (dated December 28, 1794, and registered at West Chester in will book K 436), whereby he bequeathed many legacies, including £10 (sterling) to Radnor Church.

Mr. Currie had six sons and one daughter—all by his first wife—as follows:

*Ante, page 89.

John—who became a lawyer, settled in Bethlehem, Pa., and married a wealthy lady named Crookshank.

James—the subject of the pathetic letter to Dr. Peters, who matriculated at the College of Philadelphia (now University of Pennsylvania) in 1757, and subsequently became, it is said, a physician in Chester County.

William—an “Erudite and experienced physician and an extensive successful practitioner,” of Chester County. Author of several important medical works, removed 1792 to Philadelphia, and married after his military career mentioned, and died in 1829.

Richard—to whose brief military career allusion has been made—who married Hannah Potts and died September, 1776, leaving three children, and was buried in Radnor churchyard.

Alexander—a physician, who removed to West Indies, married and died there.

Ross—who, after his service in the American army, where he was captured at Three Rivers, removed to New Brunswick, Canada, where he was drowned September 1, 1790. He left a wife and two children.

Elizabeth—who married Dr. Demon, of Reading, Pa.

The history of Radnor Church from the outbreak of the Revolution until the first American rector was selected and appointed in 1788 is very obscure. The records of the church give little information, although

they indicate the holding of occasional church meetings, and settlement of accounts. The most important outlays specified during that period seem to be:

1776.—Paid by Thomas Read to Jonathan Hughes for Making horse Block. £0 3 6
 December ye 23, 1784 * * * —New Gate and Fixing It at ye South East Side of Radnor church Graveyard. 22 6

On May 21, 1781, Thomas Read and John Mather were chosen to serve as wardens, and eighteen others as vestrymen "till the Congregation See Cause to Change them." And in 1785 a large subscription list appears in the old register "for the repairing and covering the graveyard wall and other purposes of said church." It would also appear from Mr. Currie's letters already quoted, that from 1776 to 1784 some effort was made by him, with the assistance of a Lutheran novitiate, to supply the church;* and that in November, 1784, he resumed, as far as his health would permit, his priestly functions, until his final withdrawal from active service in October, 1785.

Meanwhile Radnor Church was not unconnected with the important movements instituted at this time for the establishment of the Protestant Episcopal Church in the United States.

The Diocesan records of Pennsylvania indicate that at an adjourned meeting of the first conference of

*Ante, page 155.

clergymen and deputies "concerning the formation of a representative body of the Episcopal church in this state," held March 29 and 31, 1784, at the house of Rev. Dr. White, a circular letter was addressed "to the wardens and vestrymen of the different Episcopal congregations in the state" asking them "as preparatory to a general consultation" that they should "delegate one or more of their body" to assist at a meeting to be held in Philadelphia, and it was specially:

Resolved that the letters addressed to the churches formerly included in the mission of Radnor be included under cover to the Rev. William Currie, their former pastor, and that the clergy be desired to accompany them with a letter to the said reverend gentleman requesting his assistance at the proposed meeting.

This record is interestingly supplemented by Mr. Currie's letter of October 1, 1784, already quoted.*

At this meeting, held in Christ Church, Philadelphia, May 24, 1784, Richard Willing, Esq., appeared as the deputy "from St. David's, Radnor," and was appointed on an important committee, which reported on the expediency of creating a Standing Committee, of which he was subsequently also chosen a member. He also appears to have been present as a deputy from Pennsylvania at "A Convention of Clergymen and Lay

*Ante, pages 156-7.

deputies of the Protestant Episcopal Church in the United States of America," held in New York, October 6 and 7, 1784; and again as representing St. David's, Radnor, at the second session of the second Convention of the Diocese of Pennsylvania, held at Christ Church, Philadelphia, on September 14, 1786, when St. David's Church was admitted to membership in the Convention; and Rev. Dr. William White was elected Bishop of the Protestant Episcopal Church, in Pennsylvania; whose consecration at Lambeth Palace took place February 4, 1787.

Mr. Willing's name also appears frequently amongst the Radnor records as a vestryman, beginning in 1785, and in this capacity he was named in the charter of the church in 1791-2. His distinguished social connection was undoubtedly of importance to Radnor Church in this critical period of its history. He died in 1798, and was buried in Christ Church burial ground.*

* The following correspondence on the subject of the establishment of the American Episcopate, from 10 Pa. Arch. (1st ser.), 433-34, though a distinct digression from this history is of such universal interest as to warrant its presentation in this connection:

*Secretary of Foreign Affairs to Pres. Dickinson,—
Amer. Bishop, 1785.*

(Circular)
Office for foreign Affairs, 31st March, 1785.

Str.

I have the Honor of transmitting to your Excellency a Copy of a Letter from Mr. Adams to the President of Congress, of the 22d April, 1784, and of a Letter to Mr. Adams from Mr. de St Saphorin of the 21st April, 1784, together with a Copy of the Paper referred to in the latter.

During the interim between Mr. Currie's final withdrawal and the establishment of the American succession, the church organization at Radnor seems to have

Your Excellency will perceive from these Papers, the Bishops of Denmark will confer holy Orders on American Candidates, without any Tests which (like those insisted on in England) would be improper for Americans to comply with.

I have the Honor to be
with great Respect your Excellency's
Most obed't & very h'ble Serv t,

JOHN JAY.

Directed,
To His Excellency The
Governor of Pennsylvania.

No. 1.
Hon. John Adams to President of Congress, 1784.
(Copy)

The Hague, April 22d, 1784.

Str,

I received sometime since a Letter from an American Gentleman now in London, a Candidate for Orders, desiring to know, if American Candidates might have Orders from Protestant Bishops on the Continent, and complaining that he had been refused by the Bishop of London and the Arch-Bishop of Canturbury, unless he would take the Oaths of Allegiance, &c.

Meeting soon afterwards the Danish Minister, I had the Curiosity to inquire of him, whether Ordination might be had in Denmark. He answered me that he knew not, but would soon inform himself. I heard no more of it untill to Day, when the Secretary of his Embassy, Mr. De Rosenkrantz, made me a Visit, and delivered me the Papers, Copies of which are enclosed.

Thus it seems that what I meant as current Conversation only, has been made the Subject of Deliberation of the Government of Denmark, and their Faculty of Theology, which makes it necessary for me to transmit it to Congress. I am happy to find the Decision so liberal.

I have the Honor to be, &c.

(Signed) John Adams.

Directed,
To His Excellency, Thomas Mifflin Esq'r,
Presid^t of Congres.

No. 2.
Mr. De St. Saphorin to Hon. John Adams, 1785.
Translation.

Mr. de St Saphorin has the honor to communicate to Mr. Adams the answer he has received from His Excellency the Count de Rosencrone, Privy

been maintained by the church wardens and a few faithful assistants.

A minute in the old register under date of "Aug. 25, 1786," providing "that there be a Collection Gathered each Time of Divine Service for the Repairs of sd Church," and a memorandum of amounts received each month, indicate the holding of at least monthly services at that time. Though no mention is made of the person officiating, other records indicate that it was probably Mr. Slator Clay.

From an entry in the record book at St. James' Church, Perkiomen, it appears that on August 14,

Councillor and Secretary of State for foreign affairs of His Danish Majesty, relative to what Mr. Adams desired to know. He shall be happy if this answer should be agreeable to him, as well as to his superiors, and useful to his fellow Citizens. He has the honor to assure him of his respect.

(Signed) De St. Saphorin.

Hague, 21st April, 1784.

The preceding faithfully translated from the Original by
Ben Walker.

No. 3.

Translation.

Copy of an Extract of a Letter from His Excellency the Count de Rosencrone Privy Counsellor of His Majesty the King of Denmark, to Mr. de St Saphorin Envoy Extraordinary from His Majesty to the States General.

Sir,

The opinion of the Theological Faculty having been taken on the question made to your Excellency by Mr. Adams, If the American Ministers of the Church of England can be consecrated here by a Bishop of the Danish Church? I am ordered by the King to authorize you to answer, that such an act can take place according to the Danish rites, but for the convenience of the Americans who are supposed not to know the Danish language, the Latin language will be made use of on the occasion,—for the rest, nothing will be exacted from the Candidates, but a profession conformable to the articles of the English Church, omitting the Oath called Test, which prevents their being Ordained by the English Bishops.

The preceding translated faithfully from the original by
Ben Walker.

1787, at Norristown, Thomas Read and Philip Sheaff as delegates from St. David's, met deputies from St. Peter's Church in Great Valley and from St. James' Church, Perkiomen, and "agreed to continue in the union for Episcopal Minister to perform Divine service in said three churches as heretofore," and appointed Richard Willing, representing St. David's; Dr. Robert Shannon, representing St. James'; and Robert Ralston, representing St. Peter's, in the Great Valley, "jointly to apply to the Right Reverend Bishop White, of the State of Penna., for an Episcopal Minister to officiate in the said churches."

Another memorandum also found in the records of St. James' Church, Perkiomen, indicates that—

At a meeting of the Vestry and Wardens of St. James' Ch. Perkiomen this 8th day of Decemr. 1787 the following recommendation in behalf of Slator Clay was drawn up transcribed and sent to our Sister Churches of St. David's Radnor, & St. Peter's in the Great Valley for their Concurrence and afterwards sent to the Right Reverend Bishop White.

We the subscribers members of the United Protestant Episcopal Church of St. James, Perkiomen, St. David's, Radnor, and St. Peter's in the Great Valley, in the State of Pennsylvania, being desirous of having an officiating minister who is properly authorized agreeably to the Canons of our church.

And whereas Mr. Slator Clay hath resided amongst us and performed the office of a Reader in these churches for more than one year, discharging his duty in that capacity to our satisfaction, We do therefore recommend him as a candidate for Holy Orders, hereby agreeing to accept of him as our min-

ister and make such provision for his maintenance and support as hath been heretofore agreed upon.

JAMES SHANNON	}	For and in behalf of ye Congregation of St. James'.
NATHAN PAWLING		
JOHN JONES	}	For and in behalf of ye Congregation of St. David's.
THOS. READ		
JOHN FRANCIS	}	For and in behalf of ye Congregation of St. Peter's.
JOHN RALSTON		

To the Right Rev^d
Bishop White.

This application was favorably considered by Bishop White, and Mr. Clay, having been ordained priest February 17, 1788, entered upon his duties as the first American rector at Radnor Church, in connection with St. Peter's, Chester Valley, and St. James', Perkiomen. A few years later he also occupied the place of assistant at Swedes' Church, near Norristown, and preached also at St. Thomas' Church, at White-marsh.

A digression is again deemed warrantable, to record a brief description of the first rector of St. David's Church under the American succession.

Slator Clay, a son of Slator and Ann Clay (daughter of Hon. Jehu Curtis, of Delaware), was born October 1, 1754, in New Castle, Del. He is described as a man of medium height, of slender and delicate frame, and of a peculiarly impressive earnestness of manner. Although his early training was as a lawyer and a

school-master, and he was thirty-three years of age when he came to Radnor as a lay reader, he was evidently held in high esteem by his clerical brethren, and was repeatedly selected to read prayers and preach before the early Diocesan Conventions in Pennsylvania. He was married in 1786 to Mrs. Hannah Hughes, by whom he had four children.

When the peculiar position occupied by Mr. Clay as the first rector of St. David's Church under the American succession is appreciated, the difficulties of his situation will hardly be overestimated. Though there are absolutely no data from which a detailed description of them can be submitted, yet the following eloquent presentation of such difficulties as confronted Bishop White at the beginning of his great work, may fairly be adopted as at least suggesting those confronting Mr. Clay—

To knit together again into one the members of that sacred body which war and faction had divided; to heal its wounds, to restore its exhausted strength, and to see it "fitly joined together and compacted" "grow up unto Him in all things which is the head even Christ—unto the edifying itself in love—" this was the great work for the accomplishment of which he never ceased to watch and to pray. * * * The flock which had been gathered together was [were] everywhere scattered abroad, the fold * * * laid waste; the Shepherd who survived had been driven away. * * * The province in which [he] ministered was above all others desolate.*

* Anderson's Hist. Col. Ch., III, 281.

During his entire connection with Radnor, Mr. Clay could not, it is said, preach there oftener than once a month. Fragmentary traditions of the time state that he always rode to church on horseback, discarded a gown, and omitted most of the ritual in order to have a longer time for his always extemporaneous sermon. His first connection with St. David's Church appears in what is probably his distinctive handwriting in the old register under date of October 31, 1787, in a settlement of accounts of Thomas Read, warden.

It is difficult to present an intelligent and fair estimate of Mr. Clay's work and influence at Radnor. Had he resided there instead of at Perkiomen, or had he continued his labors there in the latter part of his term as actively as in the early part, no doubt the impression of his influence would have been more distinct. Results are not the only evidence of fidelity; and the reference to him in Bishop White's address to the Diocesan Convention of 1822 as one "whose zeal in his holy vocation must also have been known to most of those now present," was undoubtedly a deserved tribute. The fact, however, that the epitaph on his grave at Perkiomen fails to record any connection with Radnor, though referring (in disregard of the express restrictions in his will) to that at St. Peter's, Chester Valley; St. James', Perkiomen, and Swedes' Church, Bridgeport, certainly indicates that his identity with the Radnor parish was in 1821, not close; and there are also

many indications that without fault on his part, simply because of the impossibility of covering more constantly the immense field over which his charge extended, Radnor Church during the first decade and a half of the nineteenth century was practically a fold without a shepherd. The occasional visits of Mr. Clay and of such other supplies as might be obtainable, secured religious services at intervals in the building, but as to active pastoral care there was practically none, and more than a third of a century elapsed under the American succession before Bishop White had occasion to visit the church to administer the rite of confirmation.

Yet, although during Mr. Clay's incumbency very little appears to have been accomplished by pastoral care to advance the spiritual growth of the Radnor congregation from the apathy into which it had sunk, it is equally certain that at this time occurred many incidents in the history of the church of great importance to its welfare.

One of the first important incidents after Mr. Clay entered on his duties was the incorporation of the church in August, 1792 (during the first Presidential term of George Washington), thus obtaining for the organization a legal status which it had previously lacked.

The charter then granted—and never amended—contained the following unusual provision for the elec-

tion of the rector of the church directly by the congregation, without the intervention of the vestry:

Whenever a vacancy shall happen in the rectorship of the said Church, either by death or resignation or otherwise the powers and immunities given and granted by the aforesaid act of the Legislature shall be devolved on and exercised by the Church Wardens and Vestrymen thereof until a new rector shall be chosen by a majority of the Votes of the members of the said Church from such reputable Clergymen as may offer who are in orders under and profess the faith and doctrines of the Episcopal Church in this Commonwealth.

Scarcely of less importance, as adding a peculiar interest to the place, was the removal during Mr. Clay's incumbency of the remains of General Wayne from the fortress at Presque Isle to Radnor churchyard, and the dedication, on July 4, 1809 (according to the inscription), by the Pennsylvania State Society of the Cincinnati of the modest monument now marking the grave of that illustrious soldier.

Traditionary accounts from two eye-witnesses of the scene, viz: John Mather, of Radnor, and Jane Evans, of Easttown, give an enthusiastic picture of that dedication pageant, telling how, through intense heat, the City Troop of Philadelphia, under command of Colonel Robert Wharton, rode out in company with other troops to do their share of martial honor at the grave of the great soldier; how the patriotic crowds climbed into the sturdy oaks which yet stand sentinel

at the spot and thronged their branches; how one of the General's old soldiers, Samuel Smiley, marched weeping in front of the cortège which bore the ashes of his great commander from his birthplace to his grave; and how the General's old Chaplain, Rev. David Jones, delivered an address in which he described the scene at the night attack on Wayne at Paoli. His presence on this occasion undoubtedly tended as far towards the peace and unification of the Radnor flock as his presence on the former occasion during the Revolution had tended towards war.

Within recent years Mr. Thomas Allen Glenn, in an interesting monograph on "Anthony Wayne's neglected grave," has expressed doubt as to the accuracy of the date of the dedication ceremonies as given by the inscription, and gives the following account of the dedication of the present monument:

The various volunteer companies of horse, forming then the First Pennsylvania Regiment of Cavalry commanded by Col. Robert Wharton, Lieutenant John Smith, and Major Hughes, assembled at Evans tavern near the permanent bridge at Five o'clock A. M. on June 5, 1811, and moved out the Lancaster road until they were met by Isaac Wayne Esquire at junction of the old Lancaster road and the Norristown road, who together with the Norristown Volunteer Cavalry conducted the procession to St. David's Church.

Mr. Glenn also claims that:

it was not the Rev. David Jones, but Dr. William Rogers, professor of rhetoric at the University of Pennsylvania, who made the stirring address on that occasion.

It may be somewhat difficult, after the lapse of a century, to decide the issue between the testimony of the lettered marble, and "the files of the fast decaying newspapers of the past" to which Mr. Glenn appeals, although the weight of evidence is clearly with Mr. Glenn; but the substantial accuracy of the foregoing account as presented in the testimony of eye-witnesses may be accepted without danger of serious error.*

In 1809 the first addition was made to the graveyard. Previously to this time its limits extended from a point about ten feet north of the Drake monument, in lines running east and south, the north line passing through the site of the present vestry room and intersecting the eastern graveyard wall at a point now noticeable by the sudden rise in its height; the west line intersecting the front wall at a point where it begins to be dashed and the old pointing ceases. The addition to the graveyard now made consisted in extending the west wall some thirty feet northwardly, and from the extremity of this extension running a new wall in a northeastwardly direction so as to intersect the old east wall continued. This northwest wall followed the line between Chester and Delaware Counties.

*Full inscriptions on the Wayne monument, and an account of its dedication appear in Appendix.

The church building was also considerably repaired during the latter part of Mr. Clay's term (about 1813); and the pews, then numbering seventeen, are said to have been rearranged with backs about nine inches higher than at present and with double lines of seats at right angles. The pew on the left of the main entrance is said to have been square, with four lines of seats. These pews were rented at the rate of two pounds each, and benches at ten shillings each, per annum.*

At the beginning of his ministerial work, Mr. Clay resided in Upper Merion; but about 1790 he removed to the Glebe House at the Perkiomen Church; and probably began to officiate less frequently at Radnor, and after about 1799 no further minutes or entries appear, in what is supposed to be his handwriting in the old church book. He continued nominally to officiate at Radnor, however, until his death on September 25, 1821, in the sixty-seventh year of his age; although, with the singular exception of the year 1815,

* Whether the pews erected and rearranged at the end of Mr. Clay's term were included in the present pews, differently arranged, or were old-fashioned "high" pews, is an open question which will probably never be definitely settled.

Until the repairs made in 1893, the northernmost of the gallery posts was deeply cut into about nine inches above the top of the present pews, and this cut was said to indicate the height of the old pews. But the fact that Mr. Brincklé's diary under date of July 16, 1830, records that "Carpenters got the old pews up without injuring them," and that no reduction in height is referred to in his summary of the changes then made (as hereinafter quoted, page 181) is somewhat indicative that the old high pews disappeared in the changes made under Mr. Clay about 1813, when it seems certain that a new pulpit was erected.

his name does not appear in the Diocesan records as having any charge at Radnor after 1812.

From memoranda in the old church book, showing that a salary of three pounds per annum was allowed Peter De Haven for his services as "Clerk in the church" for the years 1798 and 1799, it is evident that the congregation was even at that time depending on assistants to Mr. Clay. More ambiguous entries, showing the payment of fifteen pounds to "Joshua Rees" in 1805, and "seventeen dollars at twice;" and "at sundry times from May, 1805, to Easter 1806, £28. 11s. 4d." and "April 27, 1806, £28.0.7½" to "Mr. Samuel Passey," suggest that these persons were also assisting Mr. Clay at that time, probably as lay readers. At the audit of the accounts of John Brooke as Church Warden in 1807 an entry, "Paid to the Rev. Caleb Hopkins £25," also suggests that this clergyman [who was about that time rector of St. Gabriel's Church, Berks County, and of the United Churches in Northumberland County, Pennsylvania] had been also supplying the Radnor congregation.

In the Convention Journal of 1814, Mr. Clay's son, Jehu C. Clay, then in Deacon's orders, is reported as "Deacon officiating at St. David's Radnor," and by the Journal of 1819 Rev. Samuel C. Brincklé is reported as "Rector of St. David's, Radnor," and Bishop White's address to that Convention refers to the fact that at the instance of the Society for Advancement of

Christianity, "Rev. Samuel C. Brincklé has undertaken the pastoral charge of St. David's, Radnor." This record is strong evidence of the neglected condition of the parish at that time.

The date of Mr. Brincklé's first connection with Radnor is somewhat in doubt. He was admitted to the order of Deacons in May, 1818, but he probably officiated at Radnor first in December, 1818, as a lay reader, and did not assume full charge of the parish until after his ordination to the priesthood in June, 1820. From 1821 to 1823 he was also in charge of St. John's Church at Concord, in Delaware County, but in September, 1823, this connection having been discontinued, he assumed charge of St. Peter's Church, Great Valley, in connection with St. David's Church.

Mr. Brincklé evidently succeeded to much of the pioneer work and responsibility of Mr. Clay. Although the American church had been established over thirty-three years when he was ordained to the Presbyterate, yet, as previously noted, very little had been done at Radnor to arouse the congregation from the spiritual apathy existing at the close of the Revolution, and he records in the old church book that but a single person—Mr. Philip Sheaff, long a vestryman and warden—communicated at the church when he entered upon his charge.

The records kept during Mr. Brincklé's term are meager, yet there is no doubt but that his ministry

was a veritable regeneration of the parish. It seems literally to have been born again to the work to which the early settlers dedicated it.

According to a memorandum in the church register, the "Holy Communion" was, on Christmas, 1819, first administered, "after a long interval," to Philip Sheaff, William Brooke, John Hunter, Jr., Mrs. Mary Thomas, Mrs. Rebecca Matlack, Miss Elizabeth Hunter and Miss Ann Hunter; "All admitted for the first time with the exception of Philip Sheaff."

Who was the officiating clergyman on this most interesting occasion is not known. The memorandum is not in Mr. Brincklé's handwriting, and he was not ordained to the priesthood until the following June.

On July 30, 1820, however, appears the record of the first confirmation service ever held in Radnor Church. This rite was performed, Mr. Brincklé records, "by our venerable diocesan Rt. Rev. Bp. White," and sixteen persons added to the church membership. Evidently, in the words of Robert Weyman, written nearly a century before this confirmation and already quoted:*

The people at Radnor * * * require a person of years * * * to reside amongst them and to visit them from house to house as well as to preach to them for frequent conference with them.

*Ante, page 69.

Probably few clergymen could more successfully have filled the need so prophetically told than Mr. Brincklé. Bishop Lee, in a sermon delivered in 1863, says of him:

As a preacher of the Gospel he was direct, solemn and earnest. * * * He had a great trust to discharge, and he aimed to do it in the sight of God. * * * He did not so much study excellency of speech, as to reach the heart and conscience, speaking "as dying, unto dying men" * * * His attachment to his own church was thorough and lifelong, * * * but this attachment never degenerated into bigotry. * * * His heart was large, his spirit catholic.

Traditions of this time uniformly confirm this high testimony and indicate a close bond of sympathy and Christian fellowship between himself and his parishioners. Yet so humble an estimate does he put upon the results of his own share in these labors that in his report to the Diocesan Convention in 1824, he makes the "spiritual interests of his flock" the subject of a special appeal for the prayers of his brethren.

The custom of decorating the old church with Christmas greens is said to have been instituted at Mr. Brincklé's personal instance and carried on with his personal aid. To him, also, is owed the inauguration of the custom of holding Convocations or Associations—as they were then generally called—at Radnor, a custom now fortunately revived, though long neglected.

During Mr. Brincklé's term and that of his immediate successors, when these Convocations were attended by such prominent clergymen as Rev. Levi Bull, Rev. Jehu C. Clay, and later by Rev. Stephen Tyng, Rev. Milton Lightner, Rev. Edwin Lightner, Rev. Dr. Richard Newton and other well-known clergymen (whose names appear in Mr. Brincklé's journal appended), they were of great interest, the size of the congregation often necessitating services in the open air.

To Mr. Brincklé also is owed the organization, about 1820, of a Sunday School at Radnor, which he reports in 1821 as "containing between 40 and 50 children." In this enterprise, tradition says that he was earnestly supported by old John Hunter, who acted as superintendent, and by Miss Mary Wilson, Mrs. Mary Thomas and others. The old pulpit is said to have contained their library, and the church was their school room.

Under him St. Paul's Church, at West Whiteland, Chester County, was organized in 1828 and a stone church erected and consecrated May 28, 1829, by Bishop White.

In the year 1830 some important changes were made in the internal appearance of the old church by the removal—owing, it is said, to the difficulty of proper ventilation—of that part of the gallery which passed over the front door, and substituting or rearranging

the present twenty-three pews for the seventeen old-fashioned high pews.

A summary of the changes then made is noted by Mr. Brincklé in one of the church record books as follows:

This last named church (Radnor) had been repaired at the close of the rectorship of my predecessor but from some mistaken ideas they had neglected placing the pulpit in the end—to remedy which inconvenience and to make a more commodious chancel were the grounds of our undertaking it again. The improvements consisted in changing the pews so as to face the Pulpit which we placed in the East end of the church—enlargement of the pulpit and chancel and a new Vestry room 17 ft. square—together with some smaller matters such as Venetian blind for the large East window, new mortar aisles &c.—expense of these repairs about \$400.

To this very explicit record may be added, from traditionary sources, that the old sounding board, which was suspended from a hook, now to be seen high on the north wall, is said to have been removed at this time, and lamp-posts were also placed in alternate pews.

It is a subject of some regret that no record exists of any *colonial* pulpit in St. David's Church. Mr. Brincklé's diary under date of July 16, 1830, detailing the preparation for the alterations then made, notes:

Carpenters got the old pews up without injuring them. Some parts of the pulpit very much decayed, some entirely gone though it has not stood more than 17 years.

This would fix the date of the prior pulpit no earlier than 1813.*

In view of the extremely provincial conditions existing at Radnor in the colonial period, and of Mr. Currie's former connection with the Presbyterian Church, it would not seem improbable that a rigid adherence to the most approved order or pattern of colonial church furnishings did not prevail then, and this suggestion is not weakened by the fact of the location of the pulpit on the north side of the church.

In this connection it may be profitably added that similar reasoning would seem to apply to guide intelligent inquirers for original conditions in the church, although if this were fairly done it would undoubtedly transfer many delightful traditions from the class of "probable" to that of "possible."

It certainly seems unlikely that *leaded window sash* were used in the construction of a country church evidently built and maintained at a minimum of trouble, expense and conformity to conventionalities; or that the lines of Gothic architecture were strictly

* The following note in the old register, however, establishes the fact that a pulpit existed in the church immediately after the Revolution:
"Nov. 17, 1788.

"Att a meeting of the Wardens and Vestry a Greecable to notice a Division of the pews was made agreeable to a former subscription for Building the Gallery—Baring Date 29th July 1771 the following Division was made.—

"No. 1 Opposite the pulpit Wm Hayman

"No 2 Left Hand in the Ile—John Jones

"No 3 Do John Hunter and Hugh Jones

"No 4 Do Richard & Charles Willing

"No 5 half a pew in the South West Corner—Lewis Lewis Junr ."

observed. Neither does it seem probable that entrances were at the same time maintained on the western and southern sides. To the hook high on the north wall alone seems to depend the evidence of the existence of the old sounding board.*

Mr. Brincklé, "after much consideration and prayer," resigned his charge at Radnor in December, 1832, closing a faithful pastorate of fourteen years.

* According to a tradition existing in the family of Judge William Moore of Moore Hall, he was the donor of the leaden window sash said to have been used in the church; and his protest against its use for bullets by the American soldiers—as previously stated—led to his estrangement from the church and a refusal to allow his body to be interred within the building. This tradition may be correct; although there is no distinct record of Judge Moore's connection with Radnor—save his tombstone—while his connection with St. Peter's Church, Great Valley, and St. James' Church, Perkiomen, is clear, and both these latter churches were very accessible to Moore Hall, while Radnor was very remote. That a most emphatic difference occurred between him and St. Peter's Vestry is clear from the following minute on St. Peter's Church records:

"St. Peter's Church
"March 19th, A.D. 1749-50

"At a Vestary then Held it was Made Appear by Several Evidences That Wm Moore Esq Did Declare and Say That Unless ye Vestary would Repeal a certain Act by them Passed the 4 Day of Decr. A.D. 1745

"Wherein they Laid a Duty of five pounds on Every Gro Person's Grave and fifty shillings on Every Minour Person's grave as should be Made in Said Church &c That he ye said Moore Would Never Darken the Said Church Door—To Remedy Which ye Vestary Calmly Deliberated thereon: And having the interest of ye Church of England Nigh at Hart it was therefore Resolved that ye Duty aforesaid Should be Continued on Graves as aforesaid. And it was funder Resolv'd by sd Vestary that in as Much as Sd Moore has Excluded him Self from Said Church that the two pews to him aloted To Witt No 7 and 8 Should be Disposed of for ye Benafit of ye Congregation And According was the one to Mr. Curr^{ry} ye other to Jno Hambryth." * * *

This difference might easily be the foundation for the family tradition of the difference between Judge Moore and the Vestry of Radnor Church; but the fact that his pew seems to have been given to Mr. Currie [supposing the foregoing reference to mean Rev. Mr. Currie] would hardly support the theory that he withdrew from St. Peter's to Radnor Church, although his burial at the latter church in 1783 indicates some connection there.

The ministry of this holy man was of such priceless service to Radnor Church that the following brief account of his life will be of distinct value to this history.

Samuel Crawford Brincklé, third son of Dr. John Brincklé by his wife Elizabeth Gordon, was born near Dover, Del., January 26, 1796, one of his ancestors [Rev. Thomas Crawford] being a missionary from the Propagation Society to Dover Hundred about 1704.

He graduated in 1815 from Princeton College, and at once entered a divinity class in Philadelphia under Bishop White. He was ordained to the Diaconate at St. James' Church, Philadelphia, May 6, 1818, and to the priesthood at St. Peter's Church, Philadelphia, June 28, 1820.

His first regular charge, as stated, was at Radnor, and shortly after his entry on this field of ministry he married Miss Julia Rumsey, of Maryland, by whom he had eight children.

After leaving Radnor he accepted the rectorship of Grace Church, Philadelphia, where he was instrumental in building the church. Subsequently he became assistant minister of the United Swedish Churches, having St. James' Church, at Kingsessing, under his immediate care. Here he remained fourteen years, and under him the church came into union with the Protestant Episcopal Church.

In May, 1848, he removed to the State of Delaware and became instrumental in forming the parish of Christ Church, Christiana Hundred, of which he became the first rector, retaining the incumbency until his death in Wilmington, Del., March 12, 1863. He was buried at Old Swedes' Church, in that city.

IV
RURAL RADNOR
1832-1875

RURAL RADNOR

1832-1870

DURING the short incumbencies of the eight clergymen who succeeded Mr. Brincklé, little occurred (with a single exception) to warrant more than brief mention. The church having already passed through the trying times which marked the reorganization of the English colonial churches under the American succession was firmly established as a temporal organization, and the many hallowed associations by which the building and its graveyard were bound to its congregation, gave this temporal organization a peculiar and increasing strength.

After Mr. Brincklé's withdrawal from Radnor, Rev. Simon Wilmer, from the Diocese of Maryland, was called to the vacant charge of St. David's and St. Peter's, Great Valley, December 1, 1832. In his report to the Convention of 1833 he refers to the fact that he "labours a part of his time in New Jersey;" that he is assisted by Rev. Joseph Jaquett, by whom "appointments are made for the afternoons of every Lord's day at School houses conveniently situated;" and that the services are well attended by "the St. David's con-

gregation." Mr. Wilmer remained but six months in charge of the parish, resigning July 13, 1833, and seems to have kept no parochial statistics. He was the father of Rt. Rev. Joseph Pere Bell Wilmer, late Bishop of Louisiana, and rector of St. Mark's Church, Philadelphia, from its organization until 1861.

Mr. Wilmer was succeeded in October, 1833, by Rev. William Henry Rees, formerly (1830) rector of the Church of St. James the Greater at Bristol, Pennsylvania, but, he records, "lately of the Diocese of Maryland." He was the son of John Rees, a farmer residing on Old Lancaster Road about a quarter of a mile east of the present Cassatt Road, near Berwyn (then known as Reeseville). Rev. Mr. Rees resided while rector of Radnor Church on the Lancaster turnpike just west of the present village of Berwyn, where he is also said to have established a select school for boys, which a few years later was in charge of Mr. Noble Heath.

Mr. Rees' ministry seems to have been a prosperous one, at least in the increase of communicant members. At the Diocesan Convention of 1835 he reports sundry services at Reeseville and "at school houses and other places on other days," and in his report to the Convention of 1837 he refers to "A flourishing Sunday school under the direction of the rector, assisted by three female teachers," and registering "about 45 scholars." In June, 1834, a committee was appointed

by the Vestry of St. David's "to co-operate with the Vestry of St. Peter's Church relative to purchasing a parsonage;" but no satisfactory arrangement being made, the committee was discharged, and in April, 1836, the connection between the two churches was formally discontinued, the latter church being united with St. Paul's, West Whiteland, under Rev. William Hilton.

During this incumbency the first by-laws governing the vestry were adopted and substantial efforts made to keep full and orderly records. Henry Y. Carter was the first secretary of the vestry, although the office of "Clerk to the Vestry" was a very old one.

The increased attendance during Mr. Rees' ministry was followed by an effort to remodel the old building. The details of this part of St. David's history as obtained mainly from the *Ledger* article of August, 1891, already referred to,* are worthy of special mention.

The church records show that on April 20, 1835, a resolution was offered by the rector for the appointment of a committee:

to ascertain the probable expense of building a Church and to report to a congregational meeting on Tuesday the 5 of May (1835).

The committee thus appointed was a representative one, consisting of John Hunter, J. Yocum, Amos Mattis, R. Rambo, R. B. Jones, Esq., Isaac Norton, William

*Ante, page 49.

Nuzum, Isaac Wayne and Adam Siter; but these records fail to disclose any further action relating to the matter, except a memorandum without date indicating that "On motion of J. Hunter the Above Committee was Discharged."

A traditionary account states that the suggestion was made to build an addition to the church on the eastern end over the graves of Mr. Currie's family, and that a large majority of the congregation were in favor of the change; but that the influence of Isaac Wayne was sufficient to prevent the execution of the plan.

In the *Ledger* article, however, particulars are given as follows:

The meeting was a stormy one, and finally adjourned to June 1. At this meeting the following was offered:

Resolved, That the vestry and congregation of St. David's Church proceed forthwith to the erection of a new and a detached building 60 by 43 feet.

The estimated cost was computed at \$2100. and the main reason advanced for the change was that "the Episcopalians will be better enabled to compete, especially with the Baptists, who are recently increasing and establishing new meeting houses in this vicinity."

The chief opponent to the resolution, Colonel Isaac Wayne, a son of General Anthony Wayne, tried all he could to stem what he believed to be a tide of vandalism, but when the vote was taken it stood 46 for demolition, 5 for the preservation of the old sanctuary. The names of four of this little band are preserved; they are Isaac Wayne, John Mather, John Taylor, Isaac Norton. * * *

Isaac Wayne, although defeated, was not disheartened, and at once set to work to prevent the proposed destruction of the church. He prepared the following protest to the vestry and congregation:

"The undersigned, one of the vestry of St. David's Church, very respectfully submits the following reasons in opposition to the erection of a new church as a substitute for the one now standing within the cemetery of said church.

"Because the building now erected is in complete repair at an expenditure within the last five years of more than \$700. which were disbursed in erecting and finishing a neat vestry room in erecting a handsome and convenient pulpit and chancel with their appendages in erecting new and convenient pews and fronting them to the pulpit and in painting the entire interior of said Church.

"Because the building now erected is sufficient to contain, unless it be on extraordinary occasions, all the congregation, as well as others who attend said church, and on extraordinary occasions by the aid of settees, &c. as large a number as will probably convene on any occasion can be accommodated with seats.

"Because should inquiries be made for pews and none should be to rent; divisions can be procured and no doubt a transfer of a division or a portion of a pew would be cheerfully made to any person who might be indisposed to accept a gratuitous seat.

"Because the said Church is now in debt and dependent, without funds and no other pecuniary resources excepting those which may be derived from its Pew-rents or the bounty of its members, all of which will do no more, and that scantily, pay the Rector and cover the expenses which will arise in consequence of annual repairs of the Church and its appendages.

"Because if the measure be gone into the members of the congregation will be compelled to attempt at least, the performance of a task which their prudence and economy have heretofore rendered unnecessary, solicit money from others at a crisis peculiarly unpropitious, and without a just apology for the request.

"Because the building denominated St. David's Church counts nearly if not entirely one hundred and twenty-five years, and yet stands firm; admired for its antiquity, its simplicity and neatness. It has become a subject of classical notice. The engraver has exercised his graver and the female her needle to give it celebrity. But more especially and in addition to this, a few, now advanced in years, worship within the same walls where their immediate ancestors were accustomed to worship, and whose tombs surround them; all calculated to create associations connected with the best feelings of the human heart; feelings which may very probably induce some, if they be permitted uninterruptedly to enjoy them during the short remnant of their lives, to furnish the future means of sustaining at least the temporal prosperity of St. David's Church.

"But will these not be risked, for human nature must be taken as it is, if any premature and untimely measures be adopted in their day to desecrate this monument of antiquity and object of their affection?

"Should, however, a new and detached building be erected, it would then be desirable that this ancient edifice be razed to the ground; in this case the owl and bat could not become its inhabitants, nor could any worldly foot enter within its once consecrated walls."*

(Signed) I. WAYNE.

May 1835

*The newspaper article did not furnish this protest in full.

The final result of this effort to alter the building furnishes strong evidence that, even at that date, the sentiment of reverence for the old building—which has so distinctly characterized the Radnor parishioners—was a material influence in securing its preservation; although Colonel Wayne's assurance so adroitly given in his protest—and afterwards faithfully fulfilled—was evidently the main cause for the failure to carry out the wishes of a majority of the congregation.

Mr. Rees resigned from the rectorship of Radnor Church in September, 1838, to assume charge of the Mt. Vernon Institute, an Episcopal Church School at West Chester, Pa. He was succeeded on October 28th of the same year by the Rev. Willie Peck, from the Diocese of Maryland, who, in 1835, had been in charge of a church at Montrose, Pa. Mr. Peck was a man of striking figure, six feet four inches in height, and of strong personality. He had served with General Jackson in the battle of New Orleans, January 8, 1815, as a soldier from Tennessee, and also at Toronto under General Pike. During the first part of his term he boarded at a farmhouse in the immediate vicinity of the church; but later is said to have removed with his family to the old school-house (then standing on the knoll in front of the church) and the old vestry room, and resided in these two places until the building, in 1844, of the original parsonage, situated across the public road from the old church. In the erection of

this important addition to Radnor Church Mr. Peck gave his personal and corporal assistance. It is with evident pride that he reports to the Convention of 1842, in relation to similar work at St. Peter's Church, that "The rector can at least in one respect say with St. Paul, 'These hands have ministered unto my necessities.'"

It is worthy of record, amongst the interesting incidents of church history about this time, that some æsthetic spirit high in church authority conceived the idea of blue-washing the church ceiling as a means of tasteful decoration, and the plan was at once put to practical test.

The fact that such execrable taste could have been displayed at Radnor in the middle of the nineteenth century illustrates how rude and provincial must have been the conditions then existing there. It requires such reminders and illustrations fully to impress this fact.

Fortunately the decoration was not of a permanent nature, and time and white-wash gradually removed all traces of the disfigurement, saving those that memory yet holds.

In 1840, St. David's Church was again united for a short time with St. James' Church, at Perkiomen, but in October, 1841, Mr. Peck's desire "to be more convenient to Radnor Church" prompting him to accept a call to St. Peter's Church, Great Valley, the connec-

tion with St. James' Church was discontinued, and St. David's and St. Peter's were again reunited until 1844; although in 1842 Mr. Peck reports of St. Peter's Church, that it "has declined to almost the last stage of nominal existence."

During Mr. Peck's incumbency some efforts seem to have been made to extend the influence of St. David's Church by holding services at the Old Eagle School-house in Tredyffrin.

The establishment of these services by Mr. Peck warrants a brief review in this connection of the relations which have existed between these two landmarks, although some of the facts have been already alluded to, and some must inevitably be repeated in the logical sequence of St. David's Church history.*

Within a few years after Mr. Currie's complaint of September, 1763, about the decline of his congregation at Perkiomen "as the Dutch buy out the English and settle in their room," a similar condition seems to have developed close to St. David's Church, when about 1765-71 a number of German Lutherans settled around the present Old Eagle School property in Tredyffrin, and succeeding to the titles of the Welsh settlers at that point, are said to have established a Lutheran Church on or near the site of the present school-house and graveyard.

The fact that within a very brief period after the

*Ante, page 135. Post, page 230.

initial development of this Lutheran settlement the congregation of St. David's Church—of whose apathy Mr. Currie had been bitterly complaining in several letters to the Propagation Society—enlarged their church by the erection of the gallery, affords at least an historical inference (hereinbefore alluded to*) that a spirit of rivalry had then developed between the two congregations, and this inference gains some support from the fact that Mr. Currie does not appear to have taken any part in this gallery enterprise,—save by a contribution in the name of his son given through the warden in charge of the work—nor is it referred to in any of his correspondence, and that the work seems to have been conducted on a wholly commercial basis whereby the contributors obtained certain privileges in locating and erecting pews in the church.

The minutes of the Propagation Society further show that by letter of March 20, 1784—already quoted†—Mr. Currie referred to the fact that “his churches were supplied by a candidate for orders amongst German Lutherans who read prayers and a sermon.” Hence again is warranted inference of a connection between the places, as it would seem improbable that any German Lutheran so officiating would have had no connection with the religious organization evidently in existence at that time at the Old Eagle School.

*Ante, page 135.

†Ante, page 155.

The coincidence of the date "1788" in the erection of the stone school-house at Eagle, and the re-establishment of church services at Radnor under the American succession is also sufficient to arrest attention, as indicative of some connection being the occasion of the coincidence.

In an article on The Old Eagle School by Dr. Sachse, published in 1888 in the Village Record of West Chester, is contained first direct assurance of a connection between the places as follows:

From 1820-1832 the Rev. S. C. Brincklé the rector of St. David's and St. Peter's Church, a man greatly beloved and respected by the whole community irrespective of creed, established an Episcopal Mission here (at the old Eagle School), which continued to flourish while he was in charge. A Sunday School was also established and held under his auspices.

Mr. Brincklé's diaries,* however, unfortunately do not make any mention of this subject, and this interesting record is evidently based only on tradition.

Mr. Wilmer and Mr. Rees, who succeeded Mr. Brincklé at Radnor, both refer in their Diocesan reports to holding services at "School houses," and though no distinct reference is made to the Eagle School, the inference that it was one of those "School houses" is by no means forced.

The existence of connection between the places

*See Appendix.

during Mr. Peck's incumbency was, however, most clearly established by the evidence of Hannah M. Rush taken by the master in the equity proceedings to re-establish the trust relating to the old Eagle School property, as follows:

My father was one of the Public School Board of Tredyffrin * * * Father kept the Eagle hotel. Father's guests in summer were principally Episcopalians. They wanted to have services in the (Eagle) School alternately with the Baptists. Father asked some of the Trustees to allow them to do so. They objected, saying it was only for the Baptists to worship there. Mr. Peter Latch, a Baptist of the Valley Church, searched for the deed for this property. He found it and brought it. In which it said that all religious denominations were at liberty to worship there except the Roman Catholics. The Rev. Mr. Peck after this held Episcopal services there on alternate Sabbaths.

(Cross examined.) The subject of holding church in the house was often spoken of by the Episcopalians. The use by the Episcopalians did not interfere with others using house * * *.

During the incumbency of several of Mr. Peck's successors the evidence of any connection between St. David's Church and the Old Eagle School is again only inferential or traditionary, until the rectorship of Rev. Thomas G. Clemson (1861-66), when very close relations developed including the union in the annual festival held on the grounds at Old St. David's Church of the Sunday Schools established at the two places.

Several hay wagons then transported the children from the old school on those occasions, the interest in which was not by any means confined to the children, but was shared by a large part of the congregation and their friends.*

Out of these closer relations, evolved, toward the latter part of Mr. Clemson's term, a plan to establish at or near the Old Eagle School a Chapel of St. David's

*The following letter written to Miss Sallie Pleasants by her mother Emily, wife of Dr. Henry Pleasants, of Radnor, so graphically presents early conditions at Radnor and evidences the connection between the Sunday School there, and at the Eagle School-house as fully to warrant transcription of extracts. It is dated "Monday Morning Sept. 2nd 1867."—two days before the celebration of the 150th anniversary of the church later referred to.

"* * * I am sorry you are not here to the celebration, I think you would be of great service in the choir at least—such a poor feeble affair as it is likely to be! Mrs. [Mark] Brooke told Mr. Jones he must be sure to come to assist—he was at church yesterday and 'Siloam' was one of the tunes and there was but one music book that had it in—and that was on the melodeon so bro. Jones had none and Mr. B[enny] Brooke says he only sings by notes so that accounted for the very feeble singing which Father commented on when he came home. Mr. Wentworth is sick and Mr. [George] Emlen is miserable, and the children have not been well so I suppose Mrs. Wentworth will not be able to be very efficient at the Eagle S. S. celebration and you must look after your flock and its interests so

"Rally round your flag" * * *

To this letter is appended a postscript by Miss Emily S. Pleasants as follows:

"I feel quite a weight resting on me in regard to our Eagle celebration. Miss Louisa [Lewis] is or was quite in favor of joining with the Epis. S. S. but for the unsurmountable obstacle of the distance. Mrs. Wentworth was absent yesterday and I reminded Miss Louisa [Lewis] that the children had had a fair vote and declined, so it was left as it had been decided first but we must raise \$10.00 for our affair that is each teacher must try to get \$2.00. Can you make a beginning at Pottsville? How would it do to ask Mr. [William E.] McElroy to help? Grandma has given me a little for a beginning—ten cents from each of ten people would help amazingly.

"Jennie Johnson has promised to lend their croquet game to us.

"I am very sorry you wont be here Wednesday. I am sure you would have a fine time. Mrs. M[ark] Brooke is all excitement and bustle in regard to the affair, I wish you could see her. She says every thing depends upon her!!!"

(whereof more hereafter*), whereby a considerable fund was collected; but unfortunately confusion developed as to the exact object for which these moneys were obtained; the interest and support of important persons was withdrawn; and during the fall of 1873 all services at Eagle were abandoned and a lot in which some funds were invested was conveyed to St. David's Church.

At the time of the restoration of the Old School property in 1896, conditions had so wholly changed at both places that no important efforts were made to renew the former connection between the places, until the establishment of "The Old Eagle School Legacy Fund," the details of which will appear later on in this history. †

In 1841 Mr. Peck reports holding "regular services in a school house at Lower Merion, where a church is greatly needed." Probably this notice indicates the beginning of the present Church of the Redeemer at Bryn Mawr.

Mr. Peck resigned his charge at Radnor in October, 1845, and, removing to the Diocese of Mississippi, he shortly after died of yellow fever at New Orleans. One of the last important acts of his ministry was in reference to the charges resulting in the resignation of Bishop Henry W. Onderdonk in September, 1844,

*Post, page 230.

†Post, page 214.

when Mr. Peck and Isaac Norton, representing Radnor Church, voted to accept the resignation of the Bishop and against the investigation of the charges preferred against him in the Diocesan Convention of that year.

On January 6, 1846, the Rev. William W. Spear was chosen as the rector of St. David's Church, the connection with St. Peter's being finally discontinued. There is no record, however, that he ever officiated here or was recognized as rector by the Bishop. He resigned his charge in March, 1846, and was immediately succeeded by Mr. Breed Batcheller, a candidate for Holy Orders, who had come to Radnor in December, 1845, and had temporarily supplied Mr. Spear's place. Mr. Batcheller was admitted to the Diaconate on November 28, 1846, and on November 15, 1847, he was, by Bishop Alonzo Potter, formally admitted to the priesthood: the rite of ordination being performed, according to Bishop Potter's report to Convention, within the old church. This seems to have been the only occasion when such a service was held at Radnor, yet, strange to say, no mention of it occurs in the church records, nor has any tradition of such an interesting ceremony been preserved.

Mr. Batcheller remained at Radnor for about two years, resigning the charge in December, 1847, and being dismissed to the Diocese of Western New York. Although to the Convention of 1846, he reported Radnor as "an interesting and attentive congregation,"

there is little evidence of interested work done during his ministry.

During the interim between Mr. Batcheller's resignation and the advent of his successor, St. David's Church was in the temporary charge of the Rev. Thomas G. Allen, one of the home missionaries of the Protestant Episcopal Church, and his connection with Radnor was a very close one. He left an agreeable traditional memory for fearlessness and for knowledge of Scripture. He presided at the meeting which chose his son-in-law, Rev. John A. Childs, of Lewes, Del., rector of the parish on January 2, 1848, at a yearly salary of "Three hundred and fifty dollars and more if it can be obtained."

In 1849-50 the graveyard was again enlarged by running the south and northwest walls westwardly to the present sheds, the eastern part of which was erected at the same time. This new burial ground was divided into lots which sold for ten dollars each. These were the first lots ever sold in the graveyard. This action was followed by a resolution of the vestry "to prevent burying in the old ground except such families as are now placed there in rows."

In August, 1849, St. David's corporation began in the Common Pleas of Delaware County an ejectment suit (No. 1, November Term, 1849) against its sexton, Emmor Beaumont, who for several years, it was alleged, had been gradually encroaching on the southern

line of its property, and had finally placed his fence so as to deprive the church of the use of the spring house. In this suit the Jury of View, called May 30, 1850, rendered the following verdict:

We establish the boundary line between the lands belonging to the Radnor Church of the one part and Emmor Beaumont of the other part as follows—Commencing in the middle of the church road at the line between the townships of Radnor and Newtown running a S. W. direction to the middle of a road passing by E. Beaumont's house and the Radnor Church in such manner that the said line shall pass one perch South of a spring on the church lot thence up the middle of the said road to a point ranging with the division fence on the West side of said road thence following the division fences as they now stand between their lands to church lane with six cents damages and six cents costs.

Although this verdict was distinctly in favor of the plaintiff, yet as the church had no deeds for its land, and the primitive conveyance from the generous donors already noted was the only foundation of its title, it did not, it is said, recover all the land over which it had at one time exercised ownership. In this litigation Radnor Church was represented by Benjamin Tilghman, I. G. Brincklé and William Darlington, Esqs.

The writer is indebted to Mr. Allen Childs, son of Rev. John A. Childs, for the following interesting incident connected with this lawsuit, illustrating the primitive condition of that time.

The trial of the ejectment suit was one of the last occurring in the old Court House in the City of Chester, the original Media Court House being erected the following year.

After much of the testimony had been heard in the case, counsel for the church found, at the close of the morning session, that he needed certain papers with which to properly present the plaintiff's case, and that these were only obtainable at Radnor. To meet this exigency the rector secured a then well-known single-seated vehicle known as a "sulkey"—now seldom seen save on a race course—and mounted in this he drove at full speed across the county to the old church, procured the papers and returned to the court room in time for the afternoon session of the court. As a result of this thirty-mile ride, counsel was enabled to submit the needed testimony, which decided the case in favor of the church.

In 1849, the rector reported extra services at Morgan's Corner (now Radnor), Reeseville (now Berwyn), Marple School House (now Broomall), and Spread Eagle (now Strafford). It would seem extremely probable that these services at "Spread Eagle" were held in the Old Eagle School—that being the only available public meeting house then existing there—but no explicit record has been found on the subject.

In August, 1850, Mr. Childs resigned his charge of this parish and was dismissed by the Bishop to the



Diocese of Indiana. He was succeeded by the Rev. Henry G. Brown, who commenced his duties in the summer of 1851 at a salary of four hundred and fifty dollars per annum. Lay services are said to have been held during the interim, but the names of the readers are unknown.

Mr. Brown reports to the Convention of 1852 that "during the past year" he officiated each Sunday afternoon at "Temperance Hall, near the Old Buck Tavern, on the Lancaster turnpike, to a congregation organized as the Church of the Redeemer." This new congregation was admitted to the Convention of Pennsylvania, and the original church opened for service in the same year, with Mr. Brown as the first rector, who remained in charge of this church and St. David's until 1855.

During this term the old pulpit, which was so large as to accommodate three persons, was removed and a smaller one substituted, and the interior of the church thoroughly repainted and repaired. In 1852-53 the parsonage was also enlarged by building a frame addition to the north side. Of this improvement the rector reports to the Convention of 1853:

The Ladies have kindly furnished means for various improvements connected with the Parsonage to the amount of nearly \$500.

This seems to be the first distinct acknowledgment of the work of the women of the parish.

During this same year St. David's received from the estates of Isaac and Elizabeth Wayne legacies aggregating considerably over three thousand dollars. A fulfilment, it is said, of the unwritten agreement (previously referred to in this history*) by which the plans for alteration of the church, developed during Mr. Rees' term, were abandoned.

As these were the first considerable legacies left to St. David's Church and constitute the nucleus of the present endowment fund, it will be of interest here to consider this subject in some detail.

The first legacies left to the church, of which any record is preserved, were those under will of William Evans, of Easttown, who in 1734 bequeathed one pound for repairs and an annuity of thirty shillings forever. This annuity was paid for a period of nearly 150 years, but in 1881, after the sale of the Evans Estate at Paoli, the principal sum of one hundred dollars was accepted by the church in extinguishment of the charge.

In 1759, Mr. Currie, in a letter to the Propagation Society already quoted, † refers to a legacy of fifty pounds left "by a religious young man who died some years ago."

The identification of this donor as Evan Harry the younger, who died August 22, 1748, has already been

*Ante, page 193.

†Ante, page 116.

noticed.* He was a grandson of Thomas Edwards one of the first wardens of St. David's Church, and probably one of the donors of the church grounds.

In 1771, Jane, widow of Thomas Godfrey, of Tredyffrin, by will registered in Philadelphia bequeathed to the Vestry of Radnor Church £5.

In 1772, William White, of Upper Merion, weaver, by will registered in Philadelphia, bequeathed to the church a legacy of £100. He also left to Mr. Currie an additional legacy of £20.

In 1773, by will registered in Chester County, Thomas Philips of Willistown bequeathed Five pounds currency—

toward the Relief of the distressed that belongs to Radnor Church to be paid * * * to the Church Wardens of said church to be divided by them according to the Description of the Minister and themselves.

He also left to Mr. Currie a legacy of two pounds currency.

In 1789, the vestry minutes indicate the receipt of a legacy of £10 from David Jones; but no further particulars have been obtainable.

By will dated 1794 and registered at West Chester, Rev. William Currie "clerc." left to Radnor Church a legacy of ten pounds to assist in maintaining the graveyard wall, and also the remainder of his library not then taken by his sons.

*Ante, page 116.

In 1805, the same source indicates a legacy of £20 from Jane Wills, of Plymouth, Montgomery County, through her son Michael, but no further particulars can be obtained.

By will dated January 2, 1815, and registered at Media, Nathan Brooke bequeathed "\$50 to the Wardens of Radnor Church toward improving or repairing said Church and graveyard."

In April, 1852, Elizabeth Wayne, wife of Col. Isaac Wayne, of Easttown, left a legacy of five hundred dollars "to be placed in the hands of the Trustees of Radnor Church for the purpose of keeping up the family tombstones in the burying ground connected with said Church."*

In October of the same year (1852), by will dated November 24, 1841, Isaac Wayne, of Easttown, after giving certain shares of securities to sundry legatees, provided as follows: "the balance thereof to wit Two thousand eight hundred dollars I give and bequeath unto the corporate body of St. David's Church usually termed Radnor Church for the use and benefit of said church."

In 1855, John Thomas, of Easttown, left to John Hunter, the old church warden:

in special trust one hundred and fifty dollars he paying the same for the necessary expenditures of the Radnor Church religious association.

* This legacy would seem unrestricted to any particular "family tombstones" in the graveyard.

In 1858, the vestry minutes show receipt of \$25 from "Mrs. Major's legacy," and of \$100 from "Mary Brooke's legacy," but no further information can be obtained of these bequests.

In 1870, J. Johnson Brown, of Radnor, left to St. David's Church a legacy of \$500 for improvement of the grounds by planting indigenous trees, and also \$5,000—

As a principal sum the interest of which is to be paid as an additional salary to the Rector of said church forever.

In 1887, under will of Peter C. Erben, of Radnor, a legacy of \$5,000 was left to the church, payable at the expiration of a life which terminated in 1914.

In 1898, by will of Anna S. Pleasants, wife of Dr. Henry Pleasants, of Radnor, a legacy of \$1,000 was left to St. David's Church in trust "towards keeping up the burial grounds of the church," including the Parke lot.

In 1899, Francis M. Brooke, by will proven in Philadelphia, left a legacy of \$1,500 to Radnor Church to maintain certain specific family tombstones and those in a specified area of the graveyard.

In 1902, Benjamin Brooke, by will registered in Philadelphia, left a legacy of \$1,000 to Radnor Church to maintain the monuments in the Brooke lot and old part of the graveyard.

In 1904, Margaret W. Hayman, of Chester County,

left a legacy of \$200 to St. David's Church for the "care and preservation" of testatrix' family lot.

In 1907, \$500 was given by Miss Ida V. Hogenogler for "the care and maintenance of the tombs of the family—likewise the care of cemetery lot."

In 1908, \$100 was received from Estate of Rebecca Gardiner, deceased, "for the purpose of perpetually caring for the burial lot in St. David's burying ground in which the body of Rebecca Gardiner is buried."

In 1909, John R. Griffith left a legacy of \$300 to the church "to be by them kept safely invested in good lawful securitics, the income or interest thereof * * * for care and preservation of my burial lots" Nos. 203 and 226, with headstones, grass, &c."

In 1912, \$300 was received from the heirs of John Conner, of Radnor, deceased, "the income of which is to be devoted to the care of burial lots owned by the children of John Conner."

In 1913, six additional legacies and endowments were received by the church, aggregating \$2,275, as follows:

\$300 from the Estate of Malcolm Lloyd, "the income from which is to be devoted to the care of the burial lot owned by his estate."

\$300 from the Estate of Frank W. Paul, "the income from which is to be applied to care and preservation of burial lots 45-46-59 and 60."

\$500 from the Estate of Hunter Brooke, Esq., of Philadelphia, "to be invested and reinvested in bond and mortgage and the income thereof only to be used in the maintenance and care of the lot of my father H. Jones Brooke and of the graves therein."

\$475 from the Estate of Lawrence Ramey to be "safely invested * * * the annual income therefrom to be used for care of testator's cemetery—surplus to use of church for general repairs, &c."

\$200 from members of the Mathews family "to be used perpetually for the care of four lots in St. David's Churchyard belonging to the Mathews family."

\$500, from the Estate of Hannah M. Morris, of West Chester, subject to an outstanding life estate, for investment and appropriation of income for the maintenance of the grave lot in the churchyard where her father and mother are buried, with surplus for care and maintenance of other adjacent lots.*

* In 1892 the will of John Bell, of Radnor, cordwainer, dated 1883, was probated, containing a legacy of \$500, to Radnor Church provided none of the "innovations of ritualism" were practiced there. The debts and preferred legacies, however, consumed the estate of this worthy "Low Churchman," and the legacy was inoperative.

In May, 1913, the Accounting Warden issued a printed circular giving information regarding prices of burial lots and arrangements for care of same by the Vestry concluding with the following statement:

"To insure similar care of lots in the future the suggestion is advanced that provision be made by lot owners through sums invested or to be invested to be turned over to the church the income therefrom to be used for that purpose."

In accordance with this suggestion a number of lot owners have already turned over to the church authorities interest-bearing securities to hold as permanent investments, the income from which is to be applied to the upkeep of the burial ground or particular graves therein.

The legacies from—

Isaac Wayne.....	\$2,800.00
J. Johnson Brown.....	5,000.00
Peter C. Erben.....	5,000.00

(aggregating about \$12,800.00)

constitute the present church endowment fund. No effort seems to have been made, however, to capitalize the smaller legacies, to wit:

William Evans (Est. in U. S. currency at)	\$105.00
Evan Harry " " "	250.00
Jane Godfrey " " "	25.00
William White " " "	500.00
Thomas Phillips " " "	2.50
David Jones " " "	50.00
William Currie " " "	50.00
Jane Wills " " "	100.00
John Thomas.....	150.00
Nathan Brooke	50.00
Mrs. Major	25.00
Mary Brooke.....	100.00

Aggregating about\$1,407.50

These have long ago been dissipated in current expenses of the church.

The detail of these legacies fittingly concludes with an account of the establishment of "The Old Eagle School Legacy Fund," notwithstanding the necessary anticipation of history thereby involved.

In June, 1905, the Historical Society of Delaware County held their midsummer meeting at Old St. David's Church, and invited the writer to prepare a paper on the history of the church to be read on the occasion. In subsequently preparing the history for publication, at the request of the Society, a plan was formulated, with the approval of the church officers, of devoting the net proceeds of sales of the history and any contributions offered, for restoring to the church the amount of the smaller legacies to it, and which as heretofore stated had been wholly dissipated in current expenses. The result of this plan netted, by Easter, 1908, \$715.99, and in announcing this result the request was made that the vestry would hold the fund for investment, the income from which should be expended *under the direction and control of the vestry*, by a committee of three ladies, two to be chosen by the vestry and one by the Trustees of the Old Eagle School, for the adornment and improvement of the church grounds outside of the graveyard. The vestry, however, declined to accede to this request under a misapprehension that to authorize such a committee would be an improper delegation of their authority; and the funds then obtained were therefore at once paid over to them.

In 1909 the Trustees of the Old Eagle School, having secured the unsold copies of St. David's history, published a history of the school-house as a companion

volume thereto, and from the net proceeds of these two volumes, under the title "Two Landmarks of Tredyffrin and Radnor," augmented by many contributions, made up the funds yet needed to restore the total amount of the principal of the dissipated legacies; and at Easter, 1910, they renewed, with slight modification, the request for a committee of three ladies to disburse the income from the entire fund for the adornment and improvement of the church grounds; at the same time submitting the opinions of eight well-known lawyers* that such plan could not constitute an improper delegation of authority by the vestry. As a result of this second application, the vestry on June 13, 1910, adopted the following preambles and resolutions:

WHEREAS: by a communication from the Secretary of the Trustees of the old Eagle School in Tredyffrin, the Vestry are informed of a desire of the Trustees to donate to St. David's Church the amount needed to restore the entire principal of the small legacies (aggregating some \$1,382.50) left to the Church in its earlier history and long since consumed in current expenses, *Provided* satisfactory arrangements can be agreed on between said organizations, which may secure some permanent and useful bond of union between the two charities,

AND WHEREAS, the said Trustees have suggested the plan of selecting a committee of three ladies (two by the Vestry and one by the Trustees) who under the direction of the Vestry may be authorized to expend the income accruing from invest-

* Samuel Hinds Thomas, Esq.; Rowland Evans, Esq.; J. Frank E. Hause, Esq.; Lewis Lawrence Smith, Esq.; Charles P. Keith, Esq.; V. Gilpin Robinson, Esq.; John G. Lamb, Esq., and Hon. William W. Porter.

ments of said fund in the improvement and adornment of the ground of the Church, outside of the graveyard.

AND WHEREAS, the Vestry, after mature consideration, believe that it would be inexpedient to adopt the plan of a joint committee suggested by the Trustees, although concurring in the desire suggested by said Trustees of securing some permanent and useful bond of union between the two charities;

Therefore be it *resolved*:

I. That the Vestry agree to hold the amount already received by them for the restoration of said legacies amounting now to \$743.39 together with any further monies contributed to this object, as a principal fund to be hereafter called and known as "The Old Eagle School Legacy Fund."

II. That said fund be hereafter kept separate and distinct from all other church funds and invested in such legal securities as may be available, and the entire income therefrom appropriated from time to time to the improvement and adornment of the church grounds outside of the graveyard, and not to be for any private or individual benefit.

III. That separate and detailed accounts of this fund be submitted yearly to the Vestry on Easter Monday by the Accounting Warden showing all investments of principal and the expenditure of the income.

IV. That a copy of these preambles and resolutions be submitted by the Secretary of the Vestry to the Trustees of the Old Eagle School with grateful acknowledgment of their generous plans and expressions of earnest desire on the part of the Vestry that these modifications of the plans of the Trustees may be acceptable to them and tend materially toward the establishment of such permanent and useful bond of union between the two charities as is desired.

Subsequently the vestry modified clause III of the resolutions by agreeing to furnish copies of the annual account therein mentioned to the Trustees of the Old Eagle School. These modified terms were formally accepted by the trustees and the following correspondence evidences the consummation of the establishment of "The Old Eagle School Legacy Fund" and the connection now existing between the two old charities:

OLD EAGLE SCHOOL-HOUSE,
March 30th, 1911.

DEAR SIR:

At a meeting of the Trustees of the Old Eagle School, held March 28th, 1911, the following resolution relating to the Old Eagle School Legacy Fund to St. David's Church was duly adopted:

"Resolved, That the Trustees approve the substitute plan submitted by the Vestry of St. David's Church, as recently amended by them, whereby the Vestry agree that the fund so restored shall be permanently held by them separate from other Church funds and known as 'The Old Eagle School Legacy Fund,' to be invested and the income therefrom appropriated for the adornment and improvement of the Church ground outside of the graveyard, and detailed accounts submitted to the Vestry each Easter, showing investments of principal and expenditures of income and copies of said accounts given yearly to said Trustees."

This resolution, in connection with the resolutions of the vestry of St. David's Church, adopted June 13th, 1910, and modified January 16th, 1911, clearly evidence the agreement under which the fund has been received and held by the vestry,

and to that end they will be spread on the minutes of the Trustees, as doubtless they will be on the vestry minutes.

As the special committee appointed for the purpose, I therefore herewith transmit to you the cheque of the treasurer of the Trustees of the Old Eagle School for \$542.61, which, with the sum of \$796.19, you reported to be already in your hands to Easter, 1911, makes a total principal sum of \$1,338.80 now held by you as a fund for the special purposes set out in the resolutions.

I shall be glad to receive your formal acknowledgement of this sum and the agreement concerning the same, that I may incorporate it in my report to the Trustees of performance of my duties as their committee.

Very truly yours,

(Signed) D. S. NEWHALL.

To Henry P. Conner, Esq.,

Accounting Warden of St. David's Church, Radnor.

RADNOR, PA., March 31, 1911.

DEAR SIR:

I have your letter of March 30th enclosing a copy of the resolutions of the Trustees of the Old Eagle School accepting the terms suggested by the vestry of St. David's, under which the "Old Eagle School Legacy Fund" will be held by them; and also enclosing cheque of the treasurer of the Trustees for \$542.61, which with the sum of \$796.19 already in my hands for this purpose, makes a total fund of \$1,338.80 received by the vestry for investment and appropriation of the income therefrom for the ornamentation and improvement of the church grounds in accordance with the resolutions of the vestry to which you refer.

I beg to express officially my appreciation of the generous aid your Board has rendered to the church in this matter now so happily consummated.

Very truly yours,

(Signed) HENRY P. CONNER,

Accounting Warden, St. David's Church, Radnor.

To Daniel S. Newhall, Esq.,

Committee of Trustees of the Old Eagle School, Tredyffrin.*

Mr. Brown resigned the rectorship at Radnor in the fall of 1855, having in his short term greatly endeared himself to the parishioners, and his withdrawal causing general regret. His work at Radnor was singularly blest, and the interest of the congregation in spiritual matters was manifested by the holding of frequent prayer meetings in the church and in private houses, at which many of the members took individual part, and even after the lapse of over half a century, the memory of this good man is cherished with profound respect and reverence.

Many of the obligations of churchmanship, as now asserted and manifested, rested more lightly on members of the Protestant Episcopal Church at that time, and were practically without existence at Radnor. Not

* The legacies of £5 from Jane Godfrey in 1771, and of \$50 from Nathan Brooke in 1815 were only recently discovered, and this fact explains the discrepancy between the total amount of \$1,338.80 mentioned in the correspondence between the Trustees and the Vestry, and the total of \$1,407.50 mentioned in the foregoing summary: the difference being accumulation of interest, etc.

By further accumulation of interest with additional contributions, etc., this fund in September, 1914, has increased to \$1,500.

infrequently was the formal ritual of the church omitted or modified at public services; and often, indeed, neither the wardens, nor the delegates to conventions, nor a majority of the vestry, were Episcopalians. Mr. Brincklé's diary—extracts from which appear in the appendix to this history—indicates that the practice of "exhorting," as distinguished from "preaching" was a usual part of the "Association" services at Radnor, and it is certain that a similar practice prevailed during the incumbencies of many of his successors.

After Mr. Brown's resignation, the Rev. Richardson Graham was called to Radnor, in January, 1856, and retained the charge about five years.

During Mr. Graham's rectorship, in 1858, a large and substantial receiving vault was built in the knoll in front of the church; and at a vestry meeting, held July 26, 1860, preparations were made for roofing the church anew, and tearing out the east wall in order to place a vestry room at that end. This work had been partially contracted for, when, on August 28th of that year, an indignation meeting of Radnor parishioners, including amongst its members nearly every creed, assembled in the old building to protest against such alterations. These gentlemen resolutely informed the vestry that they would permit no such decided changes as were contemplated in the old church.

After a stormy discussion over the condition of affairs, the vestry formally reconsidered and defeated

the resolution for altering the old church and acceded to the demands of the congregation.

No incident could attest more forcibly than this one the fact that to the reverential sentiment for the old pile and to the ties so closely binding in their associations the present building to the hearts of the residents of the neighborhood, rather than to either the individual conservatism of the church officers or to their foresight, must be ascribed the honor of preserving to the present generation this sacred relic. It is worthy of note that on this occasion when Mark Brooke, one of the wardens who opposed the alterations (and whose final vote decided the question), was tauntingly asked if he were not an Episcopalian and as such had not the advancement of the Episcopal Church at his heart, he promptly replied in a trite summary of his own and his associates' motives, "I am a St. David's man, not an Episcopalian."

In January, 1861, Mr. Graham withdrew from his connection at Radnor, and was succeeded in June of the same year by the Rev. Thomas G. Clemson, Jr., who came to Radnor as his first important charge after leaving the Divinity School, having been only temporarily in charge of St. John's Church, Wilmington, and previously at Holmesburg, Philadelphia.

Such constant changes in the rectorship at Radnor during this period in its history were not without depressing influences on the condition of the church.



They were in opposition to the spirit of Episcopal government, which seeks to establish permanence in the tenure of that high office. Yet the fault was no doubt not wholly with the clergymen. Bishop Onderdonk's report to the Convention of May, 1844, had called special attention to the:

meagre support given by the parishes to their minister or too frequently given in part and that after long delays: a miserable parsimony and breach of good faith! an infatuated disregard of the cause of Christ, and the Church, and of the value of immortal souls!

In 1848, Bishop Potter too had also remarked on the:

Melancholy fact that some of the most useful clergymen who have left us during the past year have been constrained to do so by the entire inadequacy of their means of subsistence.

This condition to which the Bishops referred was probably not wholly wanting in Radnor Church. There is little data obtainable from which the salaries to the rectors during the first half of the nineteenth century can be ascertained. Mr. Clay certainly received but a precarious pittance.* The circumstances under which Mr. Brincklé began his labors at Radnor in 1819 indicate no assurance of a materially different promise of support. According to a reliable tradition, however,

* From a list of pew renters made in 1793 it would seem that the total income to the church from that source was only \$76.50 per annum.

soon after the beginning of this pastorate, William Crosley (who later owned and operated some valuable mills and a store in the neighborhood of Mr. John A. Brown's present residence) agreed to subscribe \$20 per annum to the support of a minister "who would preach every Sunday." Other contributors united in the effort and apparently for the first time, a substantial and reasonably reliable salary of some \$200 per annum was secured, although until after 1850 the salary of any clergyman at Radnor, independent of special donations, never seems to have exceeded \$350 per annum; and the vestry minutes indicate that this was not promptly paid by the congregation in the case of several of the rectors.

Mr. Batcheller makes special record of a "donation party" held at the parsonage August 26, 1847, whereat donations of cash and useful articles (including "Some hay," "three cords of wood," "six bushels of oats," and an "alapacca dress for Mrs. B."), aggregating over \$200, were presented to him. In making this record Mr. Batcheller takes the opportunity to suggest the importance of establishing the custom of having such occasions annually:

not only for the help of the Rector, but also for the cultivation of that spirit of good will and paternal kindness which should ever exist between a Pastor and his people.

This method of contributing to the support of the minister was not an infrequent one at Radnor, and it

not only secured to the incumbent a valuable support in addition to his regular salary, but clearly tended to fostering the interest of humble contributors, in the church work. Many, if not most, of these contributions were from the produce of the farms, or of a day's labor in the garden, or in assisting the minister's wife in housework, where the presence of a regular servant was an unusual luxury. Such special contributions, however, were not unnaturally proportionate with the personal interest and confidence the rector inspired in the congregation; and it is worthy of special notice in this connection that in his reports to the Diocesan Convention, Mr. Brown makes frequent mention of the liberal donations from the congregation to the rector in addition to his regular salary, of which he reports that there are "no arrearages."

It must be remembered that until the influx of suburban residents into the neighborhood, beginning about 1860, Radnor Church was essentially a country church whose congregation was yet under distinctively primitive and unconventional influences. Instead of the handsome equipages and stylish dressing, now so generally in evidence at all religious meetings, were frequently seen market dearborns, drawn by draught horses, attached by chain traces, and perhaps guided with rope lines. Rude, awkward, ill-fitting, and uncultivated was the behavior, and dress, and

language of the farmers, artisans, and laborers and their families, who frequented the church and constituted by far the larger part of the congregation; yet notwithstanding these less attractive features of congregational gatherings, there was present a compensating feature, for strong fellowship—suggestive at least of the mystical influence invoked in nearly every benediction—then existed between the laborer and the owner of the largest farm or the most wealthy merchant or manufacturer; and every one, high and low, rich and poor, was privileged to sustain the most intimate associations with the rector, who was expected to share their sorrows and their joys, and to be a constant and welcome visitor in every home; and there, too, he was expected to and did exert a distinct and holy influence by personal conference and prayer. And over the young children, especially, was the relation to the church distinctly sought to be sustained and fostered by a system of catechetical teaching under his special care.

While it is not pretended that the ideal relations of pastor and flock which this description suggests were fully realized in the case of each of the rectors in charge of St. David's Church during the first sixty years of the nineteenth century; yet during that time the conditions at Radnor were such, the members of the congregation were so far united in a loyal devotion to the church, and in fellowship with each other, that any subsidence of congregational interest in church affairs

is rather to be attributed to the rectors than to the people. Had such pastorates as those of Mr. Brincklé or Mr. Brown, and later of Mr. Keller, continued over the congregation without interruption, their beneficent results would have been assured beyond reasonable doubt. They would have tended to cultivate and develop at Radnor during a formative period in its history a broader and higher devotion to the Protestant Episcopal Church as a Christian institution, rather than to St. David's Church as a profoundly interesting historical relic; nor would that influence have necessarily militated against the preservation of the building, but have tended rather to preserve it as an object, through which the higher and holier teachings and influence would have been more successfully presented. The various reports to the Diocesan Conventions during that time indicate at Radnor a "field white already unto the harvest."

As hereinbefore stated, the incumbency of Mr. Clemson marked the beginning of modern conditions at Radnor—the transition of the church, or its development, from plain provincial surroundings and influences to the more aspiring, aggressive, and conventional influences of city life and greater cultivation. This development was no doubt advanced by the social connections of both Mr. Clemson and his successor; but it was also fostered by the distinct advance in the material wealth and social standing of the congregation

beginning about this time. Whether in the changed conditions now existing at Radnor, the church's influence spiritually has measured up to its increased responsibilities; whether it now exerts an influence for moral and spiritual uplift in the community proportionate with its influence in the more primitive times; are questions the chronicler of its history should properly investigate; but the answer is essentially a personal one, which no array of statistics can satisfactorily record, for these—

May tell the presence of a zeal that proves
But shameless counterfeit of Spirit power!

While such reflections compel a discreet historian to observe with extreme care the distinction between the history of the church and that of its officers and members, in recording the results of his investigations, they must justly fail to pacify the quickened conscience of a faithful church officer or member roused to an appreciation of individual responsibility for the existence of unworthy influences in any church management; for if the wonderful imagery presented in the Canticles and in the concluding chapters of the Apocalypse be justly thought by loyal churchmen to suggest as the BRIDE OF CHRIST, the Church of God typified by the organization of his true believers throughout the world, it is no less than the imperative duty of all loyal church members to be alert to detect and

exterminate as grossly ignoble, if not actually meretricious and polluting, such relations between the several organizations with which they may be affiliated, and those mundane influences which so insidiously seek association therein, lest they cause the "spot or wrinkle or any such thing," to cleanse it from which, St. Paul expressly declares Christ "gave HIMSELF."

During Mr. Clemson's incumbency the graveyard was again enlarged by purchasing about an acre of land adjoining the old ground on the north, in East-town Township, Chester County. A pathetic and interesting feature of this improvement was the fact that one of the first burials in this new cemetery was that of Miss Sarah Brooke, who had been a most active and enthusiastic worker in the church and to whose special exertions were largely due the purchase of this ground.

A few years later the pulpit was entirely removed and the chancel arranged in substantially the present style. The lamp-posts which stood at the door of every alternate pew and on either side of the chancel, were also removed and the church illuminated by coal-oil lamps fastened in the wall. Externally the appearance of the church was very much improved by planting ivy on the south, east and west walls of the building. No reliable record has been preserved of the antecedent history of this ivy nor of the circumstances attendant on its planting.

An interesting incident, worthy of record, while Mr. Clemson was rector, was the administration by him of the rite of baptism by immersion. This is the only instance of an immersion at Radnor of which any record has been preserved, and occurred Sunday, May 6, 1866, at Siter's Mill dam (now owned by the Mill-Dam Club of Radnor), immediately after the morning service. The ceremony attracted a large gathering, especially of the Baptists, who thronged the northeast bank of the dam; but it was conducted with marked dignity and impressiveness.

During Mr. Clemson's rectorship, interest was renewed, as already briefly noted,* in the establishment of a Sunday School or "Chapel of St. David's," at or near the Old Eagle School, in Tredyffrin. The Sunday School during Mr. Clemson's term was mainly under the charge of Episcopalians from St. David's Church, including Mrs. Paul Shirley, Mrs. John Langdon Wentworth, Miss Elizabeth Gwinn, Miss Helen A. Hibler and Miss Helen Louisa Lewis; and Mr. Clemson frequently officiated at the old school-house, and largely through his efforts a considerable sum of money was raised by fairs held at Eagle, and at the old church (1865-69), and by contributions—including a thank-offering of some \$400 given, it is said, by the officers and crew of the "Suwanee," after their preservation from a terrible storm. The unfortunate development,

*Ante, page 201.

however, of doubts regarding the exact objects for which the money was raised, led to complications, and the practical abandonment of the plan of establishing a Sunday School or chapel in the neighborhood of the Eagle School. Fuller particulars of this very regrettable episode in St. David's Church history, which disrupted the harmony of the neighborhood, are given in the historical account of the Old Eagle School, where, if needed, they can be obtained: it is not deemed expedient or profitable to incorporate further details in this history, save to record (as earlier noted*) that a part of the money raised was appropriated for the purchase of a few acres of land on the Lancaster turnpike almost opposite Old Eagle Station, on the Pennsylvania Railroad, which in 1872-73 was deeded to the corporation of St. David's Church and accepted by it accompanied by a formal preamble and resolution of October 7, 1873, as follows:

WHEREAS it is well known to the members of this vestry that it was with the desire and expectation on the part of the ladies conferring the piece of land above referred to in the foregoing resolution that it should be used for Sunday School or Church purposes.

It is therefore *Resolved* that the vestry agree so to use it and for no other purpose unless circumstances should render some change necessary for the better carrying out of such design, but it is expressly understood that the title of the land is absolute in St. David's Church without restrictions.

*Ante, page 202.

Mr. Clemson resigned his charge at Radnor in June, 1866, to accept a call to the Church of the Redeemer, Morristown, N. J., and was succeeded by the Rev. William F. Halsey, then rector of St. Paul's Church, at Montrose, Pa., who commenced his duties at Radnor November 18, 1866.

During Mr. Halsey's term, on September 4, 1867, was celebrated the one hundred and fiftieth anniversary of the erection of the church, under the erroneous impression that the building was erected in 1717.* On this occasion the rector delivered a sermon containing an historical account of the old church, which, in view of the small amount of historical data then accessible to him, was remarkably accurate.

The following account of these services contained in *The Episcopalian* of October, 1867, is worthy of preservation:

It was a day to be remembered and one that will not soon be forgotten by any who participated in its interesting services. The morning was dark and threatening, like the early days to be commemorated; but as it wore on, the clouds scattered, leaving a bright and beautiful afternoon. Everything conspired to make it an occasion of interest; the happy groups of young and old gathered under the spreading branches of ancient

* A tradition was current until recent years at Radnor, that a tablet-stone, bearing the date "1717," had fallen from its place high on the eastern wall of the church. This was probably the authority for the date given in Sherman Day's "Historical Collections of Pennsylvania," and in Dr. Smith's "History of Delaware County." No tablet-stone has ever been seen by anyone now living, nor is there the least doubt of the inaccuracy of the traditional date.



trees, the association of the time-honored house of God reviving many touching reminiscences of bygone days, made a scene and occasion rarely equaled for beauty or interest.

In 1868-69, a movement was made among the church people living near the Lancaster turnpike, to erect another Episcopal Church at or near Wayne Station, Pennsylvania Railroad. This movement became more or less entangled with the movement for a chapel of St. David's at or near the Old Eagle School, and was strongly opposed by many persons who believed that such measures would weaken the support of Old Radnor Church; and when at length, in June, 1869, came a formal letter to the vestry from a committee delegated to represent the new church, requesting that it might be taken under the "Guidance and care" of St. David's, the vestry declined to have any connection with it. It was subsequently organized as The Church of the Good Shepherd, near Villa Nova, and about 1898 removed to Rosemont.

In 1869-70, legacies left to Radnor Church by will of J. Johnson Brown, of Radnor, aggregating, as already stated, some \$5,500, materially increased the salary of the rector, and enabled the vestry to improve the grounds by the erection along the public road of a stone wall and gates, and to plant numerous shade and ornamental trees amongst the massive oaks whose sentinel duty there began long before Penn's landing.

In the spring and summer of 1871, the church building having become much dilapidated by the falling off of the plaster on the inner side of the walls and the decay of the pointing on the outer side, besides the complete wreck of the vestry-room, a large subscription was raised for the repairs of the old church and the work energetically prosecuted; great care being taken to preserve the original appearance of the building. A new and more commodious vestry-room was also built at this time, on and beyond the site of the former room, in dimensions about eighteen feet by twenty-nine feet, and furnished to serve as a Sunday School room.

To obtain the needed space for this building, the body of the old vestryman and warden, John Hunter, which had been buried close to the old vestry-room, was removed, with consent and approval of his family, and reinterred in another part of the grounds.

The interior of the church building was also much improved by thorough painting and repairing; a rude wainscoting on the east wall and arch over the chancel window being then erected; the former, now replaced by paneled wainscoting peculiarly in keeping with the antique appearance of the place.

Early in this same year, St. David's Church was the recipient from St. James' Church, Philadelphia, at the instance of Mrs. John T. Lewis, who was deeply interested in each parish, of the present marble

font, formerly in use in the old St. James' Church on Seventh Street, Philadelphia.

In completing the narrative of important events occurring during Mr. Halsey's rectorship, it is worthy of note that on September 6, 1874, was celebrated with appropriate ceremonies the one hundred and sixtieth anniversary of the gathering of the first collections for the church building by Mr. Clubb on September 7, 1714; and so marked and general was the interest manifested on this occasion that the vestry, by special resolution, provided for holding similar services on the communion Sunday of each succeeding September.

V

RADNOR THE RELIC
SINCE 1876

RADNOR THE RELIC
SINCE 1876

IN May, 1876, Henry W. Longfellow, during a temporary stay at Rosemont, visited Radnor Church. According to an article appearing in the *Boston Sunday Herald* of May 29, 1881, Mr. Longfellow was particularly impressed with the "charming and picturesque' surroundings" of the place, and remarked that:

Its diminutive size, peculiar architecture, the little rectory in the grove, the quiet churchyard where Mad Anthony Wayne is buried, the great tree which stands at the gateway, and the pile of gray stone which marks the old church, and is almost hidden by the climbing ivy, all combine to make it a gem for a fancy picture.

The subsequent appearance of "Old St. David's at Radnor," one of the poet's last productions, certainly evidenced the deep impression the old place had left on the mind of the American laureate.

The following letter—a copy of which was obtained through the courtesy of Rev. James B. Halsey, a son of the recipient—aptly supplements what must be

regarded as an important episode in the history of the old church:

Reed. W. F. Halsey

Rector of St. David's, Radnor, Del. Co., Pa.

CAMBRIDGE, June 4, 1880.

MY DEAR SIR,

I thank you for your kind letter; and am much gratified to know, that my lines on "Old St. David's" have given you pleasure.

They are a reminiscence of my visit, to Radnor in May, 1876, and of the pleasant afternoon, when I met you coming down from the Rectory, and you so courteously greeted me and my companions.

With great regard, I am, my Dear Sir,

Yours very truly,

(Signed) HENRY W. LONGFELLOW.

It is an interesting coincidence that the birthdays of Mr. Halsey and the poet were in the same year, 1807, and that Mr. Longfellow's death in 1882 occurred on Mr. Halsey's seventy-fifth birthday—March 24, 1882.

Mr. Halsey retained the rectorship at Radnor until his death, October 15, 1882, being assisted, during the last year of his life, by Mr. George R. Savage, late rector of the Church of the Messiah, Port Richmond, Philadelphia, as lay reader.

In December of the same year, the Rev. George A. Keller, then assistant rector of Christ Church, New York City, was called to the vacant charge and began his ministry there early in 1883.

In 1883 and 1884, Mr. Keller was temporarily in charge of the Church of the Good Samaritan at Paoli, where he officiated on Sunday afternoons for several months. He also frequently officiated during this time at Devon.

In 1887-88, after much deliberation by the vestry and a reference of the subject to the Easter meeting of the congregation, the land on the Lancaster turnpike opposite the old Eagle Station, which, as stated,* had been formally deeded to St. David's Church, was exchanged for other land adjoining the church property, on the north and east, and upon this ground was erected in 1889 the present handsome rectory. Towards this valuable improvement of the church property "The Guild of St. David's Church," an organization of ladies, contributed over three thousand dollars. About the same time, Mr. Keller was largely instrumental in establishing, or at least fostering, Episcopal services at Wayne, from which developed the present large and influential organization of St. Mary's Memorial Church, which was admitted to membership in the Convention in 1889.

A few years later, after numerous vicissitudes which need no record, a final contest between those persons favoring a material alteration of the old building to accommodate the increasing attendance, and those extreme conservatives who desired to preserve it,

*Ante, page 231.

mainly as a historical relic, resulted in the thorough renovation of the building in accordance with designs which, while preserving the interesting features of the old building, added hygienic improvements without which it was feared by many persons that the health of attendants was sometimes jeopardized.*

It would be difficult to overestimate the tact and wisdom displayed in arriving at the solution of a problem which had so long agitated the lovers of Old St. David's, and whereby individual disappointments, which would otherwise have manifested themselves, gave way to general approval.

During the progress of this improvement, while excavating under the floor of the church on the north side of the building, workmen came upon two skeletons superimposed, evidently of a man and a woman, the larger above the smaller, about five feet below the surface of the church floor, and directly in front of the location of the old pulpit, below the large iron hook which is said to have formerly carried the sounding board. Fragments of a coffin were also found, but no indication whatever of the identity of the bodies.

The remains so unexpectedly disturbed were reverently reinterred under the personal supervision of

* The important features of this renovation were the excavation of a cellar, so that the church could be heated by a furnace (in place of the large stove which formerly stood at the intersection of the aisles), tiling of the aisles, and construction of the wainscoting on the east wall and placing of lamp-posts on either side of the chancel.

Mr. Keller and the ground around so carefully walled as to insure against further disturbance.

There is no tradition regarding these burials, and the only record which might possibly be interpreted as referring to them is the following minute in the old vestry book:

DECR 25 1752.

Then agreed by the Vestry that Alexr Bayley in Consideration of 5 lib already payd Shall be buried when he dies in the Same Grave where his wife is buried.

It would certainly seem unlikely that five pounds would have been paid for a right of sepulture in the graveyard wherein, at that date, there is no mention of any charge in other cases. If, however, this case involved a special privilege of interment within the church walls, it was properly the subject of compensation. The coincidence of two skeletons superimposed and probably male and female also strengthens the probability that these bodies were those of Alexander Bayley and his wife. The records in Chester County indicate that Alexander Bayley, yeoman, and his wife Margaret were residents of Willistown Township in 1748. But his will, dated 1758, and proven 1761, provided that his body should be "Decently buried in Christian Manner at the Discretion of my Executor," and made no reference to Radnor Church.

In the summer of 1894, Mr. William M. Camac,

of Philadelphia, while visiting in Wales, secured a piece of the original "Caerbwdy" stone-work of St. David's Cathedral, Pembrokeshire, which had been removed during the restoration work there in progress under the direction of Mr. Graham Jackson, architect, and with the personal assistance and supervision of the Very Rev. James Allen—Dean of the Cathedral—and of the architect, had it chiseled into a copy of the ancient cross back of the high altar there, and presented it as a Christmas gift to St. David's Church, Radnor, where it was placed in the wall of the church above the main door.

Accompanying this matchless gift, so modestly and unostentatiously bestowed, was the following certificate from Dean Allen:

CATHEDRAL CLOSE.

ST. DAVID'S, R. S. O.

SOUTH WALES.

Oct^r 6/94

The Dean of St. David's being asked by W. M. Camac, Esq. for some thing which he might take to St. David's Radnor as a memorial of the Cathedral, the dean promised him a copy of an ancient cross which is supposed to be a relic of the Cathedral which was taken down previous to the erection of the present Cathedral by Bishop Peter de Leid about seven hundred years ago.

This stone remains fixed at the back of the Holy Table in an arched recess within the Trinity Chapel erected by Bishop Vaughan in the 15th century. It is much disintegrated and

must have been exposed to the weather for centuries, which never could have been its fate in its present position.

Mr. Graham Jackson the architect who has done so much at Oxford superintended the mason who made the copy which is of Caerbwdy stone as is the original. Caerbwdy is very near St. Davids.

(Signed) JAMES ALLEN.

This being the only mural adornment within Radnor Church, is worthy of further consideration.

The decoration, owing to the peculiar appropriateness and beauty of the emblem and the sentiment connected with its history, entirely harmonizes with the severity of plainness in the building, and indeed rather seems to emphasize the sentiment (now evidenced by a time-honored custom) which has uniformly sought to forbid the establishment of any memorials of a personal character within the church: a custom which unquestionably has added much to the unique dignity and simplicity of the place, and has preserved it from degenerating into such a veritable depository of personal relics and memorials, as so many churches and cathedrals have become.

It must not be understood, however, that this custom has been preserved without, at times, strenuous opposition.

The erection of some form of belfry as a memorial was in the early eighties the earnest desire of a widowed husband, whose social prominence gave great weight

to his wishes; but so strong was the sentiment against the plan that no formal application was made to the vestry.

In the early part of Mr. Keller's incumbency an earnest effort was made by a devoted daughter to obtain permission to place a beautiful memorial window in the church to the memory of her father who had left the church a large legacy, and whose family had long been its faithful and interested supporters; but the brave rector was firm and the request was denied.

A few years later an earnest effort was made by another distinguished resident to secure permission for the erection of a high pulpit to the memory of his wife, but again the opposition was so formidable that no formal application was made.

Within the present decade another effort was made to obtain permission to erect a handsome lich-gate to the memory of a prominent vestryman whose family had been connected with the church and with the history of Chester County for nearly a century and a half; but the vestry was firm, even against the specious argument that the memorial was not within the church, and the request was denied.

Within a very few years strenuous efforts were made to secure the erection of a handsome pulpit in the southeastern corner of the church. Although in this matter the vestry at first wavered—the memorial feature of the furnishing being affirmed and denied—

yet so strong was the counter sentiment, manifested in a series of spirited letters published in several newspapers, that final action was indefinitely deferred.

While it is true that vigilance in the enforcement of the rule against any memorials seems occasionally to have been relaxed, and some of the church furnishings have, tacitly at least, been permitted to bear a memorial plate, yet these lapses themselves attest how strong is the sentiment at Radnor against personal memorials, in that it has prevented any distinct and open infringement of a custom, which, while in complete harmony with that religious and reverential sentiment that is fostered by associating the memory of saintly characters with the exalted work and the objects to which their lives were consecrated, discourages the indulgence of such personal feelings as would wish to associate the name of a donor or the memory of the dead with any objects consecrated to a holy use, regardless of their direct affiliation therewith.

The existence of such a custom at Radnor warrants the writer to recall in its defence that it undoubtedly avoids much embarrassment because of the impossibility in so small a church of meeting all such requests, and the difficulty of discriminating between them: for while in many cases—perhaps in a majority—the desire to create personal memorials springs from the purest impulses of human affection untainted with pride or selfishness, yet it is also quite certain that in

many other cases (often hard to differentiate) such desire evidences nothing above a pseudo-sentiment, born of the vulgar commercial spirit and thirst for display specially characterizing the present age, and which for every gift demands an adequate return, either directly by the association therewith of the donor's own name, or indirectly by that of some relative. Indeed, so frequently is this modern practice of "selling indulgences" now resorted to in churches in order to secure the interest and influence of individuals, or funds for various purposes, that the "time-honored custom" prevailing at St. David's Church stands out as an object lesson and example of adherence to the spirit of the Divine command: "Take heed that ye do not your alms before men to be seen of them;" and of St. Paul's injunction: "He that giveth, let him do it with simplicity."

Support of the Radnor custom may too be found in Solomon's earlier warning: "Most men will proclaim each his own bounty, but a *fathful* man who can find?"*

*"Who builds a church to God and not to Fame
Will never mark the marble with his name.
Go search it there, where to be born and die
Of rich and poor makes all the history:
Enough, that Virtue fill'd the space between,
Prov'd by the ends of being, to have been."

—Pope.

The legal status of church memorials has been the subject of careful consideration by the Supreme Court of Pennsylvania in the case of *Cushman vs. Church of The Good Shepherd*, 188 Penna. Repts. 438.

In the opinion of Judge Clayton, filed in the lower court—and whose de-

In September, 1895, the grounds of St. David's were yet further extended by the investment of some of the endowment funds in the purchase of large additions to the graveyard on the north and west.

In the same year high honor was conferred on Old Radnor Church by the election of Mr. Keller to the position of Dean of the Convocation of Chester.

On September 2, 1900, the church celebrated with simple ceremonies the two hundredth anniversary of the establishment of Church of England services at Radnor. On this occasion the rector, in a sermon on "The Turning Points in the Church's History," referred to the subject of the possible necessity of enlarged accommodations, which had so often disturbed the congregation, using the following language:

It seems at times that in the future there might be need of more room if the church is to perform the obvious duty of caring spiritually for all who will come to it. Owing to the peculiar connection of the church for myself, if it is right to say or think it (which I very much doubt), I could wish the time might never come when this would be a live question. The building of other churches in the neighborhood has already relieved a pressure for increased accommodation that was

cision was affirmed though not wholly concurred in by the Supreme Court—he says: "Every one familiar with the efforts to raise funds for a religious purpose knows how solicitous the collectors are to touch the charitable sentiments of the persons solicited for the subscriptions. Memorial windows are proposed to dead relatives and friends and they are sold at fixed prices, scaled according to the size of the windows and their place in the church. Some will give a memorial altar; others a font in which the name of the giver appears in letters of gold. They all have their reward by being permitted to look upon their contributions whenever they visit the church" * * *

becoming serious, and additional churches in the future might relieve a like condition. But if increased capacity should become necessary, and ordinarily we ought to be glad of such conditions, then the action of those in the past ought to point out the way and be a warrant for such action as would satisfy the conditions, and in the face of such a necessity the need could be supplied in as natural and effective a way as the men of an older time found out: posterity would have no more reason to complain of the action of those who are to face the difficulty, and be no more likely to, than we have to complain of our forefathers who had to face the difficulty in their day.

These sentiments are worthy of a prominent place in the history of St. David's Church, not only as exhibiting the conscientious and fearless devotion of the rector to what he esteemed his duty, but as a definite declaration from high authority in the church—if doubt on this subject could ever exist in a rational mind—that no mere sentiment for this sacred relic could ever justify a refusal to meet the *need* of increased accommodations to extend the work for which the church was dedicated.

While no historian may be warranted in assuming the rôle of preacher or prophet, in order to record his views how such need should or would be met, it is but fair to recent history to record in this connection a no less intelligent and manly utterance from Rev. Dr. Lamb, the present rector, suggesting the building of a new church within the present grounds, *if occasion*

arose, whereby ample accommodations could be obtained for all congregational gatherings, while the old edifice would remain unaltered and as an object lesson to supplement the teachings from the new one.

Mr. Keller was re-elected to the position of Dean of Chester Convocation in 1900, and filled it until his death, which occurred on March 4, 1902, after a most useful and acceptable ministry of nearly twenty years. During the latter year of his term he had been assisted in his charge by Rev. James H. Lamb, D.D., secretary of the Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States, and at the Easter meeting of the congregation following Mr. Keller's death, held on Monday, March 31, 1902, Dr. Lamb was unanimously chosen as rector of the church and entered upon the charge he now fills, on Sunday, April 6, 1902.

During the twelve years of Dr. Lamb's incumbency extensive improvements have been made by the erection of additional shedding, and a handsome stone bridge across the stream near the western line of the church property, besides many improvements at the rectory, and also in opening driveways through the church grounds and graveyard, and the interest in the church as an historical relic has been greatly extended.

In May, 1904, the Pennsylvania Society of Colonial Dames of America made a formal visit to the church, and the occasion was specially dignified by the prepara-

tion and reading by Mrs. Edward Hornor Coates of her very graceful poem "Old St. David's."

In June of the following year, the members of the Historical Society of Delaware County were graciously permitted by the rector to hold their mid-summer meeting within the building. Both these events, and the subsequent publication of the historical account of the church (already alluded to*) have no doubt contributed considerably towards extending information regarding the place; but far more has been done in the greater and more systematic care of the graveyard towards which invisible cords have drawn multitudes not directly connected with the church.

Another most important incident of this term was the decision of the church authorities in 1911 to abolish all pew rents. The ground for this decision, as announced by a special committee of the vestry, suggests an exalted comprehension of the church's mission unexcelled at any period of her history. Disclaiming any hope of thus increasing the church's revenue, the committee of the vestry, in a circular letter, assigned as a reason for the change:

That they believe the use of free seats is more in accordance with the teaching of our Lord and His Apostles than a system of rented pews, which must exclude some of God's children from the privileges of His house and thus interfere with the Church being, as every church should be, a mission to its own neighborhood.

*Ante, page 215.

Following this important movement—which must yet be considered on trial—was the resumption at St. David's Church in April, 1913, of Sunday School services, which, notwithstanding the most faithful efforts by Mr. Keller, had (owing largely, no doubt, to the changed conditions of the neighborhood by the abandonment of a factory near Walsh's bridge on Darby Creek) been practically disbanded for some fifteen years. While this enterprise is yet in its infancy, it should be regarded by all true friends of the church as an evidence of spiritual awakening, most significant and commanding, even as "the sound of a going in the tops of the mulberry trees."

Two other incidents of this term—though far less significant—are also worthy of notice in this brief summary.

The establishment of The Old Eagle School Legacy Fund, to which full allusion has already been made, and the preparation and publication of this *bicentennial edition* of the history of the church: the latter with a view to devoting the net proceeds of its sale, augmented by any contributions, toward the endowment of one or more free beds in the Chester County Hospital at West Chester, in commemoration of the two hundredth anniversary of the laying of the foundation of the old church.

These recent incidents carry history to the borderline of prophecy, and where both seem united, to appro-

priate for the old church, as she enters the third century of her career, the invocation from Whittier's noble hymn:

And cast in some Diviner mould
Let the new cycle shame the old.

The Old Welsh Church of Radnor, from its establishment during the reign of William III, of England, to its present condition under the twenty-seventh President of the United States of America; by its connection with so many incidents of history; by the uniqueness and simplicity of its appearance and location; claims the deepest reverence and interest from *all* religious denominations. And when it is remembered that old Radnor Church is a foster parent of some six other parishes, at least four of which have been organized more than a century and a half;* that it was established three years before the birth of John Wesley; and that its history antedates by more than half a century the birth of Walter Scott, of Lord Byron, of Napoleon Bonaparte, and of many other characters who, figuring so prominently in the world's history, passed out of it long before the memory of the present generation, then indeed can the real antiquity of the church be better appreciated, and fullest sympathy

* St. John's Church, Pequea (Compassville), 1720; St. James' Church, Perkiomen, 1721; Bangor Church, Caernarven Township, Lancaster Co., 1733; St. Peter's Church, Great Valley, 1745; St. Paul's Church, West White-land, 1829; Church of the Redeemer, Bryn Mawr, 1852.

be accorded to the sentiment which would have this old pile:

* * * Remain unaltered
Till that morning dawn be breaking
When the lifted shadows flying,
Scatter'd by th' Eternal Glory,
Lose themselves before Jehovah.

It has been a long journey from William III of England to Woodrow Wilson; from Clement XI to Benedict XV; from Blenheim and Ramillies to the Marne and the Aisne. But the little Welsh Church of Radnor, which has been a messenger over that long road, is only one of the latest relays in bringing the message over a far longer journey—even from Calvary. If the messenger is justly entitled to great reverence, what of the message?

The following lines from the brochure "Radnor," already referred to,* form an appropriate conclusion to this historical account, as expressive of sentiments the history of the church aptly suggests, and which all loyal Christians will endorse:

With dignity increased by centuries
Of dedication to a holy use,
The old Welsh Church of Radnor stands to-day
An object lesson to posterity:
A lasting witness of the covenant

*Ante, page 139.

Betwixt the faithful and the Faithful One:
Suggesting blessings such as Solomon
Invoked upon its ancient prototype;
Recalling so'lemn admonitions given;
Yet telling of the new and living way
Whereby the humblest, as a king and priest,
Has access boldly to the holiest place
Where God and sinners may be reconciled.
Nor is its vigil solitary now:
The Dead of centuries, long gathered here
Where Living of to-day shall find their place
"By those who in their turn shall follow them,"
Suggest the hope, no less than end, of life;
As here awaiting that transcendent scene
When heaven as a scroll shall disappear
Before the presence of THE OMEGA:
When Christ, long present here though undiscerned,
Triumphantly victorious over Death,
Shall come again in power to claim His own,
"Ere in the head of nations He appear
Their King, their Leader, and supreme on earth."

FINIS.

APPENDIX

I

RADNOR'S RETIRED ROLL

(“Adsum!—It was the word we used at School when names were called; and lo, he whose heart was as that of a little child had answered to his name and stood in the presence of THE MASTER.”—*Thackeray in the “Newcomes.”*)

RADNOR'S RETIRED ROLL

An alphabetically arranged List of Interments in St. David's Church Burial Ground, 1716-1914, with brief Genealogical Notes thereon.

Note.—The genealogical notes appended to this list have been obtained almost wholly from information furnished through correspondence and personal inquiry, which has generally been impossible of verification. In some cases no doubt this information may prove inaccurate. Nevertheless it is believed that such notes will add to the value of the history, and with this caution they can hardly be seriously misleading.

- Adams.....Martha, wife Samuel, d. 11, 11, 1831; 28 yrs.
 Adens.....Cloe, sister George (negro); unmarked.
 George (negro); 17 yrs.
 Harriet, dau. Cloe and Jacob (negroes); un-
 marked.
 Mary Ann, dau. Cloe and Jacob (negro);
 unmarked.
- Adler.....Dr. John M., d. 1904 (bu. Laurel Hill).
 Agnew.....Alfred, 4, 22, 1890; 43 yrs.
 Allen.....Katherine Keen, wife James C., 1834-1909.
 Anderson.....George, of Aberdeen, Scotland, b. 1876; d.
 1904.
- Andrews.....Caleb, d. 3, 30, 1842; 41st yr.
 David Clark, son Caleb and Elizabeth C.,
 b. 12, 1, 1836; d. 10, 9, 1849.
- Armstrong.....Marguerite, b. 4, 2, 1889; d. 7, 16, 1908.
 William Chamberlin, M.D., 1858-1905.
- Atlee.....Margaretta, wife William R. (dau. Gen.
 Anthony and Mary Wayne, *née* Penrose),
 d. 3, 13, 1810; 40 yrs.

- Bailey.....George W., son James and Hannah (*née* Roberts), d. 2, 3, 1841; 29 yrs.
 Hannah (*née* Roberts), wife James (m. 2d, Hugh Jones), d. 10, 27, 1841; 55 yrs.
 James, d. 7, 13, 1823; 36 yrs.
 Wenona A. Williams, wife Julius A. (dau. Lt. Elias Cotee and Bessie C. Williams, *née* Cadwell), b. 1, 7, 1864; d. 12, 25, 1892.
- Baker.....Col. Theodore W., b. 5, 26, 1823; d. 12, 21, 1901.
- Barnard.....William Davis, b. 10, 9, 1869; d. 10, 16, 1905.
- Barnes.....Emily Harrison, b. 5, 4, 1901; d. 5, 31, 1901.
 Emily Leland Harrison, wife John Hampton (dau. John and Emily L. Harrison, *née* Leland), b. 3, 1, 1866; d. 2, 23, 1902.
 Eva Hampton, wife William H. (dau. Hon. Moses and Anne Hampton, *née* Miller), b. 4, 6, 1832; d. 8, 24, 1914.
 John Hampton, Jr., b. 3, 22, 1898; d. 4, 21, 1898.
- Barringer.....Infant son Daniel Moreau and Margaret B., b. and d. 12, 27, 1905.
- Batcheller.....Thomas Leverett, son Rev. Breed and S. L. Batcheller, d. 8, 3, 1847; 2 yrs.
- Beaumont.....Allen, b. 11, 7, 1847; d. 4, 8, 1879.
 Emmor, d. 1, 14, 1866; 68th yr.
 Susanna, wife Emmor (dau. Capt. William and Susan Gamble, *née* Flanigan, of N. J.), d. 10, 1, 1867; 52d yr.
- Bell.....John (cordwainer), b. 8 20, 1815; d. 12, 24, 1892.
 Susanna, wife John (dau. Robert and Ann Petty, *née* Lane), b. 3, 16, 1821; d. 5, 15, 1907.

- Bell.....William (schoolmaster), b. 9, 28, 1813; d. 12, 9, 1896.
- Bennerd.....Rachel.
- Bittle.....Maria, wife Samuel (dau. Joseph and —
McKinney, of Upper Merion), d. 3, 20, 1861;
58 yrs.
Samuel, d. 8, 27, 1860; 59 yrs.
- Black.....George F., b. 7, 1839; d. 12, 1905.
Sarah J., wife George F. (dau. Philip and
Hannah Moore, *née* Hale), b. 9, 11, 1837;
d. 3, 27, 1893.
- Bodine.....Infant son S. Laurence and Susanna H., d. 2,
18, 1901.
William Budd, D.D., b. 3, 10, 1841; d. 9, 28,
1907.
- Bones.....Elizabeth, d. 12, 9, 1817; 28th yr.
- Broadbelt.....Mary A., 1821-1909.
Richard, 1818-1869.
- Brodhead.....(R. S. B.).
- Brooke.....Adelaide S., dau. Lewis T. and Annie B. G.,
d. 7, 4, 1886; 14 yrs.
Alfred, b. 3, 2, 1840; d. 2, 10, 1896.
Anna, dau. Nathan and Mary, d. 7, 26, 1813;
3 yrs.
Anna Elizabeth, dau. H. Jones and Jemima E.,
b. 2, 12, 1830; d. 12, 19, 1832.
Anna Kirkbride, b. 11, 29, 1893; d. 6, 6, 1894.
Anna M., d. 3, 15, 1874; 64th yr.
Annie Bartram G., wife Lewis T. (dau. George
G. and Sarah Baker Gale, d. 3, 4, 1881.
Benjamin, Lt. Col. 203 Reg. P. V., b. 1840;
d. 1902.

- Brooke Benjamin, son John and Margaret, d. 9, 2, 1817; 22d yr.
 Benjamin, b. 4, 10, 1812; d. 2, 12, 1880.
 Benjamin (N.) (Maj. P. V. U. S. A.), d. 1, 22, 1892; 65 yrs.
 Benjamin (Capt. U. S. A.), d. 10, 18, 1900; 34 yrs.
 Charles, d. 11, 22, 1890; 36 yrs.
 Catharine (*née* Boots), wife Jesse (miller), b. 11, 8, 1801; d. 4, 12, 1870.
 Eliza S., wife Jesse (farmer), (dau. Isaac and Margaret Yocum, *née* Supplee), d. 5, 12, 1857; 58 yrs.
 Elizabeth, dau. Thomas and Mary B., b. 1, 25, 1838; d. 7, 4, 1846.
 George, b. 1, 17, 1817; d. 8, 25, 1888.
 Helen K. Harbert, wife George Gale (dau. Isaac D. and Anna K. Harbert, *née* Kirkbride), b. 1871; d. 1902.
 H(ugh) Jones, b. 12, 27, 1805; d. 12, 19, 1876.
 Isaac Yocum, son Jesse and Eliza S., d. 10, 12, 1849; 21 yrs.
 James J., b. 12, 8, 1819; d. 7, 31, 1899.
 Jemima E., b. 4, 4, 1809; d. 11, 1, 1888.
 Jemima E., dau. H. Jones and Jemima E., b. 8, 13, 1845; d. 2, 11, 1850.
 Jesse (miller), b. 9, 12, 1799, d. 10, 9, 1882.
 Jesse (church warden) (farmer), d. 8, 14, 1868; 74 yrs.
 John, d. 10, 21, 1828; 80th yr.
 John (M.D., U. S. A.), b. 1830; d. 1902.
 Juanito, son John (M.D.) and Esther W., d. 7, 20, 1865; 10 mos.

- Brooke Lewis T., b. 11, 21, 1836; d. 11, 10, 1892.
 Mark, son Lewis T. and Annie B. G., d. 3, 1,
 1865; 4 yrs.
 Mark (church warden), b. 11, 29, 1807; d. 2,
 11, 1878.
 Mary Emma, d. 4, 13, 1855; 10 yrs.
 Mary, dau. H. Jones and Jemima E., b. 3,
 18, 1834; d. 9, 30, 1834.
 Mary, b. 3, 12, 1785; d. 4, 19, 1853.
 Mary, dau. Nathan and Mary, d. 9, 16, 1819;
 4 yrs.
 Margaret, wife John (probably dau. James and
 Sarah Norton, *née* Wayne),* d. 8, 13, 1829;
 65th yr.
 Margaret, d. 2, 15, 1819; 75th yr.
 Mary C., wife Thomas, b. 4, 24, 1793; d. 11,
 26, 1883.
 Margaret Davis, wife Samuel (dau. William
 and Ann Davis, *née* Miles†), b. 4, 1, 1716;
 d. 11, 28, 1799.
 Matthew, d. 9, 10, 1827; 44th yr.
 Nathan, d. 2, 5, 1815; 36 yrs.
 Rebecca, d. 11, 1, 1841; 35th yr.
 Ruth, d. 3, 10, 1815; 27th yr.
 Samuel, b. 4, 15, 1717; d. 1, 18, 1797.
 Sarah Augusta, wife James J., d. 6, 15, 1874;
 49th yr.
 Sarah, dau. Jesse and Catharine, b. 6, 27, 1831;
 d. 5, 31, 1864.

* See Glenn's Col. Mans., 310.

† 38 Pa. Mag. 246. The will of William Davis does not mention this daughter.

- Brooke Sarah, dau. Lewis T. and Annie B. G., d. 6, 20, 1886; 9 yrs.
 Sarah, wife Mark (*née* Trimble), b. 11, 8, 1814; d. 12, 11, 1883.
 Sarah A., wife Maj. Benj. (N.) (dau. William and Mary Ann Crosley, *née* Dewees), d. 5, 16, 1890; 70 yrs.
 Thomas, son William and Margaret, soldier of 1812; b. 3, 30, 1778; d. 6, 30, 1854.
 Walter, b. 6, 7, 1862; d. 9, 18, 1906.
 William, d. 7, 2, 1829; 84th yr.
 William (Jr.), d. 1, 20, 1815; 30th yr.
- Brown Annie West, wife George W., 1845-1912.
 Rev. Henry C. (Rector St. David's Ch. 1851-1855), b. 3, 9, 1815; d. 6, 28, 1898.
 Maj. W. H., 5th U. S. Cav.
 M. A.
 Margaret J., b. 6, 3, 1825; d. 11, 14, 1899.
- Browne Victoria A. Rudiman, wife James A., 1838-1912.
- Burdsall Anna Eliza Bailey, wife Paul (dau. James and Hannah Bailey, *née* Roberts), b. 8, 21, 1821; d. 3, 30, 1865.
 Harry, son Paul C. and Anna Eliza, d. 3, 7, 1857; 10 mos. 16 ds.
 Paul, son Paul C. and Anna Eliza, d. 2, 14, 1852; 7 wks.
 "Paulie," son Paul and Anna Eliza, d. 9, 25, 1857; 4 yrs.
- Buckley Ester, d. 1, 6, 1831; 58th yr.
- Buckworth Charles W., 1848-1896.
- Burkenshaw Alice, 1849-1911.
- Burn Emily, d. 2, 28, 1832; 13 yrs.
 Jane, d. 3, 2, 1803; 81 yrs.

- Burn Joseph W.
 William (sen.), d. 11, 10, 1791; 71 yrs.
 William Jr., d. 2, 8, 1787; 30 yrs.
- Burns Elizabeth, wife Peter (dau. Isaac and Hannah
 Jones, *née* Livzey), d. 1, 5, 1879; 84 yrs.
 Isaac J., d. 2, 22, 1852; 31 yrs.
 John, d. 1, 19, 1893; 81st yr.
 Peter, d. 1, 20, 1877; 82 yrs.
- Campbell Carey Ann, dau. John and Rachel, d. 2, 9,
 1866; 48th yr.
 Eliza, dau. John and Lucy, 1879; 1879.
 John, d. 8, 19, 1861; 82d yr.
 John T., son W. John and Lucy S. Campbell,
née Morris, b. 9, 28, 1880; d. 4, 9, 1914.
 Joseph, d. 5, 25, 1881; 58th yr.
 Morris T., son W. John and Lucy, 1878; 1885.
 Rachel, d. 5, 15, 1857; 72d yr.
 Rachel, dau. John and Rachel, d. 1, 24, 1856;
 35th yr.
 W. John, 1849-1907.
- Carr Elwood T., 1850-1896. (Sheriff of Delaware
 Co. 1894-96.)
 Infant son H. C. and A. T. Carr, 2, 13, 1913.
- Carter Ann, wife Henry, b. 9, 13, 1793; d. 7, 9, 1875.
 Arthur R., son Thomas and Annie.
 Elizabeth, dau. Henry and Ann, d. 11, 2, 1854;
 29 yrs.
 Ernest R., son Thomas and Annie.
 Henry Y. (M.D.), Asst. Surg. Nelson's flagship
 at Trafalgar, b. London 4, 15, 1750; d. 11,
 17, 1849.
 Henry Yates.

- Carter Henry, b. 7, 1, 1785; d. 9, 20, 1858.
 Mary A., dau. Henry and Ann, d. 3, 20, 1887.
 Richard C., son Thomas and Annie.
 Sarah Sharp, 4, 25, 1820; 10, 29, 1904.
 Thomas H., 5, 20, 1847; 9, 2, 1895.
- Chance Marius, d. 11, 13, 1821; 27th yr.
- Clemens Oliver, d. 8, 20, 1848; 24th yr.
 Margaret (widow, nurse), d. 1862 (unmarked).
- Clements Ludlow Ogden, 4, 1, 1910; 8, 18, 1911.
- Clemson Ludlow Ogden, 1870-1898.
 Sarah Frances Ogden, wife Rev. Thomas G.
 (dau. Isaac and Sarah Ogden, *née* Meredith,
 of N. Y.), 1838-1910.
 Thomas G., 1838-1888; Rector St. David's
 Ch., 1861-1866.
- Coates Benjamin, d. 5, 11, 1912.
 Elizabeth G. P., wife Joseph Hornor (dau.
 Joseph C. and Elizabeth P. Potts, *née* Sher-
 man), 1849-1890.
 Henry T., d. 1910 (bu. Laurel Hill).
 Joseph Collins, 1883-1903.
 Josiah Langdale, son Joseph H. and Elizabeth
 G. P., b. 1, 21, 1885; d. 5, 10, 1885.
 Marjory, d. 8, 26, 1911; 15 mos.
- Coleman Madeleine Herr, b. 10, 3, 1882; d. 11, 22, 1892.
- Conner John, 1824-1903.
 Martha Biddle, wife John, 1828-1913.
- Conningham Rebecca Ann, dau. Charles and Elizabeth, d. 11
 29, 1828; 12 yrs.
- Conrad Charles, 6, 21, 1812; 5, 2, 1893.
 Catharine L., 1, 1, 1834; 10, 13, 1910.
- Cooper Elizabeth (temporary mark).
 Israel (temporary mark).

- Cooper Mary Elizabeth, 6, 2, 1901; 6, 26, 1907.
 Rebecca, d. 1846 (wooden cross).
 Sarah Ann, wife David, d. 1, 30, 1845; 25 yrs.
- Cordner William J., b. 8, 22, 1825; d. 4, 17, 1891.
- Crawford John C., son James W. and Matilda Jane,
 1861-1863.
 Matilda Jane, wife James W., 1823-1892.
- Crosley Ann, d. 12, 12, 1841; 52 yrs.
 Charlotte W., wife Enoch, 1828-1906.
 Elizabeth J., dau. W. and M. A., d. 2, 17,
 1856; 14 mos.
 Elizabeth, dau. Enoch and Charlotte, 1 day.
 Elizabeth, d. 7, 7, 1828; 6 yrs.
 Enoch, d. 1, 29, 1886; 63d yr.
 Frankic B., son Thomas T. and Rachel, d. 3,
 15, 1873; 13 yrs.
 John, d. 8, 22, 1829; 5 mos.
 Mary Frances, d. 4, 8, 1861; 6 mos.
 Mary, dau. Thomas T. and Rachel, b. 9, 28,
 1858; d. 3, 13, 1862.
 Mary Kirk, dau. Thomas T. and Rachel, d. 3,
 23, 1882; 18th yr.
 Mary Maria, d. 9, 29, 1827; 10 mos
 Sarah A., dau. William and Mary Ann, d. 2, 3,
 1852; 16 hrs.
 Sarah Ann, dau. Enoch and Charlotte, 1 mo.
 Thomas T., b. 3, 2, 1827; d. 6, 15, 1889.
 Thomas H., son Enoch and Charlotte, d. 8, 1,
 1865; 15th yr.
 William, d. 6, 14, 1878; 52 yrs.
 William, d. 5, 5, 1856; 72 yrs.
- Currie Hannah, d. 2, 23, 1778; 23 yrs.

- Currie Lucy (second wife Rev. William, dau. Thomas and Jane Godfrey and widow David Jones), d. 2, 14, 1778; 54 yrs.
 Margaret, wife Rev. William (dau. Rev. George and — Ross and widow Rev. Uri Walter Hackett, of St. Ann's Ch., Appoquiminy), d. 1771; 57 yrs.
 Rev. William (missionary at St. David's Ch., 1737-1776), d. 10, 26, 1803; 93 yrs.
 Richard, d. 9, 16, 1776; 26th yr.
- Daniel John, d. 2, 6, 1861; 74th yr.
 Catharine, wife John, d. 8, 8, 1870; 79 yrs.
- Daniels Hunter, son John and Catharine, d. 3, 23, 1852; 27th yr.
- Darraugh Mary, d. 12, 14, 1848; 57th yr.
- Davis Captain John, b. 1816; d. 1871.
 George D., 7, 10, 1837; 7, 22, 1909.
- Day Jennie M., 1864-1901.
- DeCanizares Anna Jane (*née* Boyd), wife Montianaña, d. 9, 11, 1908.
- DeKinder Jennie Cook, wife Joseph James, 5, 13, 1853; 4, 18, 1913.
- Donaldson Jacob P., 1, 1846; 11, 1912.
- Drake Alfred, son Richard and Mary F., d. 10, 11, 1857.
 Anne, dau. Richard and Mary F., d. 1, 4, 1873.
 Francis, son Richard and Mary Fearon, d. 12, 25, 1820.
 George, son Mary and Richard, d. 3, 19, 1875.
 Henry Pye Rich, son Richard and Mary F., d. 12, 29, 1825.
 Mary Fearon, wife Richard, d. 8, 1, 1812.

- Drake Margaret, dau. Richard and Mary F., d. 8, 16, 1852.
 Mary, dau. Richard and Mary F., d. 8, 10, 1867.
 Richard, d. 7, 26, 1808.
 Roger Dillon, son Richard and Mary F., d. 2, 24, 1863.
 Sarah Baker, dau. Richard and Mary F., d. 8, 21, 1889.
- Dreer Frederick Annan, 1835-1913.
 Frederick Annan (Jr.), 1868-1869.
 Louisa Greble, wife Frederick, 1835-1912.
- Drennan Flora Proctor, wife William F. Drennan (dau. Daniel and Ellen M. Proctor, *née* Johnson), b. 7, 12, 1849; d. 8, 24, 1892.
- Drennen (Stone).
- Dunn Amanda F., dau. George and Catharine, d. 5, 10, 1847; 22d yr.
 Catherine, wife George (dau. — and Eleanor McKnight, *née* Evans), d. 1, 9, 1866; 66 yrs.
 George, d. 9, 7, 1850; 58 yrs.
 Joseph, d. 11, 16, 1829; 44th yr.
 Kate M., dau. George and Catharine, b. 5, 15, 1836; d. 12, 29, 1863.
 Mary L., b. 2, 5, 1848; d. 12, 31, 1903.
 Mary, dau. George and Catharine, d. 8, 11, 1838; 18 yrs.
 Martha E., dau. George and Catharine, d. 10, 22, 1827; 4 yrs.
 Martha, d. 9, 28, 1849; 70 yrs.
 Robert, d. 5, 19, 1827; 53 yrs.
 Robert, Jr., d. 9, 6, 1827; 6 yrs.

- Dunn.....William, son George and Catharine, d. 10, 14,
1827; 7 yrs.
William, d. 9, 16, 1850; 64th yr.
- Eaton.....Mehetabel, wife William, d. 11, 24, 1873; 90 yrs.
- Elliot.....Mary, dau. Peter and Sarah, b. 8, 28, 1720;
d. 9, 13, 1736.
- Elder.....Helen R., b. 11, 30, 1884; d. 11, 24, 1894.
Lucius W., b. 7, 18, 1851; d. 2, 26, 1907.
- Erben.....George Richards, son Peter C. and Mary, b. 12,
27, 1841; d. 3, 25, 1843.
Louis Davis, 10, 15, 1851; 9, 16, 1902.
Mary Davis, wife Peter C. (dau. Enoch and
Ann Davis, *née* Siter, of Chester Co.), b. 10,
8, 1818; d. 6, 19, 1899.
Peter C., b. 11, 12, 1808; d. 10, 29, 1887.
- "Ernest".....(A child's grave).
- Evans.....David, d. 4, 28, 1751; 39 yrs.
Elizabeth, wife Richard, d. 10, 28, 1880;
68th yr.
Joel, d. 12, 8, 1810; 83 yrs.
Mary, d. 2, 11, 1755; 30 yrs.
Mary Wayne, wife Issachar (dau. William
R. and Margaretta Atlee, *née* Wayne), b.
7, 26, 1802; d. 3, 1, 1838.
Richard, b. 10, 1803; d. 11, 1885.
Richard, d. 4, 28, 1751; 80 yrs.
Richard, d. 10, 17, 1762, 50 yrs.
Sarah Isabella, dau. R. and E., d. 3, 1, 1857;
6 yrs.
Thomas, d. 2, 27, 1748; 29 yrs.
William, d. 9, 29, 1734; 52 yrs.
William, d. 8, 19, 1760; 38 yrs.

- Fallon.....Christopher, b. 1855; d. 1905.
 Farr.....Nathan Y., 1831-1897.
 Felty.....Abigal, wife William, d. 7, 30, 1855; 57th yr.
 Fields.....Ann, wife Samuel, d. 5, 23, 1863; 68th yr.
 Samuel, b. 2, 6, 1800; d. 6, 22, 1879.
 Ford.....Lydia, dau. William and Martha, d. 8, 16,
 1824; 50th yr.
 Martha, wife William, d. 11, 23, 1816; 64th yr.
 William, d. 1, 6, 1816; 95th yr.
 Fox.....Anna E., wife Nathan M. (dau. William and
 Martha Nuzum, *née* McClure), 1828-1909.
 J. Harry R., son Nathan M. and Annie E., d. 8,
 12, 1863; 1 yr.
 Martha N., dau. Nathan M. and Annie E.,
 d. 2, 7, 1861; 1 yr.
 Frank.....(A child's grave).
 Frederick.....Catharine, d. 1, 18, 1808; 40 yrs.
 Freeborn.....Josephine, wife Jas. W. (dau. William and
 Catherine A. Moore, *née* Steel), b. 9, 8, 1852;
 d. 4, 16, 1888.
- Gardiner.....Rebecca, 1842-1906.
 Garrison.....David R., d. 12, 2, 1902.
 Walter, d. 1, 18, 1896.
 Glascoe.....Mary, wife Thomas, d. 3, 9, 1797; 25 yrs.
 Thomas, d. 12, 1, 1826; 62d yr.
 Godber.....John F., b. 8, 14, 1842; d. 12, 6, 1898.
 Louie.
 Godfrey.....Mary, wife William, d. 3, 3, 1765; 33 yrs.
 Thomas, d. 8, 24, 1756; 80 yrs.
 Griffith.....Deborah (illegible) (see Nicolls).
 "Fifine," 1, 10, 1892.

- Griffith.....Josephine Sidney, wife John R. and dau. J. H. Oglesby of New Orleans, d. 7, 15, 1895; 54 yrs.
Josephine, dau. John R. and Josephine S. Oglesby, b. 3, 9, 1870; d. 1, 10, 1892.
J. H. Oglesby, b. 5, 26, 1872; d. 11, 12, 1904.
John R. (eldest son of W. Griffith of Croyden, Eng.), d. 1, 7, 1908; 80 yrs.
Mordecai, d. 11, 14, 1795; 10 yrs.
Samuel, d. 11, 9, 1795; 12 yrs.
Samuel R. (illegible), (see Nicolls).
- Grover.....Ann, b. 7, 31, 1803; d. 9, 13, 1869.
Ann, d. 4, 25, 1832; 64 yrs.
Eleanor, d. 11, 25, 1831; 25 yrs.
Elizabeth, d. 10, 29, 1856; 63d yr.
Margaret, b. 9, 29, 1800; d. 1, 26, 1868.
Mary, b. 6, 25, 1799; d. 12, 26, 1866.
Robert, d. 5, 29, 1809; 42 yrs.*
- Groff.....Carrie, wife C. H. (dau. Henry and Mary Longnecker), b. 9, 11, 1866; d. 12, 31, 1904.
- Grubb.....Elizabeth, wife Samuel B., d. 5, 25, 1855; 65 yrs.
Margaret D., wife Simeon S., dau. Samuel Rennard, d. 2, 13, 1872; 37 yrs.
Samuel B., d. 3, 1870; 83 yrs.
- Gyger.....Jesse (emig. ances. Jessley Gyger from Stuttgart, Germany), 9, 15, 1830; 4, 3, 1889; (m. Julia Anna, dau. Samuel and Sarah McElroy of Radnor).
- HaasJane, b. 6, 22, 1815; d. 5, 4, 1903.

* Son of Henry, of Phila., probably from Hannover, Germany; m. Ann, dau. John Read, Ch. Warden.

- Haley.....John, d. 7, 29, 1856; 49th yr.
- Halsey.....Elizabeth Biddle, dau. Rev. William F. and Elizabeth H., b. 9, 23, 1867; d. 7, 13, 1888.
Elizabeth H., wife Rev. William F. (dau. James C. and Sally D. Biddle, *née* Drinker), b. 3, 11, 1830; d. 2, 19, 1881.
Millicent, dau. Rev. William F. and Elizabeth H., b. 6, 7, 1871; d. 3, 28, 1908.
Rev. William F., b. 3, 24, 1807; d. 10, 15, 1882; Rector St. David's Ch., Nov. 1866 to Oct. 1882.
- Hancock.....James (Jr.), b. 4, 2, 1900; d. 8, 19, 1910.
Matilda McKennan, wife James, b. 8, 24, 1873; d. 11, 30, 1906.
- Haner.....Susanna Bailey, b. 6, 30, 1819; d. 2, 26, 1860.
"Hannah".....d. 5, 20, 1874 (footstone marked H. M. K.).
- Harbaugh.....Mary Louisa Linn, wife Rev. Henry, D.D. (dau. James F. and Margaret I. Linn of Lewisburg, Pa.), b. 1827; d. 1897.
Rev. Henry, D.D., b. 1817; d. 1867. Buried at Mercersburg, Pa.
- Harry.....Evan, d. 8, 4, 1744; 80 yrs.
Evan, d. 8, 22, 1748; 22 yrs.
- Harrison.....Edward Waln, son Charles C. and Ellen Waln, 3, 23, 1872; 7, 27, 1872.
- Hauxwell.....Jane, wife Thomas, d. 2, 13, 1865; 87th yr.
Thomas, d. 8, 8, 1868; 79th yr.
- Hayman.....Ann, wife Capt. William (dau. Isaac and Elizabeth Wayne, *née* Iddings), d. 6, 9, 1807; 56 yrs.
Isaac Wayne, d. 10, 5, 1850; 58th yr.
Margaret W., b. 3, 29, 1825; d. 5, 30, 1904.

- Hayman Mary Ann, dau. Isaac W. and Sarah, d. 9, 3, 1845; 18 yrs.
 Sallie E., wife John W. (dau. Joseph and Abbey Steel, *née* Yarnall), d. 3, 25, 1863; 27 yrs.
 Sallie E., infant dau. J. W. and S. E.
 Sarah W., wife I. Wayne (dau. of John and — Williams), b. 3, 21, 1794; d. 12, 1, 1863.
 Sallie J., b. 12, 1, 1832; d. 8, 21, 1888.
 William (Capt. U. S. N.), b. Exeter, Eng., 2, 22, 1740; d. 9, 21, 1823.
- Heath Margaret, wife Uriah (of England), dau. — and — Carroll, b. 10, 10, 1814; d. 8, 9, 1896.
- Heckscher Infant dau. R. P. and Isabelle (*née* Tappan), b. and d. 12, 26, 1887.
- Henderson John, soldier of 61-65.
- Henry Thomas Brown, 4, 14, 1909; 1, 31, 1911.
- Heysham Ann Stewart, wife Robert, d. 3, 16, 1858; 54 yrs.
 Charles, son Dr. Charles and Margaret, d. 11, 1, 1856; 4 mos.
 Charles S., M.D., d. 7, 27, 1887; 62 yrs.
 Elizabeth G., 16 yrs.
 J. Y. Rushton, infant son Charles S. and Fannie P. Heysham.
 Margaret, wife Dr. Charles S. (dau. Jesse and Eliza S. Brooke, *née* Yocum), d. 12, 6, 1860; 29th yr.
 Robert, b. 10, 31, 1798; d. 12, 2, 1867.
 Theodore F., son Robert and Ann S., d. 9, 10, 1852; 18 yrs.
- Hibbard Sarah J., dau. John and Rachel Cambell, b. 12, 7, 1829; d. 1, 25, 1903.
- Hibler Helen Augusta (dau. John and Ellen, *née* Keighler), 1838-1912.

- Hill.....Catharine A., wife Dr. James S. (dau. James J. and Sarah A. Brooke), d. 9, 23, 1894; 43d yr.
James S., M.D., d. 5, 3, 1887; 67th yr.
- Hogentogler....Mary A., wife Henry A., d. 10, 12, 1906.
Henry A., d. 1, 12, 1892.
Zulie C., d. 7, 1, 1897.
- Holcroft.....Sherman G., son James and Eliza, d. 3, 6, 1869; 1 yr.
- Holden.....Ormond C., 1825-1901.
- Holgraft.....Washington, d. 1, 20, 1847; 2 mos.
- Homer.....Katherine Beale, d. 1, 21, 1906.
- Horton.....Anna, dau. David and Mary, d. 10, 30, 1848; 18 mos.
Catherine Ann (*née* Roberts), wife James, d. 2, 16, 1858; 40 yrs.
Bernard V., 1837-1894.
Elizabeth, wife John, d. 2, 4, 1834; 70 yrs.
Eliza Anna, dau. Jacob and Sarah, d. 1, 11, 1846; 22d yr.
Flora Tirzah, dau. Richard and R., b. 5, 9, 1856; d. 1, 14, 1858.
J. Andrew, b. 9, 25, 1831; d. 6, 30, 1895.
Eugene, son James and Catherine, d. 8, 9, 1858; 5 mos. 27 days.
Hannah A., 1842-1911.
Henry Clay, d. 8, 27, 1858; 13 yrs.
James, d. 4, 27, 1889; 71st yr.
John (Sr.), d. 4, 5, 1849; 90 yrs.
John (m. Jane C. Lindsay), d. 8, 1, 1873; 76th yr.
Jacob, d. 10, 8, 1851; 59 yrs.
Jesse, son Jacob and Sarah, d. 2, 14, 1847; 20th yr.

- Horton Jane C., wife John (dau. Andrew and Christiana Lindsay, *née* Van Leer), d. 6, 30, 1872; 65th yr.
 Lydia Roberts, dau. James and Catherine, d. 2, 23, 1858; 2 yrs.
 Mary Ada, dau. James and Catherine, d. 2, 24, 1858; 8 yrs.
 Mary S., b. 11, 19, 1843; d. 2, 8, 1909.
 M. Elizabeth, b. 10, 20, 1821; d. 12, 17, 1901.
 Richard Thomas, son James and Catherine, d. 6, 28, 1875; 23d yr.
 Sarah, wife Jacob (*née* Pugh), d. 3, 25, 1852; 57 yrs.
- Hughs Sarah Ann, dau. William and Sarah, d. 1, 29, 1826; 1 yr.
- Hughes Edward, (Interred) 12, 16, 1716; 56 yrs. (Oldest gravestone.)
 Mary, d. 2, 25, 1848; 82 yrs.
- Hunter Ann, d. 8, 2, 1774; 16th yr.
 Ann, wife John (dau. John and Rebecca Levis, *née* Davis), d. 11, 13, 1813; 67th yr.
 Ann, dau. John and Ann, b. 5, 26, 1785; d. 9, 6, 1865.
 Elizabeth, d. 12, 14, 1822; 43d yr.
 James, d. 2, 17, 1782; 71st yr.
 James, Sr., d. 8, 22, 1811; 67th yr.
 James, d. 7, 13, 1807; 34th yr.
 John (church warden), d. 1, 1, 1847; 64 yrs.
 John, d. 9, 3, 1821; 73d yr.
 John, d. 4, 1734; 67th yr.
 Hannah, d. 11, 10, 1812; 26th yr.
 Hannah, d. 11, 21, 1803; 84th yr.

- Hunter.....Martha, wife James (dau. Samuel and Mary
Levis, *née* Thomson), d. 2, 20, 1827; 78th yr.
Peter, d. 11, 6, 1779; 28th yr.
Thomas Levis, d. 11, 28, 1811; 20th yr.
William Clifford, Jr., d. 12, 11, 1912; 3 yrs.
- Hutchinson...Mary, wife James, d. 1, 3, 1857; 37th yr.
- Hutton.....John, d. 11, 12, 1728; 35 yrs.
Perthenih, d. 10, 21, 1727; 9 mos.
- Iredell.....Caroline L —, 1833-1900.
- Ivester.....Benjamin W., son John B. and Harriet J., b. 1,
27, 1850; d. 1, 4, 1853.
Elizabeth W., dau. John B. and Harriet J., b. 7,
25, 1839; d. 2, 26, 1876.
George, son John B. and Harriet J., b. 9, 26,
1836; d. 1, 1, 1853.
Harriet J., wife John B. (dau. Samuel and
Sarah Waters, *née* Wetherby), b. 7, 26, 1811;
d. 3, 17, 1883.
John B., b. 11, 28, 1798; d. 8, 31, 1891.
John, b. 11, 2, 1846; d. 3, 25, 1905.
Robert H., son John and Annie H., b. 8, 1,
1886; d. 9, 10, 1887.
Sarah A., b. 3, 3, 1832; d. 1, 15, 1890.
- Jackson.....Andrew Earl Dana, b. 8, 21, 1822; d. 5, 27,
1854.
Caroline A., b. 4, 6, 1820; d. 12, 6, 1858.
Charles C., d. 4, 20, 1827; 49 yrs.
Martha Ann, b. 10, 8, 1817; d. 5, 16, 1896.
- James.....Ann, wife Griffith, d. 10, 27, 1773, 77th yr.
Griffith, d. 10, 3, 1765; 67 yrs.
James, d. 12, 5, 1756; 24 yrs.
Joseph, d. 4, 24, 1764; 21 years.

- Jones Hugh, d. 12, 29, 1796; 49th yr.
 James, d. 3, 4, 1833; 53 yrs.
 John, d. 8, 6, 1856; 78 yrs.
 John, son Hugh and Mary, d. 12, 25, 1824;
 80th yr.
 Mary, dau. John and Eleanor, d. 9, 27, 1790;
 1 yr.
 Mary, dau. Hugh and Hannah, d. 3, 5, 1835;
 4 yrs.
 Rebecca, wife John, d. 11, 12, 1856; 79 yrs.
 Robert, d. 4, 7, 1785; 87th yr.
- Jordan Emeline Hackett, 1849-1911.
- Keller George A., Rector of St. David's Ch. 1882-
 1902; d. 3, 4, 1902.
 Mary F., wife Rev. George A. (dau. George and
 Mary Sherman, *née* Flagg), d. April 1887.
- Kennedy Marion L'Amoreaux, 3, 17, 1895; 5, 31, 1905.
- Keyser Eliza L., b. 7, 5, 1832; d. 6, 15, 1906.
 William F., d. 7, 14, 1872; 40 yrs.
- King Ellen, wife John, d. 9, 14, 1903; 75 yrs.
- Kinzie Daniel, d. 12, 20, 1843; 80 yrs.
 Mary, wife Daniel (son Alexander and Isa-
 bella, *née* MacPherson of Inverness, Scot-
 land), (dau. Peter and Dorothy Hansell),
 d. 11, 2, 1849; 83 yrs.
- Kirk Anderson, 1, 5, 1827-1, 31, 1914.
 Benjamin, d. 11, 20, 1886; 78 yrs.
 Benjamin Siter, son Benjamin and Mary, d. 3,
 31, 1862; 20 yrs.
 Eliza, widow Philip (dau. Joseph and Mary
 Worrell, *née* Maris), d. 2, 6, 1877; 73 yrs.

- Kirk....."Hannah," d. 5, 20, 1874 (footstone marked H. M. K.).
 Mary, dau. Anderson and Roseanna, b. 5, 15, 1856; d. 9, 10, 1910.
 Mary, wife Benjamin, d. 9, 1, 1864; 57 yrs.
 Mary Ann Way, dau. Benjamin and Rosanna, d. 11, 27, 1866: 56 yrs.
 Philip A., son Anderson and Rosanna, d. 7, 31, 1871; 2 yrs.
 Philip Rudolph, b. 3, 11, 1829; d. 5, 22, 1901.
 Roseanna, wife Anderson (dau. Ezekiel and Esther Norman, *née* Culin), d. 8, 30, 1876; 50 yrs.
- Kline.....Mahlon N., b. 2, 6, 1846; d. 11, 27, 1909.
- Lamb.....James Welling, son Rev. James H. and Rachel C., b. 10, 3, 1873; d. 3, 25, 1888.
 Jennie M. Pharo, wife Rev. George W., M.D. (dau. George and Hanna Pharo, *née* Roberts), b. 1, 31, 1877; d. 10, 29, 1902.
- Leamy.....Anna E., d. 8, 2, 1858; 10 yrs.
 Elizabeth, wife Stephen M., d. 2, 27, 1852; 44 yrs.
 Enos, infant son John and Susanna, d. 1, 4, 1845.
 Isaac, son John and Susanna, d. 10, 15, 1844; 6 yrs.
 Jacob, d. 10, 15, 1862; 26 yrs.
 John, d. 3, 19, 1864; 61st yr.
 Mary P., d. 11, 26, 1889; 52d yr.
 Morgan S., d. 2, 23, 1857; 5 yrs.
 Rebecca Ann, dau. John and Susanna, d. 12, 4, 1850; 11 yrs.

- Leamy Stephen, Co. A. 83d Regt. Penna. Vols., b. 10, 1, 1831; d. 2, 8, 1901.
 Stephen M., d. 1, 24, 1874; 67 yrs.
 Susannah, wife John, d. 1, 18, 1845; 31 yrs.
- Lentz Joseph Kenlon, b. 3, 28, 1843; d. 3, 7, 1908.
- Leedom Mary, wife William (merchant of Phila.), d. 9, 12, 1820; 38 yrs.
- Lewis Elizabeth W., d. 2, 16, 1867; 52 yrs.
 Lewis, b. 8, 9, 1813; d. 12, 7, 1878.
 Margaret W., dau. Robert and Elizabeth, d. 8, 16, 1898; 58 yrs.
 Priscilla S., wife Evan, b. 11, 10, 1815; d. 4, 23, 1879.
 Rebecca C., b. 4, 26, 1848; d. 7, 11, 1889.
 Robert Erwin, son Robert and Elizabeth, d. 12, 5, 1859; 16 yrs.
 Rachel L., wife Lewis, b. 12, 9, 1821; d. 3, 21, 1903.
- Lloyd Anna Howell, wife Malcolm (dau. Richard W. and Mary T. Howell, *née* Carpenter), 9, 12, 1846; 1, 23, 1913.
 Malcolm, 7, 18, 1838; 9, 27, 1911.
- Lobb Eliza J., wife Clayton A. (dau. Uriah and Margaret Heath, *née* Carroll), b. 2, 22, 1844; d. 5, 15, 1885.
- Long Cornelia, d. 12, 3, 1906; 44 yrs.
- Longenecker . . . Harry E., b. 10, 11, 1870; d. 10, 10, 1882.
 Henry E., b. 8, 22, 1840; d. 8, 31, 1899.
 John J., b. 9, 24, 1873; d. 5, 11, 1904.
 Mary, wife Henry E., b. 5, 17, 1836; d. 9, 4, 1896.
 Paul, b. 3, 7, 1878; d. 10, 10, 1882.

- Longmire.....Elizabeth, wife Nathaniel (dau. Emmanuel and — Green of England), d. 11, 24, 1826; 47 yrs.
Nathaniel, d. 12, 12, 1831, 48 yrs.
- Loughead.....Estelle Hunter Brooke, wife Isaac M. (dau. Francis M. and Adelaide Brooke, *née* Vogdes), 9, 25, 1863; 1, 19, 1908.
- Lucas.....Samuel, d. 4, 5, 1905.
- Lyle.....Benjamin R., d. 11, 25, 1837; 25 yrs.
Elizabeth, wife John (dau. Francis and Elizabeth Wayne, *née* Jackson), d. 1, 18, 1791; 52 yrs.
Francis, d. 11, 4, 1834; 74 yrs.
Jane, d. 9, 3, 1835; 62d yr.
John, d. 4, 23, 1835; 62d yr.
John, d. 11, 1, 1815; 87th yr.
John W., d. 9, 23, 1863; 68th yr.
Sarah, d. 2, 1, 1818; 42d yr.
Walter, d. 2, 25, 1823; 22d yr.
- McAbee.....H. Maria Gilbert, wife Jackson, d. 7, 2, 1888.
- McAfee.....Davis, d. 12, 21, 1891; 81st yr.
Elizabeth Howard, wife Samuel, b. 6, 20, 1801; d. 10, 9, 1828.
Jane, b. 1, 17, 1813; d. 2, 23, 1891.
John, d. 5, 23, 1852; 70 yrs.
Joshua T., d. 5, 11, 1867; 58th yr.
John, 1807-1896.
Lewellyn, son Davis and Mary Ann, d. 7, 31, 1848; 1 yr.
Margaret M., 1823-1897.
Mary Ann, wife Davis (dau. — and — Smith), b. 1, 17, 1816; d. 2, 1, 1905.

- McAfee Sarah J., wife William (dau. Davis and Emma Jones, *née* Litzenberg), d. 11, 15, 1902; 54 yrs.
Sarah, wife John, d. 8, 13, 1848; 65 yrs.
- McAleese Anne Brooks, wife John K., 10, 30, 1851; 11, 24, 1909.
- McClary Charles Jackson, son William and Esther Jane. b. 1, 8, 1846; d. 12, 28, 1899.
Esther Jane Jackson, wife William, b. 2, 27, 1819; d. 10, 5, 1889.
William, b. 5, 25, 1814; d. 1, 15, 1902.
- McClees Hannah, d. 4, 26, 1865; 89 yrs.
- McCormick . . . Harriet C. A., d. 2, 20, 1912; 39 yrs.
Laurence, 1863-1912.
- McDermott . . . Abner L., d. 6, 11, 1847; 26 yrs.
Griffith, d. 10, 15, 1847; 47 yrs.
Jane, wife Abner, d. 6, 10, 1853; 75 yrs.
Lydia, 1815-1895.
Rebecca, 1809-1893.
William, d. 9, 10, 1834; 34 yrs.
- McFee Julianna, wife John (Jr.), b. 7, 25, 1806; d. 9, 14, 1850.
- McGilton Eliz.
- McKinley Rebecca, d. 8, 11, 1880; 82d yr.
- McLear William Z., 1866-1907.
- McMichael . . . Emory, son Emory and Ellen, 6, 8, 1901; 9, 20, 1904.
- Macke Samuel (Jr.), d. 4, 28, 1760; 28 yrs.
- MacLeod Norman (2d), son Malcolm and Minnie R., 2, 20, 1907; 9, 16, 1907.
- Macpherson . . . Campbell, b. 2, 22, 1827; d. 9, 7, 1878.
Elizabeth J., b. 5, 22, 1828; d. 3, 9, 1903.

- Macpherson . . . Frank H., son John C. and Nettie R., d. 7, 30, 1892; 14 days.
- Macue John, son Samuel and Ann, d. 8, 6, 1739; 22 yrs.
- Major Abraham Jones, d. 12, 4, 1830; 29 yrs.
Elizabeth, b. 1800; d. 1890.
Emily Lewis, wife Abraham J., d. 8, 22, 1885.
Isaac, b. 5, 1, 1814; d. 9, 24, 1885.
Letitia, wife Isaac, b. 6, 24, 1817; d. 10, 31, 1869.
Robert, d. 4, 23, 1838; 68 yrs.
Sarah, wife Robert, d. 4, 23, 1856; 77 yrs.
- Manley Benjamin, d. 7, 28, 1830; 63 yrs.
Charles D., b. 12, 19, 1805; d. 12, 19, 1880.
Edith, wife Benjamin, d. 4, 22, 1844; 72 yrs.
Comdr. H. De Haven, U. S. N., b. 12, 20, 1839; d. 11, 29, 1893.
Margaretta W., b. 11, 1812; d. 3, 1891.
- Margerum Harriet Elizabeth, b. 1891; d. 1906.
- Marion —, b. 11, 6, 1841; d. 3, 29, 1877.
- Maris Anna Mary, d. 3, 8, 1851; 1 yr.
Hanna Emma, dau. Howell and Mary A., b. 3, 18, 1863; d. 5, 21, 1878.
I. Howell, d. 9, 8, 1891; 79 yrs.
Isaac H., d. 12, 4, 1849; 2 yrs.
John H., son Howell and Mary A., d. 11, 25, 1846; 10 mos.
Mary A. (wife Howell), dau. Elisha and Mary Moore, d. 1, 25, 1904; 80 yrs.
- Martin Laura E., wife Robert W., d. 1913; 60 yrs.
- Mather Ann Elizabeth, dau. John and Mary Ann, d. 9, 25, 1843; 5 mos.

- Mather Ellen V., dau. John and Mary Ann, d. 11, 13, 1862; 26th yr.
 Elizabeth, d. 7, 13, 1848; 70th yr.
 Elizabeth K., dau. John and Mary Ann, d. 7, 30, 1850; 1 yr.
 A. Lindsay (Jr.), b. 4, 29, 1874; d. 3, 6, 1878.
 John, b. 8, 6, 1792; d. 2, 26, 1880.
 Mary Ann, wife John, d. 11, 8, 1864; 59th yr.
 Mary Emma, dau. John and Mary Ann, d. 8, 18, 1850; 4 yrs.
 Mary, b. 5, 11, 1836; d. 4, 10, 1881.
 Robert, d. 8, 7, 1818; 75th yr.
 Robert (Jr.), d. 3, 21, 1822; 20 yrs.
 Robert, b. 7, 3, 1841; d. 7, 1, 1901.
 Samuel Fulton, son Thomas and Hannah Ann, b. 5, 6, 1871; d. 1, 16, 1893.
 Sarah, d. 3, 3, 1790; 58 yrs.
 Susan Ann, dau. John and Mary Ann, d. 4, 21, 1833; 1 yr.
 Susannah, wife Robert (dau. Peter and — Watson), d. 6, 2, 1837; 70th yr.
 Thomas, 4, 27, 1835; 12, 8, 1911.
- Mathews Amanda Knox, wife Edward James, b. 5, 22, 1841; d. 3, 24, 1903.
 Edward James, b. 5, 25, 1836; d. 12, 7, 1901.
 Wilbur Knox, b. 8, 28, 1871; d. 1, 7, 1910.
- Matlack Dr. Isaiah, d. 2, 25, 1838; 27 yrs.
 Rebecca, wife White (dau. John and Ann Hunter), b. 9, 3, 1775; d. 2, 5, 1845.
 Sarah J., wife Dr. Isaiah (dau. John and Ann Siter, *née* Taylor), d. 1, 8, 1904; 90th yr.
- Mattson Mary, wife Morris, d. 12, 18, 1759; 41st yr.
 Morris, d. 6, 5, 1776; 60th yr.

- Mayhew.....Moses (negro), Sergt., Co. D., 45th Regt.,
U. S. C. T.
- Meigs.....Arthur Vincent (Physician), 11, 1, 1850; 1, 1,
1912.
- Miles.....Twin daus. John B. and Marian G., b. Xmas
and d. 12, 28, 1909.
- Miller.....Cornelius James, d. 10, 31, 1910.
Emma Rohrman, d. 8, 24, 1910.
Ralph, son W. Bigler and Annie Wertz, b. and
d. 8, 28, 1889.
- Mills.....Paul Denckla (Jr.), son Paul D. and Ellen (*née*
Paul), 6, 23, 1906; 5, 13, 1907.
- Mitchell.....Catherine, dau. John and Honoria Owen, *née*
Thomas, b. 3, 8, 1830; d. 9, 17, 1886.
- Moore.....Alexander H., son Philip and Mary, d. 9, 8,
1807; 2 yrs.
Anna Rebecca Brooke, wife H. Jones (dau.
Benjamin and Gabriella Brooke, *née* Adams),
b. 5, 31, 1832; d. 5, 7, 1909.
Charles, d. 2, 4, 1756 (a native of England).
Charles, b. 2, 11, 1810; d. 8, 10, 1815.
Catherine A., wife William (dau. Thomas and
Abbey Steel, *née* Supplee), b. 4, 5, 1822;
d. 5, 18, 1866.
Elizabeth, wife John M., b. 5, 25, 1790; d. 6,
23, 1861.
Elizabeth, wife Charles, d. 1789; 96 yrs.
Elisha, d. 9, 18, 1858; 83d yr.
H. Jones, b. 2, 7, 1824; d. 9, 11, 1896.
Hannah, b. 2, 9, 1822; d. 11, 12, 1825.
Hannah H., b. 10, 8, 1815; d. 12, 18, 1891.
Hannah H., d. 1, 8, 1862; 40 yrs.
John M., b. 2, 26, 1781; d. 3, 18, 1865.

- Moore J. Hunter, b. 4, 22, 1826; d. 5, 16, 1902.
 Johnson, d. 4, 10, 1882; 27 yrs.
 John H., d. 1, 27, 1907; 86 yrs.
 John Thomas, son William and Catherine, b. 8,
 27, 1848; d. 10, 25, 1887.
 John M., b. 2, 9, 1844; d. 7, 24, 1886.
 Maggie B., dau. John M. and Elizabeth, b. 12,
 5, 1830; d. 8, 31, 1867.
 Mary, dau. John M. and Elizabeth, b. 8, 16,
 1812; d. 6, 25, 1891.
 Mary, wife Philip and former widow of Hugh
 Jones, d. 8, 20, 1820; 63 yrs.
 Mary, wife Elisha, d. 2, 18, 1862; 81 yrs.
 Levis, b. 6, 28, 1812; d. 6, 20, 1844.
 Phebe Morris, 3, 3, 1817; 3, 28, 1913.
 Philip, b. 2, 27, 1808; d. 12, 22, 1891.
 Philip, d. 8, 25, 1813; 64 yrs.
 Rebecca Ann, d. 9, 5, 1858; 13 yrs.
 Samuel M., d. 1, 23, 1871; 30 yrs.
 William, son Charles and Elizabeth, b. 1, 1,
 1739; d. 9, 1768.
 William, b. 2, 27, 1815; d. 9, 14, 1888.
 William, Esq. of Moore Hall; (son John and
 Rebecca, *née* Axtell), d. 5, 30, 1783; 84
 yrs.
 Williamina, wife William (dau. William and
 Elizabeth Weems, *née* Loch), d. 12, 6, 1784;
 80th yr.
- Morris Anna Mary, dau. Jonathan T. and Elizabeth
 W., d. 3, 19, 1849; 5 yrs.
 Elizabeth Ann, dau. Mark and Susanna S., d.
 10, 19, 1838; 1 yr.

- Morris Elizabeth W., wife Jonathan T. (dau. Asa and Lucy Stackhouse, *née* Hicks of Bucks Co.), b. 9, 22, 1807; d. 12, 30, 1891.
 Hannah M., dau. Jonathan and Elizabeth W. b. 1, 25, 1845; d. 8, 17, 1913.
 James, Jr., d. 10, 21, 1820; 41 yrs.
 Jonathan T., b. 1, 25, 1805; d. 6, 10, 1888.
- Newcomb Comstock, 1, 31, 1895; 8, 16, 1901.
- Newhall Eleanor Mercer, wife Daniel S. (dau. John and Emily Moss, *née* Nixon), b. 7, 18, 1849; d. 6, 1, 1908.
 Daniel S., 4, 7, 1849; 7, 12, 1913.
 Thomas Allerton, 6, 28, 1900; 4, 15, 1913.
- Nicolls George W., son James and Martha and grandson Samuel R. and Deborah Griffiths, d. 12, 29, 1823; 5 yrs.
- Norton Elizabeth, wife Isaac, d. 10, 19, 1842; 68th yr.
 Isaac, d. 2, 3, 1851; 80th yr.
 John, son Isaac and Elizabeth, d. 5, 27, 1812; 9 yrs.
 Joseph, m. Mary Stackhouse (unmarked).
- Nolen Harriet Stickney, 1820-1910.
- Nuzum Margaret J., wife Thomas (dau. Richard and Sarah Robinson of England), b. 8, 5, 1843; d. 3, 16, 1867.
 Martha, wife William (dau. Thomas and Sarah McClure, *née* Radcliff), b. 2, 29, 1804; d. 11, 8, 1885.
 Sarah, wife Thomas (dau. Peter and Elizabeth Burns, *née* Jones), d. 3, 10, 1858; 73d yr.
 Thomas, d. 8, 11, 1866; 77th yr.
 Thomas P., b. 6, 20, 1840; d. 1, 24, 1881.

- Nuzum William, d. 9, 24, 1866; 72 yrs.
 William B., b. 12, 22, 1821; d. 4, 6, 1896.
- Okie Charles Curney, son Richardson B. and Mary
 G., b. 3, 21, 1886; d. 7, 29, 1886.
 Christine Graham, dau. Richardson B. and
 Mary G., b. 10, 16, 1888; d. 7, 28, 1889.
 Richardson B. (Physician), 1849-1904.
- Ottey Mary Elizabeth, dau. S. Channing and Annie
 M., b. 1, 23, 1906; d. 12, 30, 1907.
- Owen Catharine, first wife John, d. 10, 9, 1820;
 33 yrs.
 Honoria, second wife John (widow of James
 Morris and dau. James and Honoria
 Thomas), d. 2, 3, 1870; 86 yrs.
 John, d. 12, 14, 1865; 78 yrs.
- Owens Isaac, d. 11 6 '1814: 28 yrs.
- Packard Elisabeth Wood (wife Dr. John H. Packard,
 dau. Charles S. and Juliana Wood, *née*
 Randolph), b. 5, 2, 1835; d. 3, 11, 1897.
 Dr. Frederick A., b. 11, 17, 1862; d. 11, 1, 1902.
 Dr. John Hooker, b. 8, 15, 1832; d. 5, 21, 1907.
- Parke Brinton J., d. 3, 23, 1895 (Col. U. S. A. Penna.
 Vol.).
 Eliza Siter, wife John F. (dau. John and Ann
 Siter, *née* Taylor), b. 12, 19, 1802; d. 1, 14,
 1891.
 Eliza S., dau. William A. and Josephine E., d.
 3, 21, 1861, 6 wks.
 Frank T., son William A. and Josephine E., d.
 9, 5, 1867; 3 wks.
 John Fleming, b. 5, 4, 1802; d. 10, 4, 1861.

- Parke John Siter, M.D., b. 10, 1, 1828; d. 10, 29, 1865.
 Josephine E., wife William A., dau. — and
 Sophia Taylor, d. 12, 24, 1871; 39 yrs.
 Mary E., 9, 25, 1837; 10, 10, 1896.
 William A., 3, 26, 1830; 12, 27, 1903.
- Parker Alvin A., 3, 17, 1847; 10, 31, 1896.
- Patterson Emma, wife James, d. 1, 29, 1913; 62 yrs.
- Paul Florence Oglesby, wife Frank W. (dau. Joseph
 H. and Margaret Oglesby, *née* Hendricks, of
 La.), b. 2, 25, 1850; d. 3, 20, 1899.
 Frances K. Drexel, wife James W. (Jr.) (dau.
 Anthony J. and Mary R. Drexel, *née* Rozet),
 d. 6, 16, 1892.
 Capt. Frank W. (U. S. A.), b. 10, 14, 1841;
 d. 12, 24, 1912.
 James W., Jr., b. 8, 9, 1851; d. 9, 25, 1908.
- Paxton Moses, b. 1830; d. 1905.
- Penrose Margaret (dau. Bartholomew and Mary, *née*,
 Kirll, sister Mary Wayne, q. v.), d. 4, 3,
 1801; 60 yrs.
- Pearce Edward, d. 3, 6, 1777; 75 yrs.
 Frances, wife Edward, d. 3, 25, 1783; 76 yrs.
- Peterman Christian, d. 1, 11, 1819; 84th yr.
 Ann, widow Christian, d. 6, 8, 1827; 83 yrs.
- Petty Lydia (dau. Robert and Ann Petty, *née* Lane),
 12, 23, 1832; 2, 6, 1910.
- Place Almea Augusta, dau. Eliza H. and Catherine,
 d. 2, 1, 1859; 4 mos.
 Charles Henry, son Elija H. and Catherine,
 d. 9, 27, 1854; 7 yrs.
 Elwood Brooke, son Elija H. and Catherine,
 d. 7, 21, 1850; 2 mos.

- Place Herbert Wilmot, son Elija H. and Catherine,
d. 10, 3, 1854; 3 yrs.
- Pleasants Agnes Spencer, wife Henry (lawyer) (dau.
Howard and Annie McQueen Spencer, *née*
Graham), 5, 7, 1850; 12, 4, 1912.
Anna S., wife Dr. Henry (dau. John F. and
Eliza S. Parke, *née* Siter), b. 1, 14, 1832;
d. 12, 14, 1898.
Emily, wife Dr. Henry (dau. Winthrop and
Emily Sargent, *née* Haskell), b. 4, 26, 1817;
d. 8, 31, 1883.
Emily S., dau. Dr. Henry and Emily, d. 5, 2, 1868.
Dr. Henry, d. 1, 11, 1890; 79th yr.
James (lawyer), d. 9, 5, 1874; 64 yrs.
James, 1875-1910 (U. S. Vol. Army, Pa., 1898.)
Sarah, d. 6, 23, 1856; 60 yrs.
- Porter Rachel, dau. James and Elizabeth, and niece of
Francis and Sarah Lyle, d. 4, 7, 1836; 21 yrs.
- Porteus Caleb S., son James and Jane, d. 5, 19, 1850;
21 yrs.
James, b. 2, 4, 1797; d. 4, 16, 1872.
William L., son James and Jane, d. 4, 23, 1852;
27 yrs.
- Potter Ann Ivester, wife Atlee Potter (dau. George
and Jane Ivester, *née* Meredith), b. 4, 26,
1797; d. 3, 29, 1876.
Atlee, b. 6, 18, 1792; d. 3, 10, 1860.
Hannah L., wife John M. (dau. Stephen and
Elizabeth Leamy), d. 7, 4, 1890; 50 yrs.
- Poulson Christine Graham, wife Charles A. (Jr.) (dau.
Peter and Agnes Graham, *née* Gibson), b. 4,
13, 1818; d. 8, 14, 1903.
- Powell Emma V., 1894.

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- Prise.....James, d. 9, 21, 1735.
 Susannah, d. April, 1733; 70 yrs. (partly illegible).
- Quin.....Abraham Jones, son John and Susannah, d. 9, 4, 1823; 29 yrs.
- Quinn.....Susan, d. 8, 1, 1827; 66 yrs.
- RakeJane Hannah, d. 1914.
 Nathan Thompson, d. 1911; 59 yrs.
 Norman T., d. 1914.
- Ramey..... Anna Eliza, wife Lawrence, and dau. George J. and Ellen J. Stacker, d. 7, 10, 1847; 26 yrs.
 Hannah E., dau. Lawrence and Anna E., d. 8, 6, 1864; 19 yrs.
 Jane, wife Lawrence, d. 12, 30, 1912; 87th yr.
 Lawrence, b. 9, 23, 1818; d. 3, 6, 1895.
- Read.....Eliza, d. 12, 20 1867; 78 yrs.
 James, d. 1834; 77th yr.
 John, d. 4, 14, 1819; 66th yr.
 Margaret, wife Thomas, d. 5, 10, 1818; 92 yrs.
 Thomas, d. 2, 26, 1804; 78 yrs.
- Reed.....Alan Howard, b. 5, 9, 1851; d. 4, 14, 1906.
 Adele L., d. 12, 26, 1884.
 Elizabeth L., d. 1, 18, 1881.
 Frances Howard, b. 9, 21, 1899; d. 10, 16, 1899.
 Henry C., d. 6, 24, 1867.
 James, d. 12, 27, 1868.
 John (Lieut. U. S. N. Vol.), d. 6, 27, 1889.
 Lucy C., 4, 14, 1842; 10, 6, 1912.
- Renwick.....Margaret, wife Ebenezer, d. 3, 19, 1851; 57 yrs.
- Rigby.....John, 1836-1907.

- Roberts.....Edwin (child's grave).
 Eugene (child's grave).
 John, d. 12, 29, 1790; 53 yrs.
 Lydia, dau. Samuel and Mary, d. 10, 7, 1855;
 29th yr.
 Mary, wife Samuel, b. 1, 17, 1791; d. 2, 23, 1861.
 Samuel, d. 6, 11, 1872; 84th yr.
 Samuel, son Samuel and Mary, d. 6, 25, 1864;
 28 yrs.
 Thomas, son Samuel and Mary, d. 12, 9,
 1852; 24th yr.
- Robertson.....Emma D., wife James (dau. Edward and
 Rebecca Sellers, *née* Bird), b. 10, 12, 1851;
 d. 2, 26, 1891.
 James, b. 10, 22, 1840; d. 3, 26, 1897.
- Robinson.....Mary Augusta Kent, wife Vincent Gilpin (dau.
 Thomas and Fanny Kent, *née* Leonard), b.
 6, 22, 1861; d. 5, 9, 1914.
- Rogers.....Margaret N. (dau. Thomas and Sarah Nuzum,
née Burns), d. 8, 19, 1895; 76th yr.
- Rowland.....Joseph, d. 11, 14, 1815; 70 yrs.
- Rudolph.....Martha (unmarked).
 Morris (unmarked).
- Sargent.....Emily, wife Winthrop (dau. John and Mary
 Haskell, *née* Goodhue, of Mass.), b. 8, 10,
 1792; d. 4, 3, 1871.
 Winthrop, b. 1, 20, 1792; d. 7, 12, 1874.
 Infant dau. Dr. Gorham P. and Caroline B.
- Schwartz.....Anna May Porter, wife Edward H., 1887-1911.
- Schultz.....Elizabeth C., 1834-1911.
- Scott.....Annie Nesbitt, wife John, d. 1, 10, 1902;
 65 yrs.

- Scott Catherine, d. 5, 14, 1835; 77 yrs.
- Sellers Jane Elizabeth Armstrong, wife William Henry
(dau. Andrew and Sarah Armstrong, *née*
Walker), d. 9, 5, 1901.
- Sharp Edward N., son Oliver P. and Mary J., b. 5,
13, 1868; d. 3, 26, 1891.
Infant dau. Joseph W. and Sidney S., 1870-1874.
Joseph W., 1828-1908.
Oliver P., b. 1, 2, 1837; d. 2, 8, 1904.
Thomas, d. 9, 25, 1827; 57 yrs.
- Sheaff Deborah, d. 4, 6, 1858; 76 yrs.
Mary, wife Philip (Sr.), d. 1, 31, 1828; 94th yr.
Philip (Sr.), d. 8, 2, 1829; 88 yrs.
- Shurlick Ann, d. 9, 15, 1815; 59 yrs.
- Sinclair Mary L., 1897-1901.
Ruth R., 1899-1901.
- Siter Adam, 1798-1871.
Elizabeth, wife William, d. 11, 28, 1811; 22 yrs.
Jane E. (*née* Owen) second wife Adam, 1827-1903.
J. Brooke, 1831-1913.
Margaret, first wife Adam (dau. — and
— Brooke), d. 9, 13, 1841; 42 yrs.
W. Reece, son Adam, 1836-1865.
William, d. 6, 21, 1850; 65th yr.
- Sloane Sidney, wife William Sloane (dau. — and
— Hunter), b. 6, 25, 1790; d. 5, 26, 1862.
William, b. 5, 20, 1794; d. 1, 22, 1851.
- Smedley Anna M., b. 3, 17, 1836; d. 1, 24, 1911.
Davis, b. 1, 8, 1831; d. 6, 19, 1906.
- Smiley John, d. 4, 11, 1851; 36 yrs.
- Smith Adelaide L., wife Benjamin H., dau. Mark and
Sarah Brooke, *née* Trimble, 4, 2, 1841; 8, 23,
1895.

- Smith.....Ann, formerly wife Nathaniel Glascoe, d. 10, 10, 1803; 70 yrs.
Ann, d. 4, 6, 1885; 87 yrs.
Catharine E. (native of Germany), d. 10, 26, 1844; 87 yrs.
Celina T., wife Edwin (dau. William and Rebecca Parsons), d. 12, 25, 1891; 63d yr.
Charles, d. 2, 24, 1869; 71 yrs.
Edwin (carpenter) (unmarked).
John Ernest, b. 5, 15, 1883; d. 5, 25, 1903.
Juliet Campbell, dau. William R. and Elizabeth L., b. 1864; d. 1899.
Leah A., d. 10, 3, 1871; 19th yr.
William Riegert, b. 1831; d. 1893.
- Snyder.....Eliza, d. 11, 31, 1816; 5 yrs.
- Stacker.....Charles Matthew, son John and Mary E., b. 6, 5, 1855; d. 3, 21, 1856.
Ellen J., wife George J., b. 4, 11, 1798; d. 7, 6, 1869.
George J., b. 3, 29, 1787; d. 7, 1, 1865.
- Starr.....Karoline Newhall, wife George Emlen (dau. Daniel S. and Eleanor M. Newhall, *née* Moss), 6, 1, 1873; 9, 21, 1909.
- Steele.....Abbiey, child William and Mary, 10 yrs.
John Dutton, M.D., b. 2, 21, 1868; d. 5, 17, 1908.
Lizzie B., dau. William and Mary, 5 yrs.
Mary J., wife Dilwyn L. (dau. Thomas and Eliza Stiles, *née* Hoopes), b. 6, 6, 1838; d. 1, 26, 1902.
- Stocker.....Anna C., wife George R. (dau. Charles E. and Frances Elmes, *née* Northrop), d. 6, 27, 1911.
George Randolph, son Dr. Anthony E. and Jane, *née* Randolph, d. 1, 2, 1914.

- Strout Bennett, 1821-1910.
- Sturgis John, d. 2, 11, 1770; 72 yrs.
Mary, wife John, d. 1, 17, 1772; 80 yrs.
- Tanger Anna Catherina (mother Mary Sheaff), b. 4,
29, 1708; d. 11, 27, 1797.
- Taylor Benjamin, d. 4, 21, 1843; 34th yr.
Ben. F., b. 8, 25, 1842; killed at Antietam, 9,
17, 1862.
Charles, b. 12, 12, 1836; d. 7, 20, 1879.
Hannah, d. 12, 27, 1881; 63 yrs.
A. Jackson, 1823-1912.
Anna M., wife A. Jackson, 1831-1912.
James, b. in England; d. 12, 1871.
Jane, wife John (dau. Rev. Slator and Hannah
Clay), d. 5, 20, 1843; 71st yr.
Jeremiah, b. 11, 10, 1797; d. 9, 23, 1870.
John, d. 8, 15, 1829; 14 yrs.
John, d. 12, 30, 1853; 78 yrs.
John, d. 2, 2, 1875; 78 yrs.
Margaret, b. 1, 25, 1807; d. 4, 12, 1889.
Sarah, d. 11, 29, 1845; 64 yrs.
Slator C., b. 11, 25, 1810; d. 8, 8, 1884.
- Tees Beatrice Richards, wife Ambler (Jr.) (dau.
Frederick De Bourg and Susan Richards,
née May), b. 9, 14, 1864; d. 7, 3, 1904.
- Thomas Amos, d. 10, 23, 1811; 12th yr.
Eliza M., wife William, b. 3, 16, 1791; d. 1, 15,
1879.
Hannah R., d. 11, 26, 1811; 36th yr.
John, b. 5, 30, 1755; d. 11, 18, 1850.
Laurence Avery, son Charles Monroe and
Marion Elmslie, b. 2, 6, 1886; d. 4, 12, 1893.

- ThomasUriah, d. 2, 6, 1828; 62 yrs.
- TilghmanRichard (A) (son Richard A. and Susan, *née*
Toland), b. 1, 24, 1865; d. 6, 12, 1906.
- TortatRev. Dr. Albin Emile (son Jean Laurent and
Catherine Ventrillon of Bellefort, France),
1831-1906.
- TroutHannah E. W. (dau. Isaac and Sarah), b. 1,
30, 1843; d. 1, 1, 1846.
Isaac B. J. (son Isaac and Sarah), b. 1, 30,
1845; d. 1, 2, 1846.
- TwaddellEliza Emily, wife John P. (dau. James J. and
Lydia Crawford Lewis), b. 10, 12, 1833;
d. 11, 15, 1907.
John Pawling, b. 4, 17, 1833; d. 4, 29, 1904.
- ValentineJohn K. (U. S. Dist. Atty.), d. 1, 16, 1898.
- VeacockAgnes Wayne, wife Samuel S. (dau. John and
Jane Lyle, *née* Jones, of Ches. Co.), d. 1884.
James Roberts, son Samuel S. and Agnes W.,
d. 9, 9, 1847; 2 yrs.
Jane, d. 10, 9, 1843; 10 wks.
Samuel S., son Samuel S. and Agnes W., d. 5,
24, 1867; 29th yr.
Samuel S., d. 4, 23, 1848; 45 yrs.
- VogdesAaron, d. 11, 21, 1836; 56 yrs.
Ann, wife Aaron, b. 6, 1, 1788; d. 7, 11, 1826.
Ann H., dau. Aaron and Ann, b. 7, 21, 1808;
d. 8, 7, 1826.
Anthony Wayne, son Aaron and Ann, d. 6, 18,
1816; 18 mos.
Elizabeth, dau. Aaron and Ann, d. 7, 3, 1811;
5 mos.

- Vogdes Mary Thomas, dau. Aaron and Ann, d. 12, 21, 1828; 6 yrs.
M. T. V. (child's grave).
- Wager Anna Sophia, d. 1, 25, 1848; 60 yrs.
- Wager[e] Hannah, d. 9, 4, 1835; 20 yrs.
- Warren Douglas Stockton, d. 6, 17, 1911; 21 yrs.
- Watkin Evan, d. 10, 23, 1803; 72d yr.
Mary, dau. Robert and Catherine, d. 10, 10, 1826; 18 mos.
Mary, wife Robert, d. 9, 11, 1819; 40 yrs.
Robert, d. 3, 10, 1829; 50 yrs.
Sarah, widow Evan, d. 9, 27, 1823; 76th yr.
William, son Robert and Catharine, d. 7, 30, 1834; 7 yrs.
- Watson Eugenia R., b. 5, 29, 1846; d. 12, 11, 1889.
Pleasant B., b. 9, 4, 1836; d. 10, 3, 1889.
- Way Ella E., d. 9, 2, 1912.
- Wayne Anthony, son Isaac and Elizabeth, d. 7, 6, 1835; 31 yrs.
Anthony (m. Hannah Faulkner), d. 12, 2, 1739; 73 yrs.
Anthony, d. 3, 14, 1755; 31 yrs.
Maj. Gen. Anthony, d. 12, 15, 1796; 52 yrs.
(Commander in Chief of the Army of the United States).
Elizabeth, wife Isaac (dau. — and — Smith), d. 4, 17, 1852; 74 yrs.
Elizabeth, wife Francis (dau. — and — Jackson), d. 8, 27, 1771; 79 yrs.
Francis, d. 1, 31, 1763; 73 yrs.
Hannah J., wife Maj. William (dau. David and Eleanor S. Zook, *née* Stephens), d. 8, 27, 1899.

- Wayne Isaac, only son Maj. Gen. Anthony, d. 10, 25, 1852; 80 yrs.
 Isaac, Esq., emigrated from Co. Wicklow, Ireland, to Pennsylvania, 1724 (m. Elizabeth, dau. Richard and Margaret Iddings, *née* Phillips); d. 11, 1774; 75 yrs.
 Mary Valentine (dau. George and Sallie V. Fox, *née* Valentine), b. 1859; d. 1894.
 Mary, wife Maj. Gen. Anthony (dau. Bartholomew and Mary Penrose, *née* Kirll), d. 4, 18, 1793; 44 yrs.*
 Richard, son Isaac and Elizabeth, d. 9, 23, 1815; 5 yrs.
 Sidney, dau. Isaac and Elizabeth, d. 7, 13, 1817; 5 yrs.
 William, son Isaac and Elizabeth, d. 9, 25, 1815; 8 yrs.
 William, son Anthony, d. 4, 22, 1726; 18 yrs.
 William (Maj. Pa. Vol. U. S. A.), d. 11, 20, 1901.
- Webster Catharine Frost, wife William Henry, b. 10, 5, 1854; d. 10, 23, 1894.
 Hannah Ann, b. 2, 10, 1823; d. 9, 28, 1904.
 John Eyres (74th Regt. Pa. Vol.), b. 3, 10, 1823; d. 6, 21, 1864.
- Weed Elizabeth, wife George, d. 1, 24, 1823; 52 yrs.
 George, d. 8, 24, 1822; 54 yrs.
- Wertz Elmira, wife Amaziah (dau. Thomas and Lydia Snyder, *née* Calder), b. 1, 29, 1832; d. 2, 16, 1891.
 Amaziah, b. 12, 10, 1826; d. 11, 20, 1892.
 Katie, dau. Amaziah and Elmira, d. 9, 5, 1860; 7 yrs.

*See Penrose Family, by J. Granville Leach, 1903.

- Wetherby.....Hannah, wife Whitehead and dau. Griffith and
Ann James, d. 6, 25, 1818; 70 yrs.
Whitehead, (Esq.), d. 5, 19, 1820; 80th yr.
- Wetherill*.....Edward B., b. 11, 20, 1809; d. 9, 28, 1890.
Mary, wife Edward B., dau. Daniel and Mary
Kinzie, *née* Hansell, of Scotland, d. 3, 20, 1881.
- White.....Ann Rebecca, b. 10, 3, 1842; d. 8, 11, 1906.
Mary Jane S., d. 3, 30, 1816; 16 yrs.
- Whiteside.....Catharine, dau. Stephen and Mary Whiteside,
d. 11, 17, 1851; 25th yr.
Eugene Penrose, son Major and Martha, d. 3,
26, 1857; 11th yr.
E. M., d. 12, 26, 1906.
Margaret, b. 4, 7, 1807; d. 10, 29, 1871.
Martha, wife Major, dau. Elisha and Mary
Moore, d. 3, 13, 1898.
Mary, wife Stephen, d. 9, 10, 1849; 65th yr.
Major, d. 4, 9, 1881; 65 yrs.
- Whelen.....Henry (Jr.) (son Townsend and Sarah Yates, *née*
McEwen), b. 8, 20, 1848; d. 5, 17, 1907.
- Wilbur.....Harriet Lawrence, d. 7, 20, 1907.
Harry Lawrence, son Henry O. and Harriet L.,
d. 12, 25, 1900.
- Williams.....Ann, dau. John and Margaret, b. 9, 9, 1798;
d. 8, 25, 1800.
Bessie A., b. 8, 23, 1839; d. 3, 28, 1901.
M. L. W. (stone fallen).
Charles, son John and Margaret, b. 11, 30,
1800; d. 4, 4, 1812.
Elizabeth, wife John (dau. — and —
Vogdes), b. 11, 6, 1810; d. 11, 7, 1875.

*Emig. Ancest. (prob.) Simon Sackett Wetherill, who m. Sarah Benson.

- Williams.....John, d. 9, 21, 1821; 57th yr.
 John, b. 7, 9, 1804; d. 11, 26, 1857.
 Margaret, d. 1, 12, 1839; 67th yr.
 Margaret L., d. 5, 31, 1875.
 Mary C., d. 12, 12, 1891; 75 yrs.
 William J., b. 9, 20, 1832; d. 3, 9, 1901.
- Williamson....Thomas L., 1821-1888.
- Willing.....Elizabeth Kent (dau. Richard L. and Elizabeth K., *née* Ashhurst), b. 12, 20, 1905; d. 5, 1, 1907.
- Wills.....Eliza, d. 8, 27, 1795; 18 mos.
 Jane, wife Michael Wills (dau. Thomas and — Mather), d. 12, 25, 1804; 86th yr.
 Michael, d. 10, 8, 1794; 86th yr.
- Wilson.....Yerkes, 1, 12, 1857; 4, 5, 1908.
- Wolfe.....Anna E., b. 3, 1, 1859; d. 3, 22, 1906.
 Oliver, b. 9, 20, 1855; d. 7, 25, 1890.
- Wood.....Infant dau. Samuel and Mary Ann, d. 1848.
 Catharine, b. 6, 26, 1843; d. 1, 3, 1844.
 Elizabeth, dau. Samuel and Mary Ann, d. 1, 6, 1854; 23 yrs.
 Francesca Paula Evelyn, b. 1885; d. 1901.
 Harriet, dau. Samuel and Mary Ann, d. 2, 2, 1852; 19 yrs.
 Hannah, dau. John and Joanna, d. 9, 10, 1853; 24 yrs.
 Joanna, wife John, d. 2, 15, 1876; 74 yrs.
 Henry Eugene, son Samuel and Susan, b. 7, 5, 1855; d. 8, 1, 1856.
 John, d. 7, 30, 1862; 69th yr.
 John, b. 6, 19, 1844; d. 12, 15, 1844.
 John, d. 10, 16, 1853; 26 yrs.
 Margaret H., b. 1854; d. 1901.

- Wood Mary J., dau. Samuel and Mary Ann, b. 7, 27, 1836; d. 9, 5, 1856.
 Mary Emlen, wife R. Francis (dau. Robert W. and Julia Leaming, *née* Scott), 9, 19, 1851; 5, 13, 1911.
 Phares, b. 11, 15, 1847; d. 12, 17, 1847.
 Samuel, son John and Joanna, d. 1, 17, 1854; 16 yrs.
 Thomas Henry, son John and Willy Ann, d. 1, 27, 1852; 8 mos.
 Thomas Stewart, son Thomas Stewart and Anna L., b. 1879; d. 1883.
- Woodworth . . . Charles, b. 12, 13, 1844; d. 8, 16, 1908.
- Worrall Feddy, b. 2, 18, 1777; d. 3, 17, 1844.
 Sarah, b. 1, 20, 1784; d. 8, 4, 1868.
- Worrell Rachel, d. 1, 16, 1862; 78 yrs.
 Sallie M., wife Isaac L. (dau. Nathan M. and Annic E. Fox, *née* Nuzum), b. 2, 20, 1867; d. 2, 4, 1890.
 M. L. W. (stone fallen).
- Wray Alice Upton, wife James W., b. 10, 8, 1849, Lancashire, England; d. 11, 22, 1912; 63 yrs.

EPITAPH OF
JUDGE WILLIAM MOORE AND HIS WIFE,
SAID TO HAVE BEEN WRITTEN BY HIS DESCENDANT,
DR. PHINEAS BOND; COPIED 8, 24, 1850:

To the memory of

William Moore, Esquire, of Moore Hall, in the County of Chester, and of Williamina, his wife. He departed this life on the 30th day of May, 1783, aged 84 years. She died on the 6th day of December, 1784, in the 80th year of her age.

This venerable pair lived together in perfect love and unremitted harmony and confidence for the long period of 63 years dispensing the best duties of life in ardent and unremitted zeal, revered by their children, beloved by their friends and respected by the community in which they passed their lengthened days.

Benevolence and urbanity beamed on all who entered their hospitable mansion. They administered comfort to the poor and to the afflicted encouraging modest merit and protecting humble modesty though covered with rags.

He presided in the Common Pleas, Quarter Sessions and Orphans Court in this County for a great length of time. As a Judge and magistrate he was indefatigable in executing the solemn charges of these important stations, acquitting himself with integrity, impartiality and dignity. He was a tender father a true friend an indulgent master. She was one of the brightest patterns of excellent nature, possessing a highly cultivated understanding. She was mild considerate kind and good. She was eminently distinguished by her amiable disposition and unassuming manner. With calmness but with resolution she bore the heaviest afflictions severest trials of

this uncertain world and evinced her firm reliance upon a state of happiness beyond the grave:

"That state celestial where no storm assails,
No ills approach, there bliss alone prevails."

INSCRIPTIONS ON THE WAYNE MONUMENT.

North front.

Major General Anthony Wayne was born at Waynesborough, in Chester County, State of Pennsylvania, A. D. 1745. After a life of honor and usefulness he died in December, 1796, at a military post on the shores of Lake Erie, Commander-in-Chief of the Army of the United States.

His military achievements are consecrated in the history of his country and in the hearts of his countrymen. His remains are here deposited.

South front.

In honor of the distinguished military services of Major General Anthony Wayne and as an affectionate tribute of respect to his memory, this stone was erected by his companions in arms, the Pennsylvania State Society of the Cincinnati, July 4th, A. D. 1809,* thirty-fourth anniversary of the Independence of the United States. An event which constitutes the most appropriate eulogium of an American soldier and patriot.

"TESTIMONIAL OF RESPECT TO THE MEMORY OF
GENL. WAYNE."

(From Poulson's *American Daily Advertiser*, Philadelphia,
Friday, June 8, 1811.)

Wednesday last, the 6th inst, being the day fixed for erecting the monument, which had been voted by the Pennsyl-

* See below and post page 308.

vania State Society of the Cincinnati, to the memory of Major Genl. Anthony Wayne, that grateful duty was solemnized at Radnor Church in Chester County.

In pursuance of arrangements made by the Committee of Superintendence, the associated Regiment of Volunteer Cavalry, under the command of Colonel Robt. Wharton, Lieutenant Colonel John Smith, and Major Hughes, consisting of the 1st City Troop of Light Dragoons, Lieutenant Commandant James Crawford; 2nd City Troop, Capt. Thomas Cadwalader; 3rd City Troop, Captain Samuel Meeker; 4th City Troop, Lieutenant Commandant Clop; 1st County Troop, Lieutenant Commandant Haas; 2nd County Troop, Captain Humphreys, assembled at an early hour in the vicinity of the Permanent Bridge, whence they moved three miles on the Lancaster road, where the line of march was formed by a detachment in advance of the carriages of the Society of the Cincinnati, followed by the main body of troops, and the citizens who attended the ceremonies. At the distance of ten miles from the city, Isaac Wayne, Esq., son of the General, and other relatives of the family, met the procession, and at the intersection of the Lancaster and Norristown roads, the Montgomery County Troop of Light Dragoons, commanded by Capt. Paulding, fell into line.

Proceeding to the burial ground of Radnor Church, where the monument, which had been transported from the marble yard of the Messrs. Traquair, was raised under the direction of those ingenious artists.

The troops being formed, and an immense concourse of citizens from the adjacent counties assembled, an excellent discourse, embracing a brief biography of General Wayne, and an enumeration of his most distinguished public services was delivered by the Rev. Dr. William Rogers, Professor of Rhetoric in the University of Pennsylvania, and a member of

the Society, who also closed the ceremonies by an appropriate prayer. The service being ended, the Society of the Cincinnati approached the cavalry and by their President, Major Lennox, expressed their grateful acknowledgment to Colonel Wharton, the other officers, and the gentlemen composing the troops for the honor done the Society, by their friendly and polite attention. The acknowledgments of the Society and of Mr. Wayne were also made to Mr. Rogers.

After some solemn airs of martial music by the Regimental Band the several troops retired to partake of plentiful refreshments, which had been provided in the neighborhood, and returned to the city in the evening, having marched thirty six miles and faithfully performed the duties of this interesting occasion.

A more gratifying spectacle has seldom been presented than was exhibited on this interesting occasion—a remnant of the Revolutionary Army dedicating a monument to the memory of a meritorious and much-esteemed brother officer, assisted in this solemn and affecting duty by the services of a brilliant corps, consisting of nearly three hundred cavalry, and the attendance of a sympathizing multitude of several thousand citizens, who had convened from adjacent counties, gave an interest to the whole scene which words can but faintly express.*

* The writer acknowledges special indebtedness for this valuable article to the late W. John Campbell, Esq. See also ante 173. Compare letter of Isaac Wayne, Esq., 8, 22, 1809; Rush MSS., Vol. XXIII, page 124.

II

AN ALPHABETICALLY ARRANGED LIST of Names of persons, appearing in the Church records as Officers, Early Communicants, and Subscribers to special objects of Church enterprise; ALSO of those appearing in various Letters and Petitions, etc., relating to Church affairs and Road Proceedings affecting the Church property.

LIST OF OFFICERS, EARLY COMMUNICANTS AND SUBSCRIBERS

List of Abbreviations used, viz—Letters and Roman numerals after each name indicate an office held, or a connection with some particular Church enterprise, communicant list, letter, petition, etc., or road proceeding, as follows: Ves. = Vestryman; W. = Warden; D. = Delegate to Diocesan Convention.

N. B.—The dates after each name indicate the earliest and latest date of service, though not continuous.

Dr. Evans' Certificate, 1719.....	A
Letter Ch. to S. P. G., 1720.....	B
Address to S. P. G., 1725.....	C
Letter Ch. to S. P. G., 1734.....	D
Church Audit of 1736.....	E
St. James' Ch. protest, 1736.....	F
Petition of "Towyn," 1741.....	G
Communicant List of:	
1721-22.....	I
1845.....	II
Subscription Lists:	
"At request of S. P. G.," 1725.....	III
"For ye use of ye Minister," 1729.....	IV
For Mr. Backhouse, 1731.....	V
For Mr. Hughes and "for ye clerk" (about 1735).....	VI (a, b, c, and d)
Stable for Mr. Hughes, 1735.....	VII
"Ye Church yard wall," 1740.....	VIII
Mr. Currie's salary, 1753.....	IX
Church gallery, 1771.....	X
Repairing and covering wall, 1785.....	XI
Enlarging graveyard, 1809.....	XII
Radnor Church School:	
1730.....	XIIa
1825.....	XIIb
Building original parsonage, 1845.....	XIII
Support of Rector, 1851.....	XIV
Repairs and improvements, 1871.....	XV

Road Proceedings of:	
1723-24 ("Valley Forge Line Road").....	XVI
1724 (from Radnor Meeting House to Road by Thomas' Mill and near St. David's towards Valley).....	XVII
1771-72 from 15th milestone to St. David's Church ("Church Road").....	XVIII
Abraham.....	Enoch, XVIII Joseph, XVI
Adams.....	Abraham, F George, XI William, F
Adens.....	Cloe (colored), II
Adler.....	Dr. John M. Ves. 1895-1903 D. 1898-99
Anderson.....	James, C, G Patrick, G
Andrews.....	Caleb Ves. 1839-42 Mrs. C., II Jane, II
Bailey (Baylie).....	Alexander, VIa, VIII, IX
Barnard.....	Henry, F
Bartram.....	John, G
Beailey.....	Arnswell, F
Beale.....	Edward F. Ves. 1908-14 W. 1909-10
Beane.....	David, G
Bear.....	Henry, XVIII
Beaumont.....	Emmor, XIIb
Bell.....	Eliza, II

Bell	John, II, XIII, XIV Ves. 1864-69 William, G
Best.....	John, VI, VIII Ves. 1760 W. 1761-62
Betson.....	Mary, II
Bevan.....	Richard, XVI
Bittle.....	George, XIIb
Blackfan.....	Dr. Joseph, XIII Hubert O. Ves. 1879-87
Boyes.....	Stephen, F
Briggs.....	David, XI
Brinton.....	George, XIII
Broades.....	Willm. (Jun.), XI
Brooke (Brook, Brooks)....	Alfred Ves. 1866 Ann, II Benjamin,* XIII, XIV, XV Ves. 1839-79 D. 1845-75 Benjamin N. (Captain), XV Elizabeth, II H. Jones, XIII, XIV, XV Ves. 1844-60 D. 1842-56 Jesse (Sr.),* XI Ves. 1798-99 (farmer),* II, XII, XIII, XIV Ves. 1829-35

* Two or more persons of this name indistinguishable.

-
- Brooke (Brook, Brooks) . . . (farmer),
 W. 1836-69
 D. 1846-57
 John, XI, XII
 Ves. 1792-1828
 W. 1806
 D. 1813-18
 Mark, XIII, XIV, XV
 Ves. 1843-77
 W. 1846-74
 D. 1849-71
 Mary, XIV
 Rebecca, II
 Samuel, XVIII
 William, X, XI, XII
 Ves. 1797-1829
 W. 1814-19
 D. 1811-22
- Broughton William, C
- Buckly (Buckley) Joseph, II, XIII, XIV
 Ves. 1835-51
 Hester, II
- Bull John, F
 Richard, F
 Thomas, F
 William, F
- Burns (Burn) Joseph
 Ves. 1768-81
 William, VII, X, XI, XIII
 Ves. 1768-81
- Butler John (Jun'r), X
- Caley Samuel, XVIII

OFFICERS, COMMUNICANTS, SUBSCRIBERS 315

- Campbell.....John (the elder), XIII, XIV
Ves. 1839-53
D. 1840
W. John
Ves. 1887-1907
D. 1889-92
- Carter.....Henry Y., II
Ves. 1833-38
D. 1837-38
Mrs., II
- Castlebury.....Paul, F
- Chew.....S[amuel], XV
- Childs.....George W.
Ves. 1881-90
- Clay.....Alexander, XI
- Cleaver.....Joshua, X
- Clemens.....Margaret, II
Mary, XIII
Susan, II
- Clinger.....Jacob, II
Ves. 1833-37
- Coates.....Henry T.
Ves. 1882-1909
D. 1889-1909
Joseph H.
Ves. 1888-1914
W. 1885-1908
D. 1885-1914
- Coffin.....Lemuel
Ves. 1889-93
- Cole.....Caroline, XIV
Stephen, V

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- Coleman.....Joseph
Ves. 1725
- Conner.....Henry P.
Ves. 1891-1914
W. 1892-1914
John, XV
Ves. 1875-91
- Corbin.....Charles (F.), XV
Ves. 1870
- Cornog.....David, XVIII
Thomas, XVIII
- CrosbyMrs., II
- Crosley.....William, XIII, XIV
Ves. 1836-56
- Crosswell.....John, G
- Crumley.....David
Ves. 1892-1902
- Currie.....Rev. Wm., VIII
Richard, X
- Curry.....John, D, IV, V
Willm., XI
- Cuthbert.....John, VI d
Ves. 1738-42
W. 1743
- David (Davie, Davis).....Baddam, III
Edward (Sr.), XVII
Edward (Jr.), XVII
Evan, D, E, III, IV, V, VIa, VIb,
VIc, VI d, VII, VIII, IX,
X, XV
Ves. 1737-75
W. 1743-69

OFFICERS, COMMUNICANTS, SUBSCRIBERS 317

- David (Davie, Davis) Henry, XVII
Hugh, D, VIa, VIb, XIIa, XVII
Ingin, XVI
Isaac, XII
James, C, D, E, G, I, III, V
Jonathan, I
John, III, IV, XVI
Ves. 1725
Margaret, V
Philip, A, B, I, XIIa, XVI
Samuel, XVI
Thomas, A, C, G, III, V, XIIa,
XVI
Ves. 1725-37
Walter, III
- Davie (David) Isaac, XI
Ves. 1781-1804
- Davies (Davis) Methusalem
Ves. 1739-43
W. 1742
- Davis (Davies) Badam, VIII
Benjamin, XI
David, G, III, XVI
Enoch, F
Evan, G
John, F, XIIa
Lewis, XVI
Mirick (Merrick), A.
W. 1718-19
Samuel, XVIII
Thomas, B, XIII
Timothy, XVII

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- Davis (Davies) William, A, B, C, E, I, III, XVI
 Ves. 1725-27
 W. 1717
- De Grant Hugh, XV
- De Haven Hugh
 Ves. 1789-93
 W. 1794-97
 D. 1792
 George, XIII
- Duglas (Douglas) John, G, X
 Ves. 1773-75
- Dunwoody James, XII
- Edwards Ann, XIII
 Edward, XVI
 John, F
 Saml., XIII, XIV
 Thomas, A, B, I
 W. 1717
- Elliot Morris
 Ves. 1746
 Peter, C, D, E, I, III, V, VIa,
 VIb, VIc, VIII, IX, XIIa,
 XVI
 Ves. 1725-55
 W. 1738-39; 1749-57
 Sarah, I
- Ellis Evan, III
- Erben Mary D., XV
- Euble Peter, XI
- Evan (Evans) Richard, IV, VIII
 Ves. 1727
 William, G, III, VIa, VIb

OFFICERS, COMMUNICANTS, SUBSCRIBERS 319

Evans.....	Allen, XIII Caleb, XVI David, III Ves. 1725 George, F Henry T., XIII Jane, II Jno., G., V Joshua, XIII Lott, G Mary Ann, II Mrs., XIV Richard, C, XIV Ves. 1850-78 Roger, G William, C, D, III Ves. 1725
Fareman.....	Eliza, II Mrs., II Wm. (or Mr.), II
Farra.....	James, VIII
Fetterman.....	George, X
Finley.....	Alexander E., XIII
Flower.....	Samuel, G
Foley.....	Julia, XIV
Foreman.....	John, XIIb
Fox.....	Nathan N. Ves. 1893-1914
Funk.....	Frederick, X
Gamble.....	Susan, II, XIII
Garfield.....	A. Palmer, XIV

Garrett.....	Joseph, XIV
Gaskill.....	Eliza Penn, XIV
George.....	Edward, E, III, IV
George (Gooerge).....	V, VIII
Godfrey.....	Lincoln
	Ves. 1899
	Thomas, C, D, E, I, III, IV, V, VIa, VIb, VIc, VIId, VIII, XIIa, XVI
	Ves. 1727-49
	W. 1740
	William, IX, X
	Ves. 1755-69
	W. 1757-71
Goheen.....	John, G
Core.....	William, G
Goucher.....	John, G
	Richard, G
Griffith.....	Griffith, XVII
	Henry, C, G, VIc
	Ves. 1727
	John, XVII
	Morris, C, D, E, G, III, VIa, VIb, VIc, VII
	Ves. 1727
	Richard, XIIb
	Thomas, III
	Walter, XVI
Griffitby.....	Griffith, XVII
Groonow.....	Lewis, XVI
Grover.....	George, X
	Robert
	Ves. 1804

OFFICERS, COMMUNICANTS, SUBSCRIBERS 321

Grubb	Betsy, II
Gryffid	George, XVI
Cyger (Geiger)	Jesse
	Ves. 1854-88
Hamilton	John, X
Harris	Samuel, XVII
Harman	William, G
Harry	Evan, B, I, III, IV, VIII, XVI
	Ves. 1745
	W. 1721
	Samuel, XIIa
Hauxwell	Thomas, XIII
Havard	Elizabeth, IV
	William, XVI
Hawley	Joseph, IV
Hayman	Ann, II
	Isaac W.
	Ves. 1822-26
	Miss, XV
	William, XI, XII
	Ves. 1785-1823
Hearn	Mr., XV
Henney	William, XIIb
Heysham	Dr. Charles S.
	Ves. 1850-65
	D. 1852-53
Hicks	Nicholas, F
Hobet	Marck, III
Holstein	Henry, F
	Mathias, XVI
	Samuel, X, XI
	Ves. 1785-89

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- Holley.....Joseph, VIII
 Holy.....Joseph, V
 Horton.....Jacob, II
 Ves. 1821-38
 D. 1826-29
 John (Sen.), XII
 Ves. 1804-42
 W. 1814
 John (Jr.), XIV
 Ves. 1849-73
 D. 1857-67
 Sarah, II
 Howard (Havard).....Elizabeth, IV
 John, G
 Howe.....Thomas, F
 Howel.....Magdlen, V
 Howell.....David, A, B, G, I, V, VI, VII, XVI
 Ves. 1737
 W. 1721
 Griffith, C, III
 W. 1725-27
 Jno., III, XVI
 Rees, XVII
 Hugh (Hughes).....Ann, I
 Evan, A, B, C, I, III, IV, V, XIa,
 XVI
 W. 1718-27
 Mary, I
 Morgan, VII
 Owen, I, III
 Hughes (Hugh).....Benjamin, VIII
 Ves. 1745-62
 Cadwalader, G, III, V, VIc

OFFICERS, COMMUNICANTS, SUBSCRIBERS 323

- Hughes (Hugh) Edward, XI, XV
Griffith, D, E, VIa, VII
Hugh, III, IV, V, VIa, VIb, VII,
VIII, XVI
Ves. 1745-49
W. 1746
Isaac, X
Ves. 1757-70
W. 1760
John (fuler), VIII
John, D, C, VIII
Ves. 1744-46
W. 1743-48
John (the 2nd)
Ves. 1797-98
Margaret, VIII
Morgan, III, IV, VIc, VIII, XVI
Mr., VIb
Richard, C, I, III, IV, V, VIb, VIc,
XVI
Ves. 1727-46
Richard's wife and sister, I
Richard ("In Keeper"), III, V,
XVI
William, XIII
Humphrey(s) Benjamin, XIIa
Thomas, XIII, XIV
Ves. 1830-57
D. 1852-54
Humphris Mrs., II
Hunter Ann, II, XIII, XIV
George, XI

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- Hunter James, VIII, IX, X, XI, XII
 Ves. 1738-81
 W. 1748; 1768-69
 John, G, III, V
 Ves. 1725
 John (Sr.), VIII, XI, XII
 Ves. 1794-97
 W. 1798-1821
 John (Jr.), II
 Ves. 1838
 W. 1820-40
 D. 1821-39
 Mary, II
 William
 Ves. 1739
- Huston Samuel, XV
- Hutchinson John P.
 Ves. 1865-69
- Iddings Richard, XVI, XVII
- James Ann, I
 David, XVII
 George, E, G, V, VIII
 Ves. 1743
 W. 1744
 Griffith, VIII
 Ves. 1753-67
 W. 1755
 Thomas, C, D, F, G, I, III, IV,
 V, VIa, VIb, V¹c, XIIa,
 XVI
 Ves. 1725-27

OFFICERS, COMMUNICANTS, SUBSCRIBERS 325

James	Thomas (Jr.), VIId, X Ves. 1738
Jaquette.....	Samuel (J.) Ves. 1892
Jarman.....	Jere, X
Jeffrey (Jephrey)	Thomas, V, VIa
John (Johns, Jones).....	David Ves. 1781 Hugh, VIb, VII, VIII Nicholas ("Cordwainer"), VIII Thomas Ves. 1755-69 W. 1761-62 William, IV, V, VII, XVI
Johnerdam.....	William, XVI
Johnes.....	Hugh, XVI Thomas, XVI
Johns (John, Jones).....	Evan, XVI Mrs., II
Johnson.....	Aaron, XI Barclay, XV Ves. 1874-91 W. 1890 D. 1887-88
Johnston.....	Closs, XII Ves. 1760-70
Joint.....	Jeremiah, II
Jones (John, Johns)	Caleb, X Edward, III Evan, I, III, IV Griffith, I, III, VIII, XIII Ves. 1843-46 W. 1844-45

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- Jones (John, Johns) Griffith,
 D. 1844-45
 Hugh,* A, B, III, IV, VIa, VIc,
 VIII, X, XI, XVI
 Ves. 1773-85
 Hugh (Jr.), XI
 Ves. 1785-96
 Jacob, D, VIa, XVI
 James, X, XI, XVIII
 John, E, G, V, VIII, X, XI
 Ves. 1792-1819
 W. 1785-91
 D. 1789-91
 John (Jr.), XII
 Ves. 1804-14
 Joseph, D, IV, VIa, VIb, VIc, VI d,
 VII
 Richard B.
 Ves. 1835-44
 Robert, III
 Ves. 1761-81
 William, D, III
 Ves. 1738-39
- Jordain (Jordan) John, F
- Kenworthy Thomas, F
- Keny Andrew, V
- King Phillip, F
- Kinsey (Kinzie) Daniel XII
 Ves. 1804-43
- Kirk Anderson, XV
 Ves. 1872-91

* Two or more of same name, one of Merion.

OFFICERS, COMMUNICANTS, SUBSCRIBERS 327

Kirk.....Anderson,
W. 1883-84
Benjamin, XV
Ves. 1871
Joseph
Ves. 1875

Landers.....Samuel
Ves. 1757-70

Lane.....Samuel, F

Langworthy (Longworthy)..John, XVI

Leaming.....Robert, XV

Leamy.....John
Ves. 1858

Lee.....George, XI
William, XI, XVIII

Levis.....Henry, XVI
Samuel, XVI

Lewis.....Ann, II
Evan, XVI, XVIII
Frances, I
George, I, III, XVI
Henry, XVII
Jenkin, G
John, III, XVI
John T., XV
Lewis, XIIa
Miffin, XIII
Morrice, F
Thomas, G, III, VIb
William, XIIa, XVI

Lewish.....Stephen, V

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- Lindsay.....Dr. H.
 Ves. 1878-82
- Lindsey.....John, XIII
- Llewelyn.....David, XVI
- Low.....Samuel, XIII
- Lloyd (Loyd).....Joseph, XVIII
 Thomas, V, VIa, VIb
 Ves. 1738
 Walter, IV, V, VIa
- Lycett.....Herbert J.
 Ves. 1872-1900
- Lyle.....B. R.
 Ves. 1837
 Francis, XII
 Ves. 1814-34
 John, XI
- Maris.....Howell, XIV
- Markley.....Curtis, II
 Samuel, II
- Martin.....Jon, I
- Martyn.....John, A
- Mather (Mathers).....Charles T.
 Ves. 1908-14
 John, VIII, IX, X, XI
 Ves. 1748-85
 W. 1765-68
 John (the Second), XIV, XV
 Ves. 1822-79
 D. 1854-71
 John L.
 Ves. 1902-14
 Peter, G

OFFICERS, COMMUNICANTS, SUBSCRIBERS 329

Mather (Mathers)	Robert, XII Ves. 1781-1814 W. 1792-93 Thomas Ves. 1742-43
Matlack	Isaiah Ves. 1858-70 D. 1859-63 Rebecca, II, XIII
Matson	Aron, XI Mauric, IX
Matthews	John, IX
Mattis	Amos Ves. 1835-36
Maule	Jeremiah Ves. 1828-34
Maxwell	Dr. J. Gordon Ves. 1865-69
McCue (Macue)	Samuel, VIII, IX, X Ves. 1740-75 W. 1760 Samuel (Jr.) Ves. 1760
McDurmot	Mrs., II
McGilton	Elizabeth, XII
McPherson (McPhearson)	Campbell Ves. 1877
Melihior	Wm., IX
Meredith (Mredith)	David, III Elizabeth, II John, XI, XVI Meredith, XVI
Miles (Milles)	John ("ye Hamer man"), VIII

Miles	Richard, XVIII
Montgomery	Horace B. Ves. 1883-84
Moore (Moor)	Ann, II Arthur, VIII Mary, II Charles, VIII, IX Ves. 1746-55 W. 1749 Elisha, XIV J. Hunter (Jr.), XV Ves. 1892-1914 James, XVIII John Ves. 1814-20 John M., XIII, XV Ves. 1832-34 H. Jones Ves. 1865-69 Philip, X, XI, XII Ves. 1781-1804 William (Judge ?), F Ves. 1725-, 1765-67
Morah	Patrick, VIII
Morgan	David, V George, VIa, VIb, VIc John (Jr.), XVII Magdalen, XI
Moris	Thomas, IV
Morris	Daniel, F Jas., XI John, F

OFFICERS, COMMUNICANTS, SUBSCRIBERS 331

Morris	Jonathan, XIV Ves. 1849-65 Mark, VIII Mary, I, III Samuel, G Thomas, VIa, VIc, VII William P. Ves. 1901-14 D. 1910-14
Newbury.....	John, F
Nicholas.....	Edward, F
Niles.....	Hezekiah Ves. 1892-1900 D. 1894-97
Norton.....	Isaac, II Ves. 1830-52 W. 1831-43 D. 1830-49 James D. 1828-29
Nugen.....	George, XIII
Nuzum (Nusum)	Martha, II Thomas, XIIb William, II Ves. 1836-46
Okie.....	Dr. Richardson B. Ves. 1881-91 D. 1891 R. Brognard Ves. 1903-14
Owen (Owens).....	Edward, VIb Honorina, II

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- Owen (Owens).....John, II, VIa
 Ves. 1864
 Owen, III
 Samuel, III
 William, C, D, G, I, III, IV,
 VId, VII
 Ves. 1727-42
- Palmer.....John, XIV
- Parke.....William A.
 Ves. 1873-1901
 D. 1876-99
 Fleming, XV
- Parry.....John, A
 Roger, III
- Pawlin.....Henry, F
- Pearce.....Cromwell, X
- Peck.....Mrs., II
- Peterman.....Christian, X, XI, XII
- Peters.....Isaac, XIII
- Petty.....Ann, II
 Susan, II, XIII
- Phegan.....Giles, VIII
- Phillip.....Henry, G
- Phillips.....David, F
 George, XIIb
 Thomas, V, VIa, VIII
- Pleasants.....Henry (Gen.), XV
 Dr. Henry, XV
 Ves. 1857-78
 D. 1858-60
 Henry (Jr.), (Lawyer)
 Ves. 1874-91
 D. 1875-76

OFFICERS, COMMUNICANTS, SUBSCRIBERS 333

Pleasants	James (Lawyer), XV
Pomel.....	Hendrick, G
Porteus.....	James, XIV, XV Ves. 1852-72
Potter.....	John, G
Prees.....	David, IV
Price (Prise)	James, C, I, III, IV, V, VIb VIc, XVI, XVII Ves. 1725-27 John, V Lewis, XVI Susanah, I
Prichard.....	Rees, G, XIIa, XVI
Prigg.....	James, A
Provo.....	John, IV
Pugh (Pew).....	Ellis, XVI Ves. 1738 Saml., X, XI
Ralfton.....	John, G
Rambo.....	Elias, XVI Gabriel, XVI John, XVI Peter, F Rees Ves. 1834-37
Ramey.....	Lawrence, XIV Ves. 1851-53
Read (Reid, Reed).....	John, XII Thomas, IX, X, XI Ves. 1753-99 W. 1765-91

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- Reading.....Matthew, G
 Rces (Reece).....Levis (Lewis), XVI, XVII
 Micah, V
 Richard.....Thomas, III
 Richards.....Richard, XVI, XVII
 Richardson (Richison).....Richard, G, V
 Ves. 1737-43
 W. 1740
 Rink.....Boston (Bosteau), X
 Ves. 1763-69
 Robbins.....David, XVI
 Roberts.....John, X
 Robinson.....Richd., XI
 Roblin.....Owen XVI
 Rogers.....T. Mellon
 Ves. 1893-1914
 Rouse.....Jno., XI
 Rowland.....Joseph, XI, XII
 Thomas
 Ves. 1761-62
 W. 1763
 Rush.....Murray
 Ves. 1885-90
 W. 1886-89
 D. 1886-88

 Sachse.....Julius F. (Litt. D.)
 Ves. 1880-86
 D. 1882-86
 Sargent.....Dr. Gorham P., XV
 Ves. 1866-73
 W. 1874 (declined)
 D. 1868-70

OFFICERS, COMMUNICANTS, SUBSCRIBERS 335

Sargent	Henry Ves. 1872 W(intthrop), XV
Shain	John, F
Shannon	Robert, F
Sharp	Joseph W., XV Ves. 1866-1907 W. 1871-91 D. 1868-91 Joseph W. (Jr.) Ves. 1896-98 Philip, XII William, VIII
Sheaff	Deborah, II, XIII Philip, XI, XII Ves. 1781-1829 W. 1792-1819 D. 1811-25
Simmonds	John, F James, G
Siter	Adam Ves. 1827-38 Ann, XIII J. Brooke, Ves. 1867-71 Margaret, II
Sloan (Slone)	Sidney, II
Smedley	Thomas, XVI
Smith	Hugh Jones, VIII Charles, XII
Stableman	Michael, X
Steele	Mary, II
Sterke	William, G

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- Stocker.....George R.
 Ves. 1886-87
- Sturgis (Storgus).....Amos, XI
 John, IV, VIII, IX, XVI
 Ves. 1739-69
 W. 1756
 Jonathan, X
 Ves. 1768-81
 Nathan,
 Ves. 1781
 Thomas, X
 Ves. 1761-81
 W. 1763
- Super.....Ann, II
 Jane, II
- Supplee.....Andrew, XVI
 Jane, II
- Tarbett.....James, G
- Taylor.....(Henry H.)
 Ves. 1880
 John, XII, XIII
 Ves. 1841-48
 Mordai, XI
 Mrs. J[eremiah], XV
- Thayer.....John B., XV
 Ves. 1870-82
 W. 1875-80
 D. 1871-81
- Thomas.....Amos, XI
 Ann, I, IV
 David, I, III
 Ves. 1838

OFFICERS, COMMUNICANTS, SUBSCRIBERS 337

- ThomasDr. George
Ves. 1820
John, G, XVI, XVII
Mary, II, XIII
Mrs., * II
Roland, XVI
Thomas, VII, XVI, XVII
Ves. 1749
Uriah
Ves. 1819-27
William, G, III, V, VIb, VIc, VIII,
XIII, XVI, XVII
William (Jr.), XVII
- TurnerRobert, XVII
Thomas, F
- Valentine.....John, II
- Van Leer (Van Lear)..... Isaac W., XV
Samuel, X
Ves. 1773-75
- Veacock.....Mrs., XIV
- Vogdes.....Aaron
Ves. 1824-32
William (H.), XIII
Ves. 1847-48
- Watkins.....Robert, XII
- Wayne (Wain).....Anthony, † C, III, IV, V, VIa, VIb,
X, XI
Ves. 1725-85
Elizabeth, XIV

* Two of same name not distinguishable.

† Several of this name not distinguishable.

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- Wayne (Wain) Francis, IV, V, VIa, VIII, IX
 Humphrey, VIII, IX
 Ves. 1744-55
 Isaac (Sen.), E, VIa, VII, VIII,
 IX, X
 Ves. 1738-69
 W. 1753-74
 Isaac (2nd), XII, XIII
 Ves. 1814-49
 Micael (Michael)
 Ves. 1763
 William (Major), XV
 Ves. 1861-1901
 William (Jr.)
 Ves. 1877-91
- Webster Jno. B., XI
- Wentworth* John Langdon, XV
 Ves. 1863-84
 W. 1881-82
 D. 1873-82
- West Charles E.
 Ves. 1880-87
- Wetherby Benjamin, XIII
 Ves. 1845-58
 D. 1843
- Whelen Henry (Jr.)
 Ves. 1890-1907
 William B.
 Ves. 1910-14
- White George, XI
 Ves. 1781
 Mrs., XIII

* See Hist. Wentworth Family, by Hon. John Wentworth.

OFFICERS, COMMUNICANTS, SUBSCRIBERS 339

Wickham.....	Robert S. Ves. 1902-14
William (Williams).....	Edward (tailor), E, III, IV, V, VIa, VIb, VIc, VII, VIII, IX, X, XI Ves. 1737-81 W. 1742 Giles, X Griffith, XI Ves. 1781-96 Hugh, XVI, XVII Jenkins, VIa, VIb John, XII Ves. 1804-21 Margaret, II Mary, II, XIII Thomas, G, III Walter, III, IV, V, VIII William, G, VIII
Williamson.....	Daniel, XVI John, XIIa, XVI Peter, IX
Willing.....	Richard* Ves. 1785-93 D. 1784-87
Wills (Will).....	Mrs. Allen, XV John Ves. 1789-95 Michael, VIII, IX, XI Ves. 1737-54

* Representative at the preliminary meeting to authorize the Convention; and at first General Convention of the P. E. Church. Member of the first Standing Committee.

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- Wills (Will).....Michael,
 W. 1745
 Michael (Jr.), VIII
 Ves. 1740-1804
- Wilson.....Ellwood (Jr.)
 Ves. 1877-79
 D. 1879
- George
 Ves. 1814-33
 W. 1820-30
 D. 1820-27
- Hugh, XVII
 John, XII
 Joseph
 Ves. 1789-1804
- Wood.....R. Francis
 Ves. 1900-14
 W. 1911-14
 D. 1900-14
- Worrell (Worral).....Joseph L., XIII
 J. Maris
 Ves. 1892-94
- Worth.....Roger, F
- Yarnall.....John, XVI
 Philip, XVI
- Yocum (Yockham).....Peter, XVI

III

**BIOGRAPHICAL SKETCHES OF
EARLY SETTLERS**

BIOGRAPHICAL SKETCHES OF EARLY SETTLERS

SAMUEL BROOKE of Radnor, Yeoman. m. Margaret Davis [possibly dau. William and Ann Miles tho not named in Will (Phila.)] Probably frm. Plymouth to Radnor 1768. Possibly son James (son John of Yorkshire, Will 1700 Phila.), who d. Limerick Twp. Phila. 1720, as name app. 1769 wth David Brooke (son James) as owner 200 acs. Plymouth. Owner Tilt Mill E. side Darby Crk N. W. of "Ch. Rd." Radnor (for which petit. 1772). Lndownr Radnor, abt. 1768; Taxable 1774; Will 1797 (Del. Co.) names sons: David; John; [Exec. & Devisee Tilt Mill. Warden St. David's Ch. m. Margaret Norton (probably) dau. James and Sarah Norton, *née* Wayne g. v.]; Jesse; and Samuel.

Fam. long assoc. with St. Dav. Ch.

Cf. Glenn's Col. Mans. 310; Col. Fam. Phila. 1188; 38 Pa. Mag. 246; 1 Arch (3d) 12; Berks Co. Hist. 336; 14 Arch (3d) D. B. Ches. & Del. Cos.

DAVID CORNOG (Cornock) frm. Rhydwillim, Wales 1726. to Grt. Val. Bap. Ch. 1730. Wife Catherine. Landowner Merion, Haverford, Radnor (Taxable 1774), Yeoman. Will 1780 (Ches. Co.) names: Land in Ches. & Bedford Cos.: Sons: William (m. Alice dau. William Griffith of Edgmont: d. 1786); Thomas (m. Margaret —: d. 1790 in Radnor); Daniel (m. Sarah Jones; d. s. p. 1802 Willistown); Abraham (m. Dinah Abraham, d. 1802 Radnor); Daus: Catherine (m. George George; d. 1784); Sarah (m. Thomas Francis); Mary (m. 1766 John Davis); Jane (m. Isaac Abraham). Legacy to Grt. Val. Bap. Ch. D. 4, 24, 1780, agd. 87.

Cf. D. B. Ches. Co., 11 Arch (3d).

WILLIAM DAVIS (Davies). Frm. Radnorshire, Wales. Radnor Taxable 1693. Prom. in estab. St. David's Ch., Radnor. Ship. Mrcht. 1714. J. P. Ches. Co. 1712 (2 Col. Rec. 561). Prom. in "Trek" to Conestoga. m. Ann Miles. Will (Phila. 1739) names Children: Gabriel; (prom. in hist. Bangor Ch.); John; William; Ann, m. Evan Hughes; Mary, m. Hugh Hughes; Susanna, m. Nathan Evans;* Elizabeth, m. David

* The writer is indebted to B. F. Owen, Esq., of Reading, for following genealog. gem:

Agreement to Transport Kinsfolks. 1714.

It is agreed by and between Nathan Evans of Edgmont in the county of Chester, in the Province of Pensylvania, Millwright, of the one part, and William Davies of the Township of Radnor in the county and province aforesaid Merchant, of the other part as followeth, viz: Imprimis: It is agreed and covenanted by the said parties that the said William Davies (for the consideration hereafter mentioned) is to bring and transport from Great Britain to Pensylvania so many of the said Nathan's Kinsfolks and Relations as shall and will be free and willing to venture to come over on the said Nathan Evans account, and also the said William Davies is to find and allow them sufficient Maintenance during their voyage after they are shipped on Board a ship and set sail in order for their transportation to Pensylvania as aforesaid, and also the said William Davies is to assist and help all the said Nathan's Kinsfolks and Relations as are willing to venture as aforesaid from the place of their abode until they are shipped as aforesaid (if occasion be).

In consideration whereof the said Nathan Evans is to pay or cause to be paid unto the said William Davies the full and just sum of Ten pounds of current money of Pensylvania for every whole passenger that shall venture as aforesaid and five pounds like money for every half passenger; which said sums are to be paid within the space of fourteen days after the arrival of the ship wherein the said passengers shall be transported at Philadelphia, or Chester, the one half thereof in current silver or gold money of Pensylvania and the other half in country produce (viz.) wheat, flour, or Biscets, at current market price when paid; And if any of the said passengers shall happen to die after they are shipped as aforesaid, it is agreed that the said Nathan is to pay the same sum or sums and in the same manner and times as if they had lived to arrive at Pensylvania as aforesaid: And also it is agreed by the parties aforesaid that the said Nathan Evans is to pay and discharge the said William Davies from all such charges as he shall be at concerning of said passengers from of their abode until they are shipped as aforesaid in the manner following, that is to say for every shilling English money that the said William Davies shall pay in Great Britain the said Nathan is to pay two shillings Pensylvania money unto the said William Davies with the passage money aforesaid. In all which said covenant and agreement either of said parties bindeth themselves, their

Jones; Mirick (or Myric), [Warden St. David's, Coroner of Phila. 1721-29]; also Alexander. Philip and Edward Davis prob. bros. of William. Died 1739.

Distngd. frm. William Davis, Keithian Quaker, and Baptist. Cf. Sachse's "Seventh Day Baptists."

THOMAS EDWARDS son Alexander, emi. frm. North Wales 1684; set. Montgomery Twp. Active in estab. Lancaster Co. Rem. abt. 1718 to Conestoga Twp. J. P. for Earl, Cocalico, Caernarvon and Robeson Twps. 1729-1745.

Distingd. frm. THOMAS EDWARDS, Landowner Easttown, & Ch. Ward. & prom. in Hist. St. David's Ch. Assoc. with Wm. Davis (Radnor) q. v. & Evan Harry q. v.

WILLIAM EVANS.* Bot. 500 acs. Tredyffrin 1719. Wife Elinor. d. 1734 leav. leg. 20s. pr. an. to St. Dav. Ch. Issue—Richard, d. s. p.; William, d. s. p.; David, d. s. p.; Thomas, d. s. p.; Rachel m. 1737 Samuel John [Jones]; Magdalen m. Samuel Morgan; Mary d. s. p. 1755; Sarah m. John Wayne; Hannah m. 1762 Nathaniel Richards; Joel. d. s. p. 1811; Joshua b. 1732, m. 1767 Mary Malin [Estab. Paoli Tav. 1769, d. 1817; Gnd.-son Joshua, in Pa. Leg. 1820, U. S. Cong. 1829-33.]

Cf. Futhey 541.

THOMAS GODFREY Tailor and yeoman. He or fam. frm. Kent, Eng. b. 6, 15, 1676. Bot. 206 acs. 1719, 300 acs. abt. 1749, Tredyffrin. m. (Eng.) abt. 1704-5 Jane who d. 1771 Will, (Phila.) leaving legacy to St. David's Ch. d. 1756—Iss. Elizabeth, b. 12, 12, 1708; m. Thomas — rem. to N. C. Eleanor,

heirs, executors and administrators firmly by these presents. In witness whereof they have hereunto set their hands and seals interchangeably.

Dated the 25th day of October Anno Domini 1714.

Sealed and delivered in the presence of Hugh Hughs
Mirick Davies

Nathan Evens (Seal)
William Davies (Seal)

* Said to have come to Pa. with 41 cousins in same ship. Prob. under agreeet. with William Davis to transport, q. v.

b. 11, 2, 1712; m. 11, 25, 1736—John Jones. Sarah, b. 3, 8, 1714—d. s. p. John, b. 5, 22, 1716; m. Lucy (prob. Jones). Rebecca, b. 4, 4, 1719; m. — Hulings. Lucy, b. 3, 11, 1722; m. (1) David Jones, (2) Rev. Wm. Currie. Hannah, b. 6, 3, 1724—d. s. p. William, b. 1, 12, 1726; (Ch. Warden St. Dav.) m. Mary — [prob. 2d. Hannah —]. Ann, b. 2, 17, 1728. D. 8, 18, 1755.

See Jones & Currie fams. Cf. 4 Pa. Mag. 211.

JESSE [JESSLEY] GYGER (Giger, Geiger) Haverford 1749. Landowner Radnor 1765 & Taxable 1774; wife Mary. Sons Jesse, Wheelwright Newtown; John farmer Radnor, and George m. Margaret dau. Peter Pechin of Haverford. D. 1790.

Cf. D. B. Ches. Co.

EVAN HARRY, Warrantor of large tracts—"Welch Pool" & "Friends of Wales"—prior to 1708. m. Ann dau. Thos. Edwards, D. 8, 4, 1744 ag. 80 leav. one son Evan, who (Phila. G. 319) left legacy to St. Dav. Ch. Prob. bro. Daniel of Radnor.

Cf. Phila. D. B. H. 12, 138; 1 Pa. Arch (3d). 15.

HUGH HUGHES, m. Mary, dau. of William Davis, for whom agt. "Treasurer" St. Dav. Ch. 1736.

Cf. 1 Arch. (3d) 30.

JOHN HUNTER, (son Peter and Ann of Yorkshire) Yeoman. Frm Co. Wicklow Ireland. Newtown about 1722 wth Isaac and Anthony Wayne, q. v. Landowner, Newtown, wife *Margaret*; Sons George; John m. Ann Parry(?); Peter; William m. Hannah Woodward; *James* m. Hannah Morgan d. 1782; daus. Martha Cole; Anna Baker; Elizabeth Steel; Mary Hill; Margaret Hunter. D. 1734, 67th yr.

Fam. long assoc. wth St. David's Ch.

Cf. Glenn's Col. Mansions 281, Will & D. B. Ches. Co.

THOMAS JAMES of Willistown (or Haverford) Yeoman. (Prob. bro. Griffith who d. 1765.)

Will 1752 names wife Mary; Thomas Goodwin bro-in-law, and Richd. Battin son-in-law. Benjamin Hibberd exec.

Sons: *Thomas** [vd. mar. set. 1763 with Elister Griffith of Willistown widow S. 239]; Joseph; Benjamin; and James. Inventory shows many books, accts. &c. 1711, He (or father) bot. 150 acrs. Willistown. Fam. assoc. with St. Dav. Ch. 1725 to Revolut.

Cf. James Fam., Futhy, 612-13. Prob. connec. with Weatherby fam. q. v.

DAVID JONES, son of Hugh, m. Lucy, dau. Thomas & Jane Godfrey (Lucy, later wife Rev. William Currie), Rem. to Tredyff. D. 1771, leav. will provid. for preservat. of graveyd estab. by father.

Distingd. frm. David Jones, who m. Elizabeth, dau. of William Davis of Radnor.

Cf. Col. Fam. Phila. 628-1357; 4 Pa. Mag. 209.

GRIFFITH JONES of Willistown, yeoman. Wife Hannah Lloyd. Adm. 1796 to Samuel and Griffith Jones. Invent. shows Welsh and Eng. books.

Cf. 19 Pa. Arch, 2d. ser.

HUGH JONES, Prom. in "Trek" to Conestoga. m. (St. Paul's, Ches., 12-12-1706,) Jane Pugh. Landholder Easttown near St. David's Church, of wh. com. memb. Rem. abt 1726 to Conestoga Township, where located mill sites and fine farming land. Estab. Epis. Chapel in Cumru. D. 9-19-1734, aged 62.

Cf. "The Welsh of Cumru," B. F. Owen, Berks Co. Hist. Soc. 9, 12, 1899.

WILLIAM LEE, Radnor Taxable 1774, cordwinder, wife Elizabeth. Prob. frm. Kennett. Land on Conestoga road;† adj. John Brooke.

Cf. 12 Arch (3d).

* Sev. pers. of same name indistinguishable.

† "Lees Lane" now partly Maplewood Ave., Wayne.

THOMAS MATHER, of Marple 1737, frm. Ireland where m. Issue: Betty m. and remained in Ireland. Mary m. Thomas Wilson of Vincent Twp. Peter b. 1712, m. Sarah Ewing Jenkins, settled Charlestown Twp. d. 1762.* James m. Joanna Wills (sister Michael q. v.) sett. Harford Co., Md. d. 1786. John m. — Hooper, settled in Radnor abt. 1748. [Will prob. 1791

* Peter Mather, Jr., son of Peter and Sarah, of Charlestown, was born 1742, died 1824. His wife was named Ann. He bought and lived at the Admiral Warren Tavern, 1777-1786. His daughter Sally, born 1770, lived to be 98, with her faculties perfect to the last. She used to relate the following events of 1777:

"I was seven, Johnny was ten. We were fast asleep in our trundle bed, just at the head of mother's bed, when we were wakened by mother's screams. We started up and the room was filled with British soldiers. Two of them had pulled father from the bed and each held him by an arm and one of them by his throat, and in that way they took him down stairs between the two files of soldiers. Then the soldiers took down his musket from the wall, and his sword, for he belonged to a military company, and another gun that was there. Then they went over all the drawers and took everything they wanted and went down stairs. We were terribly frightened. Mother jumped up, quickly dressed herself and us and charged us not to go out of that room. She found 14 dollars in her apron pocket. That was all the British left in our house that night. Then she got father's buckskin breeches and put that money in the pocket. She did not know where they might take him and he might need it. She took them down stairs and we looked out of the window,—Johnny and I. There was a row of tall poplars in front of the Warren then and under these a great crowd of men were collected. The British had taken these on the line of their march and brought them along with them, and these were coupled two and two and a soldier stood on each side of them. Oh how plain I can see it all! Their arms and bayonets glittered in the light as it streamed out of the doors and windows. It was a terrible sight. We saw mother go out among them. She was a brave woman, never afraid. She made the soldiers let her put father's breeches on him. Father was coupled with old Squire Bartholomew. Poor old man, almost 80 years of age. His long white hair lay all over father's shoulders as father held him up and a soldier with his bayonet fixed stood one on each side. Oh! I can see it all as if it was before me now!

The Hessians marched by in full sight of these men, and father and many of them knew the man who was leading them, although he limped badly as he passed by. Towards morning they returned. Then the men were set at liberty to go home.

On his death bed Peter Mather called his daughters to him and said, 'Don't tell the name of the man who led the Hessians that night.' He lived about 8 miles from the Warren and with his wife and seven children he went away with the British at the close of the war. I talked it all with General Wayne and he told me his memoirs would publish it all."

names sons, John and Robert, and dau. Mary Taylor: Warden St. David's 1765-81.] Jane m. Michael Wills q. v. John Mather "Merch. of Chester" & ch. warden of St. Pauls Ch., and James Mather were bros. of Thomas. Fam. assoc. with St. Dav. Ch. to date.

JOHN MORGAN (sen.) of Radnor, yeoman. Son James. Radnor taxable 1693. Bot. 350 acs. 1718. Wife Mary, dau. Isaac Davis of Tredyffrin. Prob. ances. Thomas, of "Morgantown"* Berks Co.

Cf. Morgan Fam. Futhey 665; Perry's Collec. (Pa.) 387; 3 Arch (3d.) 13; D. B. Ches. Co.

WILLIAM MOORE of Moore Hall. Son John and Rebecca. b. 1699. Mem. Prov. Assem. 1733-40: Justice Ches. Co. 1741 to Revolut. m. Williamina dau. William and Elizabeth Weems, *née* Loch. Connec. with St. Peter's (Grt. Val.), St. James' (Perk.), St. David's (Radnor). D. 1784.

Cf. Futhey 662; Col. Fam. Phila. 1153; "Moore of Fawley," (Moore) 1904, page 73.

WILLIAM OWEN, Marple, joiner. Grnd. son of Robert & Jane frm. N. Wales 1684 to Duck Crk. Del. m. Ann, dau. Thomas Davis of Berks Co. Landownr. Whiteland 1734-1741. D. 3, 19, 1789, aged 93. Bu. St. Peters Ch. to wh. left £50. Iss. Thomas; William; Elizabeth m. David Davis; Gwenllyan; and Ann.

Cf. 15 Pa. Mag. 444; Col. Fam. Phila. 1099.

SAMUEL MACUE, Landowner Willistown, Taxable 1774. m. Ann dau. Anthony and Hannah Wayne (*née* Faulkner) q. v. Will 1777 names sons Anthony and Thomas; daus. Mary Farrow; Hannah Butler; Ann Jaudon; Alice Macue; and frds. Rich. Richeson and Anty. Wayne.

Cf. Glenn's Col. Mans. page 323.

* Radnor Station, P. R. R., formerly "Morgan's Corner."

JAMES PRICE, Husbandman. Bot. 140 acs. Newtown 1700. Will 1735, names daus. Tamer; Margaret; and Jane wife of John Jones: Grandchildren Susanna & James Thomas. Inventory includes 72£ and Welsh Bible.

Cf. Col. Fam. Philada. 669-1564.

PAUL SHARRATTON (Sharraden-Girardin) Radnor, Blacksmith. Innkeeper. wife Hannah. (Prob. bro. Jacob of Tredyffrin, donor of Eagle School land.)

Cf. D. B. Ches. Co.; 12 Arch. (3d).

PHILIP SHEAFF, yeoman. wife Mary. Landowner Newtown; (Taxable 1774) Easttown and Radnor 1776-84. (Taxable 1779.) Collec. excise Del. Co. 1789. Fam. assoc. with St. Dav. Ch.

Cf. 12 Arch. (3d); 16 Col. Rec. 194.

ADAM SITER (Cyter) son Adam frm. Germany who d. 1736. He or son, same name, of Phila. Innkeeper. Rem. to Radnor (Taxable 1749). Son (same name), Landowner there, Easttown and Tredyff. 1789-1795. Adam (3d) m. Sarah Jones and had Edward; Hannah; William; Elizabeth; Ann; and Mary. Fam. assoc. with St. David's Ch.

SAMUEL VAN LEER [Lear]. Gent. Yeoman. Son Dr. Bernhard and Mary née Branson. Landowner Tredyff. and Easttown. m. Hannah dau. Isaac Wayne. Interested in iron furnace in E. Nantmeal Twp. Vestry, St. Dav. Ch. 1773-75. Easttown Tax. 1774.

Cf. Futhey 752; D. B. Ches. Co.

ANTHONY WAYNE, b. 1666, Derbyshire, Eng. Rem. to Co. Wicklow, Ireland. Capt. Dragoons at Boyne 1690. Em. to Pa. 1723.

Bot. 1724, 386 acres Easttown. m. Hannah Faulkner. Children Francis m. Elizabeth Jackson; Gabriel; Isaac b. Ireland 1699, (m. 1738 Elizabeth Iddings, dau. Richard and Margaret, née Phillips. Participant in Indian Wars and on

frontier 1755-8; Had son Genl. Anthony, and daus. Ann m. Capt. Wm. Hayman of Continental Navy, and Hannah m. Samuel Van Lear. In Col. Assem. 1757-64. d. 1774;] Jacob; William; John; Sarah m. James Norton; Ann m. Samuel Macue; Mary. D. 12-2-1739.

Cf. Glenn's Col. Mans., p. 281;* Col. Fam. Phila. 1186; Futhey 758.

BENJAMIN WEATHERBY, Newtown, of Marple 1747. Landlord of "Blue Ball" Tredyff. 1760, wife Mary. Will (Ches. Co.) names bro-in-law Dr. Bernhard Van Leer. Iss.: Whitehead (m. Hannah dau. Griffith and Ann James); Samuel; David; George; William; Benjamin; Septimus and Richard. D. 1766.

Cf. Will and D. B. Ches. Co.

MICHAEL WILLS (shoemaker). Frm. Rathdrum Parish, Co. Wicklow, Ireland, 1728 with and m. Jane Mather (q. v.). He or son, Warden St. David's. Fam. connect. with Mather, Wood, and Hunter fams. q. v. Prob. rem. to Montgom. Co. D. 10, 8, 1794, 86th yr. Son Michael, of L. Merion had iss.: Jeremiah; Michael; John; Rebecca m. Michael Mather; Mary m. Jacob Whiteman; and Elizabeth m. John Mather, q. v.

Cf. Wills Fam., Futhey 767; D. B. Ches. Co.

* Humphrey Wayne, who m. Priscilla Iddings, prob. son Francis.

IV
EXTRACTS FROM THE PRIVATE
JOURNAL

KEPT BY REV. SAMUEL C. BRINCKLÉ DURING HIS RECTORSHIP AT
RADNOR CHURCH AND ST. PETER'S CHURCH IN CHESTER VALLEY,
SO FAR AS SAME REFERS TO THE TWO CHURCHES.

MR. BRINCKLE'S DIARY

[N. B.—References herein to "Valley" and "Radnor" evidently refer respectively to St. Peter's Church in the Great Valley, Chester County, Pa., and to St. David's Church, Radnor, Delaware County, Pa.]

[Diary opens] Jan. 1, 1822. Preaching at Radnor every other Sunday.

June 30, 1823. Received a letter from H. Meyers on the part of the congregation of [St. John's Church] Concord [in Delaware County, Pa.] soliciting me again to take charge of the church.

Dec. 25, 1823. Valley. Administered Communion for the first time to six persons.

April 1, 1824. Went to live at Radnor.

May 26, 1825. Wrote a letter to Wilford Hall, organ builder, of Philadelphia, in answer to one from him stating that some one had called at his shop respecting an organ for my church. The circumstance was singular, as no one to my knowledge has been on such business. There must have been some mistake.

[Sep., 1825, records Judge Ralston's death and the appointment of his successor, in the Vestry at Great Valley.]

March 27, 1826. Meeting of the congregation to elect Vestry and Wardens at Radnor. J. Hunter and G. Wilson delegates to the Convention. * * * Rec'd 2.50 from J. Hunter for a book of records for Radnor paid for by me July, 1819.

May 28th, 1826. Heard Bible Class in the Valley for the first time.

June 25th, 1826. Valley, morning—Matt. VI, 33. Same in aft. at Radnor. Heard the Bible Class at the Valley. Got 4 subscribers towards repairing the church at 40 dolls. each. 160 dolls. Thus there are six names amounting to 260.

July 23d, 1826. Valley A. M. Heb. IX, 28. Radnor in the afternoon. Instead of preaching heard the Bible Class for the first time. First recitation only four persons.

Oct. 9th, 1826, elected delegates (Radnor) to a special Convention [of P. E. Church] J. Hunter, G. Wilson, J. Horton.

May 6, 1827. Lent my horse to Messrs. Hunter & Horton to go to Harrisburg.

May 8th, 1827. Convention opened at Harrisburg.

June 21, 1827, received a letter from [Rev.] J. C. Clay on the subject of an exchange 3d Sunday in July.

July 22d, 1827. Gave notice to-day of a meeting of the committee for repairing the Valley Church, next Friday.

Sept. 14th, 1827. Signed the remonstrance against the consecration of Mr. Onderdonk.

January 6th, 1828. They had their first meeting at the Valley on Saturday last [Jan. 5th] at which a committee was appointed to procure a site—Col. P. and Mr. Smith.

Feb. 2, 1828. Old Mrs. Sheaff buried in the morning at Radnor. Funeral very large. Preached from I Corinthians III, 11.

Mar. 9th, 1828. Dr. Onderdonk payed his first visitation. Mr. Kemper with him. Came out from the City in the morning. Preached at Radnor in A. M. Prov. IV, 18-19. Dined at Mr. Wayne's and stayed all night. I returned home in the evening.

May 1st, 1828. Corner-stone of St. Paul's Church [West Whiteland, Chester Co.] laid in the Valley. Mr. Morgan and myself present. Col. Pearce laid it. Day rather dull looking. Returned home in the evening.

2d May [1828] sent a notice to the Recorder, of the laying of the corner-stone.

23d May, 1828. St. Paul's Church, West Whiteland, admitted to the Convention, and the delegate took his seat.

June 2d, 1828. Formed a Tract Society at Radnor. Ditto in the Valley—the last 47; the other about 35 members.

Aug. 3d, gave notice of the meeting of our Association, 19th, 20th, 21st, 22d.

Aug. 19th [1828]. Pleasant meeting of our Association. Messrs. Morgan & Coit came in the evening. Service at my house at night. Prayer meeting.

[Aug.] 20th [1828]. Messrs. Wilmer and Henderson came out early in the morning also Mr. Bedell—Mr. Douglass met us at the church [Radnor]. Two services. Messrs. Wilmer and Coit preached, Mr. Bedell exhorted—an intermission of half an hour between them. Many out. Day very fine. Messrs. W. and H. returned to the city in the evening; Mr. B. stayed all night with me, and Mr. D. at Mr. Siter's, where he had prayer meeting.

[Aug.] 21st [1828]. Valley. Service as at Radnor. Good congregation.

Aug. 22d, 1828. School house. Mr. Douglass and Mr. C. preached. Mr. M. exhorted.

Sep. 15th [1828]. Delightful time. * * * Everything has seemed to favor our Association. Should have mentioned that our Association is called the "Latimer" Association. Mr. Bull's is called the "Cranmer."

Feb. 7th, 1829. Got Pennypacker's wagon to take out the font presented by Mr. Bush (?) and Wm. — to St. Paul's West Whiteland. Cost of this part \$4.80.

April 17, 1829. Good Friday observed as a day of fasting and prayer in this Diocese.

Ap. 20 [1829]. Vestry meeting at Radnor. Jessc Brooke

elected in place of his father. Mr. Hunter made a donation of \$200 to Radnor Church—a debt they owe him for monies advanced.

May 28th, 1829. St. Paul's West Whiteland consecrated. Present, Bp. White, Mr. Kemper, Mr. Bull, Mr. Morgan and myself. Sermon by Mr. Bull. Fair day, but excessively warm. * * * Mr. Morgan takes charge of it—to give one-fourth of his time to it. Preaches his 1st sermon on Sunday next.

Sep. 1, 1829. Warm. Our Association met. Those from the city did not come until this morn. Attended at Radnor Messrs. Bedell, Smith, Wilmer, Allen, Tyng, Clapp, Steen, Douglass, Morgan, Clemson. 10. Mr. Smith preached at the morning service, Bedell and Clemson exhorted. P. M., Mr. Tyng, Steen, Douglass, Wilmer and Clapp exhorted. Night services in three several places—Mr. Wayne's school house. Mrs. Siter's and Mrs. Thomas's.

23d Sep., 1829. Agitated with Mr. Wayne yesterday the alteration of the interior of Radnor Church, erection of a vestry room and the enlarging of the old vestry room for a sexton,—first serious conversation held with Geo. Wilson last week on the same subject. Same day spoke to Jesse Brooke. All approved.

18th Oct. [1829]. Dined at Mr. Wayne's. Presented by him with a little engraving of Radnor Church from "The Casket," a short account of which I furnished for that periodical.

April 12th, 1830. Vestry meeting at Radnor. Committee appointed to consider the expediency of putting an addition to the vestry room for a sexton, and for repairing the church and building a vestry room, etc. Com. Messrs. Wayne, Hunter, Horton, Norton, Wilson, Brooke.

April 23d, 1830. Rode over to Geo. Wilson and procured

him to be responsible for \$100. He is to give \$20. His brother William \$20 and his sister Mary \$20. This week I have succeeded in securing for the alteration of Radnor Church, erection of a vestry room and enlargement of the school house for the residence of a sexton, \$400, in the following way. I am responsible for \$100; J. Hunter, \$100; Jacob Horton and Jesse Brooke together, \$100; Geo. Wilson, \$100. Intend getting one other responsible for a like sum.

[April] 24th [1830]. Called at Mr. Wayne's and obtained his responsibility for \$100, thus six persons stand responsible for \$500.

May 3d, 1830. Vestry meeting at Radnor, relative to building a sexton's house, and altering the church. Agreed to. Present, Messrs. Wayne, Hunter, Brooke, Jacob Horton, Father. The two last named opposed all through. Mr. Horton appointed agent for contracts. Jesse Brooke and myself a committee of advice. Have reason to bless the Lord for prospering thus far in spite of opposition. J. Horton seemed to waiver in becoming responsible with Jesse Brooke for \$100. Mr. Hunter then told him he would join him for \$50 of it. Thus it stands.

May 4th [1830]. Called at Judge Jones's and obtained of him \$100 cash for repairing the church, same from Geo. Wilson. Thus I have on my paper 4 names (Wayne, Hunter, Jones, Wilson) at \$100 each, \$400.

[May] 6th [1830]. Called at Mr. Hunter's and paid over to him \$200 for repairing the church.

May 10th, 1830, Mr. W. Rumsey and myself attended at the church to see the survey. Sqr. J. Jones, surveyor on the part of the church, attended, together with all the committee. Beaumont did not come to the ground until an hour after the time and said he could not get a surveyor. Refused at first to show his deed, but finally consented to allow Mr. Jones to

take a copy of the courses and distances. Survey postponed until this day two weeks.

May 26th [1830]. Took dinner at Mr. Norton and in afternoon went with him to Radnor Church to get a draught of it.

June 25th [1830]. Attended at the church [Radnor] to-day, as one of the Committee of advice, to contract with workmen to do Radnor Church. Appointed as carpenter,—Erwin, who did the work at the Valley Church and also at Mr. Latta's. Mason, William M. Nuzum,—Plasterer,—Supplee: this carpenter we are to give 85 cents (and find him) per day. Plasterer, 1.00 per day. Mason, 50 cents per perch, and he find his tenders and board. Carpenter is to commence July 12th.

June 28th, 1830, St. Peter's, Great Valley. First we have been able to occupy the church since last summer. Not entirely finished yet.

June 29th [1830]. Letter from Mr. Wayne, on the subject of the dispute with Beaumont relative to the church lines. The letter contains a query whether the possessing right in our case would be admitted in the absence of monuments as valid plea against the deeds of Beaumont. [I have not here stated it in the precise words of Mr. W.] I forwarded this letter to Bp. Onderdonk to be shown to Mr. Binney, or Mr. Ingersoll, requesting their written answer.

[Sunday] July 4th, 1830. Valley A. M.—Hab. 2-3. Radnor P. M.—Prov. 14-32. Yocum's Company out in the P. M. at church [Radnor] unarmed, and without music, or even feathers in their caps. Adapted the sermon to the day. Took up a collection in aid of funds of Colonization Society—\$10.30.

July 15th [1830]. Carpenters commenced work at Radnor Church on Tuesday, 13th.

[July] 16th [1830]. Yesterday drove Mr. Norton to the church. Carpenters got the old pews up without injuring

them. Some parts of the pulpit very much Decayed. Some entirely gone, though it has stood not more than 17 years.

[July] 17 [1830]. Assisted in clearing rubbish out of church [Radnor]. Carpenters took down gallery yesterday. None of them there to-day.

[July] 22 [1830]. Contracted with J. Burn to turn the bannisters and newel posts for the pulpit and chancel. Bannisters of bird's eye maple, Posts of cherry. Former, \$1.87½ per doz. Latter, .50 each.

[July] 23 [1830]. Neglected to mention that I had rec'd a letter on Saturday [21st] from Mr. Smith in relation to my taking charge of Grace Church and the "Recorder."

[July] 27th [1830]. Took the weights (a present from Mr. Bush) over to the church, 48 lbs. the two, and the pullies and rope (a present from my brother John).

[July] 31st [1830]. Association commenced at the new church [St. Paul's West Whiteland] this day.

August 3d [1830]. Mr. Thomas hauled sand at the church yesterday with an ox cart. Jesse Brooke hauled stone one day last week.

Aug. 5th [1830]. Mr. Hunter's cart and oxen at the church to-day, hauling sand.

Aug. 18th [1830]. Mr. Haman [Hayman] made us a present at Radnor church of a couple of mahogany planks for chancel and stair railing, cost \$8.75.

Sep. 1st, 1830. Association at St. Peter's, Great Valley.

[Sept.] 2d [1830]. At Radnor, Mr. Dupuy preached in the morning. Messrs. Clemson and Douglass exhorted. P. M. Mr. Tyng preached, Mr. Bedell closed Services, all interesting and solemn. Delightful weather.

[Sept.] 4th [1830]. Carpenters finished the church on Monday last, just seven weeks from the time they commenced. Bill for church and vestry, \$173.63; lumber, \$108.

[Sept.] 10th [1830]. Took W. Rumsey to Radnor Church to look at the repairs. At the same time chose a site for a sexton's house.

January 15th [1831]. Tremendous snow storm, lasted until the 17th.

29th March [1831]. Moved up to R. Evans' house.

April 4th [1831]. Attended vestry meeting at Radnor. Raised the pews so as to produce \$216. Some flouncing at it.

Sep. 1st, 1831. Radnor Association. Mr. Bull in A. M. Mr. Morgan P. M. Congregation very large—many more than the house would hold. Fine day.

Nov. 20th, 1831. Radnor A. M. Bishop Onderdonk preached from the text "What shall a man give in exchange for his soul," and confirmed eight persons—viz.: Mr. Isaac Norton, Mr. Maul, Mrs. Buckley, Mrs. Stubs, Miss Rowland, Rebecca Brooke, Mary Williams, Magdalen Priest.

Aug. 28, 1832. Association commenced at Radnor to continue three days. Attendance not so large 1st day.

Aug. 29th [1832]. Association. Congregation so large that we had to take to the woods.

Aug. 30th. Tremendous congregation. Had it in the woods.

Sep. 19th, 1832. Railroad opened between this and Philadelphia.

Oct. 23d [1832]. Subject of Grace Church agitated again. I had some time since declined it.

Nov. 10th [1832]. Mr. Haman [Hayman] and my Bro. Thomas came here to-day with a call from Grace Church to me (Unanimous). May my kind Heavenly Father direct in this. They are to give me from the Church \$300 and guarantee from a school \$500.

Nov. 20th [1832]. Letter from Mr. Tyng in relation to his

Brother coming here and expression of his pleasure at my going to the city.

Nov. 25th [1832]. Preached my first sermon at Grace Church. Mr. Wilmer preached for me at Radnor and the Valley. Sent in my resignation.

December 1st, 1832. Vestry meetings at both churches, which I attended for the election of a successor to me. Mr. S. Wilmer unanimously elected. Valley vestry met in the morning and Radnor in the P. M.

Dec. 3d [1832]. Forwarded a letter to my father enclosing one from me to Mr. Wilmer, containing the call to these churches.

Dec. 9th [1832]. Valley A. M.—Acts XX, 26-27. P. M., Radnor—Acts XX, 32. Farewell sermons in these churches.

Dec. 12th [1832]. Sold my effects at public vendue, preparatory to a removing to the city.

Dec. 14th [1832]. Moved to the city. Went in by rail.

[Dec.] 31st [1832]. Got into our house to-day, on Race Street, No. 327.



Doorway and Judge Moore's Grave.



Awaiting.