

THE GARRISON CHURCH

SKETCHES OF THE HISTORY

— OF —

ST. THOMAS' PARISH

GARRISON FOREST

BALTIMORE COUNTY, MARYLAND

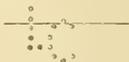
1742—1852

BY THE

REV. ETHAN ALLEN, D. D., BALTIMORE

EDITED BY

REV. HOBART SMITH M. A.
RECTOR ST. THOMAS' PARISH, 1898
WITH ADDITIONAL SKETCHES



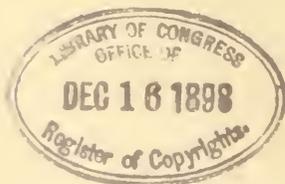
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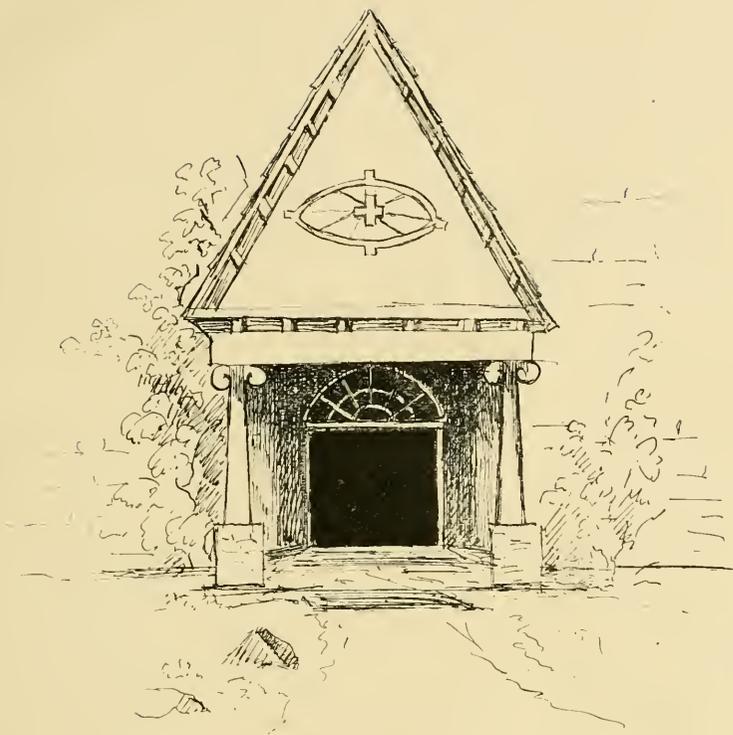


THE GARRISON CHURCH.
Before Any Additions Were Made.

W. D. S.
1877

THIS HISTORY OF ST. THOMAS' PARISH,
GARRISON FOREST, MARYLAND,
IS
AFFECTIONATELY INSCRIBED
TO
MR. CHARLES MORTON STEWART,
SENIOR VESTRYMAN.





HE EDITOR of these sketches, when he became Rector of St. Thomas' Parish, in 1888, found himself the custodian not only of the old records and papers, but also of the manuscript history of the Garrison Church, by the Rev. Ethan Allen, D. D. The Diocese of Maryland cannot too highly honor this name. It is due one who has kept from oblivion the names and deeds of

early workers in the Church in this colony that his own life and work should be remembered.

Dr. Allen was born in Plymouth County, Massachusetts, of Puritan ancestry. The names of Alden, Standish, Pryor, Carey and Waldo appear in the family records. It is said that when four days old he "was carried across the village green to the meeting-house and dedicated to God in holy baptism." He graduated at Middlebury College, Vermont, in 1818. He at once evinced a preference for the Protestant Episcopal Church, and, coming to Maryland, became a lay reader at Trinity Church, West Marlboro', and studied for holy orders under Bishop Kemp. He was ordered deacon March 7, 1819, and priest 1821. After good service in St. John's, Prince George's County, and in Washington, D. C., the missionary spirit was so strong in him that he went to Ohio where he organized the Church in Dayton, 1830; Troy, 1831; Springfield, 1833; Hamilton, 1835; Trinity Church, Cincinnati, in 1844. In 1847 he returned to Maryland where he gave twenty-five years more of faithful service under the Bishop he loved, Bishop Whittingham. The closing years of his life were spent in Kentucky, where he died November 17, 1879, aged eighty-three years.

The Hon. A. Bowie Davis, in a memorial of Dr. Allen read before the Baltimore Convocation, said: "I knew this venerable man as a Presbyterian, saw him as the active missionary of the Diocese, traveling from parish to parish, presenting the cause of missions in bold,

eloquent and irresistible appeals ; in Church conventions I saw, on several occasions, such men as Judge Chambers, Samuel J. Donaldson, Hugh Davy Evans, and even Bishop Whittingham call on Dr. Allen upon questions of church history and the early settlement of the Church in Maryland, and his opinions were accepted as conclusive upon the subject matter of inquiry. He was the first to discover and rescue from oblivion the important historical fact that the Maryland Toleration Act of 1649 was due to Protestant and not to Roman Catholic suggestion and enactment."

The manuscript history of this parish was purchased in 1884 from Judge Wm. A. Stewart by Mr. Samuel H. Tagart, a vestryman, for \$75.

At that time Col. William Allen, Principal of McDonogh School, proposed to edit these sketches and publish them, but unfortunately he was not able to carry out his purpose. After his death the duty and privilege devolved upon me, and with this in view I frequently conversed with Mr. Thomas Cradock, the senior warden. His father and mother both were grandchildren of the first Rector, the Rev. Thomas Cradock. His father born in 1773, (died 1860) was twenty-two years old when Mrs. Thomas Cradock, the widow of the first Rector, died. The traditions of the parish are therefore direct and reliable. Mr. Cradock repeated these traditions with the utmost care for accuracy. When some doubted whether the brick in the church really came from England, Mr. Cradock would

say, "my father told me and his father told him, and in those days, sir, gentlemen told the truth."

These sketches by Dr. Allen were largely derived from Mr. Cradock's father, but the honor is due Dr. Allen for their preservation in this form, and also for the careful searching of the old records. The Editor has gone over the records and made a few corrections of dates, and has added notes, but has not attempted to revise the style. He has also corresponded with the descendants of early Rectors and vestrymen, and is indebted to them for interesting facts. The late Rev. Andrew Oliver, D. D., Professor in the General Theological Seminary, (died October 17, 1897, in his seventy-fourth year) contributed valuable information concerning his grandfather, the Rev. Thomas Fitch Oliver, who died as Rector of this parish in 1797. Dr. Oliver was greatly interested in the publication of this Parish History, and only the day before his death dictated to his son some data which I had asked; two weeks before his death he enclosed me a photograph from an old portrait of his grandfather, and gave me permission to print an interesting letter about chanting, which will be found in these pages.

Mr. Robert Andrews, of East Orange, N. J., the great-grandson of Rev. John Andrews, D. D., Rector of this parish 1782-1785, has helped materially by his research concerning his distinguished ancestor.

A most interesting feature of this book of sketches will be found in the contributions of Miss Katherine

Cradock, of "Trentham," of notes of the conversation of her father, Mr. Thomas Cradock.

Miss Sophie DeButts Stewart has added attractiveness to the book by her illustrations; and Miss Louisa Hopper, of New York, by a pen-and-ink sketch, has brought into light a faded portrait of Rev. Thomas Fitch Oliver.

My part has been the sometimes tedious work of verifying dates and preparing all the matter for publication. There is abundant opportunity for the imagination to illumine the facts gathered here, and some of the characters would serve well the writer of romance. As a Parish History it is not remarkable for the record of great sacrifice, or of conspicuous personal devotion. It is a sad story in the long periods of vacancies in the rectorate, and in the struggles of Rectors with a scanty living made possible only by teaching school. But there have always been a faithful few to whom the old Church has been dear. While there are many colonial parishes in Maryland, few are as old as this where the walls of the first church building remain.

Antiquity has its value; but the value is greater if that which is old increases in strength and grows in usefulness. It does not detract from the veneration of the old walls that they are not yet ruins, but have been extended in recent years to gather in twice as many people as when Dr. Allen closed his historical notes. This has been accomplished without violence to the colonial features of the architecture. Like the English

Introduction.

Church in the Reformation, which kept that which was valuable in Liturgy and in Doctrine, and yet adapted itself to the growing intelligence and spiritual freedom of Christian civilization, this little parish church of Maryland colonial days has kept to the old, and yet seeks to gather in the life of the present. Chapels and meeting houses have multiplied within its ancient parish bounds; its children have been scattered and separated, but still it is here as a "witness and a keeper" of the truth.

That it will continue to bless is assured by Divine promise, and they are happy who share its work and blessing.

This book goes forth with a prayer that its pages may inspire a greater love of the Church, and that it may serve as a memorial of "the labor which is not in vain, in the Lord."

HOBART SMITH.

ST. THOMAS' RECTORY,
GARRISON FOREST, MARYLAND,
ADVENT, 1898.

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Part 1



REV. ETHAN ALLEN, D.D.

The Garrison Church.

CHAPTER I.

BENEDICT BOURDILLON.

IN AUGUST, 1739, the Rev. Benedict Bourdillon was presented to the Parish of St. Paul's, Baltimore county, by Gov. Ogle, then Governor of the Province of Maryland, and thus became the *incumbent*; for by that name the rectors of parishes were then called. He came to Maryland in 1737, and appears to have been an energetic and efficient clergyman.⁽¹⁾ In May, 1741, he proposed to the vestry of St. Paul's the building, by subscription, of a chapel of ease for the accommodation of the "forest inhabitants."

The "forest inhabitants" were the residents of what was then called, as it ever since has been, the Garrison Forest. It was so called because of a fort. and garrison of soldiers, under Capt John Ristean, high sheriff of

(1) Mr. Wm. H. Corner, who is in possession of a manuscript history of St. Paul's Parish, by Dr. Ethan Allen, furnishes the following information concerning Mr. Bourdillon. "His wife was Johanna Gertruij Janssen, and was the niece of Sir Theodore Jansen, and cousin of Lady Baltimore. In another entry in the book she is called Mrs. Janett Jansen Bourdillon, and also Jane Bourdillon. The Bourdillons were quite intimate with the family of Gov. Thomas Bladen, who was a brother-in-law to Lord Baltimore. Gov. Bladen was God-father and Mrs. Bladen God-mother to Mr. Bourdillon's son, Thomas, born August 6, 1742."

the county, stationed there for the defense of these frontier inhabitants against the Indians. The garrison was not far north of where the United States arsenal now is, and was on Capt. John Ristean's plantation.⁽¹⁾

St. Paul's Parish, at this period, extended from the Patapsco River on the south to the Pennsylvania line on the north, and from the Patapsco Falls and the county line on the west to the Chesapeake Bay on the east, and to the Middle River, the big Gunpowder Falls, the Western Run, and Piney Run on the north-east, by which streams it was divided from St. John's Parish.

The proposition for building the chapel was adopted by the Vestry; and the Rector and Vestry drew up a memorial to the Governor and General Assembly, stating that the Parish Church in Baltimore Town was found to be very inconvenient to a great part of the parishioners, especially the forest inhabitants, and asking that an act might be passed for their assistance. The reason of this application is found in the fact, that in the charter, by which the territory and government of the Province of Maryland was given to Lord Baltimore, in 1632, "the license and faculty of erecting and founding churches, chapels and places of worship, on suitable and convenient places within the province," was granted and confirmed "unto the said Lord Baltimore." And the granting of this license and faculty to applicants had been deputed by him to the Governor of the Province and the General

(1) See Appendix A

Assembly. No church, chapel, or place of public worship, could be erected and established in the province, by any denomination of Christians, but by their authority. The people themselves were entirely debarred of this liberty and right.⁽¹⁾

The memorial of the Rector and Vestry of St. Paul's having been duly presented in October, 1742, an act was passed by the General Assembly, in accordance with the wishes of the memorialists, by which William Hamilton, Christopher Gist, Samuel Owings, Christopher Randall and Nicholas Haile were empowered to receive voluntary subscriptions for the purchase of two acres of land where most convenient, and to build a chapel thereon, as desired by the memorialists. And in case, also, such contribution should not prove sufficient an assessment on the Parish was granted, which assessment was not to exceed £133. 6s. 8d. or about \$354.70, in any one year, nor continued for more than three years.

The subscription ordered by the Vestry, and authorized by the former part of this act, was accordingly made, and the names of the subscribers, together with the amounts severally subscribed by them towards the building of the chapel, are given here from the records of the Vestry of St. Paul's of that date. It will doubtless be interesting to many of the present residents of

(1) This statement must be modified. It is true as to the erection of any Parish or Church of the Established Church, but there must have been considerable freedom, as to the exercise of public worship at this time by the Dissenters. In this Parish Sater's Meeting House was erected by the Baptists about the same time as Garrison Church. See also "Old Virginia and her Neighbors." Vol. II, page 165.—JOHN FISKE.

St. Thomas' Parish to see who were the original contributors for the erection of the old church. For this reason they are here inserted.⁽¹⁾ These subscriptions amounted to 4,400 pounds of tobacco and £64. 10s. currency. These sums, it must be remembered, were over and above what each one was required, by the act of the Assembly, to pay annually for the three successive years. The amount which Mr. Bourdillon subscribed was nearly double that of any one else. St. Thomas' Church owes much to the personal exertions and influence, as well as to the money contribution, of the Rev. Benedict Bourdillon.

In 1743 the site of the chapel was selected, and two acres were purchased of Christopher Gist for £4. or \$11.70. It is on land thus purchased that St. Thomas' Church was then erected and still stands. The deed conveying it to the Vestry was acknowledged July 19, 1743, before T. Sheridan and Charles Ridgely, Esqrs., two of His Majesty's Justices.

During this and the coming year, some progress was made in the erection of the chapel edifice. The walls were carried up, and the roof covered in. The bricks of which it was built were brought from England, but falling short somewhat of the requisite number, the gable ends could not be carried up to a point by four or five feet. This accounts for the peculiar appearance of the upper part of both ends of the roof.⁽²⁾

(1) See Appendix B.

(2) The "peculiar appearance of the upper part of both ends of the roof" does not now exist. In 1870 it was found necessary to entirely replace the roof. The chairman

It was not the original design. The edifice was 56 feet long, by 36 feet in breadth. It was a spacious building for its day, and admirably well built.

At the same time, and in the same act which provided for the building of the chapel, it was enacted, that at the death of the Rev. Mr. Bourdillon, Soldiers Delight and Back River Upper Hundreds, being all of St. Paul's Parish north of the Old Court Road, leading from the Patapsco Falls and Joppa, then the county seat, in which the chapel was to be built, was to be forever separated from St. Paul's Parish and erected into a new parish to be called St. Thomas'. The chapel was then to be the Parish Church of the new parish thus created. This event soon occurred, for on the fifth of January, 1745, the Rev. Mr Bourdillon died. At that date, therefore, according to the before mentioned act, St Thomas' became a separate and independent parish. The territory of this parish then extended from the south line, separating it from St. Paul's, just stated, to the Pennsylvania line on the north, and from the line separating Baltimore county from Anne Arundel and Frederick counties on the west, to the Big Gunpowder Falls on the east ; and on the north-east, to the Western Run, Piney Run and a line north-west in the same direction, separating it from St. John's Parish, now St. James'.

of the committee was Mr. Noah Walker. Mr. John Ellicott, architect, in Baltimore, was consulted. The gable ends were carried to a point, and a sharp pitched roof took the place of the former picturesque hip roof, much to the regret of many of the people. The distinctly marked line (referred to by Dr. Allen, and often mentioned by Mr. Cradock, where the brick which had been brought in the second year of the erection of the church commenced) was lost, and modern brick, laid in the modern way of building, instead of what was called the Flemish binding, detracted from its antique character.

At this time the inhabitants north of the Church were but few. The patent for the land four miles north of it, now known as the Worthington Valley, bears date 1740, only five years previous to this time, and was of course all wild-wood. The Indians, bears, wolves and deer were then common in that region, and so continued to be for years thereafter.



CHAPTER II.

THOMAS CRADOCK.



ON THE fourth of February, 1745, under the Act of Assembly referred to the parishioners assembled at their Parish Church, and elected Nathaniel Stinchcomb, John Gill, William Cockey, Joshua Owings, John Hamilton and George Ashman, Vestrymen; and Peter Gosnell and Cornelius Howard, Church Wardens Christopher Randall was, at the same time, appointed Register, with a salary of £5. currency per annum, about \$13.30.

On the same day the vestrymen and wardens held their first meeting. The Rev. Thomas Cradock then showed his letters mandate from His Excellency, Thomas Bladen, Esq., Governor of the Province of Maryland, dated January 14, 1745, to exercise the office of minister in St. Thomas' Parish. At that time, and so it had been in the Province from the year 1692, the appointment of a minister to a parish was not in the hands of the parish, nor in the hands of the vestry, as it now is. The appointment was at the disposal of Lord Baltimore, the proprietary of the Province. It was given him in his charter. And he exercised this, his

appointing power, by his Governor. Indeed, by that charter, he held the appointment of ministers of all denominations to their respective churches; and no church of any name could have a minister to officiate but by his appointment, whether Episcopalian, Romanist, or Puritan,⁽¹⁾ and so it continued until 1776, except from 1692 to 1714.

Mr. Cradock was born at Wolverham, Bedfordshire, England, in 1718. Wolverham was one of the estates of the Duke of Bedford. Soon after the birth of a younger brother of Mr. Cradock, the lady of the Duke presented him also with a son, but so feeble was her health that she was unable to take charge of her infant, and the care of it was readily assumed by Mrs. Cradock.⁽²⁾ He was the youthful associate of her own son; and so tenderly and faithfully did she fulfill her part that she won the high regard and gratitude of the Duke. He consequently took upon himself the education of the two young Cradocks. He placed them under the same masters with his own son, and at a proper age sent them to Oxford, where the three pursued their studies till their course was finished. The Duke intended both of the Cradocks for the Episcopate, and by such influence as he wielded were men sometimes made Bishops at that time in England. In the case of John, the younger brother, he was successful.

(1) It is exceedingly doubtful if this prerogative was exercised, except in appointments in the Established Church.

(2) It appears from the Book of Peerage that the Duchess of Bedford died at this time. This more fully accounts for Mrs. Cradock taking the child into her own home. The Duke married again; his second wife being the daughter of Lord Gower



THE MOST REV. JOHN CRADOCK,

ARCHBISHOP OF DUBLIN.

From a Portrait in the Archbishop's Palace.

After being, by the patronage of Lord Gower, whose daughter the Duke married, the Rector of St. Paul's, Covent Garden, London, and subsequently the Duke's chaplain, in the year A. D. 1757 he accompanied that nobleman to Ireland, upon his accession to the Vice Royalty of that island, and in two months after his arrival he was appointed to the See of Kilmore. In 1772 he was translated and became Archbishop of Dublin, and a member consequently of the House of Lords. He died December 11, 1777, and was buried in St. Patrick's Cathedral. "He was," says his biographer, "a portly, well-looking man, of a liberal turn of opinion, and of a social and generous disposition." He left a son, who, from being an officer in the Horse Guards and a boon companion of George IV, was promoted to the command of Major-General in India, and subsequently knighted with the title Lord Howden.

Thomas had been intended by the Duke for one of the Sees in England. But an attachment having sprung up between a sister of the Duchess and himself, he was induced by her friends to emigrate to Maryland. Mr. Cradock was ordained Deacon, September 20, 1741, by the Bishop of Lichfield and Coventry, as is shown by his letters of orders.⁽¹⁾ In December 21, 1741, he is styled *clerk*, and was licensed by the same bishop as master of the Free School of Trentham, in Staffordshire. In that situation he seems to have remained till September 25.

(1) Mr. Cradock's Letters of Orders are among the Records of the Diocese in the Maryland Episcopal Library.

1743, when he was ordained Presbyter by the above-mentioned bishop, as appears from his letters of priest's orders. The next day, September 26th, he was licensed by the bishop to be Curate of Blurton, and occasional assistant at Kingsbury, Warwickshire. That connection, however, did not long continue, for on the twenty-first of February, 1744, he received a license from the Bishop of London to be a minister in the Province of Maryland, and during that year he came over. On his arrival he became the chaplain to the commissioners, who met that year at Lancaster, Pa., to form a treaty with the Indians. His preaching there is spoken of as received with great acceptance.⁽¹⁾ It is said that the Duke of Bedford's influence with Lord Baltimore, the proprietary of the province, procured him the promise of a good parish. His patron, doubtless, looked forward to the Episcopate for him in this country. The subject of providing bishops for the American colonies was at that time very warmly pressed in England. In the Historical Collections of the Episcopal Church, p. 141, it is stated that the necessity of a bishop over the churchmen of America was now, A. D. 1740, again publicly alluded to. Bishop, afterward Archbishop, Secker "depicted in lively colors the inconveniences suffered in America, and pleaded with affectionate earnestness for a resident bishop there as the only remedy for its manifold spiritual privations." The privations were

(1) See Appendix C for Journal of Secretary of the Commission to treat with the Six Nations.

indeed great. No one could be ordained to the work of the ministry without going over to England, and being exposed thus to all the perils of the ocean and incurring great expense. No confirmations of church members could be administered, and there was no one to effectively oversee the clergy or church, or exercise discipline. The Governor of the Province, by Lord Baltimore's authority, could appoint a clergyman to a parish; but there his authority ended. He had no power to remove him for any cause, or to control him in any respect. But from motives of state policy no bishop from the colonies was permitted to be appointed, and the Duke's intentions in respect to the Episcopate for Thomas Cradock were never realized.

· Mr. Cradock's salary on taking charge of the Parish was small. The clergy were then supported by a tax on every white male, and every servant over sixteen years of age, of forty pounds of tobacco each. This tax was collected and paid over by the sheriff of the county. It was collected from all whether they were Church of England men, or Presbyterians, Quakers and Romanists; these being the only dissenters from the church in the colony at that time. The number of *taxables*, as they were called, is found this year to have amounted to 675—yielding about \$325. The parish then was a north-western frontier parish. But the frontier parishes were in prospect better than those on the bay shore; for in those on the bay the land, after having been cultivated for eighty years in tobacco,

was being worn out, and planters were removing into the interior. Thus, while the older parishes were, in some instances, diminishing in population, the new ones were becoming more populous every year. And so rapidly did the settlement extend in St. Thomas' that at the time of Mr. Cradock's death the salary was more than four times the amount when he entered upon his charge.

In a little more than a year after his induction into this Parish, Mr. Cradock was married, March 31, 1746, by the Rev. Mr. Chase of St. Paul's, to Catharine, daughter of John Ristean, Esq., the High Sheriff of the county. Mr. Ristean was a Huguenot, who had fled to Maryland from France in consequence of the Revocation of the Edict of Nantes. Strong in his protestant prepossessions, he was so much pleased with his daughter marrying a protestant clergyman that he presented her with a farm, a part of his estate, which would otherwise have descended to her brother. This farm Mr. Cradock called Trentham, doubtless from his fond recollections of the place in England, where he had been master of the free school. It is ten miles from Baltimore city, and one and a half south from the Church. It was his residence during his life time, and is now (1854) the residence of his grandson Dr. Thomas Cradock Walker.⁽¹⁾

(1) It is now (1858) in the possession of the widow and children of Mr. Thomas Cradock (died July 16, 1866) son of Dr. Thomas Cradock Walker. Mr. Cradock was the great grandson of the first Rector in the line both of his father and mother. His name was changed from Walker to Cradock by act of Legislature, at the desire of his father.

Feb^y the 4th 1744/5

The Parishesors of Sth Thomas Parish met
proceeded to choose a select Number of Vestry men
& two Church wardens

and did accordingly make choice of the following
persons viz.

- Mr. Nath. Sturtevant
 - Mr. John Hamilton ..
 - Mr. John Gill
 - Mr. Wm Coakey
 - Mr. Jos. Owings
 - Mr Geo. Lehman
- } Vestry men

- Mr. Peter Gosnell
 - Mr. Cornelius Howard
- } Church ward

On the day above mentioned five of the above persons
namely Nath. Sturtevant, John Hamilton, John Gill,
Jos. Owings, Geo. Lehman, did qualify by taking the
several Oaths prescribed by Act of Assembly for
vestry men of the S^d Parish, before Mr. Samuel
Owings One of his Lordships Justices for Pratten
County

At the same time Peter Gosnell
Qualified as Church warden of the S^d Parish

And On the day above said the Rev^d Thomas
Caddock Clerk Shew'd his Letters mandate from
Excellence Thomas Bladen Esq^r Governor of the
Province of Maryland, to Exercise the Office
of minister of this Parish, and after taken
Oaths required of him, was receiv'd as such
by the Vestry men and Church wardens of
S^d Parish, according to the Induction from
Excellence the Governor

CHAPTER III.

VESTRY PROCEEDINGS, 1745—1770.



AT THEIR second meeting, May 2, 1745, the Vestry ordered two books to be procured for the use of the Parish, one for recording the proceedings of the Vestry, the other for registering births, marriages and deaths, as was then by law required; and during Mr. Cradock's ministry the requisition seems to have been generally complied with. These books, together with the book of accounts procured soon after, are still in possession of the Vestry and in fair condition. On the twenty-eighth of the same month the Vestry agreed with Col. William Hammond for levelling the Church floor with earth, "within three bricks of the water table—the said floor to be well rammed and hardened." He was also to floor a part of the Church with brick, for which he was to have 20 shillings, or \$2.66 per thousand; and on the brick he was to lay a floor of pine plank, on sleepers of red or spanish oak—as also, to build fine pews thereon; they were to be of panel work. This record certainly shows that the Vestry intended what was done to be well and substantially done.

On the eighteenth of June they also agreed with Col. Hammond, to build a brick Vestry House, 16 feet by 12, in the clear. The floor was to be laid with brick, the roof to be covered with cypress shingles, the doors, windows, boxing and barge-boards to be of pine plank and painted. For this the Vestry agreed to give £24 current money, being \$63.84.

The first contract Col. Hammond failed in part to fulfil, and on the twentieth of January, 1746, the Vestry agreed with Mr. William Cromwell for building the whole set of pews in their church, and to make the communion table, rails and balusters around the chancel. The balusters were to be of walnut and handsomely turned. They were to give £140 equal to \$372 and find the materials. These entries on the record are interesting, not only as showing the progress towards finishing the building, but also the expense of those portions of it mentioned, and the cost of such work at that time. This was all done and paid for by money raised by private subscriptions in the Parish. The General Assembly's provisions thus had not proved sufficient.

On the third of March the church warden was allowed 18 shillings, or \$2 40, for furnishing the Holy Communion during the year. The fact shows us that the Holy Communion was provided for then, as it always should be, and by canon is required to be, by the warden.

At their meeting, July 19 the Vestry agreed with

Col. Hammond, "to paint with red the window shutters, doors window frames, and cornice, twice over, in the best manner, workmanlike", for which he was to have £11 current money, equal to \$29.26, he allowing £5 thereof, that is \$13.30, provided he is seated in a pew at the discretion of the Rector.

On the seventh of October the pews were finished and accepted, being nineteen in number. This may seem now to have been a very small number to have filled up the area within the walls. But it must be remembered that these pews were not made after the modern sofa or settee fashion, for that would have given nearly fifty. They were made, after the fashion of that day, nearly square, having seats on three sides, with straight backs as high as the neck of the person seated. Thirty years ago there was not a country church in Maryland but had these pews.

Little is recorded for some years of any particular interest, other than the ordinary routine of business, save the fining of vestrymen occasionally for absence from vestry meetings, the rather frequent cases of administering discipline in case of moral delinquency, and the provisions made for the bodily refreshment of the members of the vestry on vestry days. There were, at different times, sundry duties imposed upon vestries, by the General Assembly, which were civil rather than ecclesiastical. Such were the nominations of inspectors of tobacco, the returning annually a list of the bachelors of the Parish for taxation, the taking

cognizance of violations of the Sabbath, of disorderly houses and of lewdness, fornication and adultery. All these came before the Vestry for their action, and some of them were not a little troublesome.

In providing, as referred to, for their bodily refreshment, under date of April 16, 1750, there is this entry: "Agreed to have a quart of rum and sugar equivalent on each vestry day, and as much diet as will give the Vestry a dinner, at the Parish expense" The sexton was to provide the dinner, and have for it 8 shillings, or \$1.06. But on January 7, 1752, it was ordered "that each vestryman and warden, in his turn, find a dinner, and a quart of rum and sugar; to take off the great *scandle* and charge the Parish has labored under." It was thus at that time, considered a great scandal, and a great charge also, and the Register, or some one else, has drawn on the margin of the first mentioned entry a large open eye attentively gazing at it. But, for the rector, six vestrymen, two wardens and the register, ten men in all, this was certainly no great amount provided for their drinking, and the provision was beyond all question reasonable. There was then no tavern or planter's house at hand, and some of the Vestry lived ten miles distant. There was this distance to ride, and much of it through the forest, and the business before them often occupied many hours. But the circumstance is referred to neither to apologize for, nor to find fault with, but as showing something of the habits of the day. A Vestry

at this time was nothing less than a parish court, and very little of the business imposed upon it by law was strictly of a religious character. Besides what was just now stated, the settlement of current accounts, the providing for parish assessments and the settling of tobacco accounts was the business of these meetings for many years. The office was no sinecure—it was labor and expense without pay.

February 6, 1750, we find the Vestry ordering linen for a surplice, which cost, with the making, £4. 2s. 6d., or nearly \$11. Its use in that day, in the celebration of public worship, was common in the province, and it was provided always at the parish expense.

In May, 1751, it was ordered that the sexton provide a sufficient quantity of water every Sunday, and that he be paid for it £3, about \$8 a year.

In February, 1753, it was agreed and ordered that two of the vestrymen of this parish, or any two of the parishioners, shall meet any two of the vestrymen of St. John's Parish, or any two of the parishioners thereof, at any time and place the Rev. Thomas Cradock and the Rev. Hugh Deans, then Rector of St. John's, shall appoint, *to settle the limits and extent* of the Run, commonly called the Western Run, and that the Rev. Mr. Cradock give notice thereof to the Rev. Mr. Deans. This shows that the Western Run, whatever might be settled as to its extent, was then the dividing line between the two parishes, and so it continued to be.

In July, 1755, there was ordered a large Bible from

England and two large prayer books for the use of the Church, and they were obtained. They were large folios, noble volumes, such as the reading desks and communion tables of the present day rarely exhibit anywhere. They cost £8. 8s., about \$22.35. It is worth noticing here, also, that the communion expenses for the year were £3. 1s., that is \$8. This indicates either the frequency of the communion or the considerable numbers attending it, perhaps, indeed, both.

In the year, 1756, the Vestry agreed with Solomon Wooden and William Barney to put up a gallery for £53, or \$141. Before this, consequently, there had been no gallery in the Church, and the erection of one now gives ground for the inference that the congregation had much increased. The gallery was put up across the west end of the Church.

The period to which we have now come still found comparatively few inhabitants north of the Church, and the country was mostly one unbroken wild-wood, where the Indians and wolves prowled not infrequently, and the wild deer were often seen and hunted. After the defeat of Braddock, in 1755, at what is now Pittsburg, the Indians passed down this side of Fort Cumberland, to within sixty or seventy miles of St. Thomas', in large parties, for murder and plunder. It created great alarm over all this region, and it was probably at this time that we hear of those who attended the Church on the Lord's Day, burnishing their arms and preparing their ammunition on Saturday evening, and next day at the

sanctuary placing their arms in the corner of the pews during the hours of Divine service.

1756. BACHELOR TAX.—About this time there was an act passed by the General Assembly, in order to repay the money expended in protecting the frontiers, to tax all bachelors, twenty-five years of age and upwards, worth £100 and under £300, about 75 cents each, and all worth £300 and upward, \$2.66 each. And the return of these taxables was required to be made by the Parish Vestry. Under this law, therefore, the following named bachelors of St. Thomas' Parish were returned during the eight years of its continuance, as here exhibited, 1756-1763.⁽¹⁾

1763. At the November session of the General Assembly, in 1763, there was an act passed by which the forty pound tobacco poll-tax, for the support of the clergy, was reduced to thirty pounds per poll, thus cutting off one-fourth of the minister's living. This act was to continue in force three years, but in each successive three years it continued to be renewed. In Mr. Cradock's case, however, what was thus taken away was more than made up by the increase in the number of taxables as the population extended in the new "Hundreds" which were created. These "Hundreds", it may be remarked here, were much what our election districts now are.

The number of *taxables* in the parish as returned in 1766 were 1522, giving the amount of tobacco for the

(1) See Appendix D.

rector 45,660 pounds, subject, however, to the usual deduction of five per cent. to the sheriff for collecting; 1000 pounds for the parish clerk and losses by failure to pay which were always considerable. The increase of taxables thus was 847, from the time of Mr. Cradock's coming here, showing a population of more than 6000. The amount of the living in this parish, as returned by government to the Bishop of London, in 1767, was £191. 7s. 6d. sterling, certainly no very considerable sum for a population of 6000.

1759. THE CHURCH PLASTERED.—July 3, 1759, the Vestry made an agreement with Alexander Wells to plaster and whitewash the Church; he finding all the materials, and to have for it £70, or \$186, and one year's time to do the work in. Sixteen years had now passed away since the walls of the building had been erected, and the congregation had worshipped in an unplastered church.

1761. NEW ROOF.—The Church was scarcely completed, as just mentioned, when it was found that the roof was in such condition as to require to be newly shingled. The old shingles were, therefore, taken off, and for putting on the new the Vestry paid the workmen 20s., or \$2.66 per square. This, it is imagined, would now be considered a high price, but it is to be remembered that the end of every shingle exposed to the weather was made circular. It was designed that it should be a finished piece of work.

1763. NEW SURPLICE.—In this year a new

surplice was needed and one was procured, the cost of which to the Vestry was £5. 13s. 6d., or about \$15.

THE VESTRY'S POLICE JURISDICTION.—In June occurs an instance, in the records, of what has before been shown to be one of the duties imposed on the Vestry, illustrating what may be termed its police jurisdiction. Four persons there named were cited to appear before the Vestry for keeping irregular houses and bad company. In obedience to the summons they appeared and were admonished. The Vestry could not, indeed, inflict any higher penalty. If, in fact, such or other cases required any further punishment it was inflicted by the Court of the County Justices, to which the Vestry was required to report them.



CHAPTER IV.

THOMAS CRADOCK.



IN THE *Maryland Gazette*, then published at the city of Annapolis, and the only paper printed in the colony, under date of May 5, 1747, the Rev. Mr. Cradock advertised to take young gentlemen into his family and teach them the Latin and Greek languages, and to furnish them with board at £20, Maryland currency, that is, about \$53.20, in advance. This school was accordingly opened. It was prompted probably by desire of usefulness, for schools conducted by men qualified for teaching,—and Mr. Cradock was an accomplished scholar,—were rare; and also by his love of literary pursuits rather than for adding to his means of support, for,—besides his parish income, which was then indeed small, not amounting to \$300, after deducting charges and losses,—it will be recollected that he was in possession of a good farm. This school was continued by him for some years. And while some in its immediate vicinity were benefited by it, it was much patronized from the more southern counties of the Province. Among the pupils are remembered Lee of St. Mary's, Barnes of Charles,

the Spriggs and Bowies of Prince George's, the Dulaneys of Anne Arundel and the celebrated Col. Cresap. The value of such schools can now hardly be estimated. Mr. Cradock was, indeed, devoted to his studies; so much so that not infrequently, when company was visiting his house to enjoy the hospitality and sociability for which he was celebrated, he was known to withdraw himself unobserved, and when enquired for was certain to be found quietly ensconced in his study. The present remains of his theological and classical library show that it certainly presented some temptation to such a seclusion.

During the year 1747 Mr. Cradock published two sermons, one of which was preached in St. Thomas' Church on the day of the Governor's Thanksgiving on the occasion of the suppression of the Scotch rebellion, from Psalm 122: 6, 7, "Pray for the peace of Jerusalem. They shall prosper that love thee; peace be within thy walls, and plenteousness within thy palaces." The other was preached, on the same occasion, in St. Paul's Church, Baltimore, of which the Rev. Thomas Chase, father of the celebrated Judge Samuel Chase, was rector, from Prov. 17: 22, "A merry heart doeth good like a medicine." Success in this rebellion would have again placed a papist on the throne of England. The defeat, therefore, of the Pretender was the triumph of the Protestants, and cause of great rejoicings and patriotic professions among them. Thus, in the latter discourse Mr. Cradock exclaims, "Yes, my

brethren and fellow-citizens, let us remember what we are, whence we came and from whom we sprung; that we are Britons; that we are the sons of those who valued life less than liberty, and readily gave their blood to leave that liberty to posterity. Let us remember what rights every Englishman enjoys; and that the proudest of us all cannot, dare not oppress his meanest, lowest brother. And, oh, let us remember that we can choose our religion likewise, and need not tamely, basely submit to the slavish yoke of a Roman Pontiff; a yoke, which I hope I may now boldly say, our proud enemies attempted to put upon us in vain, and which every honest man would have rejected with the loss of his last blood. These, all these, let us remember, and can we then be otherwise than merry and joyful, and pour forth our whole soul in grateful acknowledgment to the Divine Being?"

On the twenty-second of August, 1753, there was a meeting of the clergy at Annapolis, to hear and reply to letters from Lord Baltimore, to welcome the new Governor and consider some existing grievances. There were seventeen of the forty-one clergy of the province present, five of whom were from the Eastern Shore. On both days of their meeting the prayers were read by Mr. Cradock. This meeting was adjourned to meet again at Annapolis, on the second Tuesday after the meeting of the General Assembly on the second of October.

It was on this occasion that a sermon was preached

by Mr. Cradock. It was requested for publication, but whether it was printed I have not ascertained. Its object was, from the statements made, to show the necessity of an Episcopate in Maryland. It is able and eloquent, earnest and manly, and contains some startling revelations.⁽¹⁾

In this same year, 1753, Mr. Cradock published a version of the Psalms. It was a translation from the Hebrew into verse. It was published by subscription, as the notice of it in the *Maryland Gazette* of that day shows; and the number and character of the subscribers, some of whom subscribed for many copies, indicate something of the popularity and public estimate of the author. It is a monument of Mr. Cradock's learning and is well worthy of remembrance. For more than five years before his death Mr. Cradock attended none of the meetings of the Vestry. He was prevented from so doing, it is said, by a most remarkable paralysis with which he was visited, which continued till the day of his death. His whole body was so paralyzed that he was unable of himself to change the position of his limbs, and yet his mind retained its full vigor and activity. During all this time he seldom failed to fulfill his Sabbath appointments, though he had to be carried to the church, and then placed by his servant in a chair. He could not stand even while officiating, and if his head happened to sway over on his shoulder the sexton had to come and place it in an upright position. He

(1) A copy of this sermon is preserved in Dr. Allen's manuscript.

was a large man, exceeding in weight 250 pounds. His sermons he was obliged to dictate to an amanuensis, and Mr. George Howard, a brother of Col. John Eager Howard, one of the young gentlemen educated by Mr. Cradock, was for some years thus employed. After Mr. Howard's death, Mr. Cradock's own son performed that task for him.

In the year 1769, February 23, Mr. Cradock was called to meet with a heavy affliction, in the death of his eldest son Arthur. He was born July 19, 1747, and was consequently in the twenty-second year of his age. He was looking forward to the ministry, for which he was already prepared and was awaiting the return vessels in the spring to repair to England for orders, when he was seized with a fatal illness. He had already, under his father's direction, commenced his work. He was accustomed to perform divine service as Lay Reader thirteen miles west of St. Thomas' Church where the chapel was subsequently built; at a village now called Westminster, twenty miles distant; and in the neighborhood of what is now known as the stone (Lutheran) Church nearly the same distance north. He was long remembered for his earnest piety and zeal. They were such as to gain for him in his day the name of Methodist.

The ministry of Mr. Cradock was continued until May 7, 1770. On that day he died, having been the incumbent of St. Thomas' Parish more than twenty-five years. He was buried where his monument is still seen in St. Thomas' Church yard. He left behind him

a widow, two sons and a daughter. His widow survived him twenty-five years, and died August 20, 1795, aet. 67.

At the close of Mr. Cradock's ministry he left a parish with a large population, furnishing a support of nearly \$1000 per annum. At the same time it was a united parish, having no dissenting place of worship in it, so far as now known, save a Friends' Meeting House in the north-east part, nearly ten miles distant from the church and two miles west of Cockeysville; and this was probably in existence while St. Thomas' was a part of St. Paul's Parish, before Mr. Cradock came into the province.⁽¹⁾ The number of communicants in the later years of his ministry was large. It is a matter of regret that it was not then as now the custom to keep a register of their names; but their number is still remembered. His daughter was accustomed, in after times, to tell of having been present at the Holy Communion in St. Thomas' when there were present more than one hundred communicants.

(1) Mr. Allen has overlooked, what he must have well known, that the Saters' [Baptist] Meeting House was built about the same time as St. Thomas' Church.

CHAPTER V.

WILLIAM EDMISTON.



R. CRADOCK was succeeded in St. Thomas' by the Rev. William Edmiston. On the nineteenth of May, 1770, as the records show, he presented to the Vestry his letters mandate and induction from His Excellency, Robert Eden, Esq., Governor of the Province of Maryland.

Mr. Edmiston appears to have been a native of Pennsylvania. He was educated at the college in Philadelphia. He studied for the ministry in the Presbyterian connection, but afterward repaired to England and was ordained deacon by the Bishop of Lincoln, March 15, 1767; was ordained priest by the Bishop of Oxford, on the twenty-ninth of March, at St. James', Westminster, and on the thirtieth he was licensed to Pennsylvania by the Bishop of London, under whose Episcopal jurisdiction were all the colonies. He could not long have staid in that province, for he soon became Curate in St. James', Anne Arundel, and March 30, 1768, he became Rector of St. Ann's, Annapolis. On the twenty-first of July he was married to Miss Maria

Woodward, the only daughter of Mr. William Woodward, of Annapolis, "a very agreeable and amiable young lady," said the *Maryland Gazette*. There he continued till the early part of the year 1770, when he became Curate in St. George's Parish, Harford County. From thence in a few weeks he became the incumbent of St. Thomas'. His induction is dated May 9, 1770.

Not long after his coming into the parish he purchased a farm on the hill north of the Green Springs, about a mile and a half south-east from the church. There he erected a brick building, which it is said was intended as one of the wings of a large house, and there it still stands (1852), in the midst of desolate, poverty-stricken, sedge grass fields.⁽¹⁾ About this time cases are recorded, illustrating what has been termed the police jurisdiction of the Vestry. In one case a man was cited before the Vestry for keeping his mill grinding on the Sabbath, and also for keeping a disorderly house. In another, complaint was entered to the Grand Jury against two individuals for breaking the Sabbath, and not appearing before the Vestry at their citation.

1771. A movement was made towards building a chapel in the Forks of the Patapsco where Mr. Cradock, and after him, his son Arthur had been accustomed to hold services. Two acres of land were given for this purpose to the parish by John Welch, and conveyed to trustees, viz: Abel Brown, Robert Tevis,

(1) This place is now (1895) owned by Mr. J. Hopkins, who has erected a handsome residence, part of which is the original house erected by Mr. Edmiston, about 1771.

Edward Dorsey, and John Elder, March 3, 1771.

1772. The fourth of May, 1772, it was ordered that a chalice and paten be purchased, and also one yard and a half of green cloth to cover the Communion Table; [an entry on the account books occurs as follows: September 4, 1773, paid Gabriel Lewin for making silver plate and cup for the Communion £26. 14s. 9d.] During this year (1772) we find the first written statement respecting the Methodists in this parish. In the journal of Mr. Francis Asbury, subsequently known as Bishop Asbury, under date of November 24, 1772, he says that he "came to his old friend, Joshua Owings the Forest home for the Methodists." Mr. Joshua Owings was one of the first vestry when St. Thomas' Parish was organized twenty-seven years before, and a vestryman and church warden a number of times afterwards. Mr. Asbury calls it "an agreeable house and family", and the old man "an Israelite indeed." "One son, Richard, was a preacher, and many people were there." Mr. Owings lived north-west from the arsenal and south from the church.⁽¹⁾

Six years previous, Robert Strawbridge, a Methodist, from Ireland, had settled in Frederick, near Pipe Creek, and two years afterwards built there "the log meeting house." This was the beginning of the Methodists in the colony. He held

(1) The Parish Register shows his children by his wife Mary to have been John Cockey, born January 11, 1736; Richard, November 13, 1738; Joshua, March 22, 1740; Edward, November 17, 1743; Michael, February 12, 1745; Marcella, July 5, 1748.

public meetings and traveled as a preacher. Richard Owings was probably one of his converts.

At the time Mr. Asbury paid this visit, and for twelve years after, the Methodist preachers refused to baptize or administer the Holy Communion, and required the members of their classes to attend the Church and receive the Sacraments there. Thus, in June, 1773, at Philadelphia, "the following rules were agreed to by all the preachers present: 1st. Every preacher who acts in connection with Mr. Wesley, and the brethren who labor in America, is strictly to avoid the administering the ordinances of Baptism and the Lord's Supper. 2d. All the people among whom we labor to be earnestly exhorted to attend the church and to receive the ordinances there; but in a particular manner to press the people in Maryland and Virginia to the observance of this minute." Such is the record in the minutes of the Methodist Conference of that year. Besides, they held their preaching at a different hour from the services of the church, so that their members might attend them. And Mr. Asbury held this language to the clergy, "I come to assist you not to draw away the people from the church." [Journal Vol. I, p. 36.] Six years after (1779) stands this question in the Methodist Minutes (page 19), "Shall we guard against separation from the Church?" Answer—"By all means." Such was the decision of the Conference then.

The Methodists at that time in the parish were held to be members of the Church. They were simply a

religious party in it, and protested against separating, and their earnest zeal drew many into their connection, while it did not profess to withdraw them from the church. There was a preaching house at Westminster, then called Winchester, though not finished (Asbury, page 34). This was doubtless the first in the parish. In the coming year (1773), February 24th, Mr. Asbury writes thus: "I went to J. D's" [John Doughaday, who in 1765, '66, '67 had been a vestryman in the parish and lived near the Beaver Dam, east from the church], "where many people attended * * My old opponent, Mr. E. [Edmiston], met me here, but he did not appear so forward as he had been." We are here shown that Mr. Asbury felt Mr. Edmiston to be opposed to him. Consequently all the Methodists were found in opposition to Mr. Edmiston. During the early part of this year Mr. Asbury had monthly appointments at Mr. Owings' (pp. 40, 42, 43, 46). He had a class there, and tells us that "several rich people attended" the preaching.

In this year the chapel at "The Forks" had been finished, and October 12, 1773, Robert Tevis and John Elder were appointed a committee by the Vestry, and £50 were allowed them to put seats in a chapel on the Forks of the Falls. In the next year the Vestry ordered a Prayer Book for it, and spoke of it as the "chapel near Mr. Welch's."

About this time the Presbyterians and Baptists commenced their services. The former built a meeting

house on the Liberty Road, five or six miles west of St. Thomas' Church. The Baptists built what was called the "clapboard meeting house," about two miles north of Reisterstown.

Besides all these drawbacks, Mr. Edmiston came in for his share of the popular odium which was visited upon the clergy from their being supported by a general tax, paid by all of every denomination. Mr. Edmiston's support from the parish must have been nominally \$1500, while the Methodist preachers received only about \$64 and their traveling expenses. They did not "preach for pay." This was their boast.

1775. The political revolution which had so long been ripening was now come, and it found the Rector of St. Thomas' not only in the political minority, but a violent partisan of that minority—he was a Tory. This was enough. Almost the entire population was arrayed against the Church.

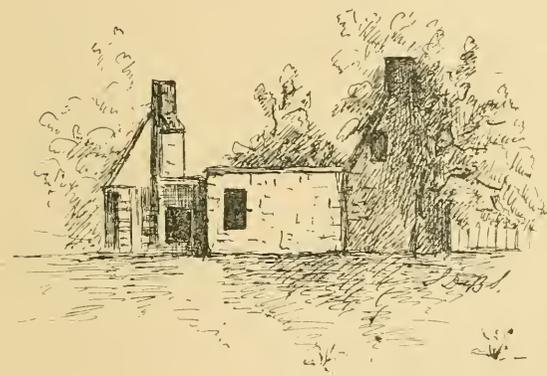
Some time during the latter part of the year 1774, Mr. Edmiston had publicly approved of the Quebec Bill, so-called, and had publicly asserted that all persons who mustered were guilty of treason. Nay, more, that such of them as had taken the oath of allegiance, as the officers of the Parish had all done, and afterwards took up arms were guilty of perjury. The county "committee of observation" hearing of this—for it was said publicly, and before some of this very committee—decided that such declarations had a tendency to defeat the measures recommended for the preservation of

America, and that it was their duty to take notice of persons guilty of such offences. Consequently a copy of the charge against him was sent to Mr. Edmiston, and he was summoned to appear before them. Although they were not clothed with any power of law, yet as their judgment was liable to be enforced by popular violence, and Mr. Edmiston quailed and obeyed the summons. After taking two hours, which were given him to consider the matter, he returned the following confession (see *Maryland Gazette*, January 17, 1775). After acknowledging that he had said what was charged upon him, and having explained what he meant by the charge of perjury, he added, "I solemnly promise to avoid giving any just cause of offence by propagating any opinion opposite to the decisions of the Continental Congress, or Provincial Convention. And upon the most serious reflection I disapprove of the Quebec Bill, as it establishes the Roman Catholic religion in Quebec, abolishes the equitable system of English laws, and erects a tyranny there to the great danger (from so total a dissimilarity of religion, law and government) of the neighboring British Provinces, by the assistance of whose blood and treasure the said country was conquered. I tenderly love my country. I wish for her prosperity, and devoutly pray that the present conflict may terminate to her advantage * * William Edmiston." But he had already ruined himself with the people of his parish, and did not venture to appear again in the pulpit. In the midst of the excited popular feeling it was not

safe for him to remain, and on the tenth of September, 1775, he sailed for England, leaving his wife and daughter in the care of Samuel Owings, Esq. After some time he sent for his family, and he, himself, never returned. In 1782, an Act of Assembly was obtained for his relief, enabling him to dispose of his property.

Mr. Edmiston was a well-educated and energetic man, against whose moral character no charge was made.

The church was identified with its minister, and much of the feeling which lent itself to drive him away was next turned to the destruction of the church itself.



CHAPTER VI.

THOMAS HOPKINSON, CURATE.



THE VESTRY was not content that the Parish should remain vacant. On the third of October it was ordered that the clerk advertise for the parishioners to attend the Vestry on the 17th, in order to employ a new minister, as the Rev. Mr. Edmiston had left the parish without informing either the Vestry or the parishioners. On the 17th a meeting was held but adjourned, without transacting any business, to the 31st, in order that there might be a larger attendance. The day came and at that meeting it was agreed to write and sign a petition to His Excellency, the Governor. The Vestry then were Joseph Cromwell, Jr., Charles Dorsey of Nichols., Thomas Bennett, Dr. John Cradock, and John Eager Howard. What was the result of the petition there was no record made to show, but a note written on a page near the end of the book containing the Vestry's proceedings, signed by Joseph Gist, then Register states. "The Rev. William Edmiston left St. Thomas' Parish the tenth of September, and the Rev. Thomas Hopkinson came into the said parish the tenth day

of December, 1775. We had no minister at all in the parish for the term of three months."

THE REV. THOMAS HOPKINSON, CURATE. In the records at Annapolis it is found that Governor Eden licensed Mr. Hopkinson November 22d as curate, with one moiety of the parish income; the other was to be paid to Mrs. Edmiston.

Mr. Hopkinson was a native of Pennsylvania. He was the son of Thomas Hopkinson, Esq., who emigrated to this country with his wife, the niece of the Bishop of Worcester, and he was a brother of Francis Hopkinson, born 1737, the siguer of the Declaration of Independence. Mr. Hopkinson was ordained in England and licensed by the Bishop of London, September 24, 1773. He was then a young man, and had been in the ministry but a little more than two years when he came to Maryland and became Rector (curate) of St. Thomas'.

On the eleventh of June, 1776, the former oaths of office for qualifying vestrymen, and other church officers were cast aside, and Mr. Thomas Cradock, a newly elected vestryman, was qualified according to the resolves of the Provincial Convention of Maryland. Allegiance to the King of Great Britian was thus actually renounced by the Vestry of St. Thomas' twenty-three days previous to the Declaration of Independence.

On the same day (June eleventh) the Vestry's records show that Mr. Hopkinson announced his

intention to leave the parish. It is said, however, that he remained one year from the date of his coming, and then returned to Pennsylvania. He was afterwards Rector of Shrewsbury Parish, Kent County, (1778), but resigned there October 4, 1779. In 1784 he became the minister of Kingston Parish, Matthews County, Virginia, which position he appears to have held till 1788. In the *Maryland Gazette* of that year there is this paragraph: "On the twenty-sixth of May, 1788, died in Charles County, Maryland, at the residence of B. Fendall, Esq., the Rev. Thomas Hopkinson between thirty and forty years of age." He was probably about thirty-nine, and appears to have been on his way home to Philadelphia.

If tradition be true there was no reason to regret his leaving the Parish, for his dissipation gave a well-nigh finishing blow to the church. Before he left, however, the church had been entirely deprived of her temporal support, for, by the Act of the Provincial Convention, in November, the laws for the support of the clergy ceased to exist.

From the time of Mr. Hopkinson's leaving no Vestry meeting was held until May 20, 1777, when the only thing recorded to have been done was to "*adjourn until further emergencies.*" There was not only no minister in the parish, but there was no Vestry appointed for this year.

On the fourteenth of June died Cornelius Howard, Esq., act 71. He was the first church warden when the

parish was organized in 1745, and frequently thereafter a vestryman.⁽¹⁾

As showing something about matters in the parish, the following is taken from the *Journal of the Rev. Francis Asbury*, Vol. I, p. 194; edition 1821. "1777, August 26, T. W. (Thomas Worthington) informed me that they had made choice of me to preach in the Garrettson (Garrison) Church. But I shall do nothing that will separate me from my brethren. I hope to live and die a Methodist." This information, however, was not authorized by the Vestry, for there was none. Consequently the choice could not have come from that source.

1779. The next meeting of the Vestry was on the sixth of June, 1779. At that time a Vestry was elected under the provisions of the Act of the General Assembly, entitled "An Act for the establishment of select Vestries," passed at its March session. The Act of 1692, as subsequently modified and amended, had by the Revolution been done away, and both the clergy and people of the church seemed to suppose that all was

(1) He owned a large tract of land about two miles south of the church, and the ruins of his house may yet be seen, near the residence of Mr. William B. Graves; and just back of it is the family burying-ground, where his tomb can yet be seen. In 1765, as the owner of the land lying immediately on the west of what was then Baltimore-town, he added to it that part of the present city south of Saratoga, between Forest (now Charles Street) and Liberty, including Pratt and Conway Streets on the south. January 24, 1738, he married Ruth Eager, who had inherited land lying west and north of Baltimore-town. She died November 17, 1796, aged seventy-five years, six months. Their children were George, born March 12, 1740, and died September 10, 1766; Rachel, May 5, 1743, died December, 1750; Joshua, September 29, 1765, died October 13, 1767; Ruth, 1747, who married Charles Elder, February 26, 1766; Rachel, October 14, 1749; John Eager, June 24, 1752; Cornelius, December 2, 1754; James, July 8, 1757, died unmarried, July 11, 1806; Violetta, September 22, 1759, who married Joseph West, December 9, 1784; Philip, September 17, 1762, who died August 14, 1764, and Anne, July 10, 1765, who died December 30, 1770.

lost, and nothing could be done by them in any church capacity but under authority of civil enactment,—and nothing was done. But now that the Act was passed, at a meeting of parishioners for that purpose, the following named gentlemen were elected Vestrymen: Samuel Worthington, Robert Tevis, John Cockey Owings, Charles Walker, Dr. John Cradock and Capt. Benjamin Nicholson. Charles Carnan and Dr. Thomas Cradock were chosen church wardens. Four of these six vestrymen were residents and near neighbors in the Western Run Valley, in which St. John's Church-in-the-Valley now is. It is worthy of remark that the two sons and the son-in-law of the first Rector were among the number elected. Indeed, it is said, that but for them no election would have been made, and but little effort to save the church.

1780. On the fifteenth of March, 1780, the Vestry empowered Mr. Thomas Gist to lay the state of the parish before their brethren of St. Paul's Parish, Baltimore-town, and request their Christian aid and attention by indulging them with the services of the minister a certain part of the time, for which service the Vestry of St. Thomas' Parish agreed to pay him in such manner and proportion as he the said minister and Thomas Gist shall agree upon; provided, that it does not exceed 250 bushels of grain for one-third of his time, and so in proportion. If the grain offered were wheat, and sixty cents per bushel was the highest price said to be paid at that time, the offer would amount to about \$150, which

shows the very depressed state of the parish in its money matters. The proposition showed the reviving desire of the Vestry and others to have the church opened for Divine service. But Mr. Gist was unable to go to Baltimore at that time, and on the twenty-seventh Mr. Thomas Cradock was appointed to take his place. The application was accordingly made, and on the twenty-fifth of April, as the records of St. Paul's Vestry state, they granted leave to Mr. West to attend St. Thomas', as desired, every third Sunday. This arrangement continued two years.

The following sketch of the Rev. William West is taken⁽¹⁾ from Dr. Allen's manuscript history of St. Paul's Parish.

The Rev. William West was born in Halifax County, Virginia, August 17, 1737, in the neighborhood of the residence of General Washington, Mount Vernon. From this circumstance grew up an intimacy between the General and himself, and their families, which ended only with life.

He was ordained by the Bishop of London, and licensed by him for Virginia, November 24, 1761. August 5, 1763, he was incumbent of St. Margaret's Westminster Parish, in Anne Arundel County. November 17, 1767, he became incumbent of St. Andrew's Parish, St. Mary's County.

April 28, 1768, he was married by Rev. Mr. Chase to Susan, daughter of Dr. James Walker. In 1772

(1) Through the courtesy of Mr. William H. Corner.

he moved to Harford County, and became incumbent of St. George's Parish.

June 7, 1779, he was chosen by the Vestry as Rector of St. Paul's Parish, Baltimore.

April 3, 1780, he was granted leave to officiate at St. Thomas' Church every third Sunday. He died Wednesday, March 30, 1791, of putrid fever, which was epidemic at the time in Baltimore. He was shortly to have married, for the second time, Mrs. Hudson, widow of Mr. Jonathan Hudson. She was made one of Dr. West's executors in his will. He left three children—George William, Margaret and Sybil. Sybil married Mr. Francis Holland; Margaret married Col. John Beall Howard. He was succeeded as Rector of St. Paul's Parish by Rev. Joseph Grove John Bend.





REV. JOHN ANDREWS, D.D.

From a Portrait by Sully.

CHAPTER VII.

JOHN ANDREWS.



HE *locum tenens* of Mr. West continued two years, during which time the Vestry made two attempts to secure the services of a resident clergyman, offering the parish at one time to the Rev. John Andrews, then in Carlisle, Pa., and again in January, 1782, to the Rev. Mr. Claggett, who afterward became the first Bishop of Maryland; but these invitations were both declined. But the application to Mr. Andrews was renewed, and on the thirteenth of April, 1782, he accepted the call for one year. The engagement was to give him \$532, in specie, for his services—one half part of his time. The amount thus stipulated showed the estimate which was placed upon his services, and also the increased ability of the parish. Mr. West's occasional ministry had unquestionably brought about a more favorable condition of affairs.

The Rev. Mr. Andrews was the son of Moses and Letitia Andrews, of Cecil County, Md. He was born six miles from the head of the Elk, April 4, 1746. Having graduated at the college of Philadelphia, in

1765, he became tutor in the grammar school for a year, and then took charge of a classical school in Lancaster, Pa., where, meanwhile, he studied for the holy ministry under the Rev. Mr. Barton. At length repairing to England he was ordained by the Bishop of St. David's, at the request of the Bishop of London, February 2, 1767, and was licensed for Pennsylvania, February 17th. On his return he entered upon the duties of his appointment by the "Society for the Propagation of the Gospel," in the church at Lewes, Del., and continued there three years, but the climate proving unfavorable he left there, and subsequently had charge of the churches in York and Carlisle, Pa. There, in 1772, June 25th, he was married to Elizabeth, the daughter of Robert and Mary Callender, of Cumberland County, in that State.⁽¹⁾ On May 8, 1773, he was appointed by Governor Eden the incumbent of Christ Church, Kent Island, Md., but on the twenty-sixth of the same month he was appointed and took charge of St. John's Parish, Queen Anne and Caroline Counties, Md. The clergy of Maryland were deprived of their livings in November, 1776, and in the spring of 1777 he returned to York and established a classical school.

At the same time that he was Rector of St. Thomas' Parish he was also Rector of St. James' Parish, dividing his time equally between the two parishes.

(1) His children were Robert, John, Letitia, Mary, Joseph, William Neill, George, Elizabeth, Callender, Edward and Mary Benger. A very interesting "Genealogy of the Andrews Family and Alliance, with Biographical Sketches," has been compiled by Mr. Robert S. Andrews, East Orange, N. J.

During the second year of Mr. Andrews' Rectorship (1783), soon after the commencement of Washington College, at Chestertown, in May, the clergymen there present agreed to invite their brethren in the ministry to meet in the following August, at Annapolis. This invitation was well responded to, and at this meeting it was agreed to hold another, at which each clergyman should be attended by a lay-delegate from his parish, on the twenty-second of June, 1784, in the same city. This convention was attended by Mr Andrews and Dr. John Cradock, from St. Thomas' Parish, and it was at this time that the Protestant Episcopal Church in Maryland, which before had been known as the Church of England, was organized under constitution and canons of its own.

At the following Christmas the Rev. Dr. Coke (a Presbyterian of the Church of England, in connection with Mr. Wesley) and Mr. Asbury met in conference with the other Methodist preachers in the United States, at Baltimore. Up to that time these preachers held themselves to be "lay-preachers" only, and never baptized or administered the Communion, but required members of their classes in Maryland to repair for these ordinances to "the Church," as they then called the Episcopal Church, they themselves never having been ordained. But now they formed themselves into an independent Episcopal Church. And Mr. Asbury and the other preachers were ordained by Dr. Coke and some others. They had also a book prepared for the Methodists, by Mr. Wesley, called "The Sunday Service

of the Methodists," which was substantially the same as the "Book of Common Prayer," including in it the thirty-nine articles revised.

Mr. Andrews at this time went down to Baltimore-town and, with Mr. West, the Rector of St. Paul's, undertook to effect a union between the two newly organized bodies. With this view Dr. Coke and Mr. Asbury were invited by Mr. West to tea. They came, bringing with them Mr. Goff. "I took occasion," writes Mr. Andrews, "to observe that we had seen Mr. Wesley's letter to Dr. Coke and Mr. Asbury, as also a book entitled, 'The Sunday Service of the Methodists.'" He then followed this remark with statements respecting the hopes entertained of these gentlemen, "there being no real difference" between us; and explaining the plan of church government adopted at Annapolis, asked: "What occasion could there be for a separation from us on the score of church government?" Mr. Asbury said, "The difference between us lay not so much in doctrines and forms of worship as in *experience* and *practice*." But neither of them would accede to the suggestions then made. This was written on the thirty-first of December. A day or two after the above Mr. Andrews called on Dr. Coke at his lodgings, so earnest was he in the matter, but found that "the contempt and aversion, with which the Methodists had always been treated in England and in this country, was an effectual bar in the way of his accomplishing what he had desired," and thus ended his efforts with Dr. Coke and

his friends. But these relative differences between the Church and the Methodists have since that day materially changed.

According to Mr. Asbury, the difference between them lay not so much in *doctrines* and *forms of worship* as in *experience* and *practice*. But now, after seventy years have passed away (1784-1852), it is seen that the difference lies not so much in *experience* and *practice* as in forms of worship and government. It will not be questioned that conversions and lives of holiness,—for such it is presumed is the “experience” and “practice” referred to,—are as distinctly visible, if not as numerous as is desired, in the Church as among the Methodists. But as to the forms of worship the difference is entire. And yet, why he who would come to the Father by or through Christ should cast aside forms of prayer, invariably offered in His name,—and an extempore prayer is a form to all interests and purpose to every silent worshipper who prays it; why he should cast aside the repeating aloud the Creed, in which his blessed Lord is confessed before men, and thus actually preached by every one so repeating it;—why he should cast aside the systematic reading of the Scriptures publicly; or why he should cast aside the Psalms; for a worship subject to the ever-varying frames and ability and sense of the individual officiating,—all this it is difficult to perceive. And should each go on for seventy years to come in these matters, in the line of direction in which each has been tending, the difference will be

vastly in favor of the Churchman, according to Mr. Asbury's own estimate.

Mr. Andrews, on his first coming into the parish, lived about two miles south-east of the Green Springs, where Mr. Stevenson now lives (1854), and then at Poplar Hill, east of the Falls Road, now Govanstown. At each of these places he had a flourishing classical school while in charge of St. Thomas'. His pupils, the number of which varied from twenty-five to thirty-five, lived in his own family, and for each he received \$133 per year.

On December 7, 1784, Dr. Thomas Cradock and Mr. Charles Carnan were appointed to employ a builder to repair the church. To what extent repairs were needed or were made the records do not state, but during the preceding twenty years, and especially during the Revolutionary War, the church had become much dilapidated. It is still remembered that the windows were so broken that the committee had to put new ones in their places, and not being able to replace the diamond glass in the lower to correspond with that of the upper sash, square lights were substituted as they are now seen. It seems, however, exceedingly desirable to restore the lower part of the windows to correspond with the upper both in order to take away the present unseemliness and continue the original appearance as far as possible.

At the end of his third year in the parish, in April, 1785, Mr. Andrews removed to Philadelphia and took

charge of the Protestant Episcopal Academy then just established and, subsequently, (1787) he became Professor of Rhetoric and Belles Lettres in the College and Academy of Philadelphia, and Rector of St. James', Bristol. In 1792 he became the Vice-Provost of the University of Pennsylvania, previous to which time he had received the degree of Doctor of Divinity. In 1810 he became the Provost of that University and so continued till his death which took place October 29, 1813, in the sixty-eighth year of his age. He was buried in Christ Church Cemetery, Philadelphia.



CHAPTER VIII.

THOMAS FITCH OLIVER.



HERE WAS no Rector from April 10, 1785, to June 3, 1793, a period of eight years and two months; and the Parish Records show only an annual election of the Vestry. Occasional services were held through the interest of the Rector of St. Paul's Church, Dr. West, who, himself, sometimes officiated, and who at other times provided a lay-reader, Mr. Edward Langworthy. Mr. Langworthy afterward was a member of Congress from Georgia, but again returned to Baltimore and became Deputy Naval Officer in that city, where he died, November 2, 1803, *act.* 63. Dr. West died in 1790, but his successor, Mr. Bend, took a warm interest in St. Thomas' Church, and occasionally officiated. The Rev. Mr. Coleman, the Rector of St. James', also extended his services to the parish.

On April 10, 1792, after service held by Mr. Bend, there was a congregational meeting, and the pews were resigned to the Vestry. In addition to the resolution resigning the pews, another resolution was passed requesting the Vestry at its next meeting to fix the



THOMAS FITCH OLIVER.

From an Old Portrait.

price of the pews. On the following Easter Monday, May 9th, the Vestry met and called a parish meeting for the next day. The meeting was held, and the resolutions of April 10th were reaffirmed and ordered to be entered on the records.

On May 30th, Maj. or James Howard was appointed Registrar, the first since the downfall of the establishment in 1776. He was also appointed delegate to the convention. The Vestry numbered the pews, and fixed the rent on them at £145, or \$386.60.

The parish continued vacant during the year. No clergyman could be obtained to take charge of it.

On Easter Monday, April, 1793, a letter was laid before the Vestry from Rev. George Ralph⁽¹⁾ making application for the parish. The Vestry of St. Thomas' replied that he "would not answer as a clergyman for that parish." The vacancy had now continued more than eight years.

On the twenty-seventh of May, 1793, Mr. Oliver brought to Rev. Mr. Bend a letter from Dr. Benjamin Moore of New York, subsequently Bishop of that State, in the following words :

My Dear Sir: This will be delivered you by the Rev. Mr. Oliver whom I would beg leave to recommend to your fraternal attention as a sensible and worthy clergyman, of which character I know you entertain *just*, that is, very exalted, ideas. With much esteem, I am ever your affectionate friend and brother—B. Moore.

(1) For sketch of his life see Part III.

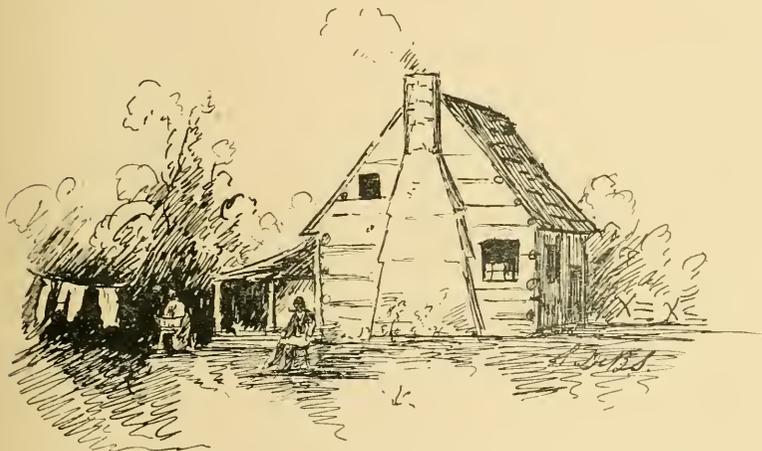
This letter is still among the papers furnished from St. Thomas' Vestry and shows that Mr. Oliver was introduced into the parish by Mr. Bend, and also the estimation in which he was held by his respected brethren of the ministry.

He came here from Marblehead, Massachusetts, in which place he had been Rector of St. Michael's Church. Mr. Oliver was the eldest son of the Hon. Andrew Oliver, Jr., of Salem, and grandson of the Hon. Andrew Oliver, one of the last Lieutenant-Governors of Massachusetts under the Crown. He was born in Boston, 1758, and graduated at Harvard College, 1775. After this he studied law, but not liking the profession, he became lay reader in the church in Providence, Rhode Island, 1778 or 1779, and continued there till his ordination by Bishop Seabury of Connecticut, August 7, 1785, when he received Deacon's orders. From Providence he went to Marblehead, September 3, 1786, and from there came here.⁽¹⁾ He appears from the records of the Vestry to have come to the parish on the second of June, 1793, and to have officiated in St. Thomas' that day. He was encouraged to stay with the expectation of \$400 per annum and a house. On the seventeenth of June the Vestry met and resolved to open a subscription for building a parsonage. This was

(1) While Rector of St. Michael's, Marblehead, he introduced chanting, beginning on Christmas Day, 1787. He writes to his father, the Hon. Andrew Oliver, under date of February 11, 1788: "Will it give you any pleasure to learn that our quire at St. Michael's do constantly chant the Venite, the Te Deum, and in the afternoon the Cantate and the Nunc Dimittis to just acceptation. I believe mine is almost the only church on the continent in which this is done." (For whole account see Dr. Andrew Oliver's letter in Appendix.)

done, and on a paper which still remains, is found subscribed the following donations :

Samuel Owings, four acres of land to build the parsonage on. (The agreement dated August 14, 1793, signed by Samuel Owings and witnessed by William Owings, “in consideration of five shillings current money” makes over to the Vestry “four acres of land for the purpose of building a parsonage house upon; the same land to be laid off near where old Frank now lives.”)



“WHERE OLD FRANK LIVES.” (1793.)

“Old Frank,” it appears from the records, was the sexton of the church, and probably a slave of Samuel Owings.) James Howard £12, Thomas Cradock £10, Charles Walker £5, Thomas Harvey £4, Joseph Jones £3, William Stacy £3, John Bond £3, John Cockey of Thos. £3; Thomas B. Dorsey £3, and other small sums, in all about \$125. With

this subscription the parsonage was at once begun.

On the ninth of August, it is recorded that at the last vestry day Mr. Oliver proposed to the Vestry to engage with them as the Rector of the parish at the rate of \$400 per annum and a house. His salary to begin on the third of June then passed. But notwithstanding what had been before held out to him, the Vestry now declined it. They offered, however, to pay him \$266 per annum, and as much more as the pews would rent for, but stated that a house could not be ready before the next June. He had been officiating more than two months under the encouragement as first given him and now the slender offer was reduced one-third. (It is to the credit of Dr. Cradock that he alone voted to pay Mr. Oliver the full amount which had been originally offered.) With a family dependent upon him, his means exhausted by the distance of his removal, and now his expectations disappointed, no wonder he was discouraged; but he was not able to get away and he acceded to their offer, and then at their next meeting, September 2nd, as the record is, Mr. Oliver was unanimously elected Rector of St. Thomas' Parish, the Vestry agreeing to provide a house early in the spring. There was certainly a sad falling off in the willingness or ability of the parish to support the ministry of the church. When Dr. Andrews first took charge he was pledged \$500 for one-half his time—now there could be pledged to Mr. Oliver only \$266 for his entire services. But perhaps it was felt

to be a sufficient apology that they were building a parsonage.

The ministerial records show Mr. Oliver to have been an active and industrious minister. Little, however, of the Vestry's doings during his rectorship are recorded. The records show that they were annually elected, and from time to time met together, and that is all.

A letter still on file under date of February 25, 1795, addressed by Mr. Oliver to the Register, shows that he supported himself and family mainly by a school in which gentlemen's sons were instructed, and were boarded in his own family. Mr. Oliver continued in his parish till his death which took place January 26, 1797. He was buried at his own request in the private family burying ground of the Croxalls, where Mr. Thomas Beale Cockey now lives (1852), two miles south-east of the Green Spring. No marble, however, points out the spot where he was laid. Does this tell well of the parish?

He left behind him, it is stated, a widow,⁽¹⁾ five sons, and three daughters. Of the youngest there is the following memorandum in the book of ministerial records: "Elizabeth Digby Belcher, daughter of Thomas F. Oliver, and Sarah his wife born May 2,

(1) His wife was Sarah Pynchon, daughter of the Hon. William Pynchon, of Salem. His children were Thomas Fitch, (married Margaret Brown, removed to Louisiana, no known descendants;) Mary Lynde Fitch, (married Judge Joseph Story, no children;) William Pynchon, (died unmarried;) Andrew, (died unmarried;) Daniel, (married Mary R. Pulling;) Benjamin Lynde, (married Frances Briggs, no children;) Sarah Pynchon, (died unmarried;) Elizabeth Digby Belcher, (married Jonathan Freeman, no children.)

1795, and was baptized by the Rev. Mr. Bend, June 27, 1795." His widow and orphans returned to New England. One of his daughters married the late Judge Story of Massachusetts, eminent in his profession and one of the Justices of the Supreme Court of the United States.



CHAPTER IX.

JOHN COLEMAN.



HERE IS no record of any vestry meeting, or of any election of a Vestry, from June, 1796, to March, 1799. October 7, 1798, the Rev. Mr. Bend, Rector of St. Paul's Parish, wrote to Mr. James Howard urging the Vestry to elect to their parish the Rev. John Coleman of St. James. He said that Mr. Coleman had then an opportunity of renting his farm in Harford County where he resided, and might be induced to come to St. Thomas' provided the vestry would purchase a glebe. Mr. Bend took great interest in the parish, and was beyond question instrumental in keeping it from going entirely down. He had a few days before submitted a plan to the gentlemen of the parish, by which they might accomplish the purchase which he so much desired. It was a long, clear headed, business-like communication.

1799. THE REV. JOHN COLEMAN. 7th Rector.—
The parish had now been vacant eighteen months. But urged, as we have seen, on Easter Monday, March 25, 1799, a Vestry was elected under the new Vestry

Act of the General Assembly at its last session, and at their meeting, on the eighth of April, the Rev. John Coleman was elected Rector. They voted him \$400 per annum from the rent of the pews and the overplus, if any, of such rent, with the use of the parsonage and property; to commence on the twenty-eight day of April. The Rev. Mr. Coleman accepted.

Mr. Coleman was a native of Bath Parish, Dinwiddie County, Va., and was born in 1758. He was educated by the celebrated Deveraux Jarratt, the Rector of that parish. Under Mr. Jarratt's direction and instructions he prepared for the ministry, but the war of the Revolution prevented his repairing to England for orders, as all candidates were then compelled to do or remain without them. In his preface to the life of Mr. Jarratt, written by himself, Mr. Coleman says: "I lived with him several years under his tuition, and when the Governor of Virginia left the seat of government and called the loyalists (tories) to join him, many of Mr. Jarratt's parishioners, and even his pupils, turned out as volunteers in defence of their country. I remember the circumstances well, being myself out in 1776." His first public service thus at eighteen years of age was that of a soldier in securing his country's independence. He was a Whig of '76. In the fall of 1780 he came with Mr. Asbury, who had been on a visit at Mr. Jarratt's, to Delaware, "either to take charge of Dover School or to preach."—(Mr. Asbury's Journal, volume 1, page 319). Instead of teaching he was earnest to be

engaged in the work he had chosen, and it appears that for a while he traveled with Mr. Asbury. The Methodists had not then separated from the Church, and unable while the war lasted to obtain orders, with Mr. Jarratt's advice he continued to travel and preach in connection with the Methodists, and in 1781, he was received as a preacher among them and stationed in Kent County, Maryland. In 1782 he was stationed in Pennsylvania, and in 1783 in Baltimore. In 1784 he is mentioned on the minutes of the Methodist Conference of that year as having "desisted from traveling."

In a letter from Mr. Coleman to the Rev. Mr. Jarratt, July 22, 1784, dated from Baltimore County, he mentions "that the clergy of Maryland had lately held a meeting at Annapolis, [June 22nd] and formed an ecclesiastical constitution," and adds "it is probable I may spend my days in Maryland, (there is a prospect of a vacancy in a parish here) if there should be any way of ordination. Religion, I fear, is at a stand here." He concludes by saying, and it is quoted as showing what the mail arrangements then were, "if you should write to me and have an opportunity of sending it to Richmond the stage goes from there twice a week to this town" [Baltimore.]

At the Methodist Conference in Baltimore, at Christmas, in 1784, by Mr. Asbury's invitation, Mr. Coleman was present. But when the vote was taken and announced declaring the Methodists an independent Episcopal Church, Mr. Coleman and his friend Mr.

(subsequently Reverend) William Duke, who had also been a preacher among them, took up their hats and left.

About this time, 1785, Mr. Coleman married Miss Pleasant Goodwin, whose mother was sister to Capt. Charles Ridgely of Hampton, and settled in Harford County. As soon as Dr. Seabury of Connecticut had been consecrated Bishop of that Diocese, in November, 1784, Mr. Coleman designed to have applied to him for orders. With this view he received from Mr. Jarratt, addressed to Bishop Seabury, the following testimonial, which is copied from the original: "From a long and intimate acquaintance with Mr. Coleman, I am able to recommend him to you as a person of unblemished morals, and whose reputation for piety, integrity and uprightness is well established in this part of the country where he was born and brought up. Indeed, I can speak of him with a greater degree of confidence than of any other man because he lived in my family several years and was under my tuition. I can, with the greatest sincerity, declare that I never saw anything, or heard anything of him, unworthy of the gospel of Christ. But on the other hand, piety and zeal for God and a concern to promote the best interests of mankind have uniformly marked and distinguished his character. Deveraux Jarratt, Bath County, Va., 1786."

The delay, however, of getting ready, and Dr. White meanwhile (February, 1787) being consecrated

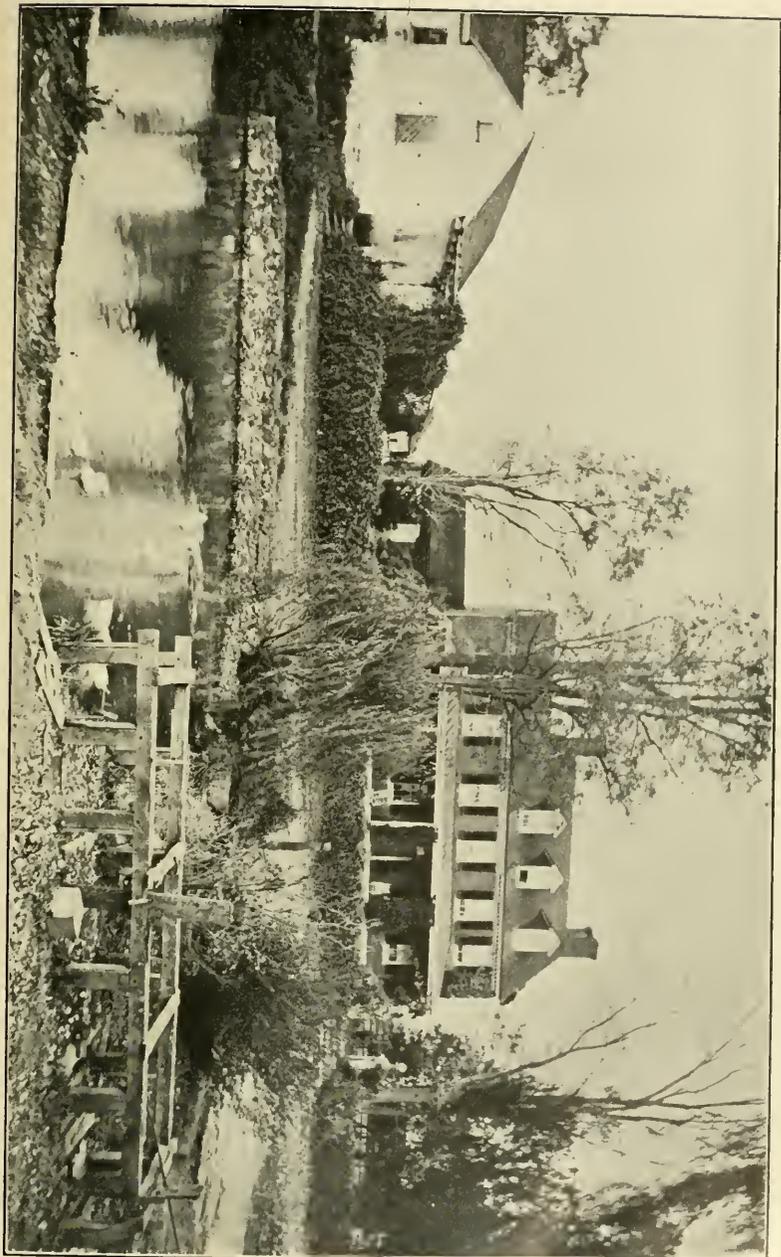
Bishop of Pennsylvania, led Mr. Coleman to apply to Bishop White for orders. From him, therefore, he received Deacon's orders July 1, 1787, and it is believed that this was Bishop White's second ordination. On the twenty-third of September following he received Priest's orders from the same.

Immediately upon his being ordained he took charge of St. James' Parish in Baltimore and Harford Counties, and the next year the Rev. Mr. Heath having left St. John's Parish, which was also in the same counties, he united that also under his pastoral care. In 1792 he was placed by the convention on the standing committee and appointed a delegate to the General Convention. As a member of the standing committee he was commissioned by Bishop Claggett the visitor of the district embracing the churches of Harford County as well as those under his own pastoral care. In 1795 he was appointed to preach the convention sermon of that year. He was now thirty-seven years of age. He was residing on his own farm in St. John's Parish, which was about two miles north-west of what is now Fallston, in Harford County. There he continued until April 28, 1799, when as already stated he came into the charge of this parish.

At a meeting of the Vestry, on the third of September, 1799, it was determined to make an addition to the parsonage—putting up a room to connect the main building with the kitchen. To accomplish this Samuel Owings and Charles Walker agreed to haul the

stone; Dr. Thomas Cradock to pay the mason; Samuel Owings, Jr., to find the shingles; John Bond and Joseph Jones to find nails; Nathan Chapman, the plasterers; and Mr. Hunt, the doors and windows. The addition was accordingly made. It was stated also at the meeting that Mr. Samuel Owings, Sr., had offered the Vestry about thirty acres of land adjoining the parsonage at \$20 per acre, which would be of great advantage to the said parsonage. It was resolved to open a subscription for purchasing the land. This was done and the land purchased. Thus, a minister was called with one-third more salary than the former Rector received, an addition made to the parsonage, and a glebe purchased. This was progress, and so far all seemed to promise well.

On the third of November, 1800, it was resolved that the pulpit be moved to the east end of the church and three single pews be made, [probably in the place where the pulpit and reading desk before stood], and that a collection be taken up to defray the expenses. At this time the pulpit stood on the north side of the church, directly in front of the church door, and, before it, the reading desk. This was their usual position in the churches in that day, so that the majority of the hearers was on each side of the minister. The arrangement was calculated rather for worship than for preaching; but a change was now coming over the churches. The influence of the Methodist movement was making itself felt very widely outside of their own



“OLAM,” WHERE SAMUEL OWINGS LIVED.

class, and preaching—which was felt to be an equally prominent part of the Apostolic Commission with anything else, if not the superior part—was now to be made more prominent, and the hearers to be brought in front of the preacher. Accordingly, as directed, the pulpit was removed to the east end of the church and placed in the circular projection within the chancel, and pews placed where the pulpit had before stood, thus giving room for the seating of some twenty worshippers, and additional income from the pews.

At a meeting of the Vestry, August 3, 1801, a clerk was appointed with a salary of \$16 per annum. It was then common to have a clerk to make the responses in the service. This led to a great neglect of the congregation in taking part in the worship,—as if God could be worshipped by proxy.

1803. During this year died Mr. Samuel Owings, Jr. He was often a member of the Vestry. He gave, as we have seen, the land on which the parsonage stands. He was the son of Samuel and Urath Owings, born 1773. He lived at Owings' Mills, and was the owner of large tracts of land in the neighborhood. He married Deborah Lynch, October 6, 1765.⁽¹⁾

There is not much during Mr. Coleman's charge of the parish on the Vestry's records worthy of any particular notice. Things seemed to have held "the even tenor of their way."

December 11, 1803, the Vestry ordered a census of

(1) For list of his children and their marriages, see Samuel Owings. Part III.

the Protestant Episcopal inhabitants according to the Canon. The Canon did not precisely require this, but the 15th Canon of the General Convention, as published by the Convention of Maryland, 1793, did require that every minister shall make out and continue a list of all adult persons within his cure; and to this the 4th Canon of Maryland responded and required the list to be returned to the Convention, as well as the baptisms, marriages, etc.

In May, 1804, Mr. Coleman returned to his farm in Harford County, and gave one-half of his services to St. James' Parish; and in a letter to the Vestry he writes, "I regret much that the congregation should pay such little attention as to render it doubtful whether they will not let the church fall in this parish."

He continued to give the parish one-half his time, though living more than twenty miles distant, until December, when he gave it up.

March 14, 1808, Mr. Coleman again writes to the Vestry, saying, "I continued to officiate from April, 1799, to December, 1804. I proposed resigning more than once, informing the Vestry I did not wish to be a burden to them, or any other Vestry, and they expressed a wish for me to have patience and continue, hoping that things would get better. In May I removed to my farm in Harford, but still continued to officiate, as I had not given over the thought of returning, had there been an amendment in the attention of

the Vestry and congregations. It was in April that I began to divide my time between St. Thomas' and St. James'." These letters to the Vestry were called forth from him by the fact that after four years they had made no settlement with him, and owed him \$500.

Mr. Coleman continued Rector of St. James' Parish until his death, January 21, 1816, at the age of 58 years. He was held in high estimation by the Church, and was often called to its councils and to attend to its general interests. From 1789 to 1813, when his health began to fail, he was a member of the standing committee seventeen times. During Bishop Claggett's Episcopate the standing committee assisted the Bishop in visiting the Diocese; and the counties of Cecil, Harford and part of Baltimore were assigned to Mr. Coleman. In 1795 he preached the convention sermon. He was a delegate to the General Convention five times. In 1806 Christ Church, near Bel Air, was built under his ministry. At the time of the election of a Suffragan Bishop for the Diocese, 1814, he was spoken of as a candidate, but his declining health prevented his nomination and he gave his vote for Dr. Kemp. It was the last public act of his life.

Whatever was the cause that the Church in St. Thomas' Parish did not seem to prosper under his ministry, it could not be laid to any want of industry, faithfulness, or evangelical views of doctrine in Mr. Coleman. He left a widow and one daughter. He had been peculiarly afflicted in the early death of five sons.

His daughter's name was Rebecca Ridgely. She was born August, 1787, and married John Yellott, Esq. She died February 11, 1853, leaving behind her five sons and two daughters.



CHAPTER X.

JOHN ARMSTRONG.



CTOBER 1, 1805, Rev. John Armstrong was elected Rector. Mr. Armstrong was a native of England and is said to have been a preacher there in connection with the Methodists. After his arrival in this country he was ordained by Bishop White of Pennsylvania, and took charge of a parish in that Diocese. He first appears in Maryland in 1804 as the Rector of St Paul's Parish, Kent County. When called to St. Thomas' nothing appears to have been said about his salary. He had some little time previously married Ann Yellott of Harford County, with a considerable fortune. His ministry was acceptable and successful.

The Vestry at this time set aside the pew system and the Rector's salary was raised by subscription, though the amount thus raised is not stated. Mr. Armstrong purchased a farm adjoining the church on the southeast, and at the foot of the hill built a small two-story frame house.

June 11, 1806, died James Howard, Esq., aged 49. He was the fifth son of Mr. Cornelius Howard and

younger brother of Gen. John Eager Howard. He became a vestryman in 1784, and was ever after either vestryman or Register and Treasurer. He was often a delegate to the State Convention, and in 1792 a delegate to the General Convention. He died a bachelor.

At a meeting of the Vestry on the twenty-ninth of September, 1806, it was agreed that "the chapel near Welsh's," now Holy Trinity Parish Church, "may be opened and used by the clergy of the Baptist denomination, provided they are men of good and upright character, and also provided their times of service do not interfere with the appointments of the Rector of this parish."

It was at this time that a scheme of lottery was agreed on and a petition made to the General Assembly to obtain an act authorizing it. The petition showed that the parish was in debt for the building of the parsonage and for the purchase of the glebe, and that repairs of the church were needed. The act was granted and the managers appointed by the Vestry were Dr. John Cromwell, Samuel Owings, Brian Philpot, Dr. T. C. Walker, Moses Brown, Kensey Johns, John T. Worthington and Robert N. Moale. The lottery was drawn and we hear nothing thereafter of the debt of the church.

It was not till January 11, 1808, fifteen months after the ordering of the lottery, that the Vestry found themselves in possession of funds for the repairs of the church, and at that time new window-shutters, doors

and door-frames were ordered. The chapel was also at this time much improved by being roughcast.

On the twenty-fourth of October it was ordered that the chimney [fire-place] of the vestry-room be filled up. This fact is noticed as indicating the time when stoves began to be introduced into churches. In many places of worship they were not introduced for years after this.

On the fourth of December there is this record: "The Vestry after taking into consideration Mr. Armstrong's address to the congregation on Sunday the twenty-sixth of November, *Resolved*, That the Rev. John Armstrong, Rector of this parish be requested to send in his resignation formally addressed to the Vestry." Present—Dr. Cradock, Samuel Owings, John Bond, Robert N. Mole and P. Hunt. Absent—Charles Walker, Brian Philpot and Moses Brown. But the resolution did not pass without opposition or dissatisfaction, for Mr. Hunt immediately resigned. Whatever the difficulty might have been which caused this measure, on its being communicated to Mr. Armstrong he thought fit to comply, and the parish again became vacant.

But although Mr. Armstrong thus resigned the parish as requested, it was not till more than a year afterward that he removed. For on the tenth of March, 1810, the Vestry recommended Mr. Armstrong to the Bishop's "kind and fostering hand," adding "we do with marks of esteem and regret part with him as our

Rector. But he finding it was more agreeable to himself and family to leave the parish, you, sir, will please to give him such recommendations to any other diocese as becometh the character of a clergyman, christian and friend as we have experienced during the term of four years and a half in the parish."

This letter was signed by Thomas Cradock, Charles Walker, Samuel Owings, Robert N. Moale, Phineas Hunt, Brian Philpot and John Boud. The offence thus on which the Vestry acted when they requested his resignation was not so serious but at the end of fifteen months the above letter was written. The reason of its being written was—that Mr. Armstrong was about to remove to York, Penna. In order to be received into that diocese, it was requisite according to the canons that he should present a letter, testifying to his good standing in the church, to the Bishop of Pennsylvania from the Bishop of Maryland. In order to do this it was necessary that the Vestry of the parish should certify to the Bishop of Maryland that their late rector had "not been justly liable to evil report for error in religion or viciousness of life during three years last past." But this was not embraced in the Vestry's letter, whether by negligence, unacquaintance with the canons, or design is not known.

The Bishop on the third of May, 1810, thus replies, "before giving the testimonial, I considered it my duty to make inquiry into certain reports censuring that gentleman's conduct * * and I shall candidly

mention my present objection to giving the certificate required by the canon in such cases to you, in hopes that you may be able to satisfy my scruples on that head. I shall preface them by observing that the Church of Maryland, under the old government, was restricted, by the charter of the then Lord Baltimore, from the exercise of any discipline, by which she suffered much.

* * Aware of the evils which the Church had thus suffered on this account, our General Convention framed the ecclesiastical Constitution of our Church after the revolution; conceiving that the exercise of discipline over the clergy was so intimately connected with the future well being of the Church, that in the general Constitution, and in the 7th article thereof, she enacted as follows: 'no person shall be ordained to holy orders until he shall have subscribed the following declaration, to wit: I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation, and *I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church* in the United States.'

"After thus making a conformity to the doctrines and *worship* of the Church an essential part of her Constitution, a General Convention afterwards enacted the 34th canon in aid of the same important object of conformity in public worship. The whole canon stands thus:—'every minister shall before all sermons and lectures, and on all other occasions of public

worship, use the book of common prayer as the same may be established, and in performing said service, *no other prayer* shall be used than those prescribed in said book.' Now, gentlemen, having premised these things, I beg leave to state to you, that I have been informed, that the Rev. Mr. Armstrong has on several occasions within three years last past in his own parish church, and before his sermons there, so far from conforming to the forms of worship of the Church, that he has mutilated the service by leaving out parts of it, and interpolating, *ad libitum*, extempore prayers of his own; * * after this statement of facts, and while they remain uncontradicted, I can venture to leave it to yourselves whether I can sign the certificate required. The reports above mentioned may be without foundation; if so, a certificate from your respectable body going fully to that effect would have great weight in removing scruples on that head, and might possibly enable me by a compliance with your wishes more fully to manifest that high respect, esteem and regard with which I have the honor to be, gentlemen, your affectionate friend and diocesan, Thos. Jno. Claggett, Bishop of the Protestant Episcopal Church in Maryland and Washington County, District of Columbia."

To this, on the thirteenth of August, the Vestry reply—"the Rev. Mr. Armstrong, when rector of this parish, officiated in St. Thomas' Church and chapel belonging to it. He always made use of the Church prayers, except an extempore prayer before and after

sermon in St. Thomas' Church. He also diligently attended to the duties of the parish, such as visiting the sick and preaching in different parts of the parish when called on, on other days exclusive of Sunday. With respect to the chapel, which is some distance from the church, none of the members now met were ever present when he performed divine services there."

This, it will be perceived, did not come up to what the Bishop desired, and consequently no letter was given by him to Mr. Armstrong. Thus the matter continued till November 22, 1811, when Mr. Armstrong wrote the Vestry that the letter which Bishop Claggett sent Bishop White was not deemed satisfactory, being, indeed, a good one but not canonical, and asking from them a certificate to Bishop Claggett in the precise words of the canon. This was subsequently done by them and signed by the following gentlemen, part of whom were not of the vestry: Phineas Hunt, John Bond, Joseph West, John T. Worthington, Charles Walker, James Walker of Chs., Charles Worthington, S. Owings, William Stone, Samuel Stone, Samuel C. Hunt, Lloyd Ford, and so the business ended.

In 1818 he returned to Maryland and took charge of St. Peter's Parish, Montgomery County, and Zion Parish, Frederick County. After remaining there two years he removed to Wheeling, Va., and took charge of St. Matthew's Parish, which had been organized by Bishop Chase, of Ohio. There he was instrumental in building an edifice and very much increasing the

congregation. In addition to this he officiated as missionary under Bishop Chase on the Ohio side of the river at St. Clairsville, eleven miles west of Wheeling. He succeeded in building a brick church there, 50 feet by 40, which was consecrated August 18, 1822, "the second church," says Bishop Chase, "consecrated west of the mountains." At the same time Mr. Armstrong officiated occasionally at Morristown, eight miles further west on the National road, where a small brick church was also built in the same year. Mr. Armstrong died in Wheeling in June, 1827, leaving a widow who survived him nearly twenty years. His son, Rev. William Armstrong, was Rector of St. Matthews', Wheeling, for more than twenty years, and afterward became Rector of Zion Parish, Frederick County.

St. Thomas' Church Lottery.
G. DOBBIN & MURPHY—Print.

ST THOMAS' PARISH CHURCH }
LOTTERY—Baltimore County. } **No 1252**

Authorised by Law of the State of Maryland.

THIS TICKET will entitle the bearer to such Prize as may be drawn against its number *without deduction*, if demanded within six months after the completion of the drawing.

By order of the Managers,
No. 1252. Sumner & Coings
Baltimore County, 10th. Feb 1807

CHAPTER XI.

GEORGE RALPH. JOHN CHANDLER. JOSEPH JACKSON.



HERE IS nothing in the records worthy of mention until April 15, 1811, when an invitation was given to the Rev. George Ralph "to officiate in the church whenever he could make it convenient."⁽¹⁾

Mr. Ralph was at the head of a private academy a short distance north-west of the United States arsenal, about four miles south of St. Thomas' Church.

On the eleventh of April, 1812, died Brian Philpot, Esq., of "Stamford," in his 62nd year. He was a native of Baltimore and son of Brian Philpot, who emigrated from England in 1750. He was a merchant and proprietor of land lying east of the falls. During the Revolution Brian Philpot, Jr., held a commission in the army, in Colonel Smallwood's regiment. After the war he settled at his place on the Western Run, and in 1796 married Elizabeth Johnson, daughter of Jeremiah Johnson, Esq. In 1800 he was a warden in St. Thomas' Church, and from 1805 a vestryman until his

(1) Mr. Ralph was an interesting character, and is the subject of one of the biographical sketches appended.

death. He left three sons and three daughters. His second daughter, Elizabeth, in 1826 married the Rev. John G. Blanchard, many years the Rector of St. Anne's, Annapolis.

After a vacancy of nearly three years, supplied only by the occasional services of Mr. Ralph, on the twenty-eighth of December, 1812, the Rev. John Chandler was elected Rector, to enter upon his duties January 1st. Mr. Chandler was from England. He came into this diocese in 1810 from Pennsylvania, and became the Rector of St. Peter's, Montgomery County, where he continued until he came to St. Thomas'. On the seventh day of February, 1814, he sent to the Vestry his resignation, stating that he had accepted the Rectorship of St. Mark's, Frederick County. He died in the spring of 1815.

On the seventh of April, 1815, died Samuel Worthington, Esq., aged 82 years. He was a native of Anne Arundel County and was one of the first settlers of what is known as the Worthington Valley, 2,000 acres of which had been patented to his father in 1740. In 1756 he was a church warden and subsequently a vestryman. He was a Whig of the Revolution, and in 1774 was one of the Committee of Observation. In 1781 and subsequently he was a delegate to the General Assembly. He left a widow, his second wife, nine sons and ten daughters, having before buried two daughters.⁽¹⁾

At a meeting of the Vestry on Easter Monday,

(1) See Appendix

April 15, 1816, Mr. Robert North Moale and Dr. Thomas C. Walker were appointed to ascertain whether by subscription, or otherwise, funds could be secured to wall in the churchyard. This work was but slowly carried on and was not completed until 1832.

THE REV. JOSEPH JACKSON—The 10th Rector. November 2, 1818, the Rev. Joseph Jackson was elected Rector to preach every other Sunday. The alternate Sunday was given to "St. John's Church in the Valley." This church is six miles north of St. Thomas', near the head of the Worthington Valley. On the third of June, 1816, the corner-stone had been laid by the Rt. Rev. James Kemp. The church was erected on a site of about two acres, given by Mr. Charles Walker. The building was of stone and cost \$5,000. It was consecrated by Bishop Kemp, November 13, 1818. Mr. Jackson was a native of Scotland. On emigrating to this country he first engaged in teaching at "Barnaby," in Prince George's County, then the residence of Anthony Addison, Esq., the son of the Rev. Henry Addison, many years the Rector of St. John's Parish in that county previous to the Revolution. In December, 1794, he was ordained Deacon by Bishop Claggett. During the first part of the year 1795 he was assistant to the Rev. Mr. Read, of Prince George Parish, in Montgomery County, and in the latter part of the year he officiated in Queen Anne's Parish, Prince George's County. In 1796 he became the Rector of St. Peter's Parish, Talbot County, and continued there, officiating

alternately at the Parish Church and at the chapel at Easton, for more than seventeen years. In 1812 he took charge of William and Mary Parish, St. Mary's County. There he remained five years, and, his health failing him, in 1817, August 27th, he became Rector of St. John's, Hagerstown. He resigned that Parish at the end of the year and accepted a missionary appointment, and was employed in visiting Ohio, Indiana, Illinois and Kentucky until he became the Rector of St. Thomas' Parish. At the Diocesan Convention of this year he reported ten communicants. It was the first report which had ever been made. His salary was raised by subscription and he lived at the parsonage, but the amount of salary is not stated.

At a meeting of the Vestry, November 29, 1819, present Samuel Owings, Charles Worthington, Robert N. Moale, Christopher Todd, David R. Gist and Thomas Moale, the following resolution was offered and passed: "*Resolved*, That the Rev. Joseph Jackson is no longer considered Rector of this Parish, and notice be given him to that effect by the Register." At the time of this meeting of the Vestry he was on a visit to his old parish in St. Mary's. He had no intimation of such movement; no charge was brought against him, and but one of the Vestry had contributed to his support. We do not wonder that when Mr. Jackson returned and his dismissal was announced he sat down and wept.

Mr. Jackson at once set out on a missionary tour in the West, but before a year had passed he died at

Bardstown, in Kentucky, leaving a widow, who had become his wife two weeks previously. He must have been over sixty years of age. He was a pious man and an earnest Christian. He was the intimate friend of Bishop Kemp and a long and friendly correspondence between them still remains. There are 53 letters from Bishop Kemp to him, and 57 letters from him to the Bishop, on file in the Bishop's library. In the years 1809 and 1815 he was a member of the Standing Committee. In 1804 he preached the convention sermon and was a delegate to the General Convention. At his death he left about \$2,000 to the Church in Maryland. This was subsequently appropriated to the purchase and founding of St. James' College in Washington County, which without this legacy would not have come into existence.



CHAPTER XII.

CHARLES C. AUSTIN.

AFTER A vacancy of one year, December 1, 1820, at a meeting of the Vestry, at which were present Samuel Owings, Thomas Moale, Christopher Todd and Robert N. Moale, the Rev. Charles C. Austin was elected Rector, his service to begin the same date at a salary of \$350 a year, payable quarterly. He was to officiate every other Sunday. Mr. Austin was born in Connecticut in 1794 or 1795. After finishing his course and receiving his degree at Yale College he came to Maryland and pursued his preparatory studies under the direction of Bishop Kemp. During a part of the time of his candidacy he officiated as lay-reader in Christ Church, Elk Ridge, Queen Caroline Parish, Anne Arundel County, and resided in the family of Alexander C. Hanson, Esq., then a member of the United States Senate. In 1819, June 13, he was ordained Deacon by the Bishop of the Diocese and took charge of Addison's Chapel, now St. Matthew's, Prince George's County, and Rock Creek Church, in the District of Columbia, where he continued until he was called to St. Thomas'. He was also

appointed by the Vestry of St. John's Church in the Valley to officiate there on the alternate Sundays, with a salary of \$320 a year, making his stipend aggregate \$670, besides the parsonage and glebe. On the first Easter Monday after Mr. Austin entered upon his charge of the parish, David Gist, Col. David Hopkins, Thomas H. Belt, Horatio Hollingsworth, Stephen W. Falls, Elias Brown, Samuel Owings and Thomas Moale were appointed Vestrymen. Mr. Owings and Colonel Hopkins were appointed Church Wardens; Robert N. Moale, Treasurer, and John Hollingsworth, Registrar. On the twenty-eighth of May, among other things, a committee was appointed, consisting of Messrs. Owings, Brown and Thomas Moale, to examine into the state of the chapel of ease in the forks of the falls, and to report to the Vestry. For more than thirteen years the chapel, as far as the records show, had been utterly neglected by the Vestry, and used only by the Methodists and Baptists who were supposed to have swept away the Church in that neighborhood.

On the nineteenth of October, 1821, died Dr. Thomas Cradock, in the 70th year of his age. He was the third son and only surviving child of the first Rector of the parish. His father took great pains in his education and hoped that he would enter the ministry, but he chose the profession of medicine. He was for forty years an active vestryman, often a delegate to the Diocesan Convention, and a delegate to the first General Convention of the Protestant Episcopal Church

in the United States. Dr. Cradock was an active promoter of the Revolution, and at the age of twenty-three was one of the committee of observation for the county. After the Revolution he became affianced to a daughter of the Rev. Dr. Smith, then President of Washington College, but influencing the laity to non-concur in the doctor's election to the Episcopate, when nominated by the clergy of Maryland,⁽¹⁾ the match was broken off. The attachment, however, was mutual, and Dr. Cradock retained her miniature to the day of his death. He never married. He was an able physician and lived and died at Trentham, his father's estate which he inherited.

Nothing occurs in the Vestry's records worthy of note till September 22, 1822. At that time Messrs. Robert N. Moale and James Piper were appointed to investigate Mr. David Carlisle's bill for putting a new roof on the church. It appears that during the previous year a new roof had been put on the church, and the parsonage repaired. The bill was rendered for \$444. Notwithstanding this outlay, at a meeting of the Vestry held April 7, 1823, Major David Hopkins was appointed to superintend the repairs to be made to the church under the direction of the Vestry. Towards these repairs the following sums were at once subscribed. James Piper, \$50; Robert Riddle and W. F. Johnson, \$30 each; Dr. R. G. Belt, T. H. Gist and Mrs. V. West, \$20 each; David Gist, \$15; Dr. Lenox

(1) See correspondence of Dr. Cradock and Dr. Andrews, appendix "E."

Birckhead and Thos. Cockey, \$10 each; and Dr. Owen, \$5; and the work was commenced on the twenty-seventh of May. It was undertaken by Benj. Eggleston under Major Hopkins' direction. The pews, pulpit and chancel were taken down and the floors taken up. These were all replaced. The pews were increased to about thirty and replaced by new ones. The walls were replastered, and all the wood work was painted with three or four coats inside and out. The pulpit and chancel were hung with new curtains. The vestry-room was repaired and the whole put in complete order. Such is the statement in a book kept by Major Hopkins. The whole cost was \$765. This added to the amount of previous repairs made \$1,209, and a debt was incurred of nearly \$1,000. Major Hopkins, who appears to have been the active man in all this, died and was buried in St. Thomas' churchyard, March 8, 1824. [He was buried immediately back of the chancel, but no stone marked his grave. When the church was extended in 1890 Mr. Thomas Cradock, Senior Warden, who had been shown the spot by his father, Dr. Walker, had the grave deepened beneath the cellar, and a small stone with the name and date of burial of Major Hopkins placed in the aisle of the church just above it. Major Hopkins was commandant at the United States Arsenal at Pikesville. From papers found in the possession of the Rector it appears that his subscription paid was \$80, and that he advanced and paid bills to the amount of \$201.97, of which there is no

account of his reimbursement at the time of his death. The Vestry also owed others on this account, \$287.30, so that the total debt of the Vestry, with the \$444 on previous repairs, amounted to over \$900. Some of the subscriptions which are above referred to were never paid, as far as can be ascertained.—Editor.] The Parish was oppressed with this debt and with the interest on it and with costs of suits to recover until all the previous indications of good vanished.⁽¹⁾ Mr. Austin was compelled to resort to a school for his own support. For fifteen years the records of the Vestry present nothing of interest.⁽²⁾

On the twenty-third of April, 1832, the Vestry appointed a committee to attend to the completion of the churchyard wall, and in 1838 another committee was appointed for the same purpose, and in 1841, May 14th, it is recorded that "The Treasurer received from Mr. [Cardiff] Tagart five dollars, being the amount left in his hands out of money collected by him for building the stone wall around the churchyard." The wall was finished twenty-four years from the time it was first proposed. The Vestry Record for many years has only the entry of vestries elected and committees appointed to examine and report on debts and accounts.

Parish of the Holy Trinity.—In the Convention of the Diocese in 1843 the old chapel of ease in the forks

(1) In 1833 the church was attached for \$148.48, a balance still due, which was settled December 11, 1833. This amount was raised by the ladies of the congregation.

(2) There is inserted in Dr. Allen's manuscript a printed sermon of Mr. Austin preached September 12, 1823, before a detachment of the 11th Brigade, Maryland Militia, in St. Thomas' Church.

of the Patapsco Falls, in Carroll County, was constituted a parish church and its parish lines defined. At the time when the attempt was made to resuscitate the chapel it was in a state of ruin. The doors and windows and roof were gone, and the floor had been torn up to facilitate the taking of the rabbits which concealed themselves under it. There had been no service for twenty years. Before that for years the Methodists had sometimes occupied it and sometimes the Baptists, but now it was only a shelter for horses and cattle. But the work of repairing it was undertaken and effected at an expense of about \$200, leaving no debt. The first Vestry were Jesse Hollingsworth, William H. Warfield, W. W. Warfield, George T. Warfield, James Sykes, Nicholas Dorsey and George W. Munroe. The Rev. David Hillhouse Buell was appointed Rector to officiate one-half his time, the other half being given to missionary work in Westminster and its vicinity in Carroll County.

In 1844 St. Thomas' Parish suffered a further diminution of its territory by the erection of the Parish of the Ascension. Mr. Buell became the Rector of this parish in connection with the Parish of the Holy Trinity. During the previous year the Rev. Mr. Taylor, subsequently missionary to Mesopotamia in Asia, had officiated in Westminster. Before him no church services had been held there since those of the lamented Arthur Cradock in 1768. His services at that early date lend an interest to the place of which the

church may well claim the credit. At the Diocesan Convention of 1846 a parish church had just been completed. It is a beautiful structure of stone, in the early English style and was consecrated by Bishop Whittingham on Ascension Day.

In 1847 died Mr. Charles Worthington, at the age of seventy-seven. He was the fourth son of Samuel Worthington, a part of whose landed estate which is in the Western Run Valley he inherited. He was frequently a vestryman in St. Thomas'. He was in possession of much wealth which he divided between his four unmarried sons, besides whom he left two married daughters. He was one of the twenty-four children of Samuel Worthington. His father was a grandson of Capt. John Worthington who died about 1700, and, as shown in his will, gave to John his home plantation on the Severn, to Thomas "Greenbury's Forest," to William "Howard's Inheritance," a tract near Beards Mill and another at "the Fresh Pond on the Bodkin Creek of Patapsco River."

February 9, 1849, the Rev. Mr. Austin, for nearly twenty-nine years the Rector of this parish, died, at the age of fifty-four. The next day his daughter, Jane Buckler, died, in the twentieth year of her age, and both were buried on the eleventh in St. Thomas' churchyard in one grave. There was present a very large and sympathizing congregation.

In 1821 Mr. Austin married Miss Ann Buckler, daughter of Mr. Thomas Buckler of Baltimore City.

Their children were Miss Anne Buckler, born October 24, 1822; Henry Sanford, February 28, 1826; Jane Buckler, April 16, 1829; May Holley, November 24, 1832; and William Buckler, March 11, 1838. As already noted Mr. Austin had found it necessary to conduct a school. During this period he also had charge of two daughters of his brother, who made the first purchase in Mexico of a large amount of territory, which is now part of Texas, and carried thither a colony which established the city of Austin in that state. The number of communicants in the parish never exceeded the number which he first reported. A Sabbath School, the first in the parish, existed during many years of his rectorship, and was well sustained. He lived to see two parishes established within the bounds of his early ministry, and two independent congregations, each taking off large portions of the territory of St. Thomas'; and also the Hannah More Academy, devoted to the education and training of young ladies in the Church. Mr. Austin was an active and energetic man, ready to go at every call, and under all the depression of his parish, and the discouragement he met with, he sustained a high character for frankness, integrity and independence. For the last fifteen years his salary averaged but a little over one hundred dollars per annum.

CHAPTER XIII.

JOHN B. MORSS. JOHN JOSEPH NICHOLSON.



AT A meeting of the Vestry, March 3, 1849, Messrs. Edward T. Lyon, T. H. Gibson and Dr. Morfit were appointed a committee to procure subscriptions for the support of a clergyman, and at a meeting on the 10th reported \$270 as having been subscribed. At the same time the Rev. Messrs. Sprigg, Nicholson, Tracey, Moore, Morss and Davis were each nominated to the vacant rectorship. But the election was postponed. In order to give time for further consideration the Registrar was requested to invite the neighboring clergy to officiate each a Sunday that the church might not be closed. The invitations given were these: The Rev. Mr. Morss, of Baltimore, to officiate on the eighteenth; the Rev. Mr. Davis, of Westminster, on the twenty-fifth; the Rev. Mr. McKennly, of Sherwood, on the first of April; the Rev. Mr. Allen, of St. Johns, on the eighth. On the ninth of April an election not having been effected the Registrar was further requested to invite the Rev. Mr. Bausman, of Baltimore, and the Rev. Mr. Lockwood, of Virginia, to officiate. But more than three months

elapsed before Mr. Austin's place could be filled.

THE REV. JACOB B. MORSS—12th Rector. On the the fourteenth of May the Rev. Jacob B. Morss was invited to the rectorship of St. Thomas' Parish with the offer "of two or three hundred dollars per annum, with a comfortable and spacious glebe, in a healthy location and in a quiet neighborhood."

[Dr. Allen has only partially quoted the letter of invitation. It reads: "To the Rev. Jacob B. Morss, Baltimore: The undersigned vestrymen of St. Thomas' Parish, Baltimore County, anxious to procure speedily the services of a priest to fill the vacancy caused by the death of the late Rev. C. C. Austin, with one heart and mind in unity of the spirit and bond of peace (we trust), turn to the Rev. Mr. Morss in this exigency as eminently suited to repair the desolate state of the church, to extend its borders, to unite the congregation and interest many in its sublime ritual and Holy Communion (if he can make so great a sacrifice of worldly interests, sustained by faith, looking for his reward hereafter); to accept the appointment of Rector for the inadequate compensation the Vestry can at this time tender of two or three hundred dollars per annum, with the chief attractions of a spacious, comfortable glebe, in a healthy location and in a quiet, social neighborhood." R. H. Owen, Benjamin Arthur, T. H. Gibson, John H. Carroll, Henry Stevenson, E. D. Lyon, H. Morfit, William P. Maulsby. St. Thomas' Parish, Baltimore County, May 14, 1849. The letter of acceptance of the

Rev. Mr. Morss is given in full in the records. It is dated May 22, 1849.]

It was understood that Mr. Morss was in such independent circumstances as not to make the amount of the salary material. There was some dissatisfaction and Mr. Lyon resigned his place in the Vestry. [June 18th Mr. Thomas Cradock was elected to fill the vacancy].

Mr. Morss was the son of the late Rev. Dr. Morss, of Newburyport, Mass. He was ordained in 1841 by Bishop Ives, of North Carolina, and took charge of Christ Church, Elizabeth City, in that Diocese. In 1843 he was in charge of Trinity Church, Pottsville, Pa.; in 1847 of Grace Church, Waterford, N. Y. In 1848 he removed to Virginia where he married Miss Southgate, formerly of Baltimore, to which city he afterward removed.⁽¹⁾

At a meeting of the Vestry on the twentieth of May, 1850, it appeared from a report made by the treasurer that the Rector had received during the year \$290, also that an organ had been purchased at the cost of \$300, but that the subscriptions therefor had fallen short of paying for it. On the fifteenth of July they therefore appropriated the Sunday offering to be applied to meet the balance which remained due.

MR. MORSS RESIGNS.—On the thirteenth of November Mr. Morss resigned his rectorship. In his letter of resignation he said: "Finding the difficulties which have

(1) See Biographical Sketches.

attended my residence in the country to be so great as to make my family discontented, and there being no probability of improvement, but rather an increase of them in prospect, I am reluctantly compelled from the necessities of the case to tender my resignation of the rectorship of St. Thomas' Parish and dissolve the connection which has existed so pleasantly between us for nearly two years." This resignation the Vestry accepted but, as the record says, "with great reluctance" "and the Vestry tender to him thanks for his gentlemanly and Christian deportment towards them, and their sincere wishes for the future happiness of himself and family."

Mr. Morss reported at the Convention of 1850 twenty communicants, being an addition of ten. Upon his removal he became the Rector of St. John's Church, Carlisle, Pa.

THE REV. JOHN JOSEPH NICHOLSON—13th Rector. On the twenty-fifth of November, 1850, the Vestry invited the Rev. John J. Nicholson to become the Rector. Mr. Nicholson was a native of Anne Arundel county. He was ordained Deacon by Bishop Wittingham June 7, 1846, and took charge of Somerset Parish, Somerset County. There he continued till his acceptance of the invitation to St. Thomas'. Previous to entering the ministry he had been a member of the bar. On the ninth of June, 1851, the Vestry authorized the Rector to collect money for painting and otherwise repairing the church, the placing of a new plain pulpit,

reading desk and communion table in the chancel.

At the convention Mr. Nicholson reported twenty-eight communicants, the largest number connected with this parish church for eighty years.

July 14, 1851, Mr. Nicholson was married by Bishop Whittingham, in St. Thomas' Church, to Ellen B., daughter of Samuel Lyon, Esq., whose wife was at the head of Hannah More Academy. This was his second wife. On the twenty-eighth of April, 1852, Mr. Nicholson sent in his resignation of St. Thomas' Parish, having accepted a call to Grace Church, Waterford, N. Y.

In 1853 Mr. Nicholson removed to Texas and took charge of Christ Church, Houston. He published a number of sermons. One was preached at St. Thomas', Septuagesima, 1852, from St. Matt. xx., 6,7, entitled "The Idlers of the Vineyard." During a part of the time of his rectorship in St. Thomas' Mr. Nicholson found it necessary to resort to the assistance of a school for his support. [Mr. Nicholson was a member of the standing committee of the Diocese of Texas in 1854-55, and trustee of St. Paul's College, and secretary of the board of trustees for that year. He resigned his parish on account of ill-health July 5, 1855, and took letters dimissory to Alabama. He afterwards was called to St. Mark's Church, San Antonio, Texas, and died there in 1866. His widow removed to Mobile, where she died in 1898.]



REV. C. C. AUSTIN.



REV. J. B. MORSS.



REV. WM. F. LOCKWOOD.



REV. W. STROTHER JONES.

CHAPTER XIV.

WILLIAM F. LOCKWOOD.



ON JUNE 15, 1852, the Rev. Mr. Chesley, of Virginia, was elected Rector, but declined. August 22, 1852, the Vestry elected the Rev. Wm. F. Lockwood, but it was not till the twenty-seventh of October that his acceptance was received and the first of December specified as the commencement of his services. Mr. Lockwood was a native of Vermont, but a graduate of the theological seminary of the Diocese of Virginia in 1842, and was ordained in that same year. He immediately took charge of a parish in Fairfax County, Va., and continued there till he came to St. Thomas'.

On calling Mr. Lockwood to St. Thomas' it was found that repairs were necessary to the parsonage. The Vestry entered on the work. The old log kitchen was removed and the west room of the house appropriated for that purpose. An addition was made to the east end, having a parlor below and a chamber above with a portico the whole width in front. It was then provided with furniture, a part [\$530] of the expense, which amounted

to \$1,374, was raised at a fair held by the ladies.⁽¹⁾

In consequence of the appointment of a chaplain at the Hannah More Academy and the commencement of separate services and a separate church organization the number of communicants in St. Thomas' was reduced to twelve.

The records of this parish show the Rectors and vacancies up to this time to have been as follows :

1st. Rev. Thomas Cradock, from Feb. 4, 1745, to May 7, 1770; twenty-five years, three months.

2nd. Rev. William Edmiston, from May 9, 1770, to Sept. 10, 1775; five years, four months. First vacancy, three months.

3rd. Rev. Thomas Hopkinson, from Dec. 10, 1775, to Dec. 10, 1776; one year. Second vacancy, three years, four months.

4th. Rev. William West, D. D., from April 3, 1780, to April 3, 1782; two years, one-third of the time.

5th. Rev. John Andrews, D. D., from April 10, 1782, to April 10, 1785; three years, one-half the time. Third vacancy, eight years, two months. Mr. Coleman officiating occasionally.

6th. Rev. Thomas F. Oliver, from June 3, 1793, to Jan. 27, 1797; three years, seven months. Fourth vacancy, two years, two months.

7th. Rev. John Coleman, from April 8, 1799, to

(1) It also appears in the record that the ladies raised \$520 by subscription, so that altogether they raised \$1,050 out of a total of \$1,374.

Dec. 8, 1804 ; five years, eight months. Fifth vacancy, ten months.

8th. Rev. John Armstrong, from Oct. 1, 1805, to March, 1810 ; four years, five months. Sixth vacancy, three years, nine months. Mr. Ralph officiating occasionally.

9th. Rev. John Chandler, from Dec. 28, 1813, to Dec. 28, 1814 ; one year. Seventh vacancy, three years, ten months.

10th. Rev. Joseph Jackson, from Nov. 2, 1818, to Nov. 2, 1819 ; one year. Eighth vacancy, one year, one month.

11th. Rev. Charles C. Austin, from Dec. 1, 1820, to Feb. 9, 1849 ; twenty-eight years, two months. Ninth vacancy, three months.

12th. Rev. Jacob B. Morss, from May 14, 1849, to Nov. 25, 1850 ; one year, six months.

13th. Rev. John J. Nicholson, from Nov. 25, 1850, to April 28, 1852 ; one year, five months. Tenth vacancy, eight months.

14th. Rev. William F. Lockwood, from Dec. 5, 1852, to April 1, 1883 ; thirty years, four months.

Thus from the commencement of the parish to this year [1852, the year that Dr. Allen is writing this history] it has been 109 years. Of this time it has had the service of a Rector, wholly or in part, eighty-five years, leaving the vacancies to have covered twenty-four years. But these years of vacancy are to be deducted from the years since the Revolution, so that only about

two-thirds of the time was there ministerial service; or taking the years from the Revolution until Mr. Austin's time (1820) the parish was vacant more than one-half the time; and here it may be appropriate to inquire what have been the causes which have hindered the advancement of the church in the parish since 1770.

The *first* cause, in the order of time, it may be affirmed, was the Revolution. Its influence has already been spoken of in part. The Church was prostrated in taking away its revenues, and repealing the laws by which as a civil institution it was governed. But the character and course of the clergy of that day was also disastrous. One Rector zealously and openly espoused the cause of a minority political party. The friends of the Revolution thus to a great extent identified the Church,—though, as subsequent facts show, without any good reason—with the English government, and the friends of American Independence seemed to feel that in order to set aside that government the Church itself must be uprooted. Besides the character of the two clergymen of the parish at that time—whether in truth it was so we have not the means of judging—was held to be utterly worldly and actually opposed to serious and consistent piety; and that the church will be judged, in popular esteem, by the character of its clergy is a well known truth; aye, not only judged of, but adhered to or abandoned as that character may be developed.

A *second* cause may be held to be dissent, and the

withdrawal of the Methodists. Dissent arrayed those connected with it in hostility and rivalry. It could not grow but upon the ruins of the Church, which must therefore be misjudged and misunderstood. But it must be remembered that up to Christmas, 1784, the Methodists were held to be simply a portion of and a party in the Church, and popularly supposed to have all the religion in it. They were unquestionably earnest and zealous. Their withdrawal therefore was productive of evil to the Church. But it may fairly be questioned whether the alleged causes for withdrawing were really sufficient for their so doing, and also whether the actual privileges and advantages they desired were not to be found in the Church. There was nothing in its government or laws to prevent lay preaching within due regulations—as their having so long practised it fully shows—and ministerial orders might in due time doubtless have been obtained. And it is seriously doubted whether they have gained as much or done as much good by their withdrawing as they would by having continued where they were.

A *third* cause to be mentioned is the many years of vacancy in the rectorship in the forty-four years succeeding the Revolution—being more than one-half of them. Much is lost in a single year's vacancy which can never be regained. In some it produces discouragement; some it leaves to wander away; and in all it tends to an undervaluing and a habit of disregarding

the ordinances of religion, especially the Sabbath and public worship of God.

A *fourth* cause is found in the Rector's being from necessity engaged in secular teaching. Of the eleven Rectors subsequent to the Revolution four were thus engaged, perhaps more, and these held the parish thirty-seven out of seventy-six years of that time—nay, thirty-seven out of the fifty-four years that the parish had Rectors. Now it is well known that all the time and labor given to this employment is just so much time and labor taken away from the parish. To the parish therefore it is a clear loss.

A *fifth* cause to be noted is the frequent changes of the other Rectors. Three out of seven had the parish only one year each, and two others only about one and a-half years each. Frequent changes are disastrous to any parish.

A *sixth* cause is found in the want of a proper interest in the Church by the laity and in the efficiency of earnest piety. God has shown us by His Word that He giveth increase to His Church just in proportion to the efficient labor of each and every part of it. When, therefore, its members through want of interest or piety are inactive, failing thus to do their part, it is a ban to God's blessing. One man can never do the work of ten or fifty, and if they do not their proportion it must go undone, and yet, ordinarily, the harvest will be in proportion to the labor bestowed.

A *seventh* cause perhaps had its influence also—

that is the want of popularity in a number of the Rectors. This comes generally from judging of ministers by a false standard. The true standard is their industry, piety and faithfulness. If these are not wanting—and that they were wanting in the Rectors of St. Thomas' has never been asserted—then unpopularity arising from other causes is unjust in most cases, and is just so much concession to the world, a turning away from a right dependence on the Great Head of the Church Himself.

One other cause (*eighth*) to be mentioned is a want of a proper estimate of the clerical office and the insufficient support given to it. There is often no doubt a want of the proper appreciation of the individual minister. His learning is not appreciated by those who have it not themselves, nor are his talents, his piety, his general character, standing or reputation, and he is, of course, by all such personally undervalued. But what is here affirmed is of his office and the support given it. It is overlooked that it is an office given the Church by the Son of God Himself, and that he that despiseth it despiseth Him who gave it. It is overlooked that the want of a proper estimate or support reflects back directly upon our blessed Lord.

It may be interesting to look at the Church now [1852] in what was St. Thomas' Parish in 1770 when the Rev. Mr. Cradock left it. *Then* there was St. Thomas' Church with communicants more than 100, now—

St. Thomas' Parish, Rev. Wm. F. Lockwood, Rector.

1. St. Thomas' Church, communicants 12

Holy Trinity Parish, Rev. Thomas J. Wyatt, Rector, having :

2. Holy Trinity Church and
3. St. Barnabas' Chapel, at } communicants 25
Sykesville,

Ascension Parish, Rev. Oliver S. Prescott, Rector, having :

4. Church of the Ascension, Westminster, communicants 10

Western Run Parish, Rev. Ethan Allen, Rector, having :

5. St. John's Church in the }
Valley and }
6. Montrose Chapel (F. Au- } communicants 10
derson, Esq.) }
7. Sherwood Chapel, Rev. Cyrus Waters, Rector 24
8. St. Michael's Church, at the Hannah More Academy, Rev. Arthur J. Rich, M. D., Rector 17
9. Church of the Holy Communion (S. Norris, Esq.)

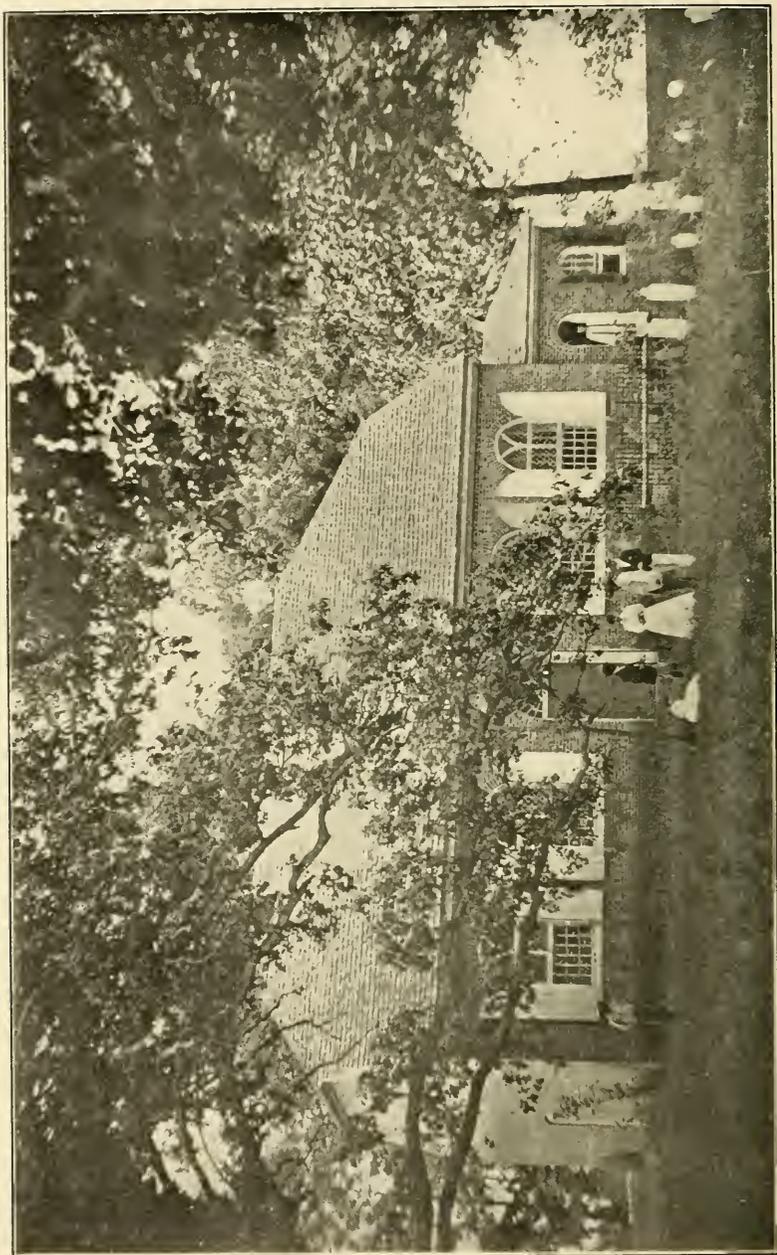
Total 98

There are thus nine places of worship, with six clergymen and ninety-eight communicants, where eighty-two years ago there was only one clergyman of the Church and one place of public worship, though

with more than 100 communicants; and that notwithstanding all the discouragements and obstacles which have been looked at in passing along.

But go back only forty years, to 1814, then there was one church, one chapel in ruins, and it is not known that there were any communicants; five years afterward there were only ten.

Now with so many ministers, so many churches and so many communicants what may not be anticipated in forty years to come!



THE GARRISON CHURCH, 1869.

Part II

1852—1898

The "forty years to come," which Dr. Ethan Allen prophesied would bring brighter days for the parish, have passed; the Historian, the Rector, the Vestry of 1852 have all gone from Garrison Forest. The last to leave of that goodly company was Thomas Cradock, then the youngest vestryman, who for forty-four years afterward served with unwearied faithfulness and love the Church of his forefathers.

They have all gone and the concluding pages of this book must be written by another hand to record their part in fulfilling the prophecy of that day.

CHAPTER XV.

REPAIRS AND IMPROVEMENTS.



THE VESTRY records of 1853 are occupied with the successive reports of the committee on improving the rectory and raising necessary funds. Among the names which appear as generous helpers are Julia Howard, Mrs. James Howard, Mrs. Stevenson and Mrs. Boyle. The Vestry "mentions with commendation the noble and disinterested exertions of Wm. Norris, Esq., who, though not a member of the parish, collected and paid over the handsome sum of \$152." It was in this year that Rev. A. J. Rich gave notice of his purpose to apply to the Convention for permission to build a chapel at Hannah More Academy (St. Michaels) which purpose the Vestry instructed its delegates to resist.

As indicating one of the contentions of that year the resolution appears on the minutes, "That this Vestry approve of the course of Dr. Johns in preaching in the Eutaw Street (Methodist) Church and that our delegates be and are hereby instructed to support him therein." The second volume of Vestry proceedings closes April 1, 1854, with the resolution that "the

thanks of this Vestry be presented to Dr. Thomas Walker for the beautiful step which he has purchased and caused to be laid at the front door of the church."

The new record book opens January 1, 1855, and the first entry, evidently proceeding from a physician, (Dr. Councilman) reads as follows: "As the venerable old stove which has so long occupied a situation in the aisle shows decided symptoms of decrepitude and old age; and, besides the numerous cracks in its plate and sides, has already parted with its diaphragm, it becomes necessary to provide a substitute, Thomas Cradock is appointed to make the necessary inquiries as to a coal stove."

September 21, 1858, there is a minute of the death of Richard H. Owen which records "with gratitude the lively and deep interest our deceased associate ever manifested for the prosperity of this Church," and eulogizes "the many social and Christian virtues which endeared him to us." In the register of burials there is this entry: "Died in Baltimore, at his nephew's, R. F. Maynard, on the eighteenth of September, 1858, R. H. Owen, in the eighty-second year of his age. He was buried in the churchyard of St. Thomas', on the twentieth, by the Rector of this church. He was a devoted member and communicant of St. Thomas' for more than forty-five years and for many years an active and efficient vestryman, warden and treasurer of the same, and also a devoted friend of the Rector. (Signed) W. F. Lockwood." He was delegate to the Diocesan

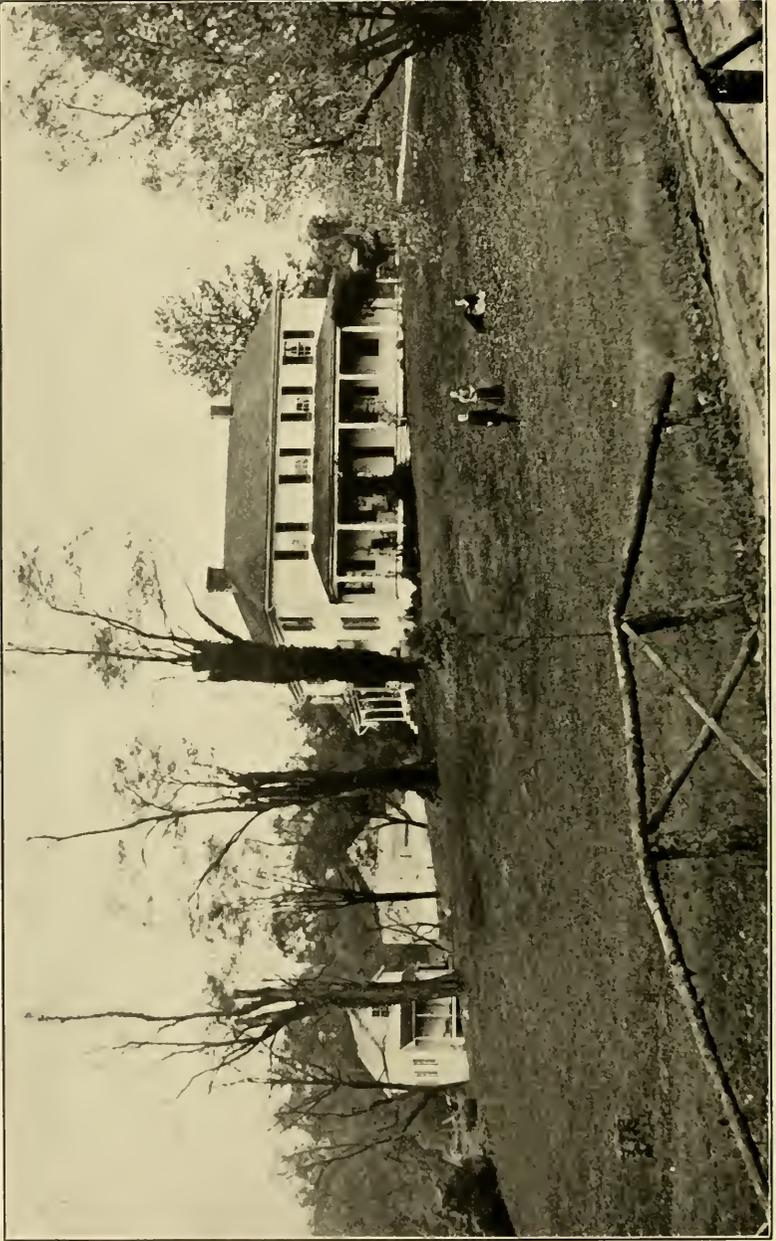
Convention continuously from 1844 to 1858. Mr. Owen lived at "Plinhinmon," about a mile west of where McDonogh School is now located. He was a bachelor and his two sisters lived with him. One of these sisters was a widow, Mrs. Maynard, whose husband had died when her son, Richard F. Maynard, (whose name will appear again) was only two years old. Mr. Owen is still remembered (1898) for his courteous manners as well as for his gentleness and goodness.

The next entry outside the routine of elections and treasurer's reports is the minute on August 12, 1861, of the death (June 8, 1861) of Dr. James F. Maynard, "a firm and efficient friend of the Church." The Rector in his record speaks of him as "a man of intelligence, of pious education, a great and most valuable friend of the Rector." His kind disposition toward the Church was faithfully carried out by his brother and executor, Mr. Richard F. Maynard, who succeeded him as a member of the Vestry. The much-needed vestry-room was built as a memorial of him. One thousand dollars was also presented from his estate, "the interest of which was to be expended for keeping in order the church grounds." The legacy of four thousand dollars was also received from the same estate "the interest thereof to be appropriated to the support of indigent students at the Alexandria Theological Seminary" and the Vestry was empowered by Act of Legislature, 1868, to accept the trust for this purpose. Dr. Maynard in this way made for himself a most enduring memorial

in the parish ; and for more than thirty years the interest of this fund has supported one student each year at the seminary, and there are many men in the ministry of the Church now who were enabled to pursue their necessary studies by this beneficent gift ; and the good work goes on. There have been few legacies to Church work in this parish, and Dr. Maynard's is the largest.

This chapter seems chiefly occupied with the record of death, and one honored name must be added. Mr. Edward D. Lyon died February 8, 1865. He was a communicant, a member of the Vestry for about twenty years, the treasurer for six years, and delegate to the Convention for about the same time.

At a meeting in June, 1869, it was determined to collect money to repair the church. These repairs were quite extensive, and cost, according to an entry, April 10, 1871, \$3,049. This included the replacing of the picturesque old hip-roof by a sharp-pitched roof, which changed the appearance of the exterior of the church. If the architect's plan of a tower had been carried out, the proportions and lines would have been better, but this was not accomplished. On September 7, 1873, the Rector appointed a committee to decide the most suitable way of spending a sum of money given for the improvement of the church. It was decided to more "thoroughly warm and ventilate the church ; to build a carriage-shed ; and also to estimate the cost of building a buttressed tower as shown in the original



ST. THOMAS' RECTORY.

drawing for repairing the church ; also the cost of the latter with a gallery."

At the Easter-Monday meeting of the Vestry in 1874 Mr. Samuel M. Shoemaker offered to give a pipe organ, which was gratefully accepted, and a committee appointed to build "an addition to the church on the left of the chancel to contain the new instrument." By the "left of the chancel" the Vestry intended the north side and a room corresponding to the vestryroom on the south side was accordingly built. These rooms disappeared in the improvements of 1890 when the transepts were built and the chancel enlarged.

The gift of the sweet-toned organ was a beautiful gift and has from that time until the present greatly helped the services in the old church.

CHAPTER XVI.

ST. MARK'S-ON-THE-HILL.



May 31, 1874, marks the first movement in the Vestry toward the recognition of the work which had begun in the neighborhood of Pikesville, and which afterward developed into the Church of St. Mark's-on-the-Hill. A committee was appointed on motion of Mr. C. Morton Stewart, consisting of Messrs. Cradock, Rogers, Maynard, Wood and Harrison "to raise funds to build or provide a chapel at Pikesville, which chapel, its management and affairs, shall be under the sole and exclusive control of the Vestry of St. Thomas' Parish; that evening service may be held there throughout the year and morning service at such seasons as may be deemed advisable by the Rector of St. Thomas' Parish; also, that an assistant be provided whose duty it shall be to assist at divine worship at St. Thomas' Church every Sunday morning and to conduct the services at Pikesville in the evening." Mr. Stewart was added to the committee.

A week later the committee reported: "First, That the Rector's salary be increased to \$850." (The

average salary for several years had not exceeded \$650.)

“Second, That until the purchase or erection of a chapel be completed; or until an Assistant Rector be chosen, it is deemed inexpedient to raise the question of the salary of said assistant.”

The next Sunday, June 14th, the committee appointed to negotiate the purchase of the Methodist chapel at Pikesville reported that the owner estimated its value at \$4,200, a price which they considered too high.

On Sunday, June 21st, the committee again reported and were directed to accept the terms. Mr. Chas. K. Harrison was authorized to open books of subscription to raise the required amount. The Vestry records do not show the result of all this effort, nor the names of the subscribers, nor the fact that at this time and for several years there were assistant ministers appointed.

Easter Monday, April 2, 1877, Messrs. Cradock and Maynard, who had been previously appointed as a committee “to raise money and construct a turnpike from the Reisterstown Road to the Garrison Church,” reported “the total subscriptions in cash and labor for that purpose to be \$1,661.30, and the total amount expended to date \$1,636.06, leaving a balance of \$25.24,” which the committee was ordered to use when necessary in repairing the road. The value of this improvement cannot be too highly appreciated. Up to this time there were often days in the winter and early spring when the church was almost inaccessible on account of the wretched roads.

It was probably this year that the parish school-house was built, though there is nothing in the records to show it. The first notice of it is the minute, October 1, 1878, that "The claim of Hopkins and Marshall (\$406.10) for repairs done to schoolhouse in consequence of storm was read to the Vestry. Claim denied on ground that the work had not been well done originally, and that said repairs were done without sanction of the Vestry."

The suit of the builders resulted in a judgment against the church in 1882 for about \$525, and was paid out of a legacy of Mr. Cardiff Tagart.

In January, 1879, the Rev. W. Strother Jones was invited to become the assistant to the Rector, and on April 1, 1879, he was regularly elected the assistant minister at a salary of \$800 a year. At a meeting of the Vestry, October 10, 1880, Mr. Charles Morton Stewart "spoke of the offer of Mr. John N. Carroll to give a bell in case a tower was erected, and reported favorable progress toward obtaining the funds necessary to build it. The cost was estimated at \$1,700 and he had \$1,250 in hand. The proposition to build this tower had been previously accepted, and the matter was left in Mr. Stewart's hands."

April 3, 1883, there is the following minute: "The Rev. William F. Lockwood, for many years Rector of this church, died after a lingering illness at the rectory, on the first inst., and was buried in his family lot this evening; a number of clergymen officiating and a large

concourse of people being present." Immediately after the service a meeting of the Vestry took place in the church, and resolutions of sympathy with the bereaved family were adopted, and the use of the rectory tendered them for the ensuing year.

Thus ended the longest rectorate of St. Thomas' Parish, extending over thirty years. Mr. Lockwood was highly beloved and respected, and was an excellent preacher. His stipend was insufficient, and it was necessary for him to keep a school, by which he supported and educated his children. For nearly ten years before his death his health was not equal to the performance of all his parochial work, and the Vestry provided an assistant. Among those who served the Church in this capacity were: Rev. William A. Alrich, now Rector of St. George's Parish, Spesutia, Md.; Rev. Charles C. Randolph, now Rector of Botetourt Parish, Virginia, and Rev. W. Strother Jones, who, on his death, was chosen Rector.

Mr. Jones is a grandson of Chief Justice Marshall, and was born on the estate "Oak Hill," of the Chief Justice, in Fauquier County, Va., in 1853. He was educated at Winchester, and pursued his collegiate studies at Washington and Lee University, and took the theological course at the seminary near Alexandria. He was ordained by Bishop Whittle as Deacon in 1876, and as priest in 1877. His first parish was Emmanuel, Casanova, Fauquier County, Va., from which parish he came to Garrison Forest.

The records of 1884 show the beginning of the movement for enlarging of the church. There were various propositions, but nothing was done, and the death of Mr. Samuel M. Shoemaker, June 1, 1884, whose liberality and deep interest had been an inspiration of progress, prevented the early consummation of this purpose. Mr. Samuel Moor Shoemaker was born June 28, 1821, at Bayou La Foruche, La. He was baptized in this parish, as the records show, in 1823, by Rev. Mr. Austin. The record reads, "Samuel Moor, born June 28, 1821, son of Samuel E. and Sally Shoemaker; baptized September 14, 1823, by Mr. Austin."

Mr. Shoemaker was educated at Lafayette College. December 28, 1853, he married Augusta Chambers, daughter of Judge John B. Eccleston of Kent County, Md. He engaged in the transportation business, and when Mr. Adams and his associates extended their business as far as Philadelphia they found the "Sanford & Shoemaker Express" running between that point and Baltimore. A combination was made and "Adams Co.'s Express" was formed, which was afterwards made the "Adams Express Co." Mr. Shoemaker was, from the beginning, one of the most active members of the Board of Managers, and for a number of years Vice President of the company.

He was a vestryman of the parish from 1870-'73 and from 1880-'84.

In the record of deaths the Rector at that time made the entry, "Mr. Shoemaker was a sincere

Christian. For several years he had been a communicant and an active vestryman."

Another useful and honored vestryman, Mr. Alexander Riddell, died January 2, 1885.

The Vestry this year, 1885, undertook to provide for the better heating of the church in winter by digging a small cellar in which a furnace was placed.

For the first time in the history of the parish the Bishop (the Rt. Rev. Wm. Paret) was present at a meeting of the Vestry, January 14, 1886, and spoke of the insufficiency of the Rector's stipend and it was thereupon resolved to increase it by the sum of \$200, making it \$1,000, beginning March 1st. The Vestry records for several years show nothing of general interest.

September 14, 1888, the Rev. W. Strother Jones resigned as Rector and the Vestry expressed "their regret at the severance of the pleasant relations which had existed between him and them for the past eight years."

The Vestry proceedings cannot be taken as any fair indication of the faithful work of Mr. Jones. The baptisms and confirmations are a better index of his labors, and the parish school which he started for poor children, and the growth of the Sunday School tell the story of his earnest efforts.

His ministry in this parish, both as the assistant minister and as Rector, was marked with energy and faithfulness. Upon resigning St. Thomas' Parish he became the Rector of St. Paul's Church, Fairfield,

Conn., where he remained until 1896, whence he was called to St. Michael's Church, Trenton, N. J., where he is now Rector (1898). He received the honorary degree of Doctor in Divinity, 1894, Washington and Lee University, Lexington, Va.





CHAPTER XVII.

HOBART SMITH.



THE PARISH remained vacant two months. November 17, 1888, the Rev. Hobart Smith, Rector of Henshaw Memorial Church, Baltimore, was elected Rector. He accepted, to begin his duties Christmas Day.

On February 6, 1889, a committee was appointed to take into consideration the enlarging of the church building. On March 12th, the committee made a report submitting a plan for the enlargement of the church, and for the restoration of the roof, "hipped, in the style of the age in which the church was built." It also proposed the addition of a tower; and "the changing of pews so as to give a middle aisle six feet wide and two side aisles two feet, four inches wide." The Rector objected to the change of the aisle as removing one of the marked colonial features of the church; and as there were other objections, no decision was reached. The Rector was authorized to have a brass tablet placed in the chancel to the memory of the Rectors who died in the parish, which tablet was provided by the generosity of one of the Vestry, Mr.

Charles Morton Stewart, and placed in position on Easter-Day.

About this time the new part of the churchyard was laid off in lots marked by stone posts; a hedge of arbor vitæ was planted, and the prices of lots fixed.

On January 20, 1890, at a meeting of the Vestry it was decided to accept the majority report of the committee, which provided for the adding of a transept and chancel at the east end of the church; and the same committee was authorized to obtain plans from Messrs. Wyatt and Nölting, Architects; and also to solicit subscriptions to the amount of \$4,000 from the congregation.

March 17th, the committee (consisting of Mr. William Checkley Shaw, Mr. R. F. Maynard, and Mr. S. M. Shoemaker) reported the estimates of cost and the amount subscribed. The lowest estimate was \$5,909.50, and the subscriptions amounted to \$2,740.00.

March 24th the Vestry met again and the following letter was received.—“Baltimore, March 20, 1890. To the Vestry of St. Thomas' Church, Gentlemen— Since the agitation of the extension of St. Thomas' Church commenced, I have determined to request your body to allow me the privilege of paying the amount named by the contractor for the work. My object is to accomplish a long cherished desire—to erect a fitting memorial to my family, to which I owe so much, and of which I am the sole survivor. This offer I know is amenable to the imputation of selfishness, but

will, I hope, be deemed by you laudable in the motive. It will enable me to possess the consciousness of aiding you in supplying more seating room for the poor, but worthy, residents free of any charge, which has caused our Rector and yourselves so much anxiety. I would in this connection be glad to know that you would assign one free pew to the matron and faculty of McDonogh Institute. Very truly, your friend, S. H. Tagart."

This offer was gratefully accepted, and Mr. Thomas Cradock and Mr. R. F. Maynard were appointed with the Rector to signify to Mr. Tagart the appreciation of his generous gift. "The Building Committee was then authorized to contract with Mr. John Cowan."

On Easter Monday (April 6, 1890,) it was decided on the recommendation of the builder to put a cellar under the entire new part of the church at a cost of \$467; also to have water introduced into the rectory and necessary repairs made. In view of these and other improvements subscribers were asked not to withdraw subscriptions made previously to Mr. Tagart's generous offer.

Mr. John N. Carroll, of "the Caves," offered to donate a bell, which was accepted.

The total cost of the church improvement	
was	\$8,162 07
The amount expended on the rectory was	778 16
	<hr/>
Total cost of improvements	\$8,940 23

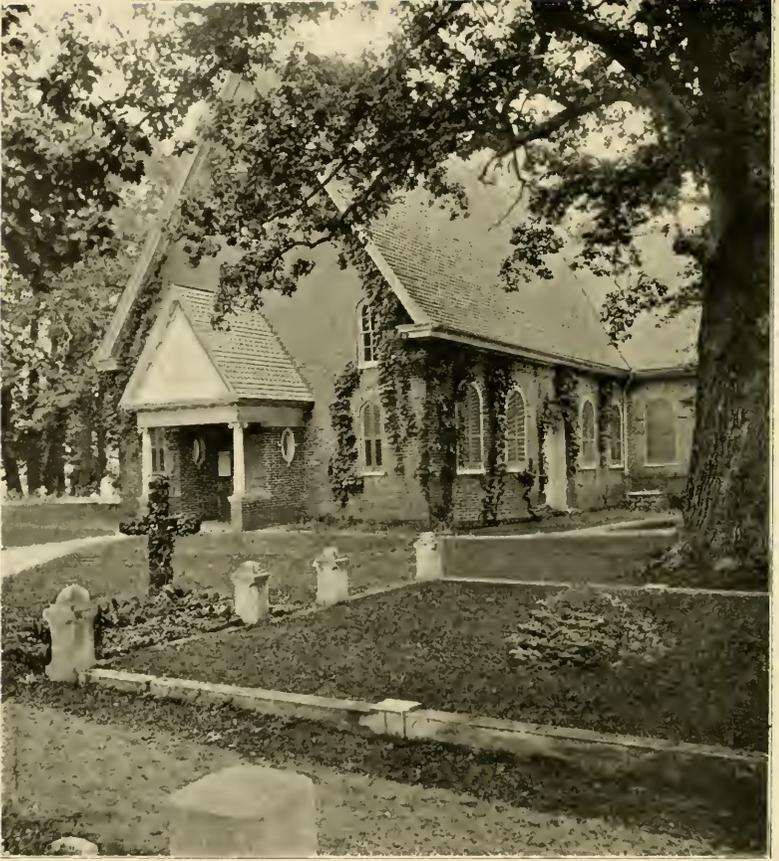
This was covered by subscriptions, a list of which will be found in the appendix.

On October 1st the Church was formally re-opened for divine worship by the Rt. Rev. Wm. Paret, Bishop of Maryland. The clergy present were Rev. A. J. Rich, Dean of the Convocation; Rev. Hobart Smith, the Rector of the church; Rev. J. H. Eccleston. D. D., who preached the sermon; Revs. Hall Harrison, Geo. A. Leakin, Frederick Gibson, A. P. Stryker, A. T. Pindell, Edward P. Gray, Geo. K. Warner, Robert H. Paine, Edw. H. Ingle, J. H. Logie, W. H. H. Powers, Duncan McCulloch, R. A. Mayo, Edw. T. Lawrence, Charles Gauss, Alex. M. Rich and Mason Stryker.

Mr. Charles Morton Stewart, on behalf the Vestry, made an address. A large congregation was present. After the service an abundant collation was served.

September 3, 1891, Mr. Samuel H. Tagart asked the permission of the Vestry to place in the chancel three stained glass windows as a memorial to his wife (Sarah Mifflin Large), which permission was granted. The windows were designed and executed by Mr. John La Farge, of New York, and are of opalescent glass. The theme is the Ascension. They were placed in the church by the following Easter Day, but Mr. Tagart did not live to see them. He died March 19, 1892, aged eighty-one years. He was buried in the churchyard—the last of all his family—Monday, March 21st.

Mr. Tagart was born about two miles north of the church in 1811. He was educated at the Garrison



THE GARRISON CHURCH, 1891.

Forest Academy, and studied law at Staunton, Va., under General Baldwin. He was a successful lawyer, and was associated with Mr. I. Nevitt Steele. Mr. Steele early gained a high reputation in pleading. Mr. Tagart was equally successful in securing public confidence, and was greatly sought as trustee and executor for large estates. In all the trusts committed to him there was never a blemish on his integrity. Mr. Tagart was one of the first trustees of the McDonogh Fund, and for many years, and to the day of his death, the president of the Board, and it was through his watchfulness and prudence that the endowment was increased. He bequeathed to the McDonogh School nearly two hundred thousand dollars.

In his later years he was deeply interested in the old parish church, under the shadow of which he had been born and where all his family were buried. He became a communicant in 1881 and was elected vestryman on Easter-Monday, 1884. His interest was unfailing and he would drive every Sunday from the city, even in winter weather, and be punctually in his seat at the beginning of the service.

Mr. George N. Moale was elected to the Vestry to succeed Mr. Tagart.

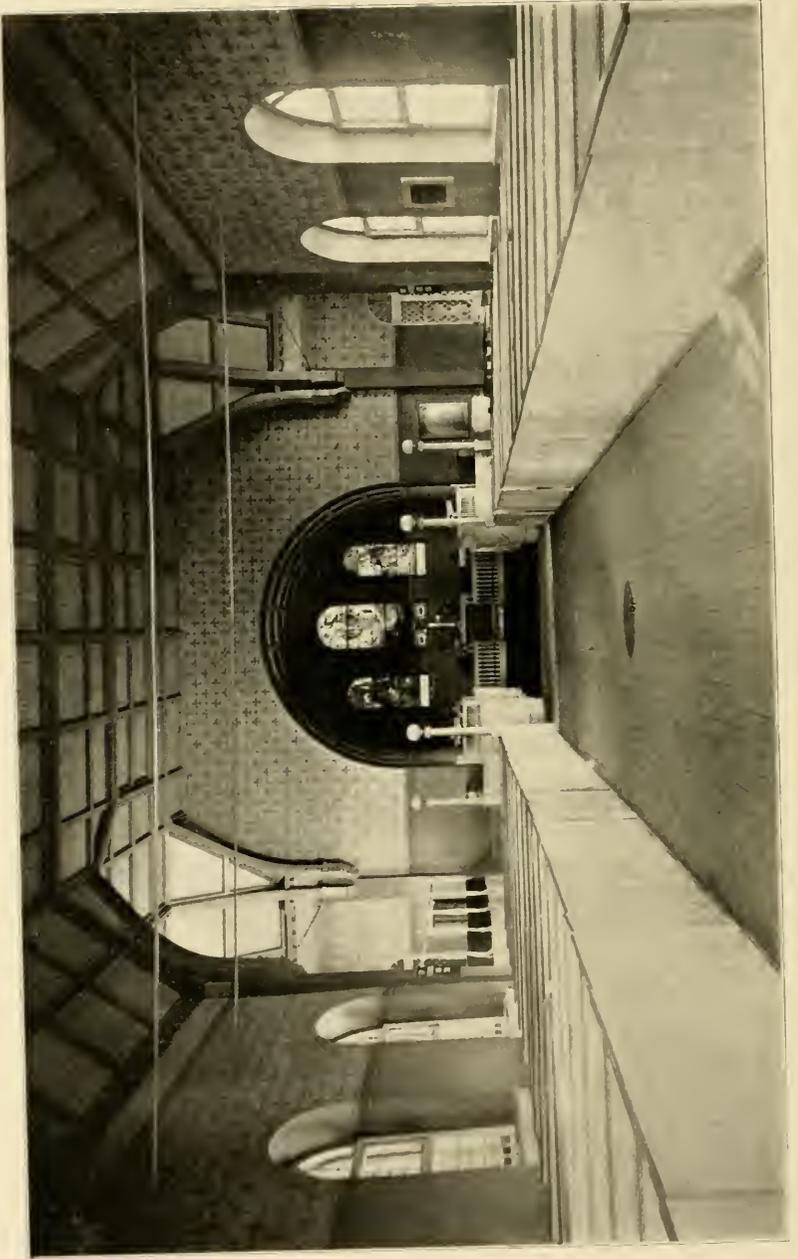
October 15, 1892, the parish celebrated the one hundred and fiftieth anniversary of the Act of Assembly by which it was incorporated. Addresses were made by the Rt. Rev. Benjamin Wistar Morris, Bishop of Oregon; Rev. J. E. Grammer, D. D., of Baltimore,

and others. The Rector read a sketch of the history of the parish. There was a large congregation present and great interest manifested.

One important matter has been omitted from the minutes of the Vestry. The chancel had been furnished by the liberality of Mrs. S. M. Shoemaker. The communion table, designed by Messrs. Wyatt & Nolting, made of stone, a beautifully carved prayer-stall and a handsome carpet, were her gift. Mrs. Frederick W. Brune gave most careful thought to the entire work of suitably furnishing the chancel. A carved credence table was the gift of Mr. and Mrs. John Brooks. A white marble font, beautifully designed and executed, was the gift of Mrs. Wm. Fell Johnson.

There is a little more to record in the succeeding years, up to the date of this publication, but the quiet growth of interest and the steady progress toward the fulfilment of its duty as a parish church. The classes presented to the Bishop have not been large but they have included some of the older men, who for years had served the Church, and also some of the young men ready to serve it now. The contributions to parochial and mission work have largely increased, and the old church holds her place in the progress of the day. Fifty years from now these records, which seem unimportant because recent, will be studied with an interest equal to that with which we have followed those of fifty years ago.

Dr. Ethan Allen closed his record with a comparative



INTERIOR GARRISON CHURCH, 1895.

view of the parish, taking the dates 1770 and 1852. This view showed an increase of the number of churches, or chapels, from one to nine, but a *decrease* of communicants in all these churches, compared with the number in St. Thomas' Church alone in 1770; but Dr. Allen found some comfort by making another comparison between 1852 and 1814 when, after the years of desolation, "there was one church, one chapel in ruins, and it is not known that there were any communicants;" and he fondly anticipated great growth in the forty years to come, since there were so many more clergy and places of worship. This dream has been realized.

Within the limits of St. Thomas' Parish as constituted in 1742 there are now seven parishes or organized congregations, with ten churches and chapels, 656 communicants, raising and appropriating \$10,371.95 last year (1897) for parish, diocesan and general benevolences. There was a total number of services in these churches last year of 1,774; the Holy Communion was celebrated publicly 586 times. In the appendix will be found a tabular statement in which it will appear that the old parish led all the others within its ancient bounds in the amount raised for parochial uses and also in moneys appropriated to diocesan and general missionary purposes.

This period of the parish history closes, as the other periods have closed, with the memorial of useful and honored lives.

Died, July 16, 1896. Thomas Cradock, aged seventy-seven years.

Died January 14, 1897, Richard F. Maynard, aged eighty-one years.

The Vestry minute on the death of Mr. Cradock is as follows :

“Resolved, That we bear record to the fidelity of Thomas Cradock in his double capacity as senior warden and vestryman ; to his never-failing interest in the duties of his position ; to his patience and generosity as a Christian ; and to his honor as a gentleman.”

The minute on the death of Mr. Maynard is as follows :

“The Rector and Vestry of St. Thomas’ Parish hereby place on record the testimonial of their love and esteem for their late colleague, Richard F. Maynard. Elected vestryman August 12, 1861, treasurer March 8, 1865, and warden subsequently, he held all these offices continuously to the day of his death, and performed their duties with a love for the Church and a conscientious carefulness and faithfulness long to be remembered. Strong in his convictions, fearless and outspoken in their support, he had the unusual grace to retain the affection of those with whom he differed. His purity and high sense of honor, his absolute integrity and faithfulness commended his life always to all true men.”

These two vestrymen and wardens, life-long friends, devoted alike to the old church, entered into

their rest, with but a brief interval between the times of their departure. They had lived to see the church enlarged and beautified, and with their heart and soul alive to all its interests they continued to the end in its service, "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; and in perfect charity with the world."

"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear: beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

Part III

BIOGRAPHICAL SKETCHES.

OF

VESTRYMEN, WARDENS AND OTHERS CONNECTED
WITH ST. THOMAS' PARISH.

A
F R I E N D L Y
C H A R A C T E R

O F T H E L A T E

Rev^d. THOMAS CRADOCK,

Rector of St. THOMAS's *Baltimore* County,
M A R Y L A N D.

Who departed this LIFE, *May 7, 1770*, in the Fifty Second
Year of his Age.

HE was universally allowed to be a sincere Christian, a polished Scholar, an elegant and persuasive Preacher, a tender Parent, and an affectionate Husband; and though for many Years by the Will of Providence he was render'd incapable of performing the common Offices of Life, he seldom omitted his Duty as a Minister of the establish'd Church, and by his CHARITY, PIETY, BENEVOLENCE, and HOSPITALITY, he had the rare Felicity of rendering Himself acceptable to those of a different Communion with himself, and to every other Person who had the Pleasure of his Acquaintance; nor was he less fortunate in his domestic Happiness. Conscious to Himself of his own Integrity, he never suspected that of Others, and firmly persuaded of the great Importance of a virtuous Life, he met Death with that calm Resignation, that pleasing Tranquility so essentially necessary in the CHRISTIAN, the SCHOLAR, and the GENTLEMAN: If he had any Faults, they were trivial, when put in competition with his Virtues.

Printed by THOMAS WORRALL, No. 99, *Bishopsgate* without.

The Gists.⁽¹⁾

As early as 1684 Charles, absolute lord and proprietor of Maryland, granted to Richard Gist a large tract of land now known as Cole's Cares, Green Spring, &c. His father, Christopher Gist, was of English descent and settled on the south branch of the Patapsco in 1682, his wife, Edith Cromwell, being, it is said, a grand-daughter of the Protector. Richard was surveyor of the Western Shore, one of the commissioners for laying off Baltimore Town and presiding magistrate in 1736. He married Zipporah Murray and had four daughters and three sons, Christopher, Thomas and Nathaniel, *and William*.

It was this Christopher who, in 1743, sold the site for the church. Because of his knowledge of the country on the Ohio and his skill in dealing with the Indians he was chosen to accompany Washington on his mission in 1753, and it is from his journal that all historians derive their account of the expedition. He married Sarah, daughter of Joshua and Joanna O'Carroll Howard, and with three sons, Nathaniel, Thomas and Richard, was with Braddock on the fatal field of Monongahela. For his services he received from the king a grant of 12,000 acres in Kentucky. Thomas was taken prisoner, and was with the Indians in Canada for fifteen or sixteen years. After his release he lived with his father on his grant in Kentucky and became a man of legal fame. Richard married and settled in South Carolina, and was killed at the battle of King's Mountain. He has descendants still living in that state. Gen. Nathaniel Gist married Judith Cary Bell, of Virginia. He was a colonel in the Virginia Line during the Revolution and died early in the present century, at an advanced age, leaving two sons, Henry Cary and Thomas Cecil. His eldest daughter, Sarah Howard, married Hon. Jesse Bledsoe, United States Senator from Kentucky, and a distinguished jurist. Nancy married

(1) This sketch is largely taken from a pamphlet, entitled "The Gist Family," compiled by Mr. Chas. T. Cockey, 1885.

Col. Nathaniel Hart, a brother of Mrs. Henry Clay. Elizabeth Violetta Howard married F. P. Blair and became the mother of Hon. Montgomery Blair and F. P. Blair, Jr. The fifth daughter married Benjamin Gratz, of Lexington.

Thomas, son of Richard and Zipporah Murray Gist, married in 1735 Susanna, daughter of John Cockey. Their house stood in the hollow west from the pike south of where Mr. Wm. Checkley Shaw now lives (1898). He was a member of the Committee of Observation in 1774 and was elected Colonel of the Soldiers' Delight Battalion, but there is no record of his having been in active service. He had two daughters, and five sons, John, Thomas, Gen. Mordecai Gist, one of the most noted soldiers of the Revolution, Richard, Joshua and David.

Mordecai Gist was engaged in business in Baltimore at the outbreak of the war. He was a member of the Non-importation Committee in 1774, and captain of the Independent Cadets, which he organized. In 1776 he was made major of Smallwood's First Maryland Regiment, and commanded it at the famous battle of Long Island in the absence of its colonel and lieutenant-colonel, who were attending a court martial in New York. He rose to the rank of brigadier-general, and was present at the surrender of Cornwallis. At the close of the Revolution he removed to South Carolina, where he died in 1792. His first wife, Cecil Carnan, is buried with her child in St. Thomas' Churchyard. He had a son, Independence, by his second wife, Mary Sterrett, and a son, States, by his third wife, Mrs. Cattell, of South Carolina.

Joshua Gist was one of the early settlers of Carroll County. During the administration of John Adams an excise duty was laid on stills. This created what was known as the Whiskey Insurrection, and the excitement extended to what is now Carroll County, and a band of whiskey adherents marched to Westminster and set up a liberty pole. The citizens became alarmed and sent for Colonel Joshua Gist, who then commanded a regiment of militia, and was known to be a brave and fearless man. Mounting his horse he rode into town, and, drawing his sword, ordered the insurrectionists to cut down the pole. He then placed his foot upon it and ordered them to cut

it in pieces. "Now, go home!" was the final command.

He died in 1839, aged ninety-one years, and was buried in the Gist family graveyard in Carroll County.

David Gist, the youngest son of Thomas and Susan, married Miss Hammond, and it is said eventually removed to Kentucky. He had one son, Thomas Hammond, who lived on the site of the old house at McDonogh School, married Julia A. M. Hammond, and died in 1832. His daughter, Thomasina, was born the following April, and in 1834 Mrs. Gist became the wife of Lewis C. Leoin. Thomasina had a most eventful, adventurous life. It is a long story.

—K. C.

The Howards.⁽¹⁾

The Howards were living in what is now St. Thomas' Parish as far back as 1692. Joshua Howard, the emigrant, was from the vicinity of Manchester, where at Monmouth's Rebellion the people turned out loyally to support James II. Though very young, he joined them and marched with them to London. Monmouth having been defeated and captured, they were disbanded, but dreading his father's displeasure should he return home, Howard soon after left England and came to America. Obtaining a grant of land he settled in the "Forest," about a mile above the present village of Pikesville. Little is known of him subsequently, except that he married Joanna O'Carroil from Ireland, and had a number of children—Francis, Cornelius, Edmund, Violetta, Sarah, Mary and Elizabeth.

Francis, the oldest, went beyond the seas, probably to England, and, though mentioned in his father's will, afterwards disappeared from the knowledge or tradition of the family.

Cornelius inherited "Howard's Square" and married Ruth Eager.

Edmund also married and left descendants.

Violetta, Sarah and Mary married William, Christopher and Nathaniel Gist, and Elizabeth Howard became the wife of William Welles. She had two suitors, and one day in crossing a stream she lost her seat and fell into the water. The favored

(1) This information as to the Howards is given by Mr. James McHenry Howard.

suitor made for land, but Mr. Welles plunged boldly in and rescued her, and she very wisely married him.

Joshua Howard died in 1738, and with his wife is buried on the old place, the stones which mark their graves being still visible above the surface of the ground as late as 1848.

Cornelius, the second son of Joshua Howard, was the first church warden when St. Thomas' Parish was organized, and a vestryman for many years. He was born about the year 1706, and married Ruth, daughter of John Eager, on the twenty-fourth of January, 1738. Her brother, George, having been lost at sea, she became sole heiress of the Eager property, which the growth of the town made every year more valuable, and upon which a large part of Baltimore is now built. Mr. Howard also acquired many additional acres in the county and consolidated the tracts under a larger patent called Rosland.

He and his wife lived and died on the old place now owned by Mr. Graves, but he took a prominent share in the development of the town, and added to it in 1765 "that part south of Saratoga Street, between Forest (now Charles) and Liberty, including Conway and Barre Streets.

A diary says that in 1812 an old house which belonged to Mr. Howard stood opposite the Hanover Market, and that his barn and stables covered the site of the market, the farm extending towards Spring Gardens. When the French Acadians first found refuge in the town in 1756 he allowed them to sleep in his barnyard which they covered over with hay and straw.

Cornelius Howard died on the fourteenth of June, 1777, and was "the only prominent man connected with the earliest history of Baltimore who died during the Revolutionary War."

Mrs. Howard survived him a number of years.

COLONEL JOHN EAGER HOWARD.

Colonel John Eager Howard, one of the most conspicuous heroes of the Revolution, was born on the fourth of June, 1752, at the old house the ruins of which are still seen. He was a member of St. Thomas' Vestry in 1775 and 1776, a member of the County Committee of Observation and of the committee to license suits at law. His first commission was that of captain in the Soldiers' Delight Battalion of the Flying Camp. He was

with Washington at White Plains, at Monmouth, Camden, Guilford, Hobkirk's Hill and Eutaw, and the hero of Cowpens, where he seized the critical moment and turned the fortunes of the day. At one time he held in his hands the swords of seven British officers whom he had taken prisoners. Congress voted him thanks and a medal for his services.

After the close of the war he married Margaret Chew, daughter of Benjamin Chew, of Philadelphia, and removed to Baltimore Town. He was honored by being three times elected Governor of the State and twice represented Maryland in the United States Senate. Washington offered him a seat in his Cabinet as Secretary of War. He died on the twelfth day of October, 1827, and few men have been more truly mourned and lamented.

The Howard property extended over the pike, its lines running zigzag with the Lyons, and there was a road across to "Rosland" which turned in the north side of the lane leading to Mr. C. Lyon Rogers.

CORNELIUS HOWARD.

Cornelius Howard, the younger, was born December 6, 1754, and lived where the Myers now own, his house forming part of that occupied by them. Unlike the rest of his family he was a Tory and maintained these sentiments to the end of his life, having to pay double taxes for years for his opinions. But, though in a hotbed of Whigs, he, strange to say, kept the good will of his neighbors, and no bitter feeling seems to have been engendered against him.

He was a man of high character, with strong convictions of right, truthful and exact to a fault. He possessed the confidence of the community, many differences being submitted to his judgment, and he would go any number of miles to settle a dispute. Mr. Howard was elected a member of the House of Delegates in 1793, and later served with great satisfaction as Judge of the Orphans' Court.

He and his sister, Mrs. Elder, became Methodists, probably owing to the depressed state of the church.

He died a bachelor February 12, 1844, having reached the age of ninety. His great nephew, Mr. George H. Elder, lived with him and took the place of a son.

Mrs. Lyon asked him one day why he did not marry. Mr. Howard did not answer her, but in the course of a few days enclosed her some newspaper clippings of a divorce suit.

JAMES HOWARD.

James Howard, a younger son of Cornelius and Ruth, was born on the eighth of July, 1757, and was known as "Jimmy" Howard. He lived at the old home place, and Miss Nancy Ashman kept house for him. He was for a number of years an active and efficient vestryman, and at one time treasurer of the church. He was also a delegate to the Diocesan Conventions, and acted as secretary to the convention in 1787.

He espoused the Revolutionary cause, and held a lieutenant's commission in one of the companies which were raised. He died unmarried on the eleventh of June, 1806.

He was very fond of his dog and gun. Upon one occasion he had a beef killed, and leaving directions for it to be cut up and put away, went off ducking. On his return the beef hung as he had left it, his dog keeping guard and refusing to allow it to be touched. His horse was trained with much care, and at the word of command would drop in the road as if dead. Some gentlemen wanted to bet Mr. Howard that they could ride the horse past him. He said they had better try before betting. General Stricker mounted, but when the horse reached Mr. Howard, it obeyed his command to lie down.

The horse dropped in the road one day to the great consternation of some laborers who rushed to his assistance with water in their hats to revive him, when suddenly, at a word from his master, he bounded up and away.

For years Mr. Howard was a martyr to the gout, and when unable to walk he would shoot from horseback, the horse standing perfectly still while the dogs retrieved the game, and rearing up, handed it to him.

—K. C.

The Owings.

The earliest trace of the Owens and Owings in Maryland is found in the Land Records at Annapolis, where grants of land

are recorded to Richard Owens (1654), "Smith's Neck," 100 acres, near South River, to John Owens (1670), "Owens' Purchase," 200 acres, Charles County; John Owens (1673), "Swan's Point," on Gunpowder River, Baltimore County, 100 acres; Col. Thomas Taylor in behalf of Ann Owens, widow of Richard Owens, merchant (1684), 315 acres, "Smith's Neck," near South River.

In 1688 there is an assignment of land by William Little to Richard Owings, 384 acres, Elk Ridge, between the Patuxent and Patapsco Rivers, "Locust Thicket."

October 10, 1694. A grant of land unto Richard Owings, of Anne Arundel County, 450 acres, called "Owings' Adventure," on north side of Patapsco River.

Samuel Owings, whose name appears in the earliest record of St. Thomas' Parish, was the son of Richard and Rachel (Beale or Bale) Owings, and was born April 1, 1702, in a little house, part stone and part log, two rooms below and two above, located in "Green Spring Punch," in the Green Spring Valley. (This cottage was occupied from 1700 until 1870 by successive generations of Owings, the house being enlarged from time to time. It passed in 1870 into the hands of the 'Ashland Iron Company.')

January 1, 1729, "Samuel Owings was married to Urath Randall, daughter to Thomas and Hannah Randall." Urath Randall was born January 1, 1713, and was married on her sixteenth birthday. The family record as contained in Urath Randall's Bible is a model of exactness. It tells not only the date, but also the hour and the day of the week when each of the eleven children was born. Bale, May 19, 1731; Samuel, August 17, 1733; Rachel, May 2, 1736; Urath, June 26, 1738; Thomas, October 18, 1740; Hannah, April 17, 1743, died January 2, 1745; Christopher, February 16, 1744; Richard, August 26, 1746, died September 28, 1747; Richard, July 16, 1749; Hannah, January 27, 1750; Rebekah, October 21, 1746. Urath married Benjamin F. Lawrence; Thomas married Ruth Lawrence; Rebekah married Joshua A. Howard; Hannah married William Cockey (son of William and Constant (Ashman) Cockey), who died leaving one child, Ruth; she afterwards married Capt. John Stone; by this second marriage she had five children, one of whom (Martha) married Samuel Stump.

Samuel Owings was one of the commissioners under the Act of Assembly of 1742 to select and purchase the site of St. Thomas' Church, and to receive subscriptions toward building it. He was one of his majesty's justices for the county. He was vestryman 1750-52 and registrar 1753-57. He died April 6, 1775.

Samuel Owings, Jr., the second son of Samuel and Urath Owings (born August 17, 1733), married Deborah Lynch, daughter of William and Elinor Lynch, of "Pomona," October 6, 1765. They went to live in a small stone and frame house which is still standing as a part of the house now (1898) owned and occupied by Mrs. Wells, one-half mile west of Owings' Mills. Mr. Owings afterward built a brick dwelling, a part of the house now (1898) owned by Mr. E. Lynn Painter. He called the place Ulm, the letters of which U. L. M. stood for "Upper," "Lower" and "Middle" Mills, three mills which he owned; the present "Eureka" flour mill, a plaster mill (now transformed into a dwelling and owned by Mrs. Harmon), and a grist mill now owned by Mr. E. Lynn Painter. The stamp of these mills was U. L. M. During the Revolution the magistrates were ordered to seize all the wheat for food for the army. John Moale went to Sam Owings, who called his attention to the fine bran in his barn. Mr. Moale ran his cane through the bran and struck boards, under which it seems Mr. Owings had his wheat concealed. He was suspected of a leaning towards the Tories. He also erected another brick grist mill, which, in 1848, was torn down and the material used to build the house in which Mr. John Reese now lives. In his day the facilities of transportation were not great, and Mr. Owings must have been a man of immense energy to accomplish the securing of large quantities of wheat and shipping the flour. There are twenty-nine grants of land recorded in his name, aggregating 13,891 acres. These grants extend through Anne Arundel, Baltimore and Frederick Counties, much of the land being immediately around Frederick. He also owned a shipping house in Baltimore Town. This Samuel Owings gave the ground (four acres) where the rectory now stands, and afterward sold the vestry thirty acres more at \$20 per acre. He was vestryman 1792-1803. He died in 1803.

His children were: William, born May 5, 1767, and married Ann Halderman; Urath, born February 22, 1769, married John Cromwell, December 6, 1787; Samuel, born April 3, 1770, married Ruth Cockey, March 22, 1791; Eleanor, born February 7, 1772, married Thomas Moale, March 21, 1793, died October 25, 1853; Sarah, born December 25, 1773, married James Winchester, March 21, 1793; Rebecca, born January 12, 1776; Deborah, born November 14, 1777, married Peter Hoffman, May 16, 1799; Frances, born September 30, 1779, married Robert North Moale, July 2, 1801; Rachel, born August 27, 1781, died October 19, 1782; Mary, born March 27, 1784, married Richard Cromwell, February 6, 1800; Ann, born December 20, 1785, married George Winchester; Beale, born November, 1791, married Eleanora Magruder.

Samuel Owings (3d), born April 3, 1770, married Ruth Cockey, his cousin, March 22, 1791. He inherited from his grandfather, Samuel Owings (1st), the old homestead, 'Green Spring Punch.' They had thirteen children, six of whom lived; Deborah married Henry Stevenson, Hannah married William Ballard, Urath married Edward A. Cockey, William Lynch married Sophia North Moale, James Winchester married Maria Jones, Charles Ridgely married Nora Small.

This home, as can be imagined, was full of life and social enjoyment. The story is told that there was a club of men met there who voted a knife to Samuel Owings as the handsomest man, with the instructions to give it to the first man he met whom he thought handsomer than himself, but he never found the man. There was also a knife voted to the ugliest member of the club with similar instructions, but he disposed of the knife in a few days.

There is another story: In 1830 when the railroad was in process of construction through the Green Spring Valley, Mr. George Winchester, who was president of the company, frequently visited the work. On one occasion when it was very cold the workmen opened a cavity in the quarry, now owned by Mrs. S. M. Shoemaker, and found some torpid snakes. Mr. Winchester carried several of these snakes in his handkerchief to Mrs. Owings, where he was invited to dine, and placed them on the hearth before an open fire in the dining-room. During

the dinner, "Phil," the waiter boy, kept his eye on these snakes. Presently he said to his mistress, "Missus, dem snakes is a moovin'!" then "Missus, dey is crawlin'!" "My goodness, Missus, one's just gone under de table!" and Phil escaped into the yard, followed by the family.

There is a story about a walnut tree said to have been planted by Urath Randall before she married Samuel Owings (1st). The tree grew until it measured in circumference thirty-two feet and cast a shade at noontide of 120 feet. Frequently the family took their meals under this great tree. It was blown down about 1888, when one of the grandchildren of Samuel secured a log of the largest limb, measuring twenty inches in diameter and eight feet long, had it sawed into boards, which he divided among his children as a memento of that which had afforded so much pleasure and comfort for his ancestors.

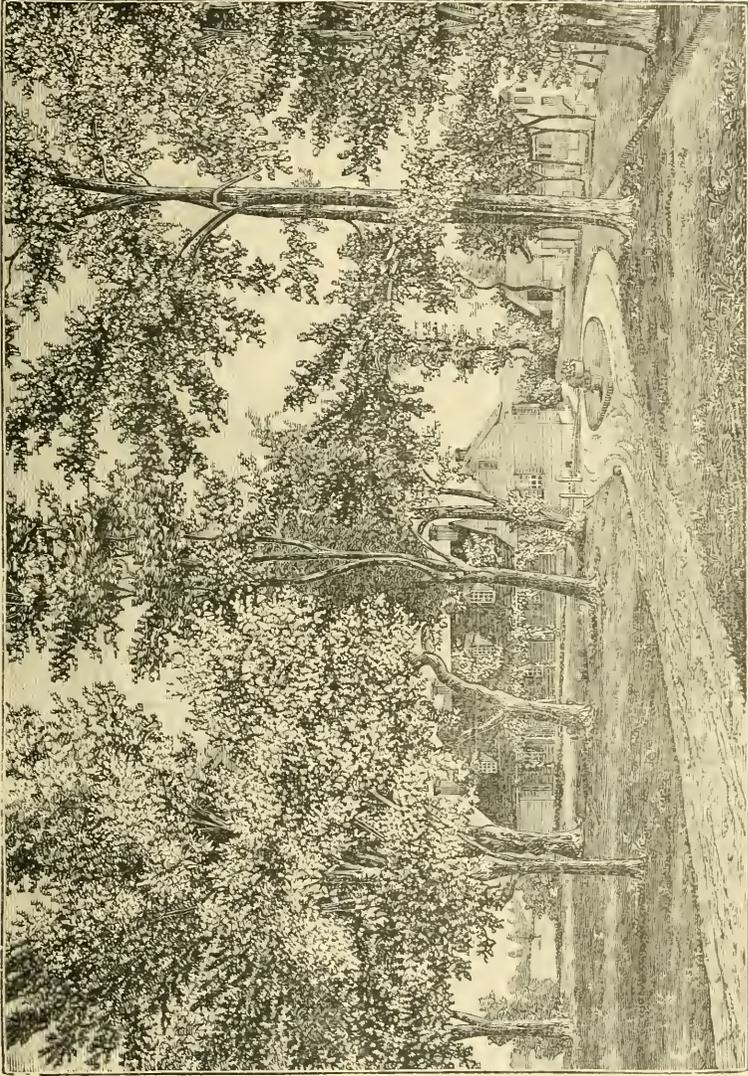
In the time of Samuel Owings (3d) farmers had a hominy mortar made of a large oak log about three feet in length with a funnel-shaped hole in one end, made by burning and boring as large as the size of the log would permit. Its proper place was in the corner of the kitchen. The firstborn of Samuel and Ruth was Deborah, so named for her grandmother. While the mother was attending to household duties, Debbie, as she was known in the family, was placed in the hominy mortar for safety, and thus did her crowing. Later this little girl was known by her family relations as Aunt Debbie, her neighbors knew her as Miss Debbie, until later in life she became Mrs. Henry Stevenson. As the Samaritan of the county around, she could be seen almost every afternoon and if necessity required it, at other times, on her thoroughbred mahogany bay mare (Diamond), with her little basket hung upon the pommel of her saddle containing comforts for the poor, the sick and the needy. To her and her dear friend in this work, Miss Sarah Nicholas, the success of St. Thomas' Church is largely indebted.

Samuel Owings(3d) was vestryman from 1799 until 1824.

—C. T. C.

The Carnans.

The Carnans were from Reading, Berks, England. We first



RESIDENCE OF CHARLES CARRAN, ATAMASCO.

hear of Christopher Carnan in Philadelphia in the winter of 1749, when he is mentioned in Watson's Annals as one of the managers of the "Assembly Balls." He is spoken of elsewhere as well known in Baltimore, when he married on the thirteenth of June, 1751, Elizabeth North, the oldest daughter of Capt. Robert North, who "preferred him poor and handsome to the richest man in the Province." They received 1,500 guineas on their wedding day, and went on a trip to England, where Mrs. Carnan was received by her family. Their oldest son, Charles, was born on the voyage home.

Captain North had given to his daughter Elizabeth the place now owned by Capt. Wilson C. Nicholas, one-half of a tract of land which he bought from the Gists in 1745, and Christopher Carnan built the old house which, in 1898, stands intact. His initials cut on one of the boards can still be deciphered.

His children were Charles, born June 20, 1752, and Robert North, born August 8, 1756.

His tombstone bears the following inscription:

CHRISTOPHER CARNAN,
WHO LIVED AND DIED AN HONEST MAN,
ON THE 30TH OF DECEMBER, 1769.
AGED 39 YEARS.

He was most probably the brother of Cecil Carnan, the first wife of Gen. Mordecai Gist, and of John Carnan, from whom the Ridgelys, of "Hampton," are descended.

Cecil Carnan's epitaph reads:

TO THE MEMORY OF
CECIL GIST,
DAUGHTER OF CHARLES AND PRUDENCE CARNAN,
OF LONDON,
WHO DEPARTED THIS LIFE
THE 1ST DAY OF JULY, 1770.
AGED 28.

Friendly stranger, stop, gaze on this silent tomb,
 The end of Nature in the prime of youthful bloom.
 Lost from the soft endearing ties of life,
 And tender name of daughter, sister, mother, wife.
 Ye blooming fair, in her your fading charms survey:
 She was whate'er your tender hearts can say.
 More than exceeds ye muses noblest point of thought,
 Or Pope or Milton's verses ever taught
 Farewell, lamented shade I can proceed no more;
 Too fast thy memory prompts the tear to flow.
 Such was ye will of fate, nor must we murmur at ye rod,
 Nor allwise dispensations of our God.
 Here in hope we trust, here our sorrows rest;
 The good, virtuous dead are ever blest.

John Carnan married Achsah Ridgely, the widow of Dr. Robert Holliday, and his son, Charles Ridgely Carnan, took the name of his uncle, Captain Ridgely, and inherited "Hampton." Achsah Ridgely's third husband was Daniel Chamier.

Charles Carnan, son of Christopher, inherited "Atamasco," and was twice married. His first wife was Miss Boyce and his second Miss Johnston, of York, daughter of Samuel Johnston, who then married Colonel Carnan's mother.

The parish record shows: "Rebecca Carnan, daughter of Charles and Mary, his wife, was born June 8, 1775." "Sarah, daughter of Charles and Sarah Carnan, was born April 20, 1795."

From a family Bible: Elizabeth Carnan married Nelson Norris, May 21, 1816.

Two daughters of Charles Carnan married Nelson Norris, and one of them, it is said, left a son, who went west.

Colonel Carnan was a great card player. One day a party was assembled, but he had not come home. They heard a horse's steps, and Mrs. Carnan said, "That cannot be he, because he rode a certain horse of a certain color." Mr. Tagart answered, "Pray, madam, does he always ride the same horse down the hill that he rides up?" Presently a voice was heard, "Jim, come put my horse in the stable!" It was Colonel Carnan, and he had returned upon a different horse. He had a passion for horse trading, and it was said once traded thirteen times and returned home on the horse on which he started.

Some times he would give up card playing and be very good for a while, probably influenced by his brother Robert, who was a Methodist. Then he would take a little stick and point, "When I played cards I would have played so and so."

It was a saying, "Jim, snuff the candle, I can't see my trumps."

Robert North Carnan married Katherine Risteau, daughter of George Risteau, and lived at "The Garrison." His name was enrolled in a home guard during the Revolution, but he saw no active service. He was a man of high integrity and unbounded hospitality, and like Mr. Cornelius Howard, became a staunch Methodist. His mother sent Charles to remonstrate with him, but he came back and said, "I half believe Robert is right."

He had seven children. Frances Todd, born November 24, 1777, who married Robert Wilkinson, and died within a year; George Risteau, died in early youth; Christopher, born July 19, 1780, who married, March 9, 1802, Christiana Sim Holliday, daughter of John Robert Holliday and Eleanor Addison Smith; Elizabeth, who died unmarried; Mary (Maria) North, born December 9, 1792, who married Eli Simkins; Rebecca Risteau, born May 23, 1794, who married Joshua Tevis; Frances Wilkinson, born after the death of her oldest sister, and called for her, was the first wife of William Fell Johnson.

George Risteau Carnan's death was occasioned by a fall from a tree, the consequence of climbing it on Sunday, and was held up as a warning to future generations. "Risteau's Garrison," which had been bequeathed to him by his uncle, Thomas Risteau, came into the possession of his brothers and sisters, and was bought from them by their father.

One day the Methodist preacher was at Mr. Carnan's house having prayers. After sending up fervent petitions for "Bob Wilkinson," he added, "There he is, Lord, at the foot of the bed."

Robert North Carnan died in 1836. He had married the second time, Mrs. Ennals, who was a Miss Goldsborough, of the Eastern Shore.

—K. C.

Capt. John Risteau.

John Risteau was a Huguenot and fled from France after the revocation of the Edict of Nantes. He came from the County Ghent, and from his rent roll must have been a man of

importance. He was high sheriff of Baltimore County and captain of a garrison stationed upon his plantation during the Indian wars. His name is among those who took up lots in Baltimore Town in 1730, and he was one of the subscribers for the chapel of ease in the Forest.

He married Katherine, daughter of George Ogg, and widow of William Talbot. Their children were Talbot, Isaac, Joseph and George, and one daughter, Katherine, who, at the age of seventeen, became the wife of Rev. Thomas Cradock.

Talbot married Mary Stokes, June 20, 1745, and died November 23, 1753. He was clerk of the county court when Baltimore and Harford were one, from 1746 until his death.

Isaac was born November 4, 1724, and married Elizabeth Reaven in 1748. His son, Capt. John Talbot Risteau, ran away from home at his mother's second marriage and joined the English service, with the stipulation that he was not to fight against the Americans. He was the father of Dr. Thomas Cradock Risteau, for many years a member of the House of Delegates. Dr. Risteau married Ann Courtenay, of Baltimore, and had one daughter, Mary, who became the wife of Daniel Jenifer, of Charles County.

Joe studied for the ministry, but died before being ordained and was buried under the chancel of the church, the only interment which has ever been made within the edifice.

George married Frances Todd, a daughter of Thomas Todd (4th), on August 7, 1757, and lived at "The Garrison," which his father bequeathed to him with adjacent acres. He was acting warden of the church in 1752 and vestryman from 1762. He was a member of the Committee of Observation and of the Provincial Conventions of 1775 and 1776.

His children were Katherine, born June 17, 1758; Eleanor, born January 15, 1760; Thomas, born January 16, 1763; John, April 14, 1764; Frances, July 26, 1767, and Rebecca, born December 5, 1770.

Katherine married Robert Carnan.

—K. C.

George Bramwell.

George Bramwell, registrar 1758-1764, was the son of

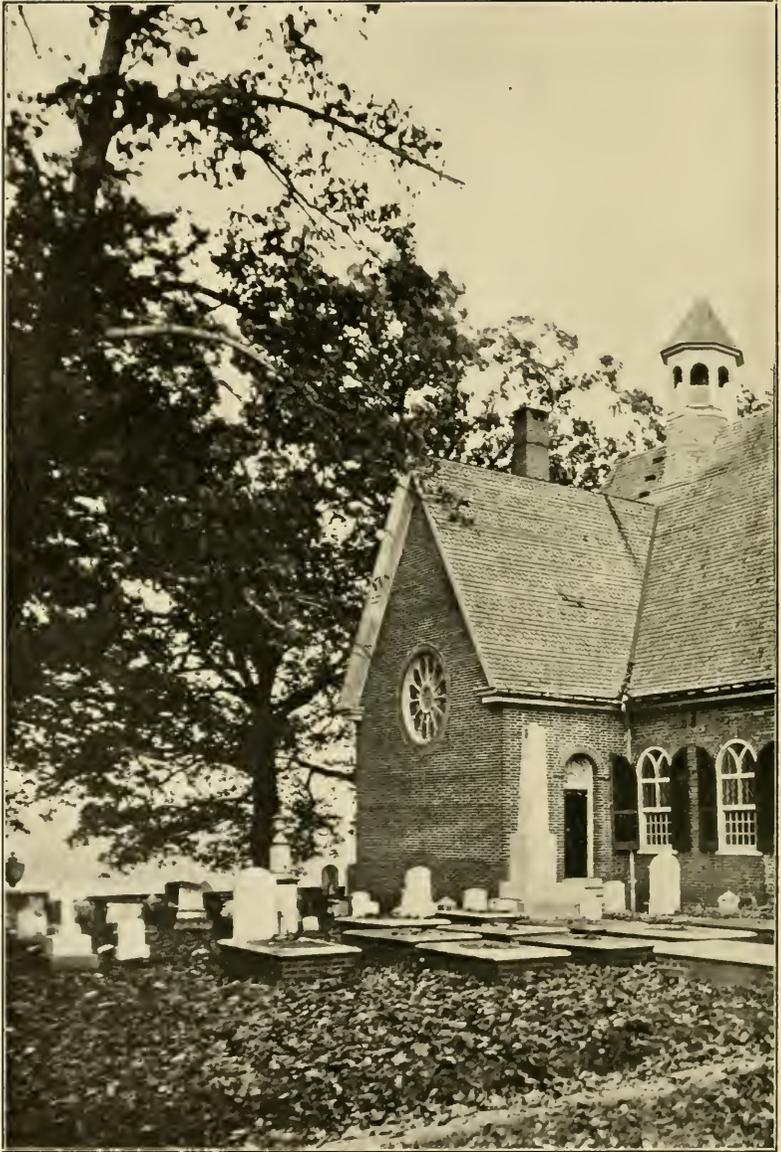
Chief Justice Bramwell, of London, who was grandfather of the late Chief Justice Lord Bramwell (born June 12, 1808; died May 9, 1892.) He was educated for the law and was admitted as a barrister, but being a younger son and inheriting neither title nor land, he emigrated to Maryland in 1735 and purchased lands north of Patapsco Falls, in what is now Carroll County, adjoining the western boundary of Baltimore County, near Glen Falls Station. He married in 1750 Mrs. Susanna Fortt, who bore him two children, Mary and Henry.

George Bramwell styles himself Scrivener in his will, dated September, 1770. The county records show that he frequently acted as an attorney and also that his operations in real estate were considerable. He died September 27, 1770.

The Moale Family.

The Moale family has been identified with St. Thomas' Church for many years, and their graves are among the oldest in the churchyard.

John Moale, son of Richard and Elizabeth Moale, was born in Kenton Parish, Devonshire, England, October 30, 1697, emigrated to America in 1719, and settled on the middle branch of the Patapsco River. The place was called Moale's Point. He married Rachel, daughter of Gen. John Hammond, of Severn River, April 17, 1723. His two sons, John and Richard, were quite conspicuous in the early history of Baltimore. John married Ellin, daughter of Capt. Robert North, at the residence of her sister, Elizabeth, wife of Christopher Carnan, in Baltimore, in 1758. Captain North was from the Parish of Whittington, County of Lancaster, England. He died in 1748, and bequeathed to his daughter, Ellin, the property known as Greenspring, most of which is now owned by her descendants, the Elder family, and though after her marriage she and her husband continued to reside in the town, they built part of the present house on the Greenspring property, and became closely associated with the parish. "Aunt Milly," an old family servant, now (1898) over ninety, who has seen six generations of the Moale family, remembers quite well when Mrs. Moale used to come every summer to the country.



A CORNER OF THE CHURCHYARD WHERE THE CRADOCKS, MOALES,
CARNANS AND PHILPOTS ARE BURIED.

Mr. Moale was an ardent Whig, and took an active interest in affairs during the Revolution. He was a member of the Committees of Observation and Correspondence and of the conventions of 1774 and 1776. He was lieutenant-colonel of the Baltimore Town battalion of militia from May, 1776, to the close of the Revolution, and for many years Presiding Justice of the county court. His sons, Thomas and Robert North, were members of the Vestry of St. Thomas' Church. Thomas married Eleanor, daughter of Samuel Owings, and was in the Vestry for a number of years between 1811 and 1821. Robert North married Frances, sister of Eleanor Owings, and was a member of the Vestry for eight or ten years, delegate to the Diocesan Convention in 1806, and treasurer from 1820 to 1823. He died in 1852, leaving the Greenspring property, where he lived for many years, to his daughter, Ellin, wife of Geo. H. Elder.

John Moale, the father of John and Richard, had two daughters, Elizabeth, who died in her fourth year, and Rebecca, who became the wife of Charles Croxall, of Croxall Hall, England. Mr. and Mrs. Croxall are buried in a family burial ground on the farm, Garrison, in Greenspring Valley, now owned by Charles T. Cockey, where are also the graves of a number of the Buchanan, Rogers and Gittings families.

—G. N. M.

The Lyon family.

Dr. William Lyon began to take up land about two miles below the church in 1745, and removed to the county eight or ten years later. He was a Scotchman, son of a Presbyterian clergyman, near Perth, and came to Baltimore Town in 1735, soon after receiving his diploma. He engaged in all the important undertakings of the day and aided materially in the development of the town. He established the first drug store there in 1746, Lyon & Philpot, and in 1750 was appointed a committee of one to enforce what is the first health ordinance on the records. When Moale's map of Baltimore was made in 1751 he is mentioned as the only physician within its limits.

He was one of the largest subscribers for "Keeping up,

repairing and making good the fence of the said town," and he was also a subscriber for the erection of a market house, but this was not effected until some time later, in 1763, when he was one of the commissioners.

The Lyon property, called Wester Ogle, after the old Easter Ogle estate in Scotland, originally contained 1,700 acres. Dr. Lyon established mills near what is now McDonogh Station ⁽¹⁾ and erected a large warehouse opposite the present Wester Ogle entrance. His house stood on Lyon's Mill Road, between the pike and the Falls, and was eventually burned to the ground with all it contained.

Dr. Lyon was appointed a member of the county Committee of Observation in 1775, and lived through the Revolution, dying in 1795, at the good old age of eighty-two. Wester Ogle is still held by one of his name, almost the only instance in the parish.

His only son, Major Robert Lyon, resided, after the old house was burned, near the Stone Chapel. He did not adhere strictly to the Scotch tenets of his father's faith, though he styled himself a Presbyterian. He is mentioned in 1818 as one of the congregation of St. Thomas' who met on Easter Monday to elect the Vestry, but seems to have taken no active part in the church.

At the beginning of the Revolution he joined Captain Plunkett's Company, and occupied one of the posts of honor in the front rank. He served through the struggle, and was present at several engagements. At the close of the war Captain Plunkett organized the "Baltimore Troop," and Robert Lyon was among those who enlisted. He was a fine horseman and stories are told of his prowess.

Major Lyon died esteemed and respected in 1842, having reached the age of eighty-eight years. His wife was Susan Hall, daughter of Elisha Hall, of Cecil County, and he had two daughters and a number of sons—William, Charles, Swan, Samuel Hall, Robert, Edward and James. Mary Lyon married Micajah Rogers, and Kitty Lyon, James B. Latimer.

(1) Mrs. Gist considered the mill dam a menace to health, so she sent for Dr. Lyon and, locking the door, told him he should not leave the room until he promised to have it removed. Dr. Lyon replied, "By my troth, woman, you're daft." and succeeded in making his escape. The story goes that she wore a red josey and presented quite a formidable appearance.

William was one of the pioneers of East Tennessee, and an intimate friend of General Jackson. Samuel was a physician, and occupied a chair in the University of Maryland. Robert was a merchant, and for a long time cashier of the Custom House in Baltimore. James was a lawyer, and Charles, Swan and Edward lived at the old place. Charles, Robert and Swan were present at the battle of North Point, Charles acting as aide to General Smith.

Edward Lyon was a most loyal churchman and a faithful vestryman of St. Thomas' for twenty years. He was treasurer of the church for six years and delegate to the Diocesan Conventions for about the same length of time. He died February 8, 1865.

—K. C.

The Worthingtons.

The Worthingtons trace their descent in this country from Capt. John Worthington, of Westminster Parish, Anne Arundel, who, in 1674, was one of the Justices of the Quorum, and whose tomb, with its cross bones and skull, is opposite Annapolis. He married Sarah Howard, daughter of Matthew Howard, one of the "Men of Severn," and died April 6, 1701. His children were: John, born January 13, 1689, who married Helen Hammond, daughter of Gen. John Hammond, on January 8, 1713, and died in 1763; Thomas, born January 8, 1691, who married Elizabeth Ridgely, and was for many years a member of the assembly; William, born April 16, 1694, who married Sarah Homewood; Sarah, born January 10, 1696, who married Nicholas Ridgely; Charles, born October 20, 1701.

As shown by his will, Captain Worthington left his "home plantation on the Severn" to John; "Greenbury's Forest," to Thomas; and to William "Howard's Inheritance," a tract near Beard's Mill and another at the Fresh Pond on the Bodkin Creek of the Patapsco River.

John obtained a grant of 2,000 acres in Baltimore County in 1740, which he gave to his sons, William and Samuel. William was married on June 30, 1734, to Mrs. Hannah Cromwell, widow of Capt. John Cromwell, of Anne Arundel, and was the

first of his name in the parish, being a vestryman of St. Thomas' for a short time before his death, in 1749, leaving two sons, John and William.

John married Mary Todd, daughter of Thomas Todd (4th), and Ellinor Dorsey; his daughter Ann, at the age of sixteen, became the wife of Dr. John Cradock. Her sister, Margaret, married Colonel William Lamar, an officer of Revolutionary fame, who met her while on a visit to "Bloomsbury."

Samuel was a younger son, born in 1733, and the pioneer of Worthington Valley. He was also a vestryman of the church, and has been noticed elsewhere. His first wife was Mary Tolley, daughter of Walter Tolley, of Joppa, and his second, Martha Garrettson. He was blessed with twenty-four children. His daughter, Ellen, Mrs. Elisha Johnson, a lady of fine presence and great attraction, lived to the memory of the present generation.

The following inscriptions are copied from tombstones in the churchyard of St. John's in the Valley:

To the Memory of
MARY WORTHINGTON,
WIFE OF

SAMUEL WORTHINGTON,

Who was Born the 21st Day of March, 1740,
and Departed this Life the 1st Day of Oct., 1777.

Aged 37 Years and 6 Mos.

Leaving a Disconsolate Husband and Eleven Weeping
Children to Lament Their Irreparable Loss.

This Amiable Woman Lived Beloved and Died
Lamented by Both Rich and Poor

and

Her soul is gone to heaven above,
Enjoying her dear Redeemer's love,
While time shall roll and never end,
A blest eternity to spend.

Here Lies the Body of
SAMUEL WORTHINGTON,
Who Departed This Life
on the 7th Day of April,
1815.

Aged 81 Years.

He is not dead, but sleeps in Christ.

MARTHA G.,
SECOND WIFE OF SAMUEL WORTHINGTON,

Born Aug. 13, 1753.

Died Dec. 31, 1831.

The mother of eleven children,
Ten of whom have survived her.

The number of his children as given in these inscriptions does not agree with Dr. Allen's record.

There is a story that "Old" Sam Worthington asked Mrs. Cradock, the parson's wife, to pick him out a sweetheart. One day at church, as he assisted her to dismount, she gave him to understand that she had selected the lady who was with her. It was Miss Mary Tolley, her guest, from Joppa; and Mr. Worthington afterwards married her.

JOHN TOLLEY WORTHINGTON.

John Tolley Worthington, the eldest son of Samuel Worthington and Mary Tolley, became a vestryman of St. Thomas' in 1788, and continued frequently to be elected until 1816, when St. John's in the Valley was erected. He was a member of the House of Delegates and in 1801 of the Senate of Maryland. His residence, Montmorenci, stood at the head of the Western Run Valley, and his estate was said to be worth half a million. He married his cousin, Mary, daughter of Brice Thomas Beale Worthington, of Annapolis, who survived him a few years. He died September 8, 1834, leaving two daughters, Mary and Ann Ridgely, (Nancy) married Richard Johns.

His daughter, Polly, was engaged to three men at the same time; George Howard being one and a Dr. Handy another. George Howard wanted Dr. Walker to carry a challenge to Dr. Handy. This he refused to do but consented to call and see him. Dr. Handy showed him a letter he had received from the lady telling him to be at church on a certain day and to sit on the same side as her father who would invite him home to dinner. Dr. Handy complied with her request and was invited to dinner by the Squire, but his daughter did not appear. It seems she had written the same letter to each of the three and they concluded they would not fight for her. She married her

cousin, J. T. Hood Worthington, and her son, John Tolley, inherited Montmorenci.

CHARLES WORTHINGTON.

Charles Worthington, the fourth son of Samuel Worthington and Mary Tolley, was a vestryman of St. Thomas' 1818-19-32-34. He was born September 22, 1770; and in January, 1803, married Susan Johns, daughter of Col. Richard Johns. He was a man of influence in the county, standing in the highest esteem. He inherited part of his father's landed estate, and died in July, 1847, in possession of much wealth, which he divided among his four unmarried sons, Richard, Kensey, Benjamin J. and Edward—having provided for his two married daughters, Mary Tolley Johns Semmes and Sarah Weems Love, during his life.

—K. C.

The Cockey Family.

William and Sarah Cockey settled near the Patapsco River in 1679. William Cockey took up extensive tracts of land on the Magothy River, and in Baltimore County, on the north side of Jones' Falls.

John Cockey, son of William and Sarah Cockey, born 1681; married, January 17, 1714, Elizabeth Slade. Their children were: Susannah, born November 2, 1714, married Thomas Gist, July 2, 1735; Mary, born December 10, 1716, married Joshua Owings, March 9, 1735; William, born February 20, 1718, married Constant Ashman, August 9, 1742; Sarah, born February 26, 1721, married Robert Boon, December 16, 1746; Thomas, born December 13, 1724, married Prudence Gill, May 15, 1753; Joshua, born March 12, 1726, married Charcilla Dye, August 27, 1755; John, born May 18, 1729, died 1746; Edward, born December 20, 1731, married Eleanor Pindell, June 19, 1753; Peter, born Mar. 11, 1734.

In the list of vestrymen of St. Thomas' Parish we find that William Cockey was one of the first Vestry, 1745; Thomas Cockey, vestryman 1751-53; Edward Cockey, warden 1755, vestryman 1782-84; John Cockey, warden 1767; John Cockey, vestryman 1792-94; of a late generation Thomas B. Cockey was registrar 1818, 1819, and Edward A. Cockey was vestryman from 1824 to 1829; Charles T. Cockey, 1885-1898.

The Hunt Family.

Job Hunt, warden 1771; Phineas Hunt, vestryman 1799-1809; Samuel C. Hunt, warden 1802.

Job Hunt (1st) was among the English settlers of Calvert County, and married Elizabeth Chew. In 1760 he moved from Calvert County and settled in the east half of Green Spring Valley, his estate comprising what is now known as Brooklandville and extending to Ruxton. He had four sons, Henry, who never left the old home in Calvert County; Job (2d), born 1747, married Margaret Hopkins, daughter of Samuel Hopkins, of Baltimore County; Phineas, born November 2, 1751, died February 6, 1837; Samuel Chew, date of birth not given. Job Hunt (2d) owned the Brooklandville farm. He died February 13, 1809, and his estate was sold to Richard Caton. Phineas Hunt owned the Hunt meeting house farm, where the family graveyard is located. Samuel C. Hunt owned what is now known as the Mordecai and Rider farms. Phineas Hunt willed his farm to Jesse Hunt, son of Job Hunt (2d). Jesse Hunt was born July 3, 1793. He was the first superintendent of St. Peter's Church Sunday School. He was Mayor of Baltimore in 1832, and died December 8, 1872.

—W. B. H.

John Gill.

January 13, 1797, died Mr. John Gill aged eighty-seven years. He was one of the Vestry when the church was organized in 1745. He lived where his grandson, Mr. Joshua Gill, recently died at an advanced age, some two miles and a half north of the church. The records show that he had six sons and five daughters. Of his sons, John lived on the Western Run, where Mr. John T. Johns now lives; Stephen lived on a farm now owned by Mr. John Johns; Edward lived nearby, where his son, Dr. Edward Gill, now lives; Nicholas lived adjoining him, where his grandson, George W. Gill, now lives. All but John living north of Western Run, were in St. James' Parish.—From Dr. Allen's notes, 1852.

Dr. Randle Hulse.

In the old Maryland Gazette we meet with the name of Dr. Randle Hulse, "of St. Thomas' and Guy's Hospitals, London, who resides at the Rev. Mr. Craddock's, Garrison Forest, and practices every branch of surgery and physick."

Dr. Hulse was one of the most unique characters in the old parish. He was a college companion of Rev. Mr. Craddock, and becoming involved in pecuniary troubles in England, fled to America to escape the debtor's prison, and sought refuge at Trentham. His wife, one of the Lemmons of Cornwall, had married him much against the wishes of her relations. Upon the death of her daughter she wrote to them for assistance, and they sent her a guinea, with directions never to let them hear from her again. She followed her husband over, and a room was built for them at the end of the house which was always known as "Mrs. Hulse's room."

Dr. Hulse was a man of fine education and an able physician. He engaged in practice, and in the course of time sent over the money for the discharge of his debts. Drs. John and Thomas Craddock first studied with him, and he was in partnership with Dr. Thomas Craddock for some years. Their practice covered many miles, as far as Westminster and to Pipe's Creek, and Dr. Hulse often had great difficulty in collecting the outstanding debts. They were the bane of his life.

He would get out his day book, and in looking over it, become so irritated that he would throw it behind the fire. Dr. John Craddock would pull it out. This went on until one day he pitched it behind the fire, and Dr. Craddock made no effort to rescue it. This rather dumbfounded the old doctor, and he cried, "Johany, Johnny, the day book is burning!" "Damn the day book," Dr. Craddock replied, "let it burn." Whereupon he seized it himself, and never attempted the trick again.

He was an ardent Tory, and it is a matter of wonder that he should have been tolerated during the Revolution in such a nest of Whigs. But he was sturdy and independent, and fearlessly proclaimed his views. When the news came of Cornwallis' surrender he sat with his hands on his knees, rocking himself and patting the floor, "It's a lie, It's a lie, It's a lie."

About 1786 Dr. Hulse entered into a contract with a certain Hammond to cure him of a cancer for £2,000, and wrote immediately to Dr. Cradock, dissolving the partnership. This, of course, produced a breach between them, and he and Mrs. Hulse went to live at Colonel Carnan's.

Not long after Colonel Carnan had a card party, and there was such a downpour the guests were compelled to remain over night. The next morning it was still raining, and Dr. Hulse got down his day book, commenting on the different accounts. "This one so much," "That one so much," until he came to Tom Gist's name. "Tom Gist—damn rascal—if he was in England he would be hung," Gist's cousin, Jimmy Howard, looked at him intently, but said nothing. Just then who should come riding down the road but Tom Gist himself. Dr. Hulse met him most cordially, and prescribed a toddy after his wet ride, which he would mix for him. Tom Gist said, "Doctor, I heard you had dissolved partnership with Dr. Cradock, and I want to pay my bill. I would have come yesterday but the weather was bad and I stopped for the night with Aunt Howard." Dr. Hulse was delighted, and when Mr. Gist had taken his departure turned to "Jimmy" Howard: "Mr. Howard, how very fortunate you are in your family; they are such honest men," then adding, fiercely, "if you say another word I'll throw you out of the window," he bolted upstairs and was not seen for the rest of the day.

It is mentioned that in 1774 Drs. Hulse, Wiesenthal, Cradock and Haslet attended the poor of the county, and the Boston Evening Post and General Advertiser of 1782 announces that "Dr. Hulse and Thomas Love, of Baltimore County, employed the trepan with relief to a child who had been injured by violence."

Some of the older members of Dr. Hulse's family dying in England he laid claim to the estate, which the other heirs agreed to let him have during his lifetime to avoid a law suit. Mrs. Hulse refused to go back, as she "had seen enough trouble there." He accordingly left her an annuity, and she remained at Colonel Carnan's until her death in 1804, universally esteemed and respected.

Among the old books at Trentham is "Observations Upon

Authors, Ancient and Modern,' with the following inscription on the fly leaf: "Dr. Ran. Hulse, Jan. 7, 1767 Ar: Caractaco dedit." He wrote several poems on the death of Arthur Cradock, and an epitaph, among them the following tribute:

"Chaste as the spotless lamb, exempt from Pride,
He lived the X'tian, like a Saint he dy'd.
Caressed in Life, lamented in his End,
The Parent's pride, the Muses' warmest Friend."

Dr. Thomas Cradock.

Dr. Thomas Cradock was the third son of the Rev. Thomas Cradock, and was born at Trentham on May 30, 1752. His father took especial interest in his education and he early became proficient in classical literature, having Homer at his fingers' ends at the age of ten. He was dedicated to the ministry but chose the profession of medicine and, after studying with Dr. Hulse, attended lectures in Philadelphia, where he boarded in the house with John and Sam'l Adams.

He was most active in the Revolutionary cause and when only twenty-three was made a member of the county Committee of Observation. On Easter-Monday, 1776, he was elected a member of St. Thomas' Vestry and was qualified on the eleventh of June according to the resolves of the Provincial Convention of Maryland, twenty three days before the Declaration of Independence.

At the beginning of the struggle he joined Captain Plunkett's Company, and he, Major Lyon, two of the Howards from Elkridge, and John Philpot, occupied the front rank as gentlemen volunteers. While in Pennsylvania General Washington personally requested him to leave the ranks and attend to the wounded. On his way home he was pointed out by a woman in Philadelphia as a spy, arrested, and carried before Washington, who laughed very heartily at the mistake.

During the Revolution there was a ball given in Baltimore in honor of General Washington. He led the minuet with Nellie Gittings, a noted belle of the day, and Dr. Cradock walked next with Betsey Moale, afterwards Mrs. Curzon. Nellie Gittings married James Croxall and lived at the old Croxall place, now owned by Mr. Charles T. Cockey.



WILLIAMINA SMITH, (MRS. CHARLES GOLDSBOROUGH.)

From a miniature in a ring, said to have been painted by Major André.

Alter Col. John Eager Howard was wounded at the battle of Eutaw his brother, James Howard, brought him home and he was "confined to his room and bed for nearly a year at the residence of his friend, Dr. Thomas Cradock, who declined any compensation for medical attendance and living, both from personal friendship and motives of patriotism." Colonel Howard was at this time in correspondence with Peggy Chew, whom he afterwards married, and Dr. Cradock was the confidant and conducted the correspondence during his illness.

Dr. Cradock did not aspire to political honors, but he used his pen vigorously during the campaigns, and was a clever writer. He was prominent in the reorganization of the Church in America, and was a delegate to the first general Convention of the Church in the United States. He was one of a committee of six, three clergy and three laity, appointed to "confer with any committees that may be appointed in other States to make such alteration in the liturgy of the Church as may be necessary under the American Revolution for uniformity of worship and Church government."

The clerical delegates were familiar names: Dr. Smith, Dr. West and "Parson" Andrews.

Dr. Smith was the first president of Washington College and the first provost of the College of Philadelphia. He is spoken of in his Life as "an orator, a scholar, a college professor, a military critic and a statesman." He was most prominent in the Church and, it is said, had more to do with Americanizing the English Prayer-book than any man in the country, though at one time he was accused of a leaning toward torism.

"Williamina, Dr. Smith's oldest daughter, was sixteen years old at the time of the occupation of Philadelphia by the British, and remained with her aunt, Mrs. Phineas Bond. Being a beautiful and sprightly girl she soon attracted the notice of the young British officers and especially of the accomplished André, who induced Mrs. Bond to let her become one of the ladies of the Mischianza. The matter produced an unpleasant feeling between Dr. Smith and Mrs. Bond. But young girls in such circumstances—who can control them." (Life of Dr. Smith.)

Dr. Cradock became engaged to Miss Smith, but upon

refusing to favor the election of her father to the Episcopate⁽¹⁾ of Maryland Dr. Smith withdrew his consent to the marriage. They determined to run away. Colonel Howard met them with his phaeton and she had her foot on the step getting in, when she hesitated, and turning to Dr. Cradock, said, "If I go, I have my father's curse." "It is not too late," he replied. Her misgivings overcame her and she went back. She afterwards sent him a ring, with her miniature, which he retained to the day of his death. He never married, but she proved less faithful and became the wife of Hon. Charles Goldsborough, of Horn's Point. There is a tradition that the miniature was painted by the ill-fated Major André, and it is still in the possession of a Thomas Cradock.

Dr. Cradock was a great beau in his youth and was groomsman innumerable times. There was a pink coat, especially remembered, which was called the groomsman's coat, because it had figured at so many weddings. He was groomsman twice for Mr. Charles Carnan, and went with him to York for his second wife, a daughter of Samuel Johnston. He went to Philadelphia with George Lux at his marriage to Miss Biddle. George Lux, with his usual impracticability, came to Trentham to start on the journey with no money in his pocket and Dr. Cradock had to lend him the sum to defray his expenses. George Lux was an erratic genius, and always doing queer things. When Washington lay with his army before Boston he rode all the way there on horseback to see him. He was highly educated and a prominent figure in Baltimore Town, as was his father, William Lux.

Dr. Cradock was a great whist player. He "could glance at his cards and laugh and talk with the girls and yet know every card which had been played and who played it." Old "Aunt Milly" remembers his coming down to see Mr. Robert Moale one night when he was taken ill with gout. He walked with a cane and wore red top boots. "All the gentlemen wore red top boots." He owned a large tract of land between Trentham and Pikesville which Mrs. Curzon named Pill Box, because, she said, it "was bought with pill money."

(1) The correspondence of Drs. Cradock and Andrews in the matter of the election of Dr. Smith will be found in the appendix.

He was one of the organizers of the Maryland Society for the Promotion of Useful Knowledge, September, 1800, and one of the incorporators of the Medical and Chirurgical Faculty of Maryland, 1799. He was an able and distinguished physician and engaged in active practice for forty-five years. He gave to the Church his earnest support, and was for forty years a vestryman of St. Thomas' and frequently a delegate to the Diocesan Conventions. He was a member of a standing committee of the Diocese appointed in 1788, and a delegate to the General Convention several times.

He died at Trentham, which he inherited by his father's will, on the nineteenth of October, 1821, and lies buried, by request, in the same tomb with his brother, Arthur Cradock, in the shadow of the church walls.

Major John Cradock.

Major John Cradock, better known as Dr. John Cradock, was the second son of the first Rector, and resided at "Bloomsbury," in Worthington Valley, the estate given him by his father. Like his brothers, he was highly educated, and probably through the influence of Dr. Hulse, embraced the profession of medicine.

He took a leading part in the Revolution, and was a member of the Committee of Observation in 1774-75. He was elected a delegate from Baltimore County to the convention which met at Annapolis on the twenty-sixth of July, 1775, and was one of the signers of the Association of Freeman of Maryland. The committee which met on the twenty-second of April, 1776, with William Lux, chairman, included John Moale, Darby Lux, John Eager Howard, John Cradock, George Ristean and others.

Dr. Cradock was appointed by the Council First Major of Soldiers' Delight Battalion, and his commission was issued on Saturday, May 25, 1776. He served one year in Washington's Flying Camp, and was present at the battle of White Plains. His servant and baggage were taken at Fort Washington by the British. Jimmy Howard said the last he saw of the servant he was sitting over a barrel of rum.

On March 12, 1776, Dr. Cradock, with Drs. Wiesenthal

and Boyd, issued a call on the ladies of Baltimore for lint and linen for bandages. In 1777 we find his name among the justices who formed the County Court.

In 1782 he was elected a member of the General Assembly. He was induced to run through the solicitations of his friends, especially George Lux, who had a plan for establishing the National Capital at Annapolis, and making it, as he expressed it, the "Hague of America." This was the same George Lux who married Miss Biddle, and who rode on horseback to Boston. He was the son of Agnes Walker,⁽¹⁾ who married William Lux, of Baltimore Town, and there is a cap worked by her with the Lux coat-of-arms, which she presented to Mrs. Charles Walker.

George Lux writes to Captain Ridgely: "I am glad to have got a speaker in our interest, and Deye's long acquaintance in the House will enable him to do much; for the same reason I wish you to go. Blackhead Charles Ridgely is clever and respected at Annapolis, and must not at any rate be permitted to decline, as it is said he talks of doing. Sam Worthington says he will decline if John Cradock will serve, and I shall make a point of gaining John's assent, and doubt it not *at this particular time*, although there is no man in the county who it suits so ill to leave home. He is the best speaker in public of any man I know who had not been educated as a lawyer, and of a sound judgment—as a speaker we must have him."

"If you do agree, I pledge myself to vote for you, Deye, C. Ridgely of Wm., and J. Cradock, and to get Cradock to do the same. Nay, I will make a point of opening the poll as a voter. If you can't, from business or want of sufficient health, agree to serve, why, I shall expect you to make a point of coming down early to the election and voting for me in order to convince the people at large *that old family animosities are at an end*, and that we draw together in the present instance."

Cradock was talented and popular, and would have been a strong candidate for political honors had he chosen to continue in public life. He was a fine speaker, and took an active part in the campaigns—sometimes running to split his district in order to help Deye against Ridgely. He was elected a member of the Vestry in 1775, and annually afterwards for fifteen years.

(1) She was the only child of Dr. George Walker.

He was a delegate to the First General Convention of the Church in Maryland and frequently afterwards to the Diocesan Conventions. Dr. Cradock was a very handsome man, six feet tall, with dark hair and eyes, unusually attractive and a brilliant conversationalist. At the beginning of the Revolution, Dr. Stevenson, of Baltimore Town, whose Tory sentiments were well known, was sending some things up the country for safety, when they were seized by the young men and burned. Dr. Stevenson, who had come round another way, stopped at Treutham to dine. "Oh, Johnny," he said, "if I had been there how I would have made you run." "No, doctor," Dr. Cradock laughingly replied, "if you had been there we would have put you on top."

Dr. Cradock married (1776) Ann, daughter of John Worthington, and Mary Todd, who was born as her sampler shows, on the thirty-first of March, 1760.

He died in the prime of life on the fourth of October, 1794, aged only forty-five years, and lies interred in the churchyard near the tomb of his father.

He left four daughters, Mary, Elizabeth, Katherine and Ann, and one son, Dr. Arthur Cradock, who removed to Kentucky for a time and died unmarried. He was appointed surgeon in 1812, but could not serve because of ill health. Mary married Stephen Cromwell. Her son, Dr. John Cromwell, was very talented, but died young. Her daughter, Elizabeth, married Dr. Adair, the son of Governor and United States Senator Adair, of Kentucky. Katherine married her cousin, Dr. Thomas Cradock Walker. Ann married a Mr. Bosley, in Kentucky.

Abel Brown.

Abel Brown came from Dumfries, Scotland, in the early part of the Eighteenth Century. He was warden of St. Thomas' Parish 1754, vestryman 1758-60. He was twice married. The name of his first wife is unknown. His second wife was Susannah, daughter of Adam Shipley. One son, Samuel, was killed at the Battle of Brandywine. Elias married Ann Cockey; Moses married Polly Snowden; Ruth married Thomas Cockey; Rebecca married George Frazier Warfield.

Abel Brown was one of the founders of Holy Trinity Parish. He left two legacies of thirty pounds each to St. Thomas' Parish, one for use in providing wine for the Holy Communion, the other for distribution among the poor.

Charles Walker.

Charles Walker, born November 9, 1744, was the son of Dr. James Walker, who with his brother, Dr. George Walker, left Scotland in 1715 because of the part they had taken in the insurrection of the Earl of Mar. They were the sons of James Walker and Mary Thorn, of Peterhead, and "were both men of learning."⁽¹⁾ They first settled in Anne Arundel but Dr. George Walker soon came to Baltimore County, and was one of the commissioners who laid off the town. He resided at "Chatsworth," on the west side, and his name is conspicuous in the early annals of Baltimore. Dr. James Walker gave up the practice of medicine and erected iron works below Elkridge Landing, engaging extensively in that business. He married in 1731, Susannah, daughter of John Gardner, and had ten children. John and George were sent to Scotland to be educated. George died there and John ran away and bound himself to the King's shipyards. He returned to America and married a very rich woman, but they died without heirs.

Susannah married Rev. Wm. West, afterwards Rector of St. Paul's.

Charles came to Baltimore County and lived first at "Harrison's Meadows," above Owings' Mills, part of which is now owned by Mr. Disney. He was married to Ann, only daughter of the Rev. Thomas Cradock, in September, 1772, by Rev. Mr. Edmiston, and removed to "Woodbourne," in Worthington Valley. Ann Cradock's wedding dress was of stiff white satin and was preserved until about forty years ago.

Charles Walker was active in the Revolutionary cause and a member of the Committee of Observation. He was elected a vestryman of St. Thomas' in 1772 and, with a few years'

(1) Dr. Allen says, "The catalogue of Dr. James' library after his death comprehends works in Greek, Latin, medicine and theology, which very few physicians of the present day can show in theirs."

intermission during the troubles with Mr. Edmiston, continued to serve until the erection of St. John's in the Valley (1818), the site of which was donated by him.

Charles and Ann Walker had thirteen children, all of whom died early in life except Dr. Thomas Cradock Walker, and Frances, born March 22, 1792, who married George William Johnson.

Charles Walker "departed this transitory life November 15, 1825," and was interred in the same grave with his wife, their tomb in the churchyard bearing the simple inscription: "Charles Walker and Ann, his wife, daughter of the Rev. Thomas Cradock."

—K. C.

Dr. Thomas Cradock Walker.

Dr. Thomas Cradock Walker, the oldest son of Charles Walker and Ann Cradock, was born at Trentham on the sixteenth of June, 1773, and lived with his uncle, Dr. Cradock, who virtually adopted him and made him his heir. He received a classical education, and was a man of strong individuality and scholarly attainments.

Following what seems to have been the bent of the family, he chose the profession of medicine, and attended lectures at the University of Pennsylvania. He served with distinction as surgeon in the war of 1812-14, and had charge of hospitals at Burlington and Plattsburgh which he conducted with such unexampled success as to win the flattering encomiums of both medical and military men. In a letter to his uncle from Burlington in February, 1814, he mentions the honor of an official visit from General Wilkinson, and adds, "I should be vain of his approbation had I not done my best. He takes every opportunity of expressing his delight by saying he never saw a hospital (twenty large rooms) in such a situation, and assured me publickly that he would mention my services." "'Tis a laborious task, but I trust I shall continue to discharge it with honor to myself and satisfaction to my country."

Dr. Walker was an ardent admirer of Masoury and of the high standards advocated by the order, and received the degree of Royal Arch Mason while in Vermont in 1815.

He took an active interest in the Church, and in all that pertained to its welfare. It was by his efforts that the wall was built around the churchyard, and the subscriptions and expenditures can be seen in his private ledger. Most of the traditions of the parish have come to us through him. He was born only three years after the death of the first Rector, and could remember distinctly from the Revolution. The incidents of its earlier history he heard from the lips of Dr. Cradock himself, and any statement he had made could scarcely be disputed. He was exact in the smallest detail, and never said what he did not *know* to be absolutely true.

Dr. Walker was married February 15, 1818, by Rev. Mr. Armstrong, to his cousin, Katherine, daughter of Dr. John Cradock, a woman of rare character whose virtues are still remembered. They were born in the same room, married in the same house, and died in the room in which they were born. By an Act of the Legislature he had the Walker dropped from the names of his two sons, Thomas Cradock and John Cradock, as a token of gratitude to his uncle. Thomas Cradock was born May 16, 1819, and John, who died when only twenty-seven, on September 2, 1821. His father had intended that he live at Pill Box, which then comprised a large number of acres, and was adding improvements at the time of his death.

Dr. Walker did not engage in practice in the recollection of his children, except as a favor and gratuitously. He was a strong advocate for out-of-door exercise, deeming it the chief means of prolonging life, and within a few years of his death walked to Baltimore leading his horse. He clung to the fashion of his younger days, and always wore blue clothes with plain brass buttons.

He died on the thirty-first of May, 1860, retaining his faculties unimpaired, at the advanced age of eighty-seven.

There is a portrait of him when a boy of eleven, painted by his cousin, Billy West, son of Rev. William West, of St. Paul's. The following account is taken from Dr. Allen's Mss. History of St. Paul's Parish:

"George William (West) was an artist of much promise. He studied under the celebrated Benjamin West, of London, with whom Mr. Trumbull then was. Among the letters of

introduction, which he carried with him to London, was one from his father's friend, General Washington. Young West, without any instruction, had attained to much celebrity at home before he went to London. Likenesses painted by him are still shown as West's painting. He was very gratifyingly received by Mr. West, and by his favor, admitted into the Academy of Fine Arts, in the most complimentary manner. He had intended to have staid there three years, and then to have gone to Italy. With this view Archbishop Carroll sent him a very flattering letter to his friend there. But before the end of eighteen months in London he took the measles, his lungs became seriously affected, and he was compelled to return home early in 1790, unable to pursue his favorite employment. He lingered along, however, till 1795, in which year he died—single."

Joseph West.

REGISTRAR 1805-1813.

Joseph West was another most efficient vestryman of the church and registrar for a number of years. He belonged to the Massachusetts family of that name and was captain in the Massachusetts Line, but being a good clerk was deputed for work of that sort. He came to Maryland after the close of the Revolution and married Violetta Howard.

He was a very cultivated, intellectual man, quite short in stature, and always walking with a very tall cane. For years he was a familiar figure in the parish.

Mr. and Mrs. West lived at first beyond her brother Cornelius, but they afterwards removed to the old place, where they died. Though lame from a fall from her horse, Mrs. West was always a regular attendant at the church, and the recollections of her are most kindly and affectionate.

Rev. George Ralph.

In 1809 Rev. George Ralph, known as "Parson Ralph," came to St. Thomas' Parish from Charlotte Hall and opened a school at "Pomona," just northwest of Pikesville. He was

well known in his day and was associated in various ways with many of the most prominent men in the State. He ranked high as an educator; and was an accomplished scholar and an eloquent preacher.

He was of Irish descent, though born in England, and after his education was finished devoted his life to teaching. He possessed unusual personality and was a most original character.

At one time he had a school in Ireland for young men. The races were to be held nearby and he forbade his pupils to attend. They rebelled against the decree and locked him out. He first politely requested them, "Young gentlemen, open the door," but no response was vouchsafed. "Young gentlemen, I *entreat* you to open the door," again no answer. "Young gentlemen, I *command* you to open the door," and as they still defied him, he sent for the officers and had them all arrested and kept in jail until the races were over.

When he was about to be married he had only two days to reach the home of his bride. The first day there was such a drenching rain that he determined to wait over at the inn for the morrow. In the morning there was the same steady down-pour, but he was obliged to pursue on his journey or not be present at the wedding. He reached there just in time, but his leather breeches were soaking wet and he could not get them off. Nothing daunted, however, he stood up and was married in his wet breeches. His wife was a Miss DeButts, who came to America with him.

The first we hear of him is in Baltimore Town where he opened a school in 1790. The next year he was ordained by Bishop White, and tried to induce St. Paul's Vestry to appoint him "to get up a church at Fells' Point," but, though he pressed the matter very strongly, his efforts were not successful. In the report of the convention of 1792 he is mentioned as Rector of Shrewsbury Parish, Kent. He then applied for the rectorship of St. Thomas', and the following letter was laid before the Vestry:

Baltimore, March 13, 1793.

Sir:—Observing that the Parish of St. Thomas' is still vacant; permit me to acquaint the Vestry and parishioners that I will attend the church upon any day appointed by them. A

mutual opportunity will thus be offered ; to them, of approving or rejecting me, and to me of respectfully hearing their proposals.

I have the honor to be, sir, your most humble servant,

GEORGE RALPH.

Dr. Thomas Cradock, Garrettson Forest.

Favored by Mr. Philbin.

A draft of the answer is on the back.

Rev. Sir:—Your application was laid before the Vestry of St. Thomas' on Easter-Monday last. Confident that you would not answer as a clergyman for that parish, they wish not to give you the trouble of riding up. We wish you all happiness and success. By order of the Vestry.

His application being thus summarily dismissed, he went to South Sassafras, Kent County, and in 1795 was called to be first Rector of the newly-formed Washington Parish, D. C. As was usual with him he established a school, and entered with interest upon his Church work. He sent out circulars throughout the country urging subscriptions for the erection of a suitable church edifice in what "was to be the Metropolis of Confederate America." He tells Bishop Claggett, "It seems difficult, I admit, to move me, but when set agoing I gain force by my own velocity."

In 1800 he was elected principal of Charlotte Hall School, one of the oldest seats of learning in the State, and in connection with this was Rector of Trinity Parish, Charles, and then of All Faith's, St. Mary's. In writing to Bishop Claggett he says that he "adverts to his work to prevent a supposition that other charges have risen superior to his clerical duty." He presents to the Bishop's notice the irregularities practised at Pickawaxen, where the "Vestry keeps the parish vacant, rent the house and glebe, and themselves read prayers and preach, with two exceptions, in rotation."

Parson Ralph was a strict disciplinarian and the boys were greatly in awe of him. He was gruff in manner but he wrote of them as his "large family," and his sternness was tempered by kindness.

Some one told him one day that the boys were robbing his orchard. He walked out and, turning his back, began to protest most vociferously, "Who dares say my boys steal apples.

They are gentlemen's sons. Who dares say they steal." The boys sneaked away and Parson Ralph's apples were never again disturbed.

At another time he got into some difficulty with a man who intimated that "only his cloth protected him." This was more than his Irish spirit could stand. "Sir," he would say, when relating the story, "I took off my coat and laying it down, said, 'Lie there, Divinity, while I chastise Rascality.'" And he gave the man a "confounded drubbing."

The charges made against Parson Ralph while in St. Mary's seem to have been disproven and were evidently the outcome of personal dislike or envy.

After remaining at Charlotte Hall for nine years he came again to Baltimore in 1809 and opened the Academy near Pikesville. He served for two years, from 1810, as Rector of Trinity Church, Baltimore, and was invited to officiate at St. Thomas' whenever he could make it convenient. He seems to have borne the Vestry no ill will for their refusal to accept him as Rector and they met in most friendly intercourse.

Parson Ralph was four times a member of the standing committee, and a few weeks before his death was appointed to the chair of Rhetoric in the University of Maryland.

He died at Pomona in May, 1815, and was buried in a group of cedars on the hillside, the spot where he desired to be laid. The hand of time has obliterated all trace of the lonely grave and there is now not even a common stone to mark his last resting place. Parson Ralph left a son and daughter, John and Elizabeth, who were living in Baltimore in 1826, and died unmarried. They called Dr. and Mrs. DeButts, of Mt. Welby, Prince George's County, uncle and aunt.

Rev. Jacob B. Morss.

Rev. Jacob B. Morss, twelfth Rector of St. Thomas' Parish, was born March 6, 1809, at Newport, Mass. His ancestor, one of the original grantees of the Crown, came to this country from Wiltshire, England, in 1635, and settled near the above place. The Rev. Mr. Morss' father was the Rev. James Morss, D. D., editor and founder of the "Church Repository," the first Church

paper in what was then the Eastern Diocese. He succeeded Bishop Bass as Rector of St. Paul's Church in his native town—their combined rectorship covering a period of ninety years. He was educated in public schools, and afterward was a student at the General Theological Seminary, New York. Subsequently he studied under the direction of Bishop Ives in North Carolina. He was ordered Deacon in the Monumental Church, Richmond, Va., November 26, 1840, by Richard Channing Moore, Bishop of Virginia, acting by request of Bishop Ives. His first charge was Christ Church, Elizabeth City, N. C., 1840-42. Afterwards, Trinity Church, Pottsville, Pa., 1842-45, where he was advanced to the priesthood on the twenty-third of November, 1842, by Henry U. Onderdonk, Bishop of Pennsylvania; Grace Church, Waterford, N. Y., 1846-47; St. Thomas', Baltimore County, 1849-50; St. John's, Carlisle, Pa., 1851-61.

At various times during the latter part of his life he temporarily filled vacancies in Baltimore at Grace and Emmanuel Churches, and finally was elected on the staff of clergy at Mt. Calvary. He died in Baltimore, October 24, 1874.

Mr. Morss married, in 1842, Mary Ann Southgate, daughter of John Southgate, Esq., of Norfolk, Va.

In his diary I find: "Ascension, May 17, 1849. Mr. R. H. Owen called on me this morning with an invitation from the Wardens and Vestry, of St. Thomas' Parish, to take the rectorship of that church."

"May 18th. Rev. J. C. Tracy made me a visit this morning respecting my invitation to St. Thomas' and the church at Rockville. Made up my mind to accept the invitation to St. Thomas'."

"May 22d. Wrote my answer of acceptance of the rectorship of St. Thomas'."

"Whit Sunday, May 27, 1849. Preached my first sermon at St. Thomas' today."

"First Sunday after Trinity. Wore a surplice for the first time."

Before that time for many years the surplice had been in disuse and the black silk gown used. He also notes his usual custom of conducting divine service with sermon at 4 P. M. at Hannah More Academy.

During Mr. Morss' rectorship there still lingered in his congregation a few sons and daughters of our colonial ancestors—remote from our present life in their ideals and in their conservatism. Their Sundays were puritanical in strictness. In form their religion was simplicity to bareness, but some week day amenities were very dear to their hearts, which, to our more modern way of viewing things, savor of the inconsistent. Quite public and very much to the point, must have been the reproof as related by a very old lady (Mrs. Frazer), whose father (Mr. Brian Philpot) was a prominent member and vestryman of the parish. With unctiousness she would say he could not stand it, and would step out of his pew upon the brick pavement after the service, shake his cane at one here and one there, and roundly reprove them for some shortcomings.

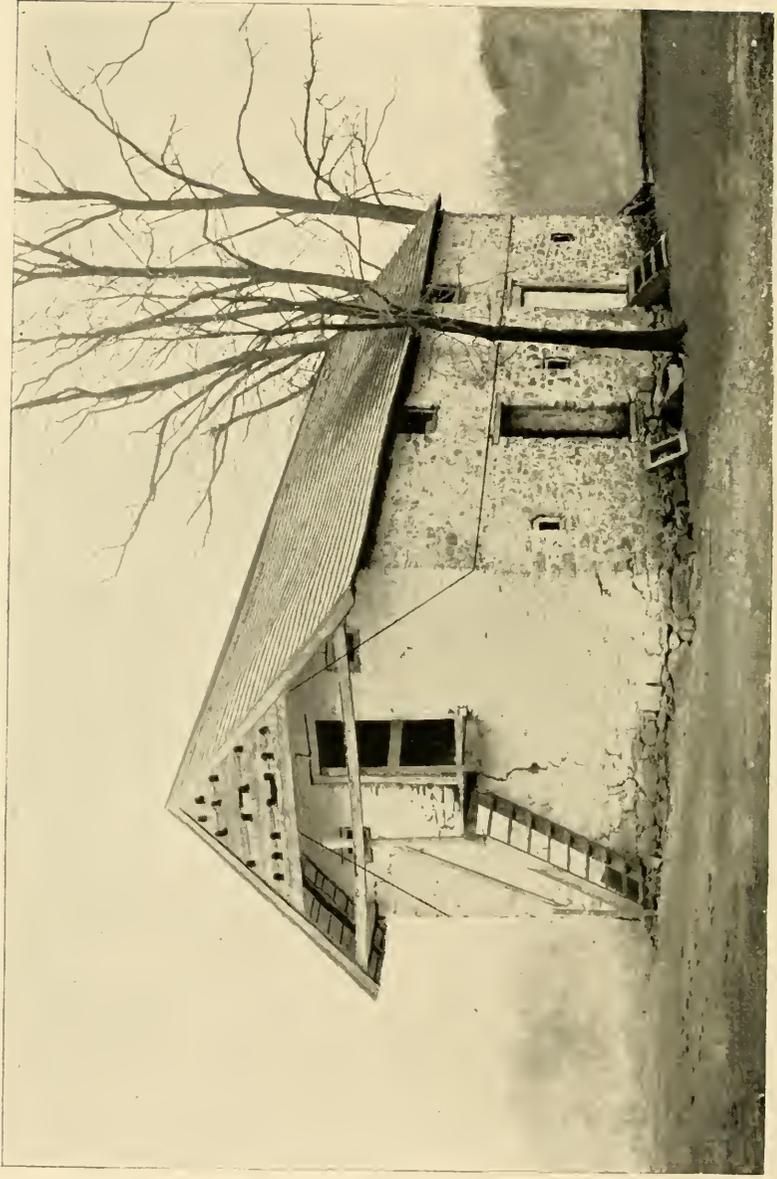
On another occasion, she said, violent opposition met the introduction of the organ. Accustomed as they had been to congregational singing such an innovation appeared rank heresy. One old woman, whose opposition had been most bitter, testified outwardly to her pent up feelings by the most despairing groans.

Yet there was a frankness in life and an earnestness of purpose which should give us pain and make us ask, If all has been gain which we call progress?

J. M. S. MORSS.

NOTE.—The sketches of the Gists, the Howards, the Carnans, Capt. John Ristean, the Lyon family, the Worthingtons, Dr. Randle Hulse, Dr. Thomas Cradock, Major John Cradock, Charles Walker, Dr. Thomas Cradock Walker, Joseph West and Rev. George Ralph were written by Miss Katherine Cradock, of Trentham.

Appendix



THE "GARRISON" FORT.
Line Shows Original Building.

Appendix "A."

THE COLONIAL FORT.

The Rev. George A. Leakin, D. D., in 1893, delivered an address before the McDonogh School, which was afterward printed at the school, in which he produced considerable evidence that an old stone building, still in existence on what was Captain Ristean's plantation, now owned by Mr. Charles Moore, is the original fort built in 1693. It is of stone, twenty feet by fifty feet, with small openings which look like embrasures for musketry. The interior contains a fire-place, which is evidence that it was not built for a barn, and accords with the order of the Council of Maryland, in 1692, that three forts should be built, *in which should be a dwelling sufficient to accommodate a captain and nine soldiers.* The proof which Dr. Leakin brings forward is as follows:

In August, 1696, Governor Nicholson called on Capt. John Oldham, then commanding the Garrison, for a report of its location, who thus replied: "An account of the roads made back of the Inhabitants by the Rangers of Baltimore County" [the present Baltimore Town not then existing] "northeast from the Garrison to the first cabin, fifteen miles. Northeast to the second cabin, fifteen miles or thereabouts, then ten miles further on the same course to another cabin on the north side of Deer Creek. Likewise from the Garrison to a cabin between Gwynn's Falls and the main falls of Patapsco a west course, ten miles; then with a west course to the main falls of Patapsco, ten miles, which said road being marked and duly and weekly ranged by me and my lieutenant according to order of Council." A measurement on the map corroborates the above distances.

In 1697 Capt. John Oldham and Capt. Richard Brightwell reported to the Governor the same measurements with some important detail, viz: that the nearest inhabitants were sixteen miles beyond Deer Creek on the east, and on the west the nearest inhabitants were fourteen miles beyond the north branch

of the Patapsco, making a distance of eighty miles between inhabitants. The other important fact was that this fort was four miles east of Gwynn's Falls and twelve miles west of the Great Gunpowder.

The reported distances are thus proved:—two miles from the fort to Pikesville, and two miles thence to Gwynn's Falls by the map, and also twelve miles to the Gunpowder, allowing for turns in the pioneer road.

Capt. John Oldham, appointed Commander in 1696, was from that part of Baltimore County (now Cecil) where his ancestors resided. His name is variously spelled Oulson, Olton, Oldham. While captain he obtained a patent for all the surrounding property, including the fort known as "Oulton's Garrison" (probably a stockade in 1680). Here he built a house, or part of the present house, and in 1699 conveyed his property to Thomas Cromwell and James Murray. In 1700 Murray became sole possessor, and in 1701 sold the place to William Talbot, whose widow married John Risteau, high-sheriff of Baltimore County, who in 1742 commanded the garrison.

James Murray had surveyed "Counterscarp," which with Oulton's Garrison descended to Josephus Murray, his eldest son. "Counterscarp was surveyed" by Josephus and a second time patented to him. He then conveyed "Oulton's Garrison" and "Counterscarp" (except such parts as had been before sold) to Richard Croxhall, about 1747, who resurveyed both properties and took patent by the name of "Garrison."

What does this word "*Counterscarp*" suggest?

The only suggestion is a fort with its counterscarp, long since obliterated but once existing here.

Let us briefly glance at what might be called the internal evidence, or proof, from the peculiarities noticeable in the structure of this building.

It being acknowledged that there is no history or even tradition of its having been built for any other purpose, it is fair to infer for it a great age.

On any other theory than that it was built for a fort certain important questions cannot be answered; for example—Why was it built, contrary to custom in such an early day, at great

trouble and expense, of *stone*, with walls of unusual thickness? Why were the windows made so small (too small to admit the body of a man) if intended simply for light and ventilation? Why do they broaden sharply inward, forming an embrasure, except for use of firearms? Let it be remembered that in the fort, before the new roof was put on, there were no windows, below the line of the eaves, larger than a foot square. The idea that it was built for a barn is disproved by the fact that it contains a large fireplace, and what is most significant the chimney is *inside* the building rather than on the outside, which was the custom in early times; but the inside method was much better for defence. Why was the roof so extraordinarily steep, except that thus it could be built of stone and consequently be secure against fire, the most dreaded weapon of the savages?

Why was the door sill placed three feet from the ground if the building was intended for either barn or house? Such a door would be better for defence but most inconvenient for a dwelling.

The question naturally rises, "Why was so little known of the Garrison fort, so near and so easy of access?" This question is not hard to answer by any student of Maryland history. Two hundred and sixty years have passed since the Colonists came to St. Mary's, and for two hundred and ten years, until the formation of the Maryland Historical Society, no organized effort was made to preserve the records of the past, except legislative and ecclesiastical proceedings.

This Garrison fort has a peculiar value, in that it is the oldest permanent fort in Maryland. Fort Cumberland's site is occupied by a church. Fort Frederick, built in 1760, still partially exists. No trace of the forts in St. Mary's City or Mattapony, Piscataway or the Indian fort on Spesutiae Island exists. There is one near Annapolis, named originally Fort Beeman and now Fort Madison, the date of its origin uncertain. Now, as Revolutionary relics, a sword or a chair, are held in high esteem, how much more should we preserve a fort built to defend our frontier in 1693, and again used for the same defence against the French and Indians in 1755 by Captain John Ristean, sheriff of Baltimore County.

Appendix "B."

List of contributors toward building the church, 1743:

	TOBACCO.		CURRENCY.	
	LBS.	£	S.	D.
Benedict Bourdillon	2,000			
Joseph Cromwell		4	0	0
Edward Fotterall		3	0	0
Christopher Randall	300			
Charles Ridgely		3	10	0
Thomas Harrison		3	0	0
John Hamilton	300			
Francis Dorsey		1	0	0
John Bailey		2	0	0
Stephen Wilkinson	150			
William Murphy		1	0	0
Dorsey Peddicourt	150			
William Petticoart		1	10	0
William Hammond		5	0	0
Peter Gosnell			10	0
Thomas Gist			10	0
Samuel Owings		1	0	0
Nathaniel Gist		1	0	0
Mayberry Helm		1	0	0
Thomas Wells			10	0
George Ashman	300			
Darby Lux		3	0	0
John Baker			10	0
John Risteau	500			
George Ogg	500			
Joshua Sewall			10	0
Richard Treadway			10	0
Richard Bond			10	0
Edward Choate			10	0
John Thomas			10	0
Anthony Brayford			10	0
John Simkins			10	0
Henny Seabor			10	0
Peter Maigers			10	0

	TOBACCO.		CURRENCY.	
	LBS.	£.	S.	D.
Hector Truley			10	0
John Stinchcomb		1	0	0
William Lewis			10	0
Peter Bond			10	0
John Shippard			10	0
Stephen Hunt Owings			10	0
William Brown			10	0
John Derample			10	0
Nathaniel Stinchcomb		1	0	0
Benjamin Bond			10	0
Joseph Murray, Jr.		2	10	0
John Hawkins		1	0	0
Joshua Owings		1	0	0
John Bowen	100			
Christopher Sewall			10	0
Thomas Bond			10	0
Joseph Cornelius			10	0
Edmund Howard			10	0
Jona. Tipton			10	0
William Newell		1	0	0
George Bailey Gar			10	0
Stephen Gill			10	0
William Tipton			10	0
John Bell			10	0
John Thrasher		1	0	0
Robert Chapman, Sr.			5	0
Nicholas Haile		4	0	0
Penelope Deye		1	10	0
Neale Haile		0	5	0
Thomas Coale, Jr.			5	0
John Wood	100			
Jona. Plowman			5	0
William Cockey			5	0
Richard Wilmott			5	0
Capt. Samuel Gray		3	0	0
Total	4,400	64	10	0

Appendix "C."

JOURNAL OF THE SECRETARY OF THE COMMISSION TO TREAT
WITH THE INDIANS.

The journal of the Secretary of the Commission to the Six Nations, William Marshe, is still preserved and has been edited by Dr. Wm. H. Egle, Harrisburg, Pa. The following extracts are given as of interest in this connection:

Saturday, June 16, 1744. This day the Hon. Edmund Jennings and the Hon. Philip Thomas, Esqs., of the Council of State in Maryland, having heretofore been appointed (by a special power from his Excellency, Thomas Bladen, Esq., Governor, under his hand and by seal of that Province) Commissioners for treating with the Six Nations on behalf of the Province, concerning some lands claimed by them and to renew all former treaties betwixt the Six Nations and this Government, agreed to proceed on their embassy. I was required by them to stay at Annapolis and receive the bills of exchange from Mr. Ross, Clerk of the Council, and after receiving them on Sunday, p. m., I went to Mr. Thomas where I lodged that night.

Monday, June 18, 1744. Breakfasted at Mr. Thomas' about 8 o'clock this morning and soon set out with him and the Rev. Mr. Cradock (who accompanied us in quality of Chaplain of the Maryland Commissioners) for Patapsco.

Monday evening in Baltimore County, I left Mr. Thomas and the Rev. Parson at the Ordinary, and went to Mr. Robert North's, where I supped with some blithe company, and from thence returned to Mr. Roger's Ordinary in Baltimore Town. Mr. Bourdillon, minister of this parish, visited his brother-of-the-cloth and stayed with us till near eleven o'clock this night.

June 24, 1744. Mr. Commissioner Jennings asked me to copy the speech to be made by him, in the name of the Governor of Maryland to the Indians in the court-house tomorrow evening. This and transcribing some copies of it busied me so much that I could not go to the court-house where divine service, according to the Church of England, was performed by my fellow traveler, the Rev. Mr. Cradock, to a numerous audience this day. He

Appendix "E."

CORRESPONDENCE BETWEEN REV. DR. JOHN ANDREWS AND
DR. THOMAS CRADOCK.

Letter of T. Cradock, Esq., to Dr. Andrews concerning
Dr. Smith.

Baltimore, October 27, 1786.

Rev. and Dear Sir.—Your favor was given me on my way to our convention, and I take per post the opportunity of giving you the earliest notice of the step I took respecting Dr. Smith.

Mr. Johnson was the only lay delegate there except myself; him with Dr. West I consulted and the conclusion was that Mr. Johnson and myself addressed Dr. Smith upon the subject. He persevered in his resolution—denied the charge and insisted upon the information you gave to be laid before the convention (which was in fact intended), that a proper investigation might be made and his innocence proved.

The matter stands thus at present. He will insist upon your proving the charge of intoxication, and it is necessary to be done (as it is so strenuously required) before the next convention, when the matter will be taken into consideration. The Doctor required of me an extract of your letter, which was granted, and will, I make not the least doubt, write to you on the subject. It gives me real pleasure that the matter is in this train, as our convention may now act with a proper consistency, and their conduct reflect no dishonor on the Church or themselves. Your affectionate servant.—T. Cradock.

Letter from Dr. Andrews to Dr. Thomas Cradock.

Philadelphia, November 6, 1786.

Dear Sir.— As to the showing of my letter to Dr. Smith you were undoubtedly wrong. You may remember that you told me last spring that you had seen him some time before very drunk in Baltimore. You had it in your power then to produce one or the other of two testimonies against him; or in other words, to expose as you think proper, either yourself or me to his resentment, and it would have been more

generous to have chosen the former. But, in fact, there was not the least occasion for either of these measures to have been taken; and all that the convention needed to have done more upon the Doctor's business, was to have addressed him in some such manner as this: "So often and so publickly have you exhibited a want of self government in a particular instance that your character in this respect is now everywhere well known, and the prejudices of the people against it, of course universally established; some of us have seen it with our own eyes; all have had sufficient testimony concerning it; and therefore we, the laity, will never allow that our names shall be affixed to your testimonials; it is an insult upon our understanding, and the sense we must be supposed to entertain of common decency, to ask it." The clerical members to express the same conviction with respect to his unfitness and to have revoked the appointment.

However, I am far from being uneasy about the matter; and since nobody else in so long a time would venture to step forth upon the occasion, must endeavor as much as I can to make a kind of merit of attempting it at length myself though it were only by accident.

I am happy in the accounts you give me of Mrs. Croxal and Mrs. Buchanan. I hope that all the troubles which Providence ordained for them are now over, and that the rest of their days will be full of comfort. You are certainly very right with respect to my attachment to Miss Gittings, though not right perhaps in bantering her about it. Female youth and beauty can seldom fail to be attracting, must be so to an uncommon degree when to them is added great gentleness and sweetness, sincerity and goodness. I am, dear sir, yours affectionately, John Andrews.

Dr. Thomas Cradock, care the Rev. Dr. West, Baltimore.
Favored by Mr. Ryan.

Letter from Dr. Andrews to Dr. Thomas Cradock.

Philadelphia, January 12, 1791.

Dear Sir.—I received your favor of the first ultimo, and thank you for the cheerfulness with which you undertake to comply with my request. Agreeably to your wish, I have sent

down the bond by Dr. Falls, who is to deposit it with our common friend, Mr. Johnston.

I am much flattered by the regard which you and your good family express for Mrs. Andrews and myself, who very cordially joins with me in returning it, and in wishing you all manner of happiness. I assure you that as often as I set myself to form an idea of a pleasing and tranquil life, I go back to that little brick house at Owensburgh, once not sufficiently valued by me. In imagination I sometimes walk and sometimes ride along the road which leads from it to hospitable Trentham. I dine with you, with Mr. Johnston, with Dr. Lyon, Mrs. Croxal, Mrs. Buchanan, Mr. Carnan, and the whole neighborhood. I have only to lament that one or two of those, whose names I have mentioned, are not now so happy as they formerly were. You will easily conceive that I allude to the severe affliction since experienced by Mrs. Croxall and Mrs. Buchanan.⁽¹⁾ I have also heard that my favorite, Miss Gittings (now Mrs. C.) for whom I certainly entertained a great partiality, has of late had her health very badly. Her sister Betsey was up here sometime last summer, but just as I was beginning to be infatuated with her also, she unkindly went away and left us.

Under your family, mentioned above, I include your brother's and Mr. Walker's, but I should be glad if in your next you would inform me whether they still continue to live in the same places, and how they prosper. With much respect, I am, dear sir, yours affectionately, John Andrews.

Dr. Thos. Cradock, Garrison Forest.

Appendix "f."

CHANTING—ITS INTRODUCTION INTO THIS COUNTRY BY REV.

THOMAS FITCH OLIVER.

Chanting: Its first introduction into the American church. A letter of the late Rev. Andrew Oliver, D. D., Professor in the General Theological Seminary.

(1) The Croxall's lived at the old place, now owned by Mr. Charles T. Cockey. It was repatented as "Garrison" in 1747, by Richard Croxall, and the family rest in the graveyard there. James Croxall, Richard's nephew, married Nellie Gittings, whose grace and beauty seemed to attract such general attention.

New York, January 9, 1895.

My Dear Mr. Smith.—I do not know that I can add anything to the very nice sketch of my grandfather which you sent me and which I herewith return. But I venture to send you an article which appeared a few years ago, I think in the *Churchman*, on "Chanting, its first introduction into the American Church," and I should like very much to know whether my grandfather continued the practice in St Thomas' Church.

"Not many years ago an article on the first introduction of chanting in the Church in the United States appeared in the third volume of 'Potters Historical Record,' from which it appears that this ancient custom was first attempted in St. George's, Beekman street, New York, in the year 1813. This seems to have been brought about by the efforts of the Rev. Wm. Smith, a Scotchman, who was ordained here in 1788, subsequently held cures in Maryland and Rhode Island, and in 1792 was chosen President of the General Convention. While connected with that body he made several vain attempts to receive its sanction to the introduction of the chant, but regarded as this was at the time as a relic of a dark period in the Church history, the convention set its face against it as an unwarrantable innovation and nothing was then effected. At length, however, by the persistent efforts of Mr. Smith, after much opposition, chanting was attempted in the above-mentioned church in 1813, to the great discomfort of the parish and its wardens. It is stated that it caused great indignation among the people, and at least says the writer, Mr. Ernest Van Wagenen, a warden of the church, unable any longer to repress his overflowing anger arose and exclaimed: 'Away, away with your Jewish gibborish; we want no such nonsense in the House of God; give us the Psalter and Hymns as of old,' and walked out of the church. Boss Walton, he of old Walton House in Franklin Square followed, saying: 'I go too,' when several others also left the church."

It will be seen, however, from the following testimony that this ancient practice was revived at a much earlier date in an obscure parish on the shores of Massachusetts Bay, and this without in the least disturbing the equilibrium of priest and people. In a letter of the Rev. Thomas Fitch Oliver, the Rector of St. Michaels, Marblehead, dated December 24, 1787, he writes to his

father who then resided in the neighboring town of Salem, as follows: "As tomorrow is Christmas we design to introduce chanting into our church." It appears from his next letter that "the chanting was performed before a very crowded audience of churchmen and dissenters, and to general acceptance." In a subsequent letter dated February 11, 1788, he writes: "Will it give you any pleasure to learn that the quire at St. Michael's do constantly chant the Venite, the Te Deum, and in the afternoon the Cantate and the Nunc dimittis to just acceptance. This I assure you is the case, and I believe mine is almost the only church on the continent in which this is done." It appears therefore that more than twenty years before the chant had grated so hard on the Dutch ears of New Amsterdam it had become an honored custom in Puritan Massachusetts.

My grandfather died the twenty-sixth of January 1797. This date is on his mourning ring which I have. My father, Dr. Daniel Oliver, the youngest, but one of Mr. Oliver's sons, used to tell me when a boy of his early life at Garrison Forest.

With many thanks for your great courtesy, believe me, my dear sir, very sincerely yours, Andrew Oliver.

Rev. Hobart Smith.

Appendix G.

INCUMBENTS, OR RECTORS.

- 1745, February 4, (1.) Rev. Thomas Cradock, A. M., died May 7, 1770.
- 1770, May 9, (2.) Rev. William Edmiston, A. M., left September 10, 1775.
- 1775, September 10, vacant 3 months, to December 10, 1775.
- 1775, December 10, (3.) Rev. Thomas Hopkinson, A. M., left December 10, 1776.
- 1776, December 10, vacant 3 years, four months, to April 3, 1780.
- 1780, April 3, (4.) Rev. William West, D. D., every third Sunday to April 3, 1782.
- 1782, April 10, (5.) Rev. John Andrews, D. D., one-half his time, to April 10, 1785.

- 1785, April 10, vacant 8 years; 2 months, to June 3, 1793.
- 1793, June 3, (6.) Rev. Thomas F. Oliver, A. M., died January 26, 1797.
- 1797, October 5, vacant 1 year, 6 months, to April 8, 1799.
- 1799, April 8, (7.) Rev. John Coleman, removed December 8, 1804.
- 1804, December 8, vacant 10 months, to October 1, 1805.
- 1805, Oct. 1, (8.) Rev. John Armstrong, removed March, 1810.
- 1810, March, vacant 2 years, 9 months, to December 28, 1812.
- 1812, December 28, (9.) Rev. John Chandler, removed December 28, 1814.
- 1814, December 28, vacant 3 years, 10 months, to November 2, 1818.
- 1818, November 2, (10.) Rev. Joseph Jackson, removed November 29, 1819.
- 1819, November 29, vacant 1 year, 1 month, to Dec. 1, 1820.
- 1820, December 20, (11.) Rev. Charles C. Austin, A. M., died February 9, 1849.
- 1849, February 9, vacant, to May 14, 1849.
- 1849, May 14, (12.) Rev. Jacob B. Morss, A. M., removed November 25, 1850.
- 1850, November 25, (13.) Rev. John J. Nicholson, removed April 22, 1852.
- 1852, April 22, vacant, to December 5, 1852.
- 1852, December 5, (14.) Rev. William F. Lockwood, died April 1, 1883.
- Rev. W. Strother Jones, Assistant Minister, from April 1, 1879 to April 1, 1883.
- 1883, April 1, (15.) Rev. W. Strother Jones, resigned September 14, 1888.
- 1888, December 25, (16.) Rev. Hobart Smith.

Appendix "B."

WARDENS AND VESTRYMEN ST. THOMAS' PARISH.⁽¹⁾

V designates Vestryman; w, Warden; r, Registrar; d, Delegate to the Diocesan Convention.

John Gill, v 1745, w 1746, v 1754-56.

William Cockey, v 1745, 1755-56.

Nath'l Stinchcomb, v 1745-46.

John Hamilton, v 1745-46.

Joshua Owings, v 1745-46, w 1747, v 1752-54, w 1766.

George Ashman, v 1745, 1746, 1750.

Peter Gosnell, w 1745, v 1752-54.

Cornelius Howard, w 1745, v 1751-53, 1758-60.

Christopher Randall, r 1745-47, '51.

John Bond, v 1745-47, 1764-66.

Nathan Bowen, v 1745-47.

John Hawkins, v 1746-48, r 1748-49.

Thomas Norris, v 1746-48.

Wm. Beazeman, w 1746 and 1768.

Wm. Hamilton, v 1746.

Henry Morgan, v 1747.

Thomas Gist, v 1747-49, w 1765.

Richard Bond, w 1747, v 1759-61.

John Wilmott, Jr., v 1747-49, w 1752.

Peter Bond, v 1748-50.

Robert Gilresh, v 1748-50.

John Hurd, w 1748, 1762.

William Gist, w 1748, 1752.

William Worthington, v 1749.

William Kelly, w 1749 and 1765.

Arthur Chinneworth, w 1749, v 1753-55, '59, '60.

John Ford, v 1749-51.

Benjamin Bond, v 1749-51.

Samuel Owings, v 1750-52, r 1753-57.

Stephen Gill, w 1750, v 1753-55.

George Ogg, w 1750, v 1755-57.

(1) Any further information as to Rectors, wardens, vestrymen or others connected with St. Thomas' Parish will be thankfully received by the Rector, and filed for future reference.—EDITOR.

The Test

I, A. B. do Declare that I do believe that there
not any Transubstantiation in the Sacrament
of the Lords Supper or in the Element
of Bread and wine at or after the
Consecration thereof by any person
whatsoever

Yath Stinchcomb
John Hamillon
Jos: Owings
George Affman
William Colby
Peter & Caspell
George Affman

Chris Mandell
Cornelius Howard
Peter Caspell
mark

Rob: Gilcrest
Wm
mark
John Hawkin
John Chenoweth
John Ford
Benjamin Bond
Sam: Daniels
George Affman
Hephson Gale
George
Cornelius
John Dindell

- Capt. Nicholas Orrick, v 1750-52, '57, '66-68.
 Thomas Cockey, v 1751-53.
 John Pindell, w 1751.
 Amon Butler, w 1751.
 Thomas Wells, w 1752.
 Lovelace Gorsuch, w 1752.
 Robert Chapman, w 1753.
 John Spelmerdine, v 1754-56.
 Joshua Cockey, w 1754, v 1761-63.
 Abel Brown, w 1754, v 1758 60.
 Thomas Cockey Deye, w 1755
 Edward Cockey, w 1755.
 Henry Stevenson, v 1756-58.
 William Hamilton, Jr., v 1756-58.
 William Harvey, v 1756-57, w 1763.
 Stephen Hart Owings, w 1756, w 1774
 Robert Wilmott w 1756, v 1768-70.
 Jeremiah Johnson, v 1757-59.
 Samuel Worthington, w 1757, v 1762-64.
 John Stansbury, w 1757.
 Richard Wilmott, v 1758-59.
 William Randall, w 1758, v 1770-72.
 George Bramwell, r 1758-64.
 James Kelley, w 1758.
 Geo. Ristean, w 1758, v 1763-65.
 Alexander Wells, w 1759.
 Richard Chennowith, v 1759-60.
 Vachel Worthington, w 1759.
 John Carter, v 1760-62.
 Solomon Bowen, v 1760-62.
 Thomas Harvey, w 1760.
 Benjamin Wells, w 1760.
 Thomas Bennett, v 1761-63.
 Charles Wells, w 1761, v 1772-74.
 John Griffith, w 1761.
 Joseph Bosley of Jno., v 1762-64.
 Chistopher Carnan, w 1762.
 Stephen Wilkinson, v 1763 65.
 Nathan Cromwell, w 1763, v 1768-70.

- John Doughaday, v 1764-67.
- Luke Chapman, v 1764-67.
- Francis Sollers, w 1764.
- Charles Howard, w 1764.
- John Gill, Jr., v 1765-67.
- Mordecai Hammond, v 1766 68.
- Joseph Gist, r 1766-76.
- Robert Teves, v 1767-69, w 1779.
- Thomas Ford, v 1767-69.
- Thomas Worthington, w 1767.
- John Cockey, w 1767.
- Joseph Cromwell, Jr., w 1768.
- Stephen Cromwell, w 1769
- David Brown, w 1769.
- Thomas Owings, v 1769-71.
- Gilbert Israel, v 1769-71.
- John Elder, v 1770 71.
- Edward Dorsey, w 1770.
- Nicholas Dorsey, v 1771-73.
- Christopher Randall, Jr., v 1771-73.
- Nathan Chapman, Jr., w 1771.
- Job Hunt, w 1771.
- John Cockey Owings, v 1772-74.
- Wm. Hammond, v 1772-74.
- Edward Parrish of Jno., w 1772.
- Walter Bosley, w 1772.
- Joshua Hurd, w 1773.
- Christopher Turnfaugh, w 1773.
- Charles Dorsey of Nicholas, v 1773.
- Charles Walker, v 1774, v 1779-1816.
- Charles Carnan, w 1774, w 1779-1784.
- Thomas Bennett, v 1775-77.
- Dr. Jno, Cradock, v 1775-89, d 1784-89.
- Wm. Wright, w 1775.
- Joshua Jones, w 1775, 1784, 1788-89, 1792-96, 1799.
- John Eager Howard, v 1775-77.
- Capt. Benj. Nicholson, v 1776-79, 1784-85.
- Dr. Thomas Cradock, v 1776, w 1778-79, v 1780-1816.
- Robert N. Carnan, v 1780-82.

- Thomas Beasman, v 1780.
 Wm. Gist, w 1781-82.
 Stephen Shelmerdine, w 1781
 Edward Cockey. v 1782-84.
 Thomas Wells, Jr., w 1783.
 Thomas Harvey, v 1784-87, 1792-93.
 James Howard v 1786-89, r 1792-1805, d 1787-88, '92-94.
 John Tolly Worthington, v 1788-89, 1799-1801, 1818.
 Frederick Councilman, v 1788-89.
 Samuel Ownings, Jr., v 1792-96, 1799-1803, d 1801.
 John Cockey, v 1792-94.
 John Bond, w 1793-95, 1799, 1800, 1801, v 1806-13; died 1813.
 Elias Brown, v 1792-93.
 Wm. Stacia, w 1793-95, 1799-1800.
 Nathan Chapman, v 1794.
 Wm. Demitt, w 1794.
 Samuel Owings, (3d), v 1799-1824.
 Phineas Hunt, v 1799-1809, d 1809.
 Henry Clark; w 1799.
 Wm. Stone, v 1800-05, d 1804.
 Richard R. Moore, v 1800-05.
 Robert Chapman, w 1800.
 Samuel C. Hunt, w 1802.
 Brian Philpot, w 1802, v 1806-12.
 James Winchester, v. 1803-05.
 Dr. Jno. Cromwell, w 1803, v 1806 07.
 ——— Johnson, w 1803.
 Robert North Moale, v 1806-1819, treas. 1820 22, d 1807.
 Joseph West, r 1806-1813.
 Thomas Owings, v 1803-05, 1821-22.
 Griffith White, w 1807.
 William Jones, w 1807.
 Moses Brown, v 1808-10.
 Thomas Howard, w 1808.
 Lloyd Ford, w 1808.
 Christopher Todd, v 1810-11, 1813-16, 1818-19.
 George Winchester, d 1810.
 Thomas Moale, v 1811-13, 1815-16, 1818-19, 1821.
 Walter Worthington, v 1812-13, 1815, d 1813.

- Jno. George Walker, v 1818.
 Geo. W. Jackson, w 1818.
 Horatio Hollingsworth, w 1818, 1821, r 1822, w 1838-41,
 1843.
 Thomas B. Cockey, r 1818-19, v 1819.
 John Johns, v 1818, 1832, 1834, 1838.
 John Bond of Jno., v 1815-16.
 Robert Ward, v 1816, 1819.
 Charles Worthington, v 1818-19, 1832, 1834.
 David R. Gist, v 1819, 1821.
 Col. David Hopkins, v 1821-23, w 1821-22
 Thomas H. Belt, v 1821-23.
 Stephen W. Falls, v 1821.
 John Hollingsworth, r 1821.
 Robert Riddle, v 1822-24.
 James Piper, v 1822-26, 1838-39, 1845, w 1844, d 1838-39
 Wm. F. Johnson, v 1822.
 Elias Brown, v 1821-23.
 John Patterson, v 1823-29, 1832, w 1824-27.
 Edward A. Cockey, v 1822-29.
 John Kelso, Jr., v 1824-26.
 Christopher Carnan, v 1824-26.
 Wm. Brown, v 1824-29.
 Dr. Wm. Hitch, v 1826-29, d 1828.
 Col. James Bankhead, v 1827-29.
 Nicholas C. Carroll, v 1827-28, 1838-40, 1845-48, 1850.
 John Tagart, w 1828, v 1829.
 Owen Maynard, v 1829-2832.
 Benjamin Arthur, v 1832-34, 1838-50, w 1845.
 James Owings, v 1832, 1834.
 Wm. Tagart, v 1832.
 Rich'd H. Owen, v 1834, 1843-58, w 1838-52, d 1844-58,
 treas. '53-58.
 W. Van Bibber, v 1838-41.
 Henry Stevenson, v 1838-41, 1843-52, w 1851-66, d 1840.
 J. Hammond, v 1838.
 Dr. Edmund B. Addison, v 1838-47, r 1838-41.
 Dr. Thomas Cradock Walker, v 1839-41.
 P. Forden, v 1839-41.

- J. Maynadier, v 1840-41.
 Cardiff Tagart, v 1841, 1843, 1844, 1852, w 1846.
 J. McHenry Hollingsworth, v 1843-46.
 W. H. Medcalf, v 1843, d 1843.
 Edward Hall, v 1843, 1844, 1847, w 1845-47.
 Franklin Metcalf, r 1843-48.
 Jno. H. Carroll, v 1844-53, r 1849-54.
 Edward D. Lynn, v 1846-49, '51-65, r 1848-49, w 1863,
 treas. 1859-65, d 1859-64.
 Dr. J. C. Morfit, v 1848-51.
 Wm. P. Maulsby, v 1848-49.
 Thomas H. Gibson, v 1848-53.
 Thomas Cradock, v 1849-96, w 1865-96, d 1869-96.
 Dennis A. Smith, v 1850-51, w 1850.
 Lt. J. Fletcher, v 1850-52.
 Dr. J. T. Councilman, v 1852-68, r 1853-68, w 1852, d 1868.
 John Ross, v 1853.
 ——— Giles, v 1853-56.
 Robert Riddle, v 1854, died 1855.
 J. Louis Smith, v 1854-62.
 James H. McHenry, 1855-56.
 William F. Johnson, 1855, '59-60, w 1861.
 Dr. James Maynard, v 1856-61.
 Alex. Riddle, v 1856-85, w 1880-85.
 G. B. Mulligan, v 1857-58.
 Col. ——— Huger, v 1860.
 Gen. Benj. C. Howard, w 1859, '60, '62.
 Dr. John C. VanWyck, v 1861 63.
 Reuben Stump, v 1861-75.
 Carroll Spence, v 1862-69.
 R. F. Maynard; v 1862-97, treas. 1865-97, w 1885-97.
 George H. Elder, w 1863, v 1864-66, d 1865-66.
 William Devries, w 1864.
 Charles Lyon Rogers, v 1865-77.
 Charles Morton Stewart, v 1867-98, d 1897-98.
 Dr. Wm. M. Wood, w 1867-79, v 1873, 1875-79.
 Noah Walker, v 1869-73.
 ———Mittnacht, w 1869-73.
 Samuel M. Shoemaker, v 1870-73, 1880-84.

William Fell Johnson, r 1869-98, v 1877-98.
 Charles K. Harrison, v 1874-77.
 B. F. Voss, v 1878-80.
 John N. Carroll, v 1878-83.
 Richard B. Post, v 1881-88.
 Samuel H. Tagart, v 1884-92.
 Samuel M. Shoemaker, v 1884-98.
 C. T. Cockey, v 1885-98.
 Wm. Checkley Shaw, v 1889-98.
 George N. Moale, 1892-98, w 1897-98, treas. 1897-98.
 Thomas Cradock, 1896-98.
 John McHenry, 1897-98.

Appendix "I."

DONATIONS TO ST. THOMAS' CHURCH, FOR CHURCH IMPROVEMENT—1890.

Samuel H. Tagart, \$5909 50; C. Morton Stewart, \$1200 ;
 William Checkley Shaw, \$1024.73; Children's Fair, \$150; Mrs.
 Samuel Johnston, \$20; Fulton Winkler, \$10; E. B. Hunting,
 \$5; Mrs. H. A. Atkinson, \$50; Dr. I. E. Atkinson, \$10; Genl.
 Felix Agnus, \$100; Wm. Stingle, \$5.00; Miss Ellin Elder, \$10;
 Master Harry McCubbin, \$1.00; Dr. Robert W. Johnson, \$10;
 Mr and Mrs. J. W. McCubbin, \$5.00; Dr. W. H. H. Campbell,
 \$5.00; Wm. H. Shipley, \$50; Mrs. Sarah Painter, \$10; Miss
 May Lockwood, \$10; D. C. Lyle, \$25; S. H. Lyon, \$100; M. S.
 Atkinson, \$25; Charles T. Cockey, \$50; George N. Moale, \$50;
 Mrs. John Stewart, \$50; Rev. Hobart Smith, \$25; George
 Ward, \$5.00; Dr. H. Louis Naylor, \$25. Total \$8940.73.

N. B.—This sum does not represent all of the original
 amounts subscribed, as a number of them were afterwards
 withdrawn.

In addition to this sum Mr. Wm. Fell Johnston presented to
 the Sunday School a Chapel Organ, for which he paid \$150.

WILLIAM CHECKLEY SHAW,
 Baltimore, October 15, 1890. *Chairman and Treasurer.*

Appendix "3."

SUMMARY OF STATISTICS—1898.

PARISHES AND CHURCHES WITHIN THE ORIGINAL LIMITS (1742) OF ST. THOMAS' PARISH.

NAME OF PARISH OR CHURCH.	Churches or Chapels, No. Sittings.	Commu-nicants.	SERVICES.		Parish.	MONEY APPROPRIATED.				
			Total.	H. C. Pub-lic.		Private.	Diocesan.	General. Missy, etc.	TOTAL.	
St. Thomas' Garrison Forest, Rev. Hobart Smith, Rector.	1	350	124	201	40	6	\$2172 00	\$286 68	66 12	\$ 2,524 80
Holy Trinity, Carroll, Balto. and Howard Counties, Rev. J. B. Purcell, Rector.	2	350	77	116	22	1	973 74	20 70	5 00	999 44
Western Run, St. John's in the Valley, Rev. G. W. Thomas, Priest in charge.	1	150	17	57	13	2	1164 26	17 00		1,181 26
Ascension Parish, Carroll Co., Westminister, Rev. Elbert B. Taylor, Rector.	2	225	113	835	404	4	1495 64	92 00	38 34	1,625 98
Sherwood, Rev. A. T. Pen-dell, Rector	1	150	53	92	14	1	985 89	75 51	16 00	1,077 40
Reisterstown, All Saints Church, St. Michaels Chapel, Rev. Joseph Fletcher, Rector.	2	300	193	175	45	10	1308 56	130 86	90 31	1,529 73
St. Mark's on the Hill, Pikes-ville, Rev. E. T. Lawr-ence, Rector.	1	150	79	298	48	1	1250 00	136 24	47 10	1,433 34
TOTAL,	10	1675	656	1774	586	25	\$9350 09	\$758 99	\$262 87	\$10,371 95

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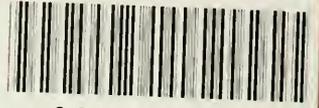




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