

Early Ecclesiastical Affairs  
IN NEW CASTLE, DEL.  
AND  
HISTORY OF IMMANUEL CHURCH  
BY  
THOMAS HOLCOMB



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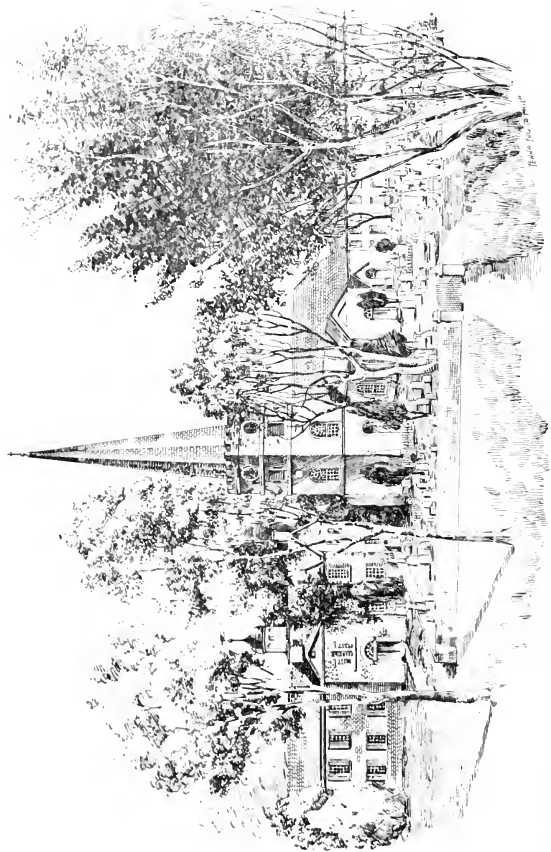
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IMMANUEL CHURCH, NEW CASTLE, DEL., 1890.



SEETCH

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# Early Ecclesiastical Affairs

OF THE

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# History of the

THOMAS HILLIARD

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SKETCH

OF

Early Ecclesiastical Affairs

IN NEW CASTLE, DELAWARE,

AND

History of Immanuel Church

BY

THOMAS HOLCOMB.

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WRITTEN BY REQUEST OF THE CHURCH CLUB,  
OF DELAWARE.

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WILMINGTON, DEL.:  
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## PREFACE.

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The early history of Immanuel Church, running back, as it does, into the seventeenth century, has been but little known, and it required much research, here and there, to gather the facts which make up this book. It has been my desire to write a true and entirely reliable history. Through publications made in recent years by the State of New York many data relating to the early history of New Castle have come to light; and the publication by Bishop Perry of the documentary history of the London "Society for the Propagation of the Gospel in Foreign Parts," relating to Delaware and Maryland, has been a source from which I have derived much that is of interest. Besides Bishop Perry's valuable work, I have drawn upon "O'Callaghan's History of New York;" "Brodhead's History of the State of New York;" "Documents relating to the Colonial History of the State of New York," vol. 12; "Hazard's Annals;" "Journal of George Keith, Missionary;" "Hill's History of the Church in Burlington;" "Sprague's Annals of the American Pulpit;" Acrelius' "History of New Sweden;" Volumes A and B of New Castle County Records, etc. The New Castle County Records are especially valuable for their historical contents, and our Legislature should secure the preservation of these books by having them printed. They will be of increasing value as the time to which they refer becomes

more remote, and the people take greater interest in colonial history. Volume C of these records has been lost, or destroyed, and so is gone forever the record it contains of a very important period of the history of New Castle County, *i. e.*, the early years of Penn's proprietorship. There is still wanting for a complete history of New Castle a translation of the papers relating to the colony while it belonged to the city of Amsterdam. The records are preserved by the city of Amsterdam, and the time will come when the value of those documents will be appreciated and copies secured by our State.

THOMAS HOLCOMB.

New Castle, Delaware, October 8, 1890.

## CHAPTER I. 1651-1671.

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*First Dutch Settlement. Fort Casimir. Domine Grasmeeer. Fort Captured by Swedes under Risingh. Recapture by Stuyvesant. Petrus Hjort first Swedish Minister. Domine Megapolensis. Condition of Dutch Clergy and People. Swedish Clergy and People. Rev. Lock or Lokenius. Evert Pieterse, School Master. Domine Everardus Welius. Distress in the Colony. Welius' Death. Great desire for a Minister. Domine Warnerus Hadson. Lokenius in Trouble. Abenius Zetscroom. Capture of New Amstel by English, and Name Changed to New Castle. Rev. Jacobus Fabritius. New Fort in Centre of Town.*

New Castle was first settled by the Dutch. The Swedes had claimed dominion over the locality, which they called Sandhukén, but there is no good evidence that they had made any settlement there. The first settlement of the Dutch on the South or Delaware river was at the mouth of Timmerkill, now within the limits of the city of Gloucester, New Jersey. They built a fort, which was called Fort Nassua, as early as 1623. After the arrival of the Swedes in 1637, the authorities at New Amsterdam (New York) began to realize that they had established their post too far up the river, and in view of the fact that the Swedish power was rapidly increasing, determined, that to hold their own, it was necessary to take a position below the Swedes, and thus command the river and the approach to the settlements. With this object in view, Stuyvesant, the Dutch Director

General at New Amsterdam, organized an expedition to the South river in 1651, and after abandoning and demolishing Fort Nassau, a colony was established and fort built at Sandhuken, which they called Fort Casimir. This was done much to the chagrin and disgust of the Swedes, and against the judgment of the directors of the Dutch West India Company in Holland.

The name given to the new fort was that of a Swedish prince, and the West India Company in a letter to Stuyvesant, were curious to know why that name was chosen. The Dutch minister, Grasmeer, accompanied Stuyvesant on this expedition, so that he was probably the first minister of the Gospel who visited New Castle. There is no record of any religious services conducted by him at the new post, but it is reasonable to suppose that there were such services. He returned to New Amsterdam with Stuyvesant.

Fort Casimir was captured by a Swedish force under John Risingh on May 30, 1654 and called Fort Trinity. Stuyvesant at the head of a small fleet and army recaptured the place on September 11, 1655, and two weeks thereafter the Swedes' stronghold, Fort Christina, surrendered to Stuyvesant and so the Swedish power on the Delaware was completely overthrown, although many Swedes remained, and receiving accessions from time to time, gave more character to the civilization of the colony than their rulers, the Dutch. During the Swedish occupancy of about sixteen months, a Swedish minister named Petrus Hjort resided at the fort, and he was the first minister of any denomination who was stationed at New Castle. Sprinchorn says concerning him: "Rising likewise exhibited zeal and circumspection in administering the religious interests of the colony,



of the ministers (already spoken of) who came out on the 'Ornen,' one Petrus Hjort, described by Rising as 'both temporally and spiritually a poor parson' was assigned a home in Fort Trinity, also to be the centre of his parochial duties, while his companion, Matthias Nertunius, dwelt at Upland." After the recapture of the Fort by Stuyvesant the two clergymen above named were taken to New Amsterdam, to be conveyed thence to Europe in November with Rising. (1).

The second expedition under Stuyvesant was accompanied by his chaplain Rev. John Megapolensis, who preached a sermon to the troops on Sunday, September 12th, the day after the capture. The Dutch West India Company recognized the authority of the established Church of Holland over their colonial possessions, and the specific care of the transatlantic churches was early intrusted by the synod of North Holland to the Classis of Amsterdam. By that body all the colonial clergy were approved and commissioned. The clergymen commissioned by the Classis of Amsterdam were of course Calvinists. They were generally men of high scholarship and thorough theological training, "for the people who at Leyden preferred a University to a fair, insisted upon an educated clergy." (2) The Dutch people on the Delaware, unlike their pastors were as a rule uneducated, hard drinkers, turbulent and irreligious.

The following extract from the appendix to Brodhead's History of New York at page 760 gives a curious picture of ecclesiastical affairs in Manhatan about the close of Kieft's administration: "What religion could men expect to find in a person (Kieft) who from the

(1). Sprinchorn Hist. Colony of New Sweden, Pa. Mag. Vol. 8. p. 136 and 157.

(2). Brodhead's His., N. Y. 614.

3rd of January, 1644, to 11th of May, 1647, would never hear God's word, nor partake of the Christian Sacraments, doing all he could to estrange from the church all those who depended upon him. His ungodly example was followed, in like manner, by his fiscal Cornelius van der Hoyckens; his counselor, Jan de la Montaigne, who was formerly an elder; besides various inferior officers and servants of the company, to the soldiers inclusive, who all, not only no longer frequented the administration of the communion, but, also the congregation to hear God's word. During the sermon he allowed the officers and soldiers to practice all kinds of noisy amusements near and about the church, such as nine-pins, bowls, dancing, singing, leaping, and all other profane exercises; yea, even to such an extent that the communicants, who came into the fort to celebrate the Lord's Supper, were scoffed at by these blackguards. Here Director Kieft several times allowed the drum to be beat. The clergyman, Bogardus, having therefore requested that the drum might be beaten somewhat farther off, so as not to disturb the hearers, was answered that the drummer must keep on there, as the director had given him orders. The cannon were discharged several times during the service, as if he had ordered it out a Maying." As illustrating the hard drinking of the Dutch, we find Beekman in a letter to Stuyvesant from Fort Christina, August 7, 1661, writing that he "wants two ankers of brandy or distilled liquors to plant some more corn for the garrison, as it is easier to obtain workmen for liquors than for any other wares." \*(1).

The Swedes were Lutherans according to the Confession of Augsburg, and while their clergy in the

\* (1.) Hazard's Annals 327.

colony do not appear to have been so highly educated, nor so pious as the Dutch, their people were given to piety and less dissipated. They were generally tillers of the soil, while the Dutch were mostly traders and hunters. During the Dutch rule, the jealousies and irritations between them and the Swedes on account of the religious differences were great. The Dutch Calvinist could see little good in the Swedish Lutheran Minister; and this will account largely for the opinions expressed about the Swedish Minister Lokenius in the following letter from the Revs. John Megapolensis and Samuel Drisius, written from New Amsterdam to the Classis of Amsterdam, August 5, 1657.\* (1). "On the South river it has been hitherto very poorly as regards religion and the church. 1st, Because we had there but one little fort and therein but one commissary with ten or twelve men in the company's service, merely for the purpose of carrying on some trade with the Indians. 2nd, In the year 1651, the fort called Nassouw was abandoned and razed, and another named Casimir erected somewhat lower and more towards the sea, and somewhat better garrisoned, and strengthened by divers freemen who commenced a village. But the Swedes increasing in numbers troubled, and oppressed our people daily, and after they had taken Fort Casimir from us, they harassed and vexed our nation so sorely that the South river was at once abandoned. But our people re-took that Fort Casimir again in the year 1655. So one was appointed who should read every Sunday something out of the Apostiles, which has as yet been continued, and the Lutheran Minister who was here was sent to Sweden. Two miles from Fort Casimir, up the river, stands another fort named Christina which was

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\* (1.) O'Call. N. Y, 3, p. 105.

also taken at the same time by our people and the preacher, together with the Swedish garrison, was sent away. But as many Swedes and Finns to the number of at least two hundred were dwelling two or three miles up the river above Fort Christina, the Swedish Governor insisted in the capitulation that one Lutheran Minister should be retained to instruct the people in their own tongue. This their request was too easily granted. 1st, Because trouble had broken out at Manhatan with the Indians, and men required quick dispatch, and to hasten back to Manhatan to repair matters there. 2nd, Because we had no reformed preacher to establish there or who understood their language. Now this Lutheran Parson is a man of a godless and scandalous life, a rolling, rollicking, unseemly carl, who is more inclined to look into the wine-can than to pore over the Bible, and would rather drink a kan of brandy for two hours than preach one, and when the sap is in the wood, then his hands itch, and he becomes excessively inclined to fight whomsoever he meets. The commandant at Fort Casimir, named Jan Paulassen Jacquet, brother-in-law of Dr. Casparo Carpentier, told us that it happened in the spring that the parson was tippling with a smith, and being full of brandy they came to fisticuffs, and beat each others heads black and blue; yea that the smith tore all the clothes from the Domine's back so that the good Domine had to withdraw privately and suddenly, and become somewhat recovered before any of his flock had sought explanation, the one from the other."

At the time of the overthrow of the Swedish Government on the Delaware, and for some years before, there was a Swedish Church and Congregation, at Swan-

wyck\* a small settlement about one English mile above Fort Casimir, at which place the Lutheran minister, above spoken of, officiated, and not at New Castle. After the visit of Dr. Megapolensis to Fort Casimir in 1655, there appears to have been no one at that point to look after the religious interests of the colonists until the transfer of the territory, "from south side Christinakill to Boomtze's (Bombay) Hook," to the city of Amsterdam, which event occurred July 12, 1656, and the colony was given the the name of New Amstel.

The city engaged to send out "a proper person for a schoolmaster, who shall also read the Holy Scriptures in public and set the Psalms." The first colonists sent out by the city numbered, including 50 soldiers, 167 persons under Director Jacob Alrichs. Evert Pieteron, who had passed a good examination before the Classis, accompanied the emigrants "as school master and Zieken-trooster to read God's word and lead in singing, until the arrival of a Clergyman"(1).

During the first few months of Alrichs' administration, Evert Pieteron, the "voorleezer," performed the duties of his office. The Classis, of Amsterdam, however, soon commissioned Domine Everardus Welius, a young man of much esteem "in life, in studies, in gifts

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\*NOTE. This Swedish village, with the very pretty name, was, for several years, a place of some importance as is shown by references to it in various historical documents. It was doubtless settled before the Dutch located at Fort Casimir which was over a mile lower down the river. The writer recently visited the site of the village, which is upon the farm now owned by James M. Hurst, Esq. There are traces of a number of houses still remaining. The location of the grave yard, which was doubtless adjacent to the Church, was pointed out by Mr. Hurst, but nothing on the surface remains of it. The houses composing the village seem to have stretched along the river for about one-third of a mile. Mr. Hurst has frequently picked up relics of the people who occupied the village, in the shape of buckles, pieces of pipes and crockery, and these, with the foundation stones of some houses, are all that are left of this once busy place. "Life and thought have gone away side by side."

(1). Brodhead, N. Y., 631.

and in conversation," to take charge of the congregation, who sailed for the South river in company with about four hundred new emigrants. They arrived at New Amstel on board the "de Waegh" and galiot "Nieuwe Amstel" on August 21, 1657, and a congregation was at once organized of which Director Alrichs and Jean Williams were appointed elders, and Evert Pieterse and a colleague, deacons. Thus we find the first regularly appointed Dutch minister settled at New Castle, and this event marked the beginning of an era of prosperity in the new colony.

At the end of the first year after the arrival of these colonists, New Amstel was a goodly town of one hundred houses. (1).

The prosperity of the colony was, however, at this time, short lived, as the season of 1658 was remarkable for excessive rains which ruined the crops of the colonists, and as the winter which followed was extremely severe, the distress in the colony was very great, and almost threatened its destruction. A public fast and prayer day was directed for April 2, 1659, and Alrichs wrote to Stuyvesant that "the order for the day of prayer was communicated to Rev. Welius, who will make his sermon accordingly in the next week, so as to observe the same here also." (2) Domine Welius seems to have been a quiet, unobtrusive minister, attending only to his Master's work, as his name is never seen in connection with civil affairs, as was frequently the case with other ministers in this colony. A violent epidemic of dysentery raged in the town of New Amstel in the fall and winter of 1659, and on the 9th of December of that year Welius fell a victim to it, after an illness of ten

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(1) Hazard's Annals.

(2) Albany Records 12, p. 228.

days, and "the afflicted colonists lost a kind friend who had helped to sustain them under their heavy trials." (1) Pastor Welius was buried December 12th, presumably in the Dutch churchyard. No stone or other monument now marks the grave of this first Dutch minister at New Castle. Like many another martyr in the same cause, this gifted young missionary laid down his life after the sacrifice of all the comforts and luxuries of his home in his native land; his reward surely awaited him.

After the death of Welius, great inconvenience was felt in the absence of a minister, and we find the authorities constantly reminding the Directors in Holland of their needs and great desire that one should be sent them. Governor Beekman at Altona (theretofore Fort Christina,) writing to Stuyvesant, May 12, 1660, says: "I learn from Capt. Crieger that your Noble Worship is expecting three or four preachers from the Fatherland; I would request your Honor that one of them might be sent to us here on the river, for the relief of the community of christians; it would occasion further increase and population. (2) Of his own needs for a minister, Beekman, under date of January 14, 1661, writes "Yesterday, the Lord our God did give an increase to our family by a boy; I could wish there was an opportunity of initiating him by christian baptism," (3) and on September 8, 1662, says in letter to Alrichs, "Yesterday my wife was delivered of a son, so that now two of my sons are unbaptized. We are expecting daily the shallop with the desirable Gospel minister."

Beekman was probably misinformed as to the

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(1) Alrichs' letter to Classis of Amsterdam, Dec. 12, 1659.

(2) Albany Records, Vol. 12, p. 310,

(3) Hazard's Annals, p. 320.

arrival of the minister as no other mention is made of it. In a letter to Stuyvesant dated August 3, 1662, he writes, "If your Honorable Worship would consider it expedient to send hither the Honorable Fiscal, I would respectfully request, that he be accompanied by a minister, as there are several children to baptize here at Altona as well as New Amstel. Nor has the Lord's Supper been administered to us here for two and one-half years so that your Honorable Worships would do us a good favor by it." (1). No Dutch minister was sent until the spring of 1664 when Domine Warnerus Hadson was selected by the Classis of Amsterdam and sent, but he died on the voyage out, and the Dutch colonists there, whose children had not been baptized since the death of Welius, and who held the Lutheran clergyman Lokenius in little esteem, anxiously desired another minister. (2).

Laers Lokenius who was a Lutheran "preacher and ecclesiastical deputy in matrimonial affairs (3)", among the Swedes had the misfortune to lose his wife who eloped with one Jacob Jongh, September 20, 1661 and the unfortunate Domine got himself into much trouble by making a search of the house of said Jongh. The elopement of his wife did not prove a lasting sorrow with him as we find him, less than a month after, soliciting the Governor's consent to his marriage to a girl seventeen or eighteen years of age, and on November 8th he again solicits the Governor's approbation for his proposed marriage, "as the situation of his family imperiously requires it." (4).

He obtained a divorce from his wife on December

(1) Hazard's Annals 338.

(2) Brodheads N. Y. 734.

(3) Albany Rec, vol. 12. p. 150.

(4) Hazard's Annals 329.



15th, and Beekman wrote under date February 1, 1662, "Yesterday I was informed that he married himself again on Sunday, a transaction in my opinion under correction, entirely unlawful, and expect your Honor's orders how to conduct myself in it." (1) On April 14, 1662, Lokenius' second marriage was declared null and void. What must the morals of the people have been when their pastor was guilty of such irregularities! This Lutheran minister was not stationed at New Castle, but as quite a number of Swedes were located there, he probably visited and ministered to them.

In 1663 Abenius Zetscroom, a student, came to the country and for some time held Divine service, to the Swedes at Sandhook (New Castle.) (2.) Beekman in a letter to Stuyvesant November 15, 1663, says, "Abenius Zetskroon has been called by those of the Augsburg Confession who belong to the colony of New Amstel as I informed your Honorable Worship before this, with the consent of Director and council there, subject to the approval of their very Honorable Worships, the Lords Burgomasters, since his staying there he has been here in the district of the Honorable Company only once (it was last Whit Monday) and then preached at Tinnekonch at the request of the Swedish commissaries. Afterwards he was offered as high a salary as Domine Laers (Lokenius) receives. They wanted him especially as school master, but they of New Amstel would not let him go. In regard to the information received by your Hon. Wor. that he also administers the rite of baptism; this is not true." (3).

On October 10, 1664, the town and fort at New

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(1) Hazard's Annals, 330.

(2) Acrelius "New Sweden."

(3) Albany Records vol. 12. p. 446.

Amstel were taken by the English under Captain Robert Carr. Ten Dutch soldiers were wounded and three killed at the capture of the fort. This expedition was sent from New York by Richard Nicolls, Deputy Governor under the Duke of York, who had previously taken that place.

Captain Carr was instructed to promise to the Dutch all their privileges, "only that they change their masters." To the Swedes he was to "remonstrate their happy return under a monarchical government." After the capture of New Amstel by the English it was called New Castle.

The sixth of the articles of capitulation promised "That all the people shall enjoy the liberty of their conscience in church discipline, as formerly." (1)

After the surrender, the Dutch Governor D'Hino-yossa returned to Holland, and ended his days there as did, probably, many of the early Dutch settlers. The Swedes more generally remained; the remnants of both nations becoming so blended as to constitute one people. (2)

For some years after the arrival of the English, but little attention appears to have been given to religious matters at New Castle. The notorious Rev. Lock or Lokenius seems to have been the only Swedish minister, indeed, the only minister of any persuasion, on the Delaware river for some years. During the year 1667, the Swedish Church at Crane Hook near the mouth of the Christiana, was built, and about that time the church at Swanwyck near New Castle, was abandoned. Governor Richard Nicolls was succeeded by Governor

(1) Hazard's Annals, 364.

(2) Idem, 368.

Francis Lovelace, in May, 1667. During the year 1669, a Finn, who was called the "Long Finn," representing himself to be a son of a great Swedish General, attempted an insurrection against the English, but he was seized and sent to New York. Lovelace, in a letter to Captain Carr about the matter, says: "I perceive the little Domine (Lokenius) hath played the trumpeter to this disorder. I refer the quality of his punishment to your discretion." (1)

Rev. Jacobus Fabritius, a Dutch or Polish Lutheran minister who had come over from Holland in 1669, and was given charge of the church at Albany, came to New Castle in 1670, as appears by the following letter from Governor Lovelace to Captain Carr, dated New York, April 13, 1670. "Upon ye request of Magister Fabritius, pastor of ye Lutheran Confession, commonly called ye Augustan, who by the Dukes' Lycence hath a congregation here, I have granted my passe to him and his wife to go to New Castle or any place in Delaware river. I pray show him all civill respect when he comes amongst you and take care he receives no affront there, and I p'sume he will comport himself with civility and moderation so as to give no just occasion of offence to others." (2).

Domine Fabritius came to New Castle to look after some property belonging to his wife, and only remained for a short time at this visit, but he afterwards, as will appear, became quite a prominent figure on the Delaware river, and took part in many affairs which were not always to his credit or the good name of his religion. He seems to have been a second Lokenius in that respect.

(1) Hazard's Annals, 377.

(2). Albany Records 12, 473.

A few years after the English occupation, the Indians became troublesome and fears were entertained of an uprising among them. The old fort was decayed, and from its situation on the river bank and at the end of the town, would not be suitable, if repaired, to protect the people from Indian attacks; therefore, it was proposed, in the fall of 1670, to build a new fort near the centre of the town, as will appear by the following extract from a communication by the authorities of New Castle to the Governor and Council at New York, dated October 8, 1670; "That it was thought the market place, where the bell hangs, was the most convenient place in New Castle to erect block houses for defensive purposes," and it was resolved to give the order accordingly, "provided that his Honor, Captain Carr, shall cede forever the necessary ground thereto, without retaining any claim on it as to the expenses and labor, required for the aforesaid fortifications and block house, the citizens of New Castle are first to advance money each according to his means and position." (1). The work on the fort appears to have been greatly delayed, notwithstanding Governor Lovelace several times strongly urged its completion, and money coming from the license for distilling, was appropriated to the work. Finally in the summer of 1672, Governor Lovelace ordered the authorities at New Castle to have the fort finished by November under a heavy penalty, and it was probably finished by that time. The fort contained within its limits a Court House and Prison. Immanuel Church now stands upon its site.

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(1). Albany Records 12, 474.

## CHAPTER II. 1671-1689.

*Magister Jacobus Fabritius in trouble. Sent to New York. Appointed Minister at Old Swedes Church, Philadelphia. Aemilius De Ringh Reader in the Church. Location of Dutch Church. Rev. John Yeo first Church of England Clergyman. Letter to Archbishop of Canterbury. Captain Christopher Billop. Domine Petrus Tesschenmaker appointed to Dutch Church, Goes to Schenectady and is massacred. Arrival of Fenn.*

Jacobus Fabritius the Lutheran Minister came to New Castle to settle during the early fall of 1671, as on August 21st of that year, we find him petitioning to Gov. Lovelace "for liberty to give his congregation (at Albany) a valedictory sermon, and to install the new come minister according to the custom used by those of their religion," which was approved. (1) The cause of his leaving the congregation at Albany was that he had gotten himself into hot water at that place, amongst other things, for not baptizing several children on application. His life at New Castle was not free from trouble, but he seems to have gotten along satisfactorily for a time.

In the month of September, 1673, the colony again passed under the dominion of the Dutch, which followed the capture of New York by them on July 30th. The first, of the instructions to the newly appointed Dutch Commander at New Castle, was "to see that sin-

(1) Hazard's Annals 388.

cere, true Christian religion, in conformity with the Synod of Dortrecht, be taught, and to maintain it by all proper means, without tolerating, that people holding another belief may make the least attempt against it." (1) Thus a disposition was shown to be illiberal towards these not worshipping according to the Synod of Dortrecht.

Domine Fabritius who had been frequently in trouble with his friends, soon incurred the displeasure of the authorities, who were hostile to his belief, and we find in the following February he was tried for having married a couple "without having any lawful authority thereto, and without publication of bans." The Domine was condemned and declared to be incapable of performing the functions of a minister for the time of one year. After his conviction, Fabritius petitioned that the sentence against him should be mitigated so far, that he might be allowed to baptize. His request was granted. (2) At the same Court he was tried for striking Mary Jansen. Fabritius confessed to the striking, but said she "provoked him to it by scolding." He was fined "two beavers, cum expenses." (3) While Fabritius was ministering at New Castle his wife remained at Albany (N. Orange), and he probably passed part of the time there, and certainly succeeded in keeping in trouble at both places, as will appear by the following "Petition against Rev. J. Fabritius, 24th February, 1674. To the Worship'ill of Heeren, President, Burgomasters and Schepens of the City of N. Orange. Annitze Cornelis represents with very great humility that she hath divers times, requested that the house be-

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(1) Albany Records Vol. 12, 510.

(2) Hazard's Annals 412.

(3) Albany Records Vol. 23, p. 169.

longing to her and her children from God and nature may be given up to her, as she is very sickly and beladen with the Quartan Ague, having been obliged the whole winter to sleep in the garrett under the roof of the house, which truly is a very hard thing to happen to an old woman, and all this for a drunken and constant prophaner of God's name, a ci-devant Lutheran preacher, named, as he says, Jacobus Fabritius, her married but unfaithful husband, who has driven her out of her own house and chamber which she intended for her son : which is truly a matter that ought not to be tolerated in a place where law is maintained as is the case in this government, the good God be fervently thanked therefor. The Petitioner therefore humbly beseeches your Worships to be pleased to order that he deliver up the key of the room without delay to the Petit'r and to interdict and forbid him to presume to enter the house any more until further order from your Worships on pain of certain arbitrary correction to be found fitting by your Worships, the rather as said Fabritius did yesterday, not only use force and violence in said house, but also stole property, which at a proper time shall be proved : Whereupon" &c. This petition was received in Court and the Petitioner's request was granted and allowed, "especially as Jacobus Fabritius hath himself left the house and contrary to the previous order and prohibition given him, hath behaved very uncivilly and badly, and the said Jacobus Fabritius is ordered to deliver up the said key to the Petitioner, and not to presume to molest her in any way until the W. Court shall otherwise provide therein" (1). The order had only a temporary effect upon the unruly Parson as will appear by the following case in Court at N. Orange, July 17, 1674.

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(1) O Call Vol. 3, p. 399.

“The Hr. Schout de Mill, Plft, agst }  
 Jacobus Fabritius, Dft }

The Hr. Plft says that the Deft contrary to the order of this Court came by force on the 11th July last into the house of Annetje Cornelis his wife, and brought in there a chest against her will and consent : pushed a certain woman named Barentie with her spinning wheel off the road'and moreover, when he was warned to keep still or that the Schout should otherwise have to be brought he gave for answer, He was tired of the Schout and Burgomaster, and when the Schout came himself with order to remove him, the Deft, he resisted the soldiers, pushing him, Plft, on the breast with many other evil acts : The Hr. Plft demands that the offender shall at least be banished forever out of this city's jurisdiction or otherwise punished according to his deserts as a person unworthy to live in a well regulated Burghery, having committed divers offenses against the laws and ordinances of our Fatherland : with the costs incurred and still to accrue." The Court condemned Fabritius to pay a fine of fl. 100 for the benefit of the Schout and to ask the Court's pardon for the insults and injuries committed against it (1).

The second occupation by the Dutch of the colony on Delaware was of short duration, as in accordance with the treaty of peace between England and Holland signed at Westminster, February 19, 1674, the English resumed possession in November, 1674. After the English government was re-instated much more liberality in religious matters was shown; the court gave orders respecting the churches, and the ministrations were directed by it. From this time worship in the church

(1) O Callaghan His. N. Y., Vol. 3, p. 400.



at New Castle was not during five years, confined to those of any one belief, but any minister who might be available, whatever his faith, was appointed, while a reader was constantly retained who conducted services in the church in the absence of a minister.

On June 1, 1675, the Lutherans on Delaware river, in a petition to the Governor General say, that in December, 1672, two congregations were established, one above Verditrige Hook under Mgr. Laers (Lokenius) the other below that point (which included New Castle) under Rev. Jacobus Fabritius and praying that the same be confirmed. (1) Their request was probably granted, at all events, Fabritius was again at New Castle and almost immediately was again in hot water, which happened in this way. Under the order of the Governor General, for the construction of highways where necessary, the Magistrates, met at New Castle on June 4, 1673, and decided, in order to make a road across the marsh, it would be necessary to build an outside dyke in marsh next to the town and also one across Hans Block's marsh, the second marsh above, and ordered that all the inhabitants should assist by work or money; this meeting was held in the church and the order was looked upon as unjust in so far as it applied to Hans Block's dyke on account of that being private property. The scene which followed the promulgation of the order is well described in the following "Declaration" "Declaration of the undersigned concerning what has been done last 4th of June during the gathering of the people in consequence of the construction and repairs of the two outer dykes. As soon as we had read and promulgated the order concerning it, John Ogle, who was still in the church, took the

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(1) Albany Record, Vol, 12 529.

word in an arrogant manner and said. 'We will not make Hans Block's dyke, nor the other dyke either.' Capt. Cantwell answered 'You John Ogle, are an Englishman, but it does not behoove you to make such an ado among so many people;' he took him by the arm and shoved him out of the Church, whereupon one Mathys Smith said in a like arrogant manner, 'That man speaks the truth and we repeat what he says' adding other improper words. Capt. Cantwell called for the constable to place this man into the stocks, but as the constable was not at hand and Mathys Smith continued with the foul language, Capt. Cantwell was forced to strike him several times with his rattan; Magister Jacobus Fabritius called out very insolently 'That man has done no wrong, he speaks the truth. If he must go to prison, then I too will go,' and other bad words, which do not become a priest. As the constable did not come, we thought it advisable to prevent other mischief and have the aforesaid John Ogle and magister Fabritius brought down to the yacht. The priest was very angry on the way to the boat, and when Capt. Cantwell wanted to take him by the arm, he swore and scolded saying, 'may the Devil take you, if you touch me,' and other impious words. In the boat he still made use of his foul language, so that some people passing the boat called out 'take hold of him, take hold of him;' others armed with swords and sticks swore at each other and looked as if a great mishap had sprung up suddenly, so that we resolved at the request of several to have the aforesaid John Ogle and Magister Fabritius brought ashore again. A few days after we had had the confirmation of our order affixed on the Church door, I, Hans Block met John Ogle on the street and spoke with him about the late meeting, created by him and others;

he said if the Finns had been drunk no good would have come of it. I answered, that the confirmation of our order was now there affixed on the church door, whereupon he said 'I care no more for your order than for this dirt on the street here,' kicking the same with his foot.

HANS BLOCK.

JOHN MOLL,

DUCH ALBERTS." (1)

Ogle and Fabritius were soon arrested and sent to New York for trial, and at a council held in New York, September 15, 1675, it was ordered "that ye said Magister Fabritius in regard of his being guilty of what is laid to his charge and his former irregular life and conversation, be suspended from exercising his functions as a minister or preach any more within this government either in public or private." (2) This Rev. Fabritius whose life and habits were certainly a disgrace to his profession, appears to have relieved New Castle of his presence from this time. In a suit brought against him in the Court at New Castle 6th February 1676, the plaintiff testified that the defendant Fabritius now is and has for a long time been absent out of the view. (3) In 1677, Fabritius was appointed to the Wiccacoe Church, now Gloria Dei Philadelphia, and delivered his first sermon there on Trinity Sunday of that year. Five years afterwards he had the misfortune to become blind and continued so until the time of his death. Acrelius says on page 177 of his history that Fabritius died nine years after becoming blind which would be in 1691, but this is a mistake as the following record is found in the proceedings of the Provincial Council on August 8, 1693.

(1) Albany Records, Vol. 12, 531.

(2) *Idem* 540.

(3) New Castle Co. Record A. 56.

“Upon the complaint of Magister Jacobus Fabricus, the Sweeds minister, That being blind he was reduced to that povertie that hee had not where upon to Live. Ordered, That the church-wardens of their church have notice to appear att the Council the fifteenth instant, to make answer to the said complaint.” (1) There is no evidence that the church-wardens appeared upon that day and no further reference seems to have been made to the matter. The records of old Swedes Church Philadelphia, show that Fabritius ceased to be rector in 1691, but do not tell when he died.

In the year 1675 William Edmundson “a Public Friend” visited New Castle and found it difficult to be entertained, “the inhabitants being chiefly Dutch and Finns, and addicted to drunkenness, who refused him though he had money. He applied to the Chief Magistrate, Cantwell, to complain that they could not procure lodgings even for money, who commanded the keeper of an ordinary to receive them, and himself promised him anything he needed.” (2) This incident as well as numerous cases in the court records of those times, of carousals, fights and robberies show that people and pastors were alike degraded in habits of life and morals.

Aemelius DeRingh, about the time of the re-occupation of New Castle by the English, was appointed Reader in the Church and received for several years more or less compensation by subscriptions from the people, and on April 14, 1677, he complained to the Court at New Castle, “that a number of persons, of whom he furnishes a list, had promised to contribute to his maintenance as a reader in the church, with an

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(1) Minutes of the Provincial Council Vol. 1. page 386.

(2) Hazards Annals, 422.

order of Court May 10, 1675, and another of November 11th last past, and that notwithstanding, he cannot receive his promised maintenance :” the Court confirm the order to the sheriff “to levy the money of the unwilling by distress.” (1) Aemelius DeRingh owned and resided on the lot on which now stands the old Presbyterian Church, and his deed recorded in the Recorder’s office for this county shows that his lot was bounded on the northeast by the church yard, which is sufficient proof of the location of the old Dutch church on the spot which is now occupied by the new Presbyterian Church. Very many of the early settlers must have been buried in this churchyard but no stone marks the grave of any one of them. A very few tombstones now exist in this yard and none of an earlier date than 1773. How long DeRingh acted as reader in the church the records do not show, but he was living, as appears by the list of taxables, as late as 1689.

On May 25, 1677, the Court “considering that the late church warden, Martin Rosamond, being deceased, some fit persons ought to be appointed to supply and administer the said place of church warden in this town of New Castle, have therefore, thought fit to appoint Mr. Hendrick Williams and Mr. John Harman to be church wardens in the room of the deceased for and during the space of one year next ensuing this date.” (2) On July 12, 1677 Captain Colier gave a fine due him to “Aemelius DeRingh the Reader of the Church.” (3)

The next clergyman who was regularly appointed at New Castle was a clergyman of the Church of England, the first minister of that church, so far as any

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(1) Hazard’s Annals. 436.

(2) New Castle Co. Rec., A, 88.

(3) Idem, p. 122.

records show, who had ever held service on the Delaware river. He came to New Castle in December, 1677. He was not regularly appointed by the Court until the next March, as the following extract from the proceedings of the Court on the 7th of that month will show: "Mr. John Yeo minister, being lately come out of Maryland, this day appearing in Court did exhibit and produce his letter of orders & License to Read Divine service, administer the Holy Sacraments & preach ye word of God, according to ye laws & constitutions of the Church of England. The court have accepted of ye said John Yeo, upon ye approbation of his Hon. the Governor: hee to be mayntayned by the gifts of ye free willing givers with which the said John Yeo declared to be contented." (1)

This was Mr. Yeo's appointment by the Court after receiving the approval of the Governor; but his own statement that he had come to New Castle in December 1677, is confirmed by the records of the Court; one showing that on January 3rd, he produced in Court a patent for land on Christiana Creek (2), and on same day bond of Arthur Carelton of Cecil Co. Md., to him was entered: and another on March 6, reciting that "Mr. John Yeo, Mr. Emelius DeRingham, Mr. Hendrich Williams and Mr. Jan Harman did present Mr. Walter Wharton for marrying himself or being married directly contrary to ye known laws of England and laws and customs of this Province." (3) This clergyman seems to have been a great improvement in every way over the Swedish ministers who had been stationed at New Castle, although he got himself into some trouble before he left, as will appear. He

(1) New Castle Co. Record A, p. 235.

(2) *Idem* 208.

(3) *Idem* 225.

was a man of prominence in Maryland where he had lived for some years. Dr. Hawks in his History of the P. E. Church in Maryland says that in 1676, (1) "A letter had been written by the Rev. Mr. Yeo of Patuxent, to the Archbishop of Canterbury, presenting a picture, which it must be confessed, was hideous enough. 'The Province of Maryland,' (thus he wrote) 'is in a deplorable condition for want of an established ministry. Here are ten or twelve counties, and in them at least twenty thousand souls; and but three Protestant ministers of the Church of England. The priests are provided for, and the Quakers take care of those that are speakers; but no care is taken to build up Churches in Protestant religion. The Lord's Day is profaned; religion is despised, and all notorious vices are committed; so that it is become a Sodom of uncleanness, and a pest house of iniquity. As the Lord Baltimore has lately gone to England, I have made bold to address this to your Grace, to beg that your Grace would be pleased to solicit him for some established support for a Protestant ministry.' " The picture Mr. Yeo makes of the condition of morals and religion in Maryland can well be credited when we see what it was at the same time on the Delaware. This letter attracted much attention at the time in England, and through the Bishop of London, the attention of Lord Baltimore while in England, was called to it; but he ignored all demands for a provision for the Protestant clergy and whether or not any enmity towards Mr. Yeo was excited in him by the letter which caused Mr. Yeo's retirement for a time from Maryland, is not stated, his removal, however, to New Castle soon after that incident, will justify such a conclusion.

The records do not show how long Mr. Yeo minis-

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(1) Dr. Hawks P. E. Church. Vol. 2, p. 48.

tered to the people at New Castle but probably for some months fully, and afterwards, to a limited extent, until 1681. The following Court record shows that he had some trouble in 1679. "In Court March 4, 1679, Mr. John Yeo preferring in Court a petition showing that he the petitioner came to this place in ye month of December, 1677, and was received as minister to be maintained by the voluntary subscriptions of ye inhabitants and that he continued in ye ministerial office until he was denied the same, by Capt. Christopher Billop, the then Commander of this place without any manifest proof of any crime deserving such suspension. The said petitioner thereupon humbly desiring this Court to grant him an order for a *quantum meruit* proportionable to the time of his the said Petitioner's preaching to the people of this place being one third part of the subscriptions, and also for the other perquisites due to him ye Petitioner for baptizing of children, marriages and burials, etc. The Court answer that since the Petitioner Mr. Yeo after he had been some small time here, did then in open congregation in ye church, voluntarily out of his own accord, throw up ye people's subscriptions he saying and openly then declaring freely to discharge them. The Court can therefore not charge them again since the Petitioner himself so publicly discharged them, and if Capt. Billop (as without any order he did) has given ye Petitioner that subscription back, the Court are of opinion that therefore the Petitioner may have his remedy agaiust him ye said Capt. Billop, etc. But as for the perquisites of Marriages, Baptisms and Burials, the Petitioners ought to be paid for ye same what is just and equitable." (1) A peculiar condition of affairs is here disclosed, in the statement, that the commander of

(1) New Castle County Records "B" p. 48.



the fori should claim the right to deny the minister the exercise of his functions when as we have seen the power to regulate Church affairs was delegated to the Court. The exercise of this power was doubtless made by Capt. Billop without any right, as he seems to have been a very arbitrary and tyrannical individual and carried things with a high hand as shown on more occasions than one. About this time he had deprived the Court of the use of the Court room and prison which were within the fort, using the first for storing hay and the prison as his stable, and when remonstrated with by the Court answered, that the Court "should not sit in the fort and that it did not concern the Court, but after a long dispute the said Capt. Billop promised to remove his horses etc., out of the fort and cause the same to be made clean, and he said the Court might sit there again and that the sheriff might use the prison." (1) It is a singular coincidence that a descendant of this Capt. Christopher Billop was, about one hundred and eighty years after this time, rector of Immanuel Church.

After leaving New Castle Mr. Yeo went to Calvert Co., Maryland. Scharp on page 284 of his History of Maryland says; "In Jan. 1675, Mr. Jeremiah Eaton devised by will his estate of Stokely Manor, containing five hundred acres, to the first Protestant minister who would settle in Baltimore County and to his successors. The liberal bequest induced Mr. Yeo the Archbishop's correspondent to remove in 1682 from Calvert to Baltimore County where he was the first resident minister of any denomination of whom we have any notice." Mr. Yeo was the first Church of England clergyman in Maryland, (2) the first at New Castle, and afterwards the first in Baltimore.

(1) New Castle County Record A. 247. (2) Johnston's His. Cecil Co. 205.

Mr. Yeo was tried in the Court at New Castle on April 5, 1681, for using certain seditious language towards the Court. The record of the trial is interesting, not only from its reference to Mr. Yeo, but as showing the procedure in the Court at that period; a full extract from the proceedings is therefore given.

“John Yeo being presented by Capt. Edmund Cantwell, High Sheriff of this Towne and County of New Castle, for having spoken, declared and divulged, on ye 13th day of March last, within this Town of New Castle, at ye house of Thom. Spry, in a most seditious, mutinous and tumultuous manner, that this Town and County of New Castle was not within ye government or under ye jurisdiction p’prietar of his Royal Highness, and further that this Court of Justices, although appointed, authorized and commissioned by his Honor (his Majesty and Royal Highness’ Governor) were no lawful Court, nor would hee himself in no wayes obey ye same, &ct of which Capt. John Lewin being present and informed, sd John Yeo was questioned, who denying and contradicting ye sd judgment. The depositions of Joseph Burnham, Rebecca Spry and Edward Hudson taken before Justice Peter Alrichs, Justice Joh d’haes and Justice Will Sempill, ye 2d of April instant, were publicly read and by ye deponants owned again in Court, upon which, after ye case had been lookt into and debated, and ye sd John Yeo not submitting himself to acknowledge his cryme but desiring a Jury, and that ye witnesses might be sworn again *de novo*. It was granted and a jury impaneled, vizt.: Mr. James Sanderlin, Mr. Henry Riggs, Mr. Geo. Moore, Mr. John Carr, Mr. John Darby, Mr. John Kerby, Mr. John Biscus, Mr. John Wattkins, Mr. Ambrose Backer, Mr.

Olde Haeson, Mr. Henry Rennolds, Mr. Tho. Harris. The jury being sworn and ye p'sentment read ye deft. John Yeo pleaded not guilty. Joseph Burnham sworne in Court declareth that on Sunday ye 13th day of ye month of March last past, hee was present by the house of Doctor Spry and did hear when Mr. John Yeo was speaking with Cornelis the Brewer about ye chest, hee ye sd. John Yeo sayed, 'from whoome have the Court their commissions,' and in substance disowned ye power and legality of ye sd. Court above mentioned.

April 6th, Rebecca Spry sworne in Court declareth that she was present and did hear when Mr. Yeo was speaking to Cornelis Jansen about his chest. That Mr. Yeo denied ye power of ye Court and further sayeth note.

Edward Hudson sworne in Court sayeth that hee was also present and did hear Mr. John Yeo say to Cornelis Jansen that this Court was not a Court of equity and that therefore he would not obey it.

Joseph Barnes sworne in Court declareth that being in Maryland some time past did hear Mr. John Yeo discoursing with Mr. Man about William Pens having a Grant from ye King for part of this River. Sd Mr. Yeo sayed 'then if that be true then wee shall be free, and they say here that New Castle belongs to Maryland, and if that be true I question whether New Castle Court be a lawful Court,' and further sayeth not. The jury receiving their charge went out and returning brought in their verdict, Wee find ye deft. not Guilty." (1)

It was doubtless known in the colony by this time that William Penn had petitioned on 14th of the previous June for a grant of land on Delaware river and

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(1) New Castle Co. Records B. p. 313.

there was probably an embarrassing uncertainty into whose hands this territory would fall, so the Court very discreetly allowed a rather free expression of opinion.

On November 30, 1677, just before coming to New Castle, Mr. Yeo purchased from John Edmundson, of Talbot Co., Maryland, for 12000 pounds of tobacco, "all that tract of land called Mussell Cripple lying and being in White Clay Kill, nigh to Christiana Kill, containing 800 acres." He sold this land on April 30, 1678, to John Smith for 16000 pounds of good merchantable tobacco; (1) Thus the Parson made a clear 4000 pounds of tobacco by the transaction, holding the land only five months.

Shortly after Mr. Yeo had settled at New Castle, on June 4, 1678, the Court referred the settling and regulating the church affairs at New Castle to Mr. John Moll and Mr. Peter Alrichs, "they to make up the accounts with the Reader and Wardens and to make such further orders and regulations as shall be found most necessary." (2) And on November 5, 1678, the Court "Resolved (in regard the church doth very much want reparation,) that Mr. John Moll and Mr. Peter Alrichs take care and order about the same. The charge and cost to be found and raised by a tax, if no more money be due upon the former list of ye Reader." (3) And on the same day we find "Elice the wife of Olle Toursen, deceased, showing by Petition that Jacobus Fabritius heretofore did borrow of her said husband the sum of seventy and seven guilders of the money then belonging to ye church at Swanwyck, as also that there was yet a small parcell of wampum in her hands of ye said

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(1) Deed Record A. Vol. 1, page 30.

(2) New Castle Co. Record, A. p. 235.

(3) Idem 320.

church, desiring (since those of ye church of Cranehook do demand it) that this Court would order her to whom she shall deliver the said wampum, as also who shall receive ye money back of said Fabritius. Ordered that the wampum as also the debt of Fabritius be received by this Church of New Castle as the nearest to it. Those of ye Cranehook having already received a good part thereof." (1)

On Dec. 3, 1678, the Court resolved and ordered that "500 or 600 acres of land be layed off for Glebe land for a minister within this Court's jurisdiction with a fit proportion of marrish to be in the most convenient place where land not taken up can be found: As also that a lot 120 feet broad & 300 feet long be layed out in town to build a house for ye minister on, and that another lot of 60 feet broad be laid out for a scoole as also a place appointed for the building of a Church & a new church yard in ye most fittest place as shall be thought convenient and best." (2) This order never seems to have been carried out as to the Glebe land and house for minister, but may the order not have resulted in the selection for a church and church yard the present site of Immanuel Church, which was the location of the fort abandoned four or five years thereafter.

In Court on the same day as the order above "a nomination for elders and church-wardens being delivered this day in court made the following appointments :

MR. JOHN MOLL,	}	for Elders.
MR. JEAN P. JACQUETT,		
JOHN SMITH,	}	for Church Wardens."
ENGELBERT LOTT,		
BENJAMIN GRUMRY,		
SAMUEL BERCHER,		
WILL PENTON,		

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(1.) New Castle County Record, A. 325.

(2.) Idem 342.

On January 7, 1679, "Mr. Thomas Harwood declared to have given as a free gift towards the repairing of the old or the building by a new church within this town of New Castle, the judgement of 51 guilders and 10 stivers by him this day obtained in this Court against Jacob V. Veer." (1)

As the men in authority at New Castle were generally Dutch, and in faith Calvinists, they were probably not well satisfied with Rev. John Yeo and his preaching and ministrations according to the Church of England, so that we find a few months after Mr. Yeo's arrival, on July 17, 1678, at a meeting of justices an address was prepared to be forwarded to the Governor General by Mr. John Moll, "1st to desire and humbly request his Honor the Governor to grant us here and permission to obtain and have an orthodox minister to be maintained by the gifts of ye free willing givers, &c." (2) To these justices the "orthodox" minister was the Calvinist. Gov. Gen. Andross replying to the address Oct. 26, 1678, said "Your desire for a minister is allowed by the laws."

The justices seem not to have lost much time, after their request was granted, in securing the services of a Dutch minister, as we find Domine Petrus Tesschenmaker or Tesshemacker in New Castle early in the year 1679. The peculiar qualifications of this Domine were, that he could preach in both Dutch and English, and such qualifications were most desirable in the mixed population that New Castle contained at that time. Three years earlier the inhabitants of Esopus on the Hudson river, petitioned Gov. Andross that this Domine be sent to them "as he speaks both Dutch and English." (3)

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(1) New Castle County Rec. "B." 12.

(2) Idem B. 301.

(3) O. Call, 3, 965.

Although performing the duties of a minister at New Castle early in the year 1679, Mr. Tesschenmaker was not commissioned for New Castle until the fall, as the following extract will show.

“At a Council &c Sept. 30, 1679, Prest. the Go. &ct Councill, Mr. Mayor, Capt. N. de Meyer, C. Stephanus Cortland, C. Knapson.

Upon application of the Inhabitants of New Castle, an order to bee given to the ministers or any three of them, to examine Peter Teschenmacker, & if they shall find him fittly qualified, then to ordain him to be a minister of God’s Holy Word, and to administer the sacrament, as is usual in the Protest. or Reformed Churches” (1). This ceremony could hardly have been the Domine’s original ordination as he had certainly performed the functions of a minister for some time before this. The difficulty for clergymen to obtain money due upon subscription made for their support was experienced by Mr. Teschenmacker as fully as by his predecessors, and by the 3d of June, 1679, we find him petitioning to the Court and asking an order against the estate of Walter Wharton for 50 guilders, being one-half the subscription of him, Walter Wharton, “and also allow him out of Walter Wharton’s estate what was reasonable for his preaching the funeral sermon, &c.” (2) The Court ordered the fifty guilders paid, and also fifty guilders more for funeral service, &c. Walter Wharton died on January 3, 1679, so that Mr. Teschenmacker must have been in New Castle before that date to have received a subscription from him. On June 3, 1679, Mr. Teschenmacker was petitioner for “a certain piece of vacant lot of land for to build a house and

(1) Albany Rec. 12 p. 633.

(2) New Castle Co. Rec. B. 80.

making of a garden and orchard thereon, the same lying in the west end of this Town of New Castle between the land of Mr. Alrichs, and this lot by this Court granted to Mathias & Emilius De Ring The Court do grant the said Dom. Teschenmaker for his encouragement the said piece or lot of land so that a good broad street be left at the water side and to stretch behind as far as the street shall come, and the petitioner seating and improving the same according to his Hon. the Governor's regulations." (1) This lot, from the above description, was some where between the present Presbyterian Church and Delaware street, running from Market to Water street. It was patented to Mr. Teschenmaker by Wm. Penn's agents, Claypoole, Lloyd and Turner on Nov. 29, 1684. The records of this minister's life and ministrations in New Castle are very meagre, and we therefore know very little of his work. He was assessed in 1689, and probably remained in New Castle until that year. He became about this time, the minister at the Town of Schenectady, New York, and was there only a short time when he met with a tragic death in the massacre of the people of that place on February 9, 1690, although his death was not intended. Mons. De Monseignat in his "account of the invasion of New York by French and Indians and Sack of Schenectady," says, "The house belonging to the minister was ordered to be saved, so as to take him alive to obtain information from him; but as it was not known, it was not spared any more than the others. He was slain and his papers burnt before he could be recognized." (2) In the list of the killed made by the English authorities at the time is this item: "Dome. Petrus Tassenmaker ye minister kil'd and burnt in his house". (3)

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(1) New Castle Co. Rec. B. 79.

(2) O Callaghan, Vol. 1, p. 300.

(3) Idem, Vol. 1, p. 305.



So ended the life of the last Dutch minister at New Castle.

It was during the time Mr. Tasschenmaker remained at New Castle that William Penn landed there, and took possession of the colony as proprietor. That historical event took place just where Immanuel Church now stands. An account of the proceedings is found in the county records as follows. (1) "New Castle the 28th October, 1682, memorandum that the day and year first above written, William Penn, Esq. by virtue of an Instrument of Indenture signed and sealed by his Royal Highness James, Duke of York &c did then and there demand possession and seizin of John Moll, Esq. and Ephraim Herman, Gentlemen, (attornies constituted by his sd Royal Highness) of the Towne of New Castle otherwise called Delaware, with twelve miles circle in compass of the sd Town: That the possession and seizin was accordingly given by the said attornies to the sd William Penn according to the usual form by delivery of the Fort of the sd Town, and leaving the said William Penn in quiet and peaceable possession thereof, and also by the delivery of turf and twig and water and soyle of the river of Delaware, and that the said William Penn remained in peaceable possession of the premises as witness our hands the day above said." This was Penn's first landing in America and his first public act was on the spot where stands Immanuel Church.

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(1) Deed. Record G. Vol. 1. p. 410.

## CHAPTER III. 1689-1709.

*Organization. of Immanuel Church. Revolution in England. George Keith. Accession of Queen Anne. Society for the Propagation of the Gospel in Foreign Parts. Gov. Francis Nicholson. Mr. Ross' Historical Sketch. Church built. Rev. Geo. Ross arrives. St. James' Church, White Clay Creek. Letter from Mr. Ross.*

On the west wall of the tower of Immanuel Church there is a marble tablet bearing the inscription

{ Founded 1689. }  
 { Enlarged 1820. }

The minutes of the vestry show that this tablet was presented to the church by Mr. William Strickland, the architect, who had charge of the enlargement of the church in 1820. There is every reason to believe that the tablet gives the true date of the founding of the church. So far as known there is no record of the proceedings at the organization of the congregation or parish, but there is most convincing circumstantial evidence that an organization was effected at the time indicated. An examination of the documentary history of New Castle for a few years prior to that date will show that the English population was rapidly increasing and superceding the Dutch. The English at that period were mostly Church of England people. We have seen that they were numerous enough twelve years before to support a Church of England clergyman, the Rev. John Yeo. In the year 1689, the last Dutch minister left

New Castle. It is a most natural conclusion that after the Dutch minister had retired, and the community had been left without religious ministrations, that a church should be established in accordance with the views of the largest number of the inhabitants, and that of course was the Protestant Episcopal. A further confirmation of this is the fact that just at that time there was a general awakening among the Protestants in all the colonies and particularly in the neighboring province of Maryland. This revival was mainly induced by the revolution in England which placed William and Mary on the throne. Again; the men who appear to have been the leading spirits in the building of the church edifice, in 1703, were living and leading citizens of the town in 1689, and when the tablet was inscribed in 1820, men were living who might have talked to those who took part in the organization in 1689, and therefore it was a matter of most reliable tradition. And then, from the character of the men who composed the vestry of the church in 1820, it may be depended upon that anything authorized by them is reliable. No regular minister of the church of England was stationed at New Castle for some years after the founding of the church, but services were doubtless frequently conducted by itinerant ministers as the ecclesiastical histories of those times show that ministers of the Church of England traveled from place to place, in the colonies, remaining only a short time at one point. When these clergymen were not at hand there was probably a lay-reader whose duty it was to read the services. At the beginning of the Eighteenth century there was another revival in religious matters in the colonies and new life came in the Church of England. This was brought about by several causes. First, was the schism which had been

created some years before among the Quakers, by George Keith, who had been a teacher and preacher, but had rebelled against certain of their doctrines, and having been ordained a clergyman of the Church in England, he returned at this time and by his preaching awakened great interest in the church. Second, the accession of Queen Anne to the throne, who was always zealously devoted to the Church in England. Third, the organization of the "Society for propagating the Gospel in Foreign parts," to which the Protestant Episcopal Church in New Castle, as well as in all America, owes so much; and last, but hardly least, to the untiring zeal of Gov. Francis Nicholson, then of Virginia. Among many testimonies which can be found to his large share in the good work of these times, is a letter from Geo. Keith, February 4, 1703, in which he says, "in all these new erectings of churches in these northern parts Gov. Nicholson has largely contributed, and is a mighty promoter and encourager of them by his letters and advice as well as his purse." The London Society for propagating the Gospel was organized in 1701, mainly through the efforts of Rev. Thomas Bray, earnestly supported by Gov. Nicholson in the colonies, and many good men in England. Soon after its organization the Society began to send over missionaries and give assistance to clergymen already in the field. The people of New Castle in 1703, if not earlier, sought assistance from this source, and in response to their earnest desire a missionary was sent to them in the person of Rev. George Ross. The following is an historical sketch of the church for a few years after the arrival of Mr. Ross. The sketch is by no means complete but it is interesting so far as it goes, and will be a ground work upon which can be erected a full history of

the years embraced in it by details derived from other documents.

“March 1, 1727.

The three Countys of New Castle, Kent and Sussex, upon the River Delaware, are a distinct Colony from the province of Pennsylvania, having their own General Assemblys, annually chosen to Enact Laws in conjunction with their Governor, who has his residence in the Province, as the chief and most beneficial part of his care & government. In the said three counties, New Castle is the chief and best Town & most commodiously situated for Trade and Navigation. It stands upon a pleasant eminence, and is found, of late years, to be both healthy and agreeable, & in summer is preferable to any upon Delaware, for its coole and refreshing Breezes—an advantage it owes to its being nearer the sea, by 40 miles, than the so much talked of Philadelphia. New Castle, a little while ago, was dignified with the immunities and privileges of a City, but the worthy & Hon'ble person, Sir William Keith, Baronet, who erected it into a corporation, being superceded, & his successor calling in question the validity of the authority by which it was incorporated, it is contented at present with its former condition, in hopes of a more favorable opportunity to reassert its rights & liberties. The first inhabitants of this place were Dutch—a colony from New York, & of the church of Holland. They built a small wooden church, where a minister of their own way, & sometimes a Reader, in their several capacities, officiated. But when the Town was surrendered to the English, and the Dutch remained unsupplied with a Preacher, the said Chapel was neglected,

and at length tumbled down, leaving a Bell, which the County took possession of, & still retains (how justly I shall not enquire,) and a Lott of Ground, as memorandums of its Religious Founders to posterity.

In the year 1703, those in New Castle of the Communion of the Church of England, from a sense of a want of a person in Holy Orders to reside among them, & observing how the Presbyterians were gaining ground in the place, by reason of their having a Preacher to promote their interest, Resolved to Petition the Bishop of London to take compassion on their deplorable circumstances, which resolution they put in practice the Eleventh of August, in the said year, & in confidence of a favorable answer from his Lordship's charitable disposition, they agreed with workmen to build a House of public worship, drawing up a formula for themselves & Friends, to subscribe & set down wt sum, each of them was willing to bestow towards the erecting the Fabric; and at the same time, appointed Richard Hallowell, Jasper Yates, and Joseph Wood, of New Castle, Gent'n (they being willing to take the trouble upon them,) to be overseers of the Building, & Agents to collect the Charity of pious, well-disposed persons. In the middle of the Town lies a spacious Green, in form of a Square, in a corner whereof stood formerly a Fort, & on the Ground whereon the said Citadel was built, they agreed to erect their church, from a persuasion that, as it belonged to their sovereign, it was not in the power of any of their troublesome neighbors to disturb them in their commendable undertaking. In the year 1704, Emanuel Church, at New Castle, was founded, & by the charitable contributions of several Gent'n in Pennsylvania, as well as by the large

collections of Inhabitants of New Castle—not only Churchmen but Presbyterians—it was finished and opened in 1706, with the solemnity of an occasional sermon preached by the Reverend Mr. Andreas Rudman, a Swede, then Missionary at Oxford & distinguished by him at the request of Mr. Ross, Missionary at New Castle, by the name and appellation of Emanuel. To the erecting of this church, his Excellency, Francis Nicholson, then Governor of Virginia, famous for his generosity & zeal in the cause of God & his church over all America, was first signer, & by his noble example & extraordinary bounty—for he gave £25 sterling—many were encouraged to exert themselves in this affair, to the utmost of their ability. Richard Halliwell, subscribed £20; Robert French £20; James Coutts, £10; Jacob Vangezel, £6; John French, £5; Hercules Coutts, £10; Samuel Lowman, £8; Joseph Wood, £5; Adam Baldridge, £10; Rich'd. Reynolds, £10; Wm. Tongue, £8; Andrus Dykes, £5; John & Edward Jennings, £3; James Askue, £5; Roeloff Dehayes, £5; Silvester Garland, £3; Wessel Alricks, £2; Thomas Gray, £2; Matt's Vanderhyden, £5; Rich'd. Cantwell, £10; Wm. Houston, £2, 10 s.; Sam'l. Silbe, £2; Hypolitus Leffever, £10; John Staples, £6; Nicholas Lockyes, £5; Cornel's Empson, £1; Robt. Ashton, £5; Geo. Lowther, £2; John Guest, £2; James Miller, £2, 10 s.; Wm. Harper, £5; Thomas Norton, £5; Jasper Yeates, £10; Marg't Finch, £3; Henry Nichols, £5; Geo. Roch, £4; Wm. Trent, £5; Hugh Graham, £2, 10 s.; Joseph Pidgeon, £2; Joshua Carpenter, £3; John Moore, £2; Robert Quarry, £7: Besides these there were several others who contributed small sums, whose names to avoid being tedious, I forbear to mention. This Church is 50 feet long & 30 broad. Its materials are Brick covered with

Cedar. It is beautified of late with a Gallery & a Porch by the diligence & good conduct of the present Church Wardens, Richard Grafton & Wm. Read, men of real zeal for the honor of Christ & his Religion.

The Minister has £70 sterling paid him per annum, by the Treasurer to the Honorable Society for propagating the Gospel; besides this his Glebe, which is computed to be worth £20 stg. yearly, he has no certain salary. Indeed, some of his hearers promise to contribute towards his support, but so few of them think of performing their obligation, that what he gets that way may be accounted a trifle. The number of Inhabitants belonging to this church, or usually frequenting at first, was about twenty Families, which, allowing three to a Family, to attend Divine Worship, amounts to three score. They were generally low in their condition, but not indigent, having wherewithal to support themselves, but little to spare. The employ and business of such of them as lived in the Town was retailing of Goods, Rum, Sugar & Molasses, together with some European Goods. Some enjoyed Posts in the Government, & others got their living by their handy crafts, as Carpenters, Smiths & Shoe makers. Those of them that had their residence in the Country were occupied in clearing & grubbing of Land, in raising of Grain, as Wheat, Rye, Indian Corn, Oats & Barley; in improving their stock, such as Horses, Horn Cattle, Sheep & Hogs.

Few or none of them had estates to support them without being obliged to their Trade Labour & Industry. Their sentiments in matters of Religion—I mean of those who were my first hearers—were pretty uniform, & framed upon Church principles. Most of them lived together, like Towns in England, while



others, who manured the Ground, lived dispersed, up & down a large compass of Ground, all of them so far distant from any other Church that the healthiest and strongest amongst them could not, without great application & going on Horseback, attend Divine Service there. Travelling is easy in these parts, both summer & winter, except in the extreme heat of the one & when the Frost breaks up in the other. What renders travelling so easy here, besides the serenity & agreeableness of the climate, is that the people generally make use of pacing Horses, and the Roads are far better than those of England. The present number of Inhabitants, professing themselves members of the Church under my care, are about one hundred Families, & most of them much improved in their Fortunes & conditions, having for the number of people as great plenty of Bread & provisions of all sorts, as Beef, Pork, Veal, Mutton & Dung Hill Fowl, as most other parts have in the King's Dominions, either at home or abroad.

There are seven meeting Houses used by Dissenters, besides a Lutheran Congregation, within the limits of what I call my Parish: whereof four belong to the Presbyterians, who are generally Scotch Irish, one to the Anabaptists, being Welsh by nation, and two to the Quakers, a mingled generation of English and Irish. So that by a modest computation there are at least six to one conformist who dissent from the Church of England. The true ground of this surprising inequality is that the country was first peopled with Dissenters, whose number is greatly increased of late, by their having fresh supplies sent them from the North of Ireland. All their Meeting Houses save that at New Castle, where a Dissenting Preacher cannot get bread,

are provided with Teachers, who owe their support wholly to the voluntary contributions of their people & their own industry, in planting & farming. They have sufficiency to live, rather than decency in living. There are some private schools within my reputed district which are put very often into the hands of those who are brought into the country & sold for servants. Some schoolmasters are hired by the year, by a knot of Families, who, in their turns, entertain him monthly, & the poor man lives in their Houses like one that begged an alms, more than like a person in credit & authority. When a ship arrives in the River, it is a common expression with those who stand in need of an Instructor for their children—Let us go & buy a School Master. The truth is, the office & character of such a person is generally very mean & contemptible here, & it cannot be other ways till the public takes the Education of children into their mature consideration.

Among the Donations made to the church here, her late Majesty's (Queen Anne's) Gift of a Pulpit and Altar Cloaths, with a Box of Glass, I must name in the first place, both for the dignity of the Royal Donor and priority of time in which it was bestowed. Col. Charles Gookin, late Governor of Pennsylvania, distinguished himself in this particular from all those who went before him in the Government, as well as those who have hitherto succeeded him, by his present of a valuable piece of plate, a damask Table Cloth and two Napkins, for the more decent administration of the Holy Sacrament. I can't tell whether, under this, I ought to specify and relate the several sums given to repair and beautify the church. It may suffice to say that the list of Benefactors in this respect is no less venerable than

that of the first contributors towards its building. As to Benefactions made to Minister and School masters I know of none made to the former but a Plantation and Meadow, bequeathed for his use by the last will and Testament of Capt. Rd. Halliwell, who in his day signalized himself in the defence and support of his church and country, and who, next to the Hon'ble Society, is justly accounted the prime patron of Emanuel Church at New Castle. There is no settled School Master here, a thing not to be wondered at, since to this time there are no benefactions made or encouragement given to a person of that charater by the Government or to my knowledge, by any other considered in a private capacity, the consequence whereof is not to be expressed. The Library here consists of those Books only which were sent to remain in the Parish, by the society for propagating the Gospel, and is now in the hands of their Missionary there. The number of Negroe Slaves in this Parish is, as far as I can compute, about 50, concerning whose Instructions very little care is taken. Some of them are in the hands of Quakers, who leave them to their common principles, the natural light. Others are in possession of Protestant Dissenters, who are so taken with the doctrine of absolute decrees, that no great stress is laid on the outward ceremony of Baptism. Those few that are baptized belong to Churchmen. The truth is, there is a general indifference in Churchmen, as well as in those of other sentiments, to make proselytes of their Slaves, the true cause whereof is the want of zeal in masters, and the untoward haughty behaviour of those Negroes who have been admitted into the Fellowship of Christ's Religion. But it is to be hoped the frequent warnings and excellent admonitions the Colonies in general have from the Venerable and

Charitable Body Incorporated for promoting the Christian Faith will, by degrees, rouse and awaken them, and put life in their endeavors to save those souls, for whose loss few seriously consider who must be accountable.

Reverend Sir :

I have been as particular and exact in these, my enquiries, upon the heads you sent me, as my ability and a due sense of my obligation to my Hon. Patrons could possibly qualify or prompt me to do, and, as a specimen of my obedience and diligence, I transmit them to you, assuring you that the Rivers being shut up sooner and longer than ordinary, is the true reason why this paper has not, for some months pas'd, escap'd your approbation or dislike.

I am, Rev'd. Sir,

Your most humble Servant

Geo. Ross."

It will be observed that August 11, 1703, is the date given in the above letter for the commencement of the building of Immanuel Church, and 1706 as the date of completion. There is a conflict in the testimony as to the time when the Church was built. George Keith in his "Journal of George Keith Missionary" under date of August 1, 1703, Sunday, says, "I preached at New Castle on Hebrews v. 9, and had a large auditory of English and Dutch. They have had a Church *lately built*, and the Rev. Mr. Ross a missionary from the honorable society, has lately been sent them." And the Rev. John Talbot writing to Mr. Gillingham from Virginia, May 3, 1703, says \* \* "The Governor of Virginia is building several more churches. Two at North Caro-

lina, where we are going next week, and one at New Castle where in all appearance we shall have a considerable congregation of Christian people. The place is very well planted for trade, both by sea and land. It being almost in the midway between Philadelphia and Maryland upon Delaware River, where God willing, I intend to spend some labor and pains." (1) So here, including Mr. Ross' letter, are three apparently reliable statements, yet each differing. One fixing the date of commencement of work as August 11, 1703; another the completion before August 1st of that year, and the last showing that the work was in progress May 3d of the same year. The letter of Mr. Talbot may probably be taken as confirming Mr. Keith's statement. There is also a discrepancy in the documents as to the time of Mr. Ross' arrival. Mr. Ross in a letter to his son John Ross in 1750, which is given in full on page 51 of "The Life of George Read" by William T. Read, Esq., says that he arrived at New Castle in 1703, which agrees with Mr. Keith. But on February 24, 1704, the same Mr. Keith wrote to Rev. Mr. Bray that "at New Castle, 41 miles from Philadelphia, there is at present no minister; they had a Presbyterian minister called Wilson, but he has been gone about half a year. Could a minister of the Church of England be sent them, it is thought they would gladly receive him, and it would be of mighty service for advancing the Church in this province, it being, as it were, the Frontier". (2) Other authorities fix the time of the arrival of Mr. Ross in 1705, and this is probably correct; at all events it is certain that he was in charge in that year, not later than August, as Rev. Mr. Evans wrote to Mr. Stubbs under date of August

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(1) Hill's History of the Church in Burlington.

(2) Hill's History of the Church in Burlington.

23, 1705, "Just now I received another favor by yours of 18th April, by Mr. Ross a missionary to New Castle, with Mr. Crawford to Dover Hundred". (1) And he is named among those who were present at a meeting of the clergy at Burlington, Nov. 2, 1705. (2)

At the time of the arrival of Mr. Ross and for some years thereafter a large number of the congregation were from the country, many "coming twelve miles," from the locality where St. James' Church now stands, near Stanton. Among the first vestrymen was one James Robinson, who was afterwards a liberal benefactor of St. James' Church. There was a large settlement of Church of England people in that neighborhood who attended church at New Castle and as the only means of progress from place to place in those days was either on foot or on horseback, the good people were indeed earnest and zealous Christians to attend so regularly the services at the distant church. The two following letters from Mr. Ross to the secretary of the Society contain interesting information :

Mr. Ross to the Secretary

"Pensila, Newcastle, May 17th, 1706,

Hon'd Sir :

You'l easily pardon my freedom in writing to you when you consider that it is no more than what you enjoyed me before I came from England.

To present you with a general view of the state of the Church in this Provence is that which I think you have from better hands and Persons who have lived here longer than I have done. However, I would ven-

(1) Bh. Perry's Church in Penna.

(2) Hill's History of Church in Burlington.

ture to deliver my mind on that Subject too, were it not that my Reverend Brother Mr. Evans (whose fidelity in his Ministry, and good reputation in those parts has rendered his acco't very authentic) is able by word of Mouth to give you clearer and more succinct relation than my weak Judgment can pretend to. We have many Opposers, both from without and from within; yet, blessed be God, we faint not, neither are we discouraged. There are but few Church people here, I mean in this town, many hereabouts being of a long time led away by dissenting ministers. The Presbyterians have a meeting in Town and the Anabaptists have another in the Country. I hope the hon'ble Society will see how necessary it is to see this place provided with a fixed ministry. I delivered my mind in what particularly relates to myself in my letter to Mr. Hodges, and likewise I have recommended to my Brother Evans to show the Society my present circumstances. I shall not trouble you with an acco't of this matter, since Mr. Evans can do it perhaps to your Greater Satisfaction, and I firmly rely on your kindness, that you will further whatever may tend to my quietness and encouragement in this place.

Wishing your prosperity, I am,

Honoured Sir,

your humble Servant

GEO. ROSS."

Rev'd. Mr. Ross to the Secretary,

(Extract) "New Castle, July 19, 1708.

\* \* \* You signify in your postscript that the Society expects an account of the contributions that I receive from the Government or Inhabitants of the place

where I am settled. There is nothing provided by law for the maintenance of the Clergy in this province, and as to the Subscriptions of my hearers, I received about £15 Sterling yearly since I settled among them, which is so far from being any considerable encouragement where a Minister pays £30 a year for his accommodations besides his accidental charges, that were it not for the benevolence and bounty of a certain Gentleman whose Son I teach in the Latin tongue I could hardly live in the place so long. I find by your second letter that my apologetick Letter of 17th, May 1706, gave offence, in that I apoligised for my freedom instead of excusing my silence ; if I have addressed you without a due sense of my distance, I am sorry for it ; and as to my silence, I do not remember that I neglected to write home as often as an opportunity offered from Pensylvania. As to my deputing Mr. Evans to inform you of the state of my flock by word of mouth, I intended no more than a relation of those minute things which might have escaped my expresentation in my letter, and you might be desirous to be satisfied about. The best apology I can make for this oversight is to give you the following account of the present state of the Church in this place. The congregation here is not now so large as before, through an Epidemical sickness that has of late been very rife in this place ; the distemper being so mortal that few escaped that were taken ill of it. There are not a few, blessed be God, that adorn their profession by a suitable deportment, that do "worthily in Ephratah" zealous sons of the Church and constant frequenters of the Holy Communion ; to which to persuade men, is the hardest task of the Sacred Ministry in these parts. The country people that live back from the town of New Castle make up a considerable



part of this church, who though they are a great way off from the Town, some above 12 miles, yet they seldom miss to come to Church when there is no Sermon in the Country. They are generally zealous men and of substantial piety. The Church is quite finished, by the unwearied diligence and liberal contributions of several gentlemen in the place, particularly Mr .Rich'd. Hallywell, Mr. Jasper Yeats, and Mr. James Coutes, men of good note. It is a fair and stately building, and one of the largest in this Government, and what contributes very much to its beauty, it is adorned with Her Majesty's Bounty as well as other Churches in these parts, namely, a fair pulpit Cloth and Communion Table Cloth.

The Dissenters in Town, being for the most part Presbyterians, are of late better reconciled to the church than they were when I first settled here. Several persons of that persuasion, who sent for me in the sickly times, declared their sincere love for the church, and firm resolutions to continue in its communion if God should be pleased to restore them to health. It were to be wished that the judgement of dying men in the case of separation from our communion might move others thoroughly to examine the grounds of their division, and so live as many wish they had done, when they come to die.

Mr. Black and Mr. Jenkins have been here to wait upon the Governor. They are very deserving persons, and will, I hope, answer the expectations of the Honorable Society. Mr. Nichols has left Chester and gone to settle in Maryland, upon what motives is best known to himself. 'Tis a pity the place should be left desolate. I shall not be wanting in what I am able to supply it until there is care taken of it at home. I have nothing

further to offer to the consideration of the Society, but my hearty request for their prayers that the glory of their noble undertaking may never be sullied by the miscarriage of any of those weak instruments that they are pleased to employ on so great a design as the Salvation of men's souls. I am, Sir,

Your most humble serv't.

GEO. ROSS."

## CHAPTER IV. 1709.

*Mr. Ross' Removal from New Castle. Letter from Rev. Mr. Evans objecting to his Removal. Extract from letter from Rev. Mr. Talbot. Mr. Ross' Defence. Action of London Society. Letter from Mr. Ross. Rev. Thomas Jenkins takes charge. Interesting Letter from Mr. Jenkins.*

Within a few days after the date of the last letter Mr. Ross removed from New Castle to Chester and took charge of the Church there in place of Rev. Mr. Nicholls who went to Virginia. As there is no intimation in Mr. Ross' letter of any desire or intention of making such removal, it is likely that his determination was arrived at hastily and without much consideration, at all events, within five weeks from the date of the letter he was settled at Chester.

This movement of Mr. Ross was the cause of much irritation on the part of the congregation, and soon caused an estrangement between him and Rev. Mr. Evans rector of Christ Church, Philadelphia. Mr. Evans wrote upon the subject as follows, to the Secretary:

“PHILADELPHIA, 16th June, 1709.

Honored Sir.

By a Brigatine that sailed from this place in March last I gave you an account of the Deplorable state of all the Churches from Appoquinimink to this

place occasioned by the ill conduct of Mr. George Ross, whom I formerly represented to the Honourable Society as a person of a laudable character, which to the great grief of all his Brethren, and all good men in this province, he hath unhappily forfeited by quitting his cure at New Castle and removing to Chester, which he is going to leave with a design to possess himself of the School of Philadelphia, and a Lecturer's place in my Church, and he hath proceeded so far already as to be able to make a faction in this Church, willing to make subscriptions for his maintenance, who have contributed nothing towards my support since my return in December last.

The Glory of God and the good of His Church, and the sense of my duty oblige me to oppose the unwarrantable measures taken by Mr. Ross, using all the means in my power to persuade him to return to his own cure where the people offered him £60 per annum and a house, and in order to that I made a journey to Chester, where he lately resided, and admonished him to return to New Castle where the Honorable Society had first placed him; his answer was, that they were hard taskmasters, and that he intended to disengage himself from their service, and since he had an account from Colonel Nicholson that his salary was withdrawn, he is gone for Maryland, in order to offer his services there to one of their parishes vacant by the death of one Mr. Liliston, and, if he cannot make a better pennyworth, is resolved to return and to pursue his design upon the Church and school here. But I am resolved not to admit him to preach in my Church unless he be appointed my assistant by his superiors at home, which God forbid, for it would be a means to ruin this infant

Church (for the service whereof I have exposed my life to many dangers, and the divisions would last here; for what reason can I have to believe that Mr. Ross will take any directions from me about the management of this Church, who would not obey all the Bishops and supreme Governors of the Church of which your venerable Society consists. If I can by exerting farther endeavors, put a stop to his career, yet the misunderstanding between me, and that party that espouseth his interest (one of which, though you may little expect it, hath had frequently the honor of sitting at your Board,) will, I fear, prove hurtful to this Church; though I behave myself with all gentleness and meekness towards him and his abettors. Now, Right Reverend Fathers, Honorable Lords and Gentlemen, I am resolved, as far as it lyes in my power, to prevent any encroachment that he or any other shall make upon this Church, and at the same time treat my opposers with a Christian spirit, and by the Grace of God give them no just advantage against me; make the glory of God, and promoting the salvation of souls committed to my charge, my chief aim, which will recommend me to the favor of God, and entitle me to your protection. Begging your prayers and directions for my future conduct I remain with all imaginable deference,

Your most highly obliged and devoted servant,

EVAN EVANS."

The Rev. John Talbot who was rector of the church at Burlington and a friend of Mr. Evans, wrote to the Secretary in reference to this matter, Sept. 27, 1709: "Ross is a wandering star, we do not know where he will fix. Meanwhile he does not well to supplant and

undermine; let him be confined to some place where there is need and not stay altogether in the town to do more hurt than good: there's Mr. Evans, Mr. Ross and Mr. Club all at Philadelphia, and none else in that Province where the society have spent most: at Chester there's none, at New Castle none, at Appoquinimink none, at Dover Hundred none." (1)

The two following letters give Mr. Ross' explanation of his motives for his removal and other matters of interest.

“Rev'd Mr. Ross to the Secretary,

Chester, 28th Aug't, 1708.

Sir :

I wrote to you not long ago by Capt'n Hammerton of Pennsylvania, and in my Letter endeavored to lay before you a full and succinct account of the State of the Church at New Castle, where the Rev'd Mr. Jenkins now serves, I having removed to Chester upon Mr. Nichols's going to Maryland. I acquainted you in my former letter of my design of leaving New Castle, but I expected that what in a great measure forced me to remove would have been redressed. But upon Mr. Jenkins deserting Appoquinimy, the place he was sent to, my people took less notice of my grievances and grew careless of redressing them, in hopes that, if I should remove, Mr. Jenkins would settle among them, without insisting on such things, which I demanded in order to live comfortably in the place. All that I requested of the Churchwardens was this, that since the Congregation was pleased to subscribe some small encouragement for my maintenance in the place, and that now I had a family which I must take care to pro-

(1) Hill's Church in Burlington p. 93

vide for, they would be so kind as to allow me a convenient house and to collect what hearers were pleased to subscribe and contribute towards my subsistence: the Church Wardens not willing to take that trouble upon them and understanding that my Brother Mr. Jenkins was fond to settle there, upon his abandoning his proper charge, they neglected and postponed to give me <sup>any</sup> satisfaction, being assured I would not insist upon <sup>any</sup> such thing. The principal men of the Church at Chester, hearing of my design to leave New Castle, addressed me to stay among them in Mr. Nichol's place, which I condescended at last to do, when the Churchwardens of New Castle plainly shewed they had no mind to do what was possible and easy for them to perform, and necessary for me in order to continue among them. New Castle is a place where everything is extraordinary dear, and a man that has a family cannot subsist upon the Society's Bounty of £50 per annum. I know that the congregation there would have done anything for me that lay in their power, were it not that some who bore some secret grudge towards me, for not conniving at their scandalous practices, had too much influence upon one of the Churchwardens, and by their insinuations moved the gentleman to make no steps for any encouragement, but egg'd him to invite Mr. Jenkins, who was not so well acquainted with their manner of conversation. No man ever had, I thank God, the love and esteem of his people more than I had the affection and favor of those that loved goodness in New Castle, and I had not been obliged to leave, had it not been for the carelessness and indifference of some that were intrusted with the management of the affairs of the Church, and their unhappy easy tempers of being led away by those whose greatest

calamity it is to hear the rebukes of a clergyman. I hope the Society will approve of my removal, considering that it did not spring from choice but necessity. I have been forced to contract debts to maintain me at New Castle, and nothing but the contributions of the people or an augmentation of my salary would have saved me from contempt there, or running in debt which I should never be able to pay. What moved Mr. Jenkins to leave Appoquinimy I leave it to himself to inform you about. I must confess, without incurring the censure of an Informer, that his conduct has few Vouchers here; his encouragement to settle there, and the large field he had of reaping a plentiful harvest being great and worthy of his consideration: however, I hope he may be very useful at New Castle, especially among his countrymen who are settled near to that place, but disaffected to the Church. I cannot pretend to give you any account from my own experience of the Church at Chester, only that the Congregation is but small, which is owing as far as I understand, to those unhappy turns of affairs that happened in Mr. Nichols's time. I shall take care to write home a full relation of the state of this Church per first opportunity, being obliged to close at this time through the impertunity of the Bearer. I am,

Sir

Your most obliged & most humble serv't

GEO. ROSS."

"Rev'd Mr. Ross to the Secretary,

Chester, 9th March, 1709.

Sir:

I took care to inform you long since, of my removal to New Castle, and the reasons moving me to change



my Station, since which time your letter by Mr. Evans came to hand, together with some resolves of the Honorable Society. I cannot divine what weight my reasons may have with the Board to justify my proceedings, but I am persuaded they will not judge me by a law whereof I was invincibly ignorant; and most certainly I was of their order, with respect to the removal of their Missionaries from the places they are sent to, when I left New Castle. Since Mr. Jenkin's return to Appoquinimy I received a letter from the Church wardens of New Castle with promises of encouragements. If they will redress my former Grievances I design by the Grace of God to go back to my former charge; but provided I do return and find the place still disagreeable to my constitution, and prejudicial to my health, I humbly desire that the Honorable Society would be pleased to allow me to settle in a more agreeable place, and not to confine me to a corner of the Country which has proved very hurtful to my person.

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The order of the Society, enjoining their Missionaries to give an exact and full account of their conversions of Heathens and Infidels, seems to be built upon a mistake which lyes in this, that the Missionaries are supposed to preach to the Indians (for so I take the word Heathens). We are confined to some particular charges among the English Inhabitants who are generally seated on the front of the Country. Whereas the Indians have their abodes a great way back in the woods, so that we seldom see or converse with one another, unless it be when leaving their Winter Quarters, they straggle up and down among the English plantations and villages

to meet with a chapman for their Burthen of skins, or with a meal of victuals: besides few of them understand English, and we are altogether ignorant of their Language, for as we had it not when we came to America, so we are otherwise employed in the Country than to be able to learn Tongues, so that we are utterly incapable of giving them any notion of religion: Nay, laying aside this consideration of wanting their several tongues, those few that can talk a little English, have their understandings so strangely darkened (which is more dismal) in spiritual things that let a man beat his brains to make himself intelligible to them, he has just as little satisfaction as if he had discoursed some carved head. They are justly accounted politic and subtle in making Bargains; but abstracting from their worldly concerns, I aver they are *veluti pecora quae natura prona atq; ventri obedientia finxit*: Nay, as far as I could learn *nullum nomen inter eos inveni, quod animae immortalitatem significat*. I will not say but those that are more conversant with them are able to give a better account of them. I would be understood to speak of them, not with contempt but with regret, and from my own observation. I desire to know whether or not the Society expect from their missionaries the names of those that have been retained from immoralities by their ministry: if they do, though I am unwilling to publish to the world who have been reputed immoral, yet you shall have a Catalogue of such persons, as soon as you please to require it. This is all that occurs at present to,

Sir, Your very humble serv't,

GEO. ROSS. "

Viewing the matter of Mr. Ross' removal from New Castle at this distant point of time when we can see clearly

all sides of it, it does not appear that Mr. Ross did any wrong to anyone. He should not have left his cure without consent of the Society, but as we observed above, his determination was made hastily and he did not properly consider his relations with the Society, yet the reason for his leaving as given by himself certainly justifies him. He did not think he had been fairly treated at New Castle in the matter of his support. He had recently been married and was receiving but a pittance of a salary, and very properly wished to improve his condition and saw a chance at Chester to keep a school in addition to his parochial work, which would enable him better to provide for the wants of an increasing family. It seems absurd that Mr. Evans should have become so excited. It was of course produced by jealousy and the fear that Mr. Ross would supplant him in the favor of his people. Mr. Ross returned to England: the affair was investigated by the Society: and he was reprov'd for leaving New Castle without consent previously obtained from the Society, nothing more, and was ordered back to New Castle where the people were anxious to receive him, and had provided a more satisfactory stipend. Mr. Ross' long term at New Castle where he staid the balance of his life completely refutes the application of the epithet Mr. Talbot gave him of "wandering star," and the high esteem in which he was held during his long life not only in his own parish but all through the neighboring provinces shows that he was a man incapable of the motives Mr. Evans accused him of.

There is reason to believe that the Rev. Mr. Evans realized in after years, that he had done Mr. Ross an injustice and he atoned so far as he could for the wrong

he had done him. Mr. Evans died rector of Spesutia Church Harford County, Md., in October, 1721, and by his will he expressed a desire that his funeral sermon should be preached by Rev. Mr. Ross "minister of New Castle, for which I will and bequeath him two guineas." (1).

The Rev. Thomas Jenkins who as Mr. Ross says, had been sent over by the Society as Missionary to Appoquinimink, immediately succeeded Mr Ross at New Castle. The letter given below, from Mr. Jenkins, will explain fully the circumstances of the work at New Castle and give his views of the situation.

"Rev. Mr. Jenkins to the Secretary.

New Castle, Pennsylvania, 26th Aug't., 1708.

Sir,

In obedience to yours and the Honorable Society's commands, I have taken care to begin my correspondence with you from abroad by the first opportunity: after eleven weeks sail from Portsmouth we arrived at Virginia the 26th of May, last 1708, and for want of a convenient passage from thence to Philadelphia, we were detained there five weeks and at last having no prospect of any fairer opportunity, we hired a Boat for eight pound ten, to carry us with our effects to Bohemia landing which is a part of Maryland and borders upon the province of Pennsylvania and lyes within 70 miles of Philadelphia. The very first night we came to Bohemia we met there with his Honor Colonel Evans, Governor of Pennsylvania. After we had paid him our respects and I had delivered him my letters of recommendation to his Honor's countenance and favour, un-

(1) Spragues' Annals American Episcopal Pulpit, page 24.

derstanding my mission was for Appoquinimy, his honor told me that he wondered the people of that place would presume to petition for a Minister to themselves, being so few and inconsiderate a remnant, not above five settled families upon the Creek, and withall added, he was sorry it was my chance to be sent amongst them. The next day his Honor desired Mr. Black and I to bear him company to New Castle, the second town in the province which lyes very near the sea, upon the mouth of the River Delaware, 40 miles below the City of Philadelphia, formerly a place of great trade and still has some vessels belonging to it, most of the Inhabitants being merchants here. In the Town of New Castle we met with the Reverend Mr. Nichols, late Minister of Upland in Chester, with his wife, his servants, and all his effects, going to Maryland to settle himself minister of some country there. Upon this vacancy at Upland I had several pressing invitations to come to Chester from the Church-wardens and the best gentlemen there. I answered them I was not in a capacity to accept of any such proposals, though very encouraging, except upon some more than ordinary occasions, I should be necessitated to leave Appoquinimy. After Mr. Black and I had preached once before his Honor at New Castle, I went the following week to Appoquinimy, and waited upon one Captain Cantwell, the only person of any note or reputation in the place. He received me very kindly and was willing to lodge and diet me at his house, but it was so small he could afford me no retired room to myself, nor was there any in Appoquinimy that could better accommodate me than he, his house being but twelve miles from the Church, and the rest for the most part some more miles distant. I preached there on Sunday and had a very large congregation to hear me, most

of them being led out of curiosity from neighbouring parishes, and above 30 were come from Maryland, out of the Rev'd. Mr. Sewell's parish: however they all seemed to be all very well satisfied in the Gospel doctrine I had entertained them with, but there was none of them, excepting three, Mr. Cantwell, Mr. Healey, and Mr. Dyer, that took any notice of me, or did once as much as bid me welcome to the place, yet notwithstanding their coolness and indifferency towards me, I still retained the same resolute purpose of continuing amongst them that I first had when I came from home, but going up again to New Castle the following week to meet with a Swedish Minister, a very pious sincere Christian, one Mr. Biork, I found there that the Reverend Mr. Ross your late Missionary to that town of New Castle, was removing from thence, and in supply of Mr. Henry Nichols had agreed to settle himself at Chester. When I had reasoned a little with Mr. Ross upon this his sudden removal, he told me 'twas upon the account of his late marriage, not that he thought to better himself anything through his ministry at Upland, but that he had very promising hopes of getting his family a better maintenance there by keeping a Boarding School, having several children promised him from Philadelphia. I being in Town when Mr. Ross acquitted himself of his charge here, the Church-wardens and Vestrymen had a meeting and drew up a general petition to me, desiring me to reside among them and take care of their Church, which they had by such great charge been so long a finishing; otherwise, though but just now finished and many did daily join with her communion, yet if left in this desolate and destitute state, it would be the absolute ruin of her, adding as they have already represented to My Lord of London, that the Presbyter-

ians having built a very spacious meeting house in the very face of this Church, they would soon make havoc of her by proselyting the greatest part of their Congregation, consisting most of country people, which, being illiterate are as yet hardly principled in the true Christian, Apostolical Church, and its Gospel Doctrines, and would be soon carried away with every wind of Doctrine; with this at the same time, I received a very pressing Letter from his Honor, the Governor of this place, wherein he urged me by all the tenderness and compassionate regard we owed to the infant distressed Church of Christ in general in those parts, that I would take particular care of this in New Castle, and assist the people of Appoquinimy as frequently as I could, adding withall in great sincerity that by all the power and authority that was imposed in him, he would see this Church at New Castle supplied before any other, assuring me if I stayed here his Honor's particular favor and all the good offices he could do me. Yet before I could settle anywhere but where by my mission I was particularly directed, with all this I thought it very proper to consult Colonel Quarry, as I understood him to be a Member of your Corporation, so that his approbation concurring with the reasonable motives before offered, together with the sense and conscience I had of my duty to God and his Church in general, prevailed upon me, (I hope not without a happy providence of God) to fix myself at New Castle in hopes of My Lord of London's future approbation and the rest of the Honorable Societies. I have since my settlement here frequently offered my service and ministry to the people of Appoquinimy, to preach to them constantly upon one Sunday in the month and if they would meet me once a fortnight upon week days; but I have not been able to persuade them yet to

accept of this, for they imagine that I am under such special bonds and obligations to serve them in my Ministry, and none else but them only, that if I don't live with them they have made no scruple to tell me, that they will complain to the Honorable Society, and make them withdraw their bounty from me.

I suppose you have heard from them before now, but upon the whole of what they say, whatever may be the Society's opinion of me, I have this much to say for myself, that I thank the Almighty God (with sincerity be it spoken,) I have a good conscience on my side for what I have done, and hope for acceptance from God in particular for the care I have taken of this Church at the present juncture when left destitute and exposed to the rage and scorn of all scismaticks, particularly of those numerous crowd of Heathen called Quakers, who would make many a triumphing acclamation over her Distress, ridicule her primitive, ancient ceremonies out of countenance, and trample her wholesome doctrines under feet, when there was no Priest left within her gates to stand up and preach repentance, faith and Salvation in Christ Jesus, God manifest in the flesh, whom I have heard them positively deny. What would signify our Church when there was none left within her to bear his Christian testimony against those dark benighted and deluded souls that deny the saving faith, and are worse than infidels. Sir, could you frame in your mind any idea of the fractious nature and circumstances of this place, it would soon incline you to believe what I so clearly see, that if this Church had but wanted a Minister for one half year, without a special providence and protecting Grace of God, it would not have been above three that would sincerely



be of her Communion, whereas we have now some hundreds in the town and country, that are of the Church of England, which by reason of the vast distance many of them live from the Town they cannot every Sunday give their attendance at the Church, but I meet them about half way in the country about 12 miles from the town, once a fortnight to preach to them and catechize their children, and in the last and second meeting I have had with them our congregation consisted of fourscore people, and many of them were Welch with whom I have also agreed to have a meeting every three weeks amongst themselves in the Welch Tract (as it is here called.) The Welch consist here in this County of New Castle, and bordering upon it of 40 families, being for the most part deluded and drawn away by Scotch Presbyterians and a Welch Anabaptist Preacher, so that ever since their first settlement in this country they have been divided into three parties, an Anabaptist, a Presbyterian and a Quaker congregation, and no wonder there is such a division amongst them since they now had a Church of England minister amongst them that could preach to them in their own language, most of them understanding no other. They have to this time lived groping in the dark for want of the Gospel Doctrine delivered them in its natural light and purity. I therefore design to spend much of my time and pains upon them in order to reclaim them from those pernicious errors, and I am already thus far encouraged that the Anabaptist preacher has promised to resign his meeting house to my service, and has declared himself to be one of my constant hearers, for he can neither read nor understand any other language but the British, which he has to great perfection, but being likewise as well acquainted myself

with my mother tongue as I am with any other, I hope, with the blessing of God, upon my endeavors, I shall be able to do much good among them, and in my first six month's account to give you a very comfortable relation of the successful progress of the Gospel through my ministry amongst them. I hope for the Honorable Society's favor and approbation, upon what I have here offered with respect to what I have already done, and what is my design to do further in this great work they have thought fit to employ me in; and I hope that as long as I shall retain my Christian principles within me or any just sense or regard to the great charge of the weighty errand I am sent upon, I shall never, by God's Grace do anything but what in some measure may prove answerable to the purity of your good intentions in sending me, being conscious to myself that I am not only accountable for what I do to that happy number of good men, the venerable corporation from whom I am sent, but must be more strictly so to the great Bishop and Shepherd of our souls, when I must stand in judgment before him at the latter day. And that not only my reputation lies at stake at home with some of the best men, but my eternal well-being hereafter in another state does more immediately depend upon my faithful discharge of my ministry. I pray God to give me sincerity in what I say, with his grace to act and do accordingly that I may always bear the character of, Sir

Your faithful missionary and humble Servt,

THOMAS JENKINS."

P. S. As for the Church Books that were given for Appoquinimy Church, and the Library allowed for my own use, I have carried them with me, because the

nature of my obligation was, in case of my removal, to leave them to the succeeding minister or Church Wardens, but there being neither of them, I presumed to keep them by me till further order from the Society how to dispose of them, and that I shall be sure to comply with. I am willing to let the Church Books remain in the Church if they would accept of my service there to read prayers, and preach to them as often as I can, till they have another minister sent them, but this they will not accept of. I desire, therefore, your opinion and direction what to do in this case, as soon as you can."

## CHAPTER V. 1709-1714.

*Mr. Jenkins removes to Appoquinimink. His Death and Burial. The Vestry ask the London Society for another Missionary, &c. Rev. Robert Sinclair arrives. Vestry elected. Letter from Vestry to Bishop of London. Four letters from Mr. Sinclair. Act of Affirmation and Protest of Vestry. Mr. Sinclair returns to England. Rev. Jacob Henderson takes charge. Letter from Mr. Henderson. Removes to Maryland.*

Mr. Jenkins did not remain long at New Castle, but returned to the full charge at Appoquinimink about the 1st of March, 1709. He took this action at the suggestion of Rev. Mr. Evans, who represented to him the disfavor of the Society at his taking the work at New Castle. (1) Mr. Jenkins did not live long after his return to Appoquinimink. The Rev. John Talbot in a letter, dated Sept. 27, 1709, writes from Burlington to the Secretary: \* \* "Poor brother Jenkins at Appoquinimy was baited to death by musquitoes and blood thirsty Gal Knippers, which would not let him rest night nor day till he got a fever at Appoquinimy, came to Philadelphia and died immediately of a Calenture: my brother Evans and I buried him as well as we could. It cost us about £20, for, poor man! he had nothing, being out of *quantum* with the Society, and his bills protested. If you please call to mind, I told the Society when I was there, that those places must be served by Itinerants, and that it is hardly possible for anybody to

(1) Bishop Perry's Colonial Church, Delaware, p. 20.

abide there, that is not born there, till he is musquito proof; those little things are a great plague in some parts, and when a man is prevented in one place he should have leave to go to another, or else he has very hard measure, and especially in these parts where our life is a kind of Penance, both winter and summer, and nobody can tell which is worst, the extreme heat or cold." (1) Mr. Talbot shows himself to have been something of a Munchausen. The story doubtless excited the sympathy, at least, of the members of the Society at home. The following letter from the New Castle vestry to the Society gives their views of their grievances as to Mr. Ross' removal, and other matters of interest.

People of New Castle, Delaware, to the Society.

EXTRACT..

"New Castle on Delaware, 17th October, 1709.

*May it please your honors.*

We received yours from the Secretary, pr. Mr. Keeble, dated 15th February, 1708-9, in answer to which we here send you a true and impartial account of what occurs to our memories in relation to the conduct of Mr. George Ross whilst our minister, and the encouragement we gave him.

We subscribed towards his maintenance the sum of £50 pr. annum, to be paid from the time of his arrival, during his continuance amongst us as our Pastor, which would have been enlarged had he duly attended his ministry; but his frequent absence from his church for the space of three weeks or a month at a time (without any supply, and once particularly the whole week next

(1) Hill's Church in Burlington, p. 93.

before Easter,) occasioned several of his hearers to keep back the contribution they intended him.

As to a Vestry, we never had any, Mr. Ross seeming always averse to it; but during the time of his continuance here as our minister, acted in all matters relating to the church, according to his own pleasure without any interruption from us.

The opening of the church was done by the Reverend Mr. Rudman, late minister of Philadelphia, and himself, and called by the name of Emanuel, without any notice thereof given to the undertakers for erecting the said church or any of his Parishioners, and unknown to any of them before publication thereof.

His leaving us was sudden and surprising, and altogether without our consent, and notwithstanding our earnest solicitation for his stay amongst us, assuring him of all the encouragement we were able to give towards his maintenance, (which would have amounted to more than his former subscriptions,) he speedily removed to Chester, as minister there. We afterwards entreated his return (as your Honors may see by the enclosed, which is a true copy, to which is added his answer); his demand we found to be large, and more than so small a congregation (considering their poverty and the charge they have been at in erecting a church, for which they are considerably in debt,) were able to comply with, nevertheless we assured him of £50 pr. annum, besides his house rent, which, with the Society's Bounty, we believed to be a sufficient maintenance for a minister here, or at least would have satisfied him till, by the increase of his hearers, there might have been a new addition, which, in all probability, would soon

have happened, many of the dissenting party being inclineable at that time to come to church; now, although he accepted of the above said offers and promised to return to his charge within six weeks, and in the mean time to supply the church' constantly by himself or some other minister, with which we were content, until we saw that he never designed to perform anything of that agreement with us, but contrary to all his engagements, removed from Chester to Philadelphia, to keep school, where he now is, to our great disappointment and discouragement, having thereby prevented and delayed us from giving your Honors an account of our miserable condition for want of a minister.

And notwithstanding what we have above related, we must do him the justice to say, (that whilst our minister) his life and conversation was answerable to his sacred function, save only what we have before expressed.

We do sincerely assure your Honors of the truth of what we have above related, as to his conduct amongst us, without any aspersion on him.

We therefore pray your Honors to consider the state of our church, and that you would be pleased to send us a minister of some years and experience in the affairs of the church, that may, by his constant and steady attendance upon his church, be able to prevent unstable minds from wandering, and gain those who are moderate among the dissenters to allow of the church service and discipline, and be a constant support to us in all our spiritual necessities, our long want of the true established ministry giving us more than ordinary occasion for such a person, which, out of a due sense of our

own wants, we humbly beg your assistance who hath been hertofore so kind to us.

Upon the performance of this our humble request we shall look upon ourselves bound to do our utmost for such a person, and shall as in duty bound ever remain,

Your Honor's most obliged, humble Serv'ts,

Richard Halliwell, Sam: Lowman  
Wm Tonge, Jos : Wood  
Jno, & Edwd Jennings,  
Wm Genest."

In response to this appeal of the vestry, Rev. Robert Sinclair was sent as Missionary to New Castle, and at his coming the church records which are still preserved began as follows :

“ Church book for Emanuel Church of New Castle upon Delaware begun the twenty-sixth day of July in the ninth year of our Gracious Sovereign Lady Ann Queen of Great Britain &c Anno dom 1710, upon which day arrived Mr. Robert Saint Clare with his credentials from the Right Reverend Father in God, Henry Lord Bishop of London to be the minister of Emanuell Church at New Castle above sd, which credentials were presented to the members of the said Church, & being Read were Received and accepted by them with all due Respect and Satisfaction. The members of the said Church being gathered in the said Church (it was proposed) by the Reverend Mr. St. Clare, that for our more regular procedure in ecclesiastical affaires there should be a vestry chosen with Church Wardens for the due management thereof. Resolved that upon the seventh day of August, the Members of the said



Church do meet for that purpose, who met accordingly and first proceeded to the electing of Church Wardens, one whereof was elected by the minister, the other by the members there met: who was Mr. Richard Halliwell in the town of New Castle and Mr. James Robinson in the country. Then proceeded to elect the Gentlemen of the vestry and with the unanimous consent of the minister and members of the said Church there present, were chosen the Honorable Coll Charles Gookin, Esq., Lieutenant Governor of Pensilvania, &c.

Samuel Lowman Esq

Joseph Wood

William Tonge

Richard Clarke

Thomas Ogle

John Cann

Who after the said election agreed that a letter of thanks be sent home to his Lordship the Bishop of London for his fatherly care of us in sending the Reverend Mr. St. Clare to be our Minister. Ordered that Mr. Wood and Mr. Tonge should draw the said letter which was done accordingly and signed by the Gentlemen of the vestry and sent home."

Lieut. Gov. Gookin who was elected one of the vestrymen not only did not co-operate with the vestry but seemed to bear himself in opposition to the church as is shown in a communication by the vestry to the Bishop of London dated Dec. 6, 1710, in which they have much fault to find with the conduct of the Lieut. Gov., as follows:

"Right Reverend Father in God.

We the vestry and church wardens of Emanuell Church in the town of New Castle on Delaware, being

truly sensible of your Lordship's fatherly care in various considerable instances, and on all opportunities manifested towards us, now humbly intreat your Lordship's favorable acceptance of our repeated thanks, and crave leave to express our dependence on your Lordship's favor for our churches further growth, peace, and support, and we do particularly at this juncture submissively implore your Lordship's patience with us, while we lay before you those difficulties and disadvantages we for some time have and still do labor under by reason of the late and present disregard of our new Lieutenant Governor, which has been, and now is to the sad discouragement of the few members of our Church, and to the encouragement if not support of the dissenting Presbyterian interest, whose conventicle he so far countenanceth as to build a pew therein to which he hath resorted, and they under his Honor's unbrage use the common bell of our town according to their own convenience, many times intervening with those stated times appointed by our minister the Reverend Mr. St. Clare, for our public assembling to Divine worship. Moreover, not to insist on his Honor's refusal to subscribe anything to the encouragement of our minister tho' humbly requested thereto by some of us, his Honor hath been very lately pleased to disown our Vestry and discourage their sitting to consort what might be for the advantage of our Church, merely because such persons as his Hon. was pleased to nominate for vestrymen were not chosen, so that our proposed measures are not likely to have that good effect that might be expected. Yet, furthermore, we humbly lay before your Lordship our deplorable want of encouragement for the education of our children in this town

where there are sundry inhabitants and children, but what, by reason of our lamentable divisions and the poverty of many, no one master that is cappable of being truly serviceable in good literature, will come or stay amongst us whereas were there an additionall advantage of a certain stipend from England, we should forthwith be provided. Wherefore we earnestly solicit your Lordship's influence on the Honorable Society for a certain annuall salary to such a person as we shall find proper for that service Thus may it please your Lordship, having laid before you our too unhappy difficulties in hopes by your Lordship's means to have them in due time removed & to receive from your Lordship such further injunctions and spiritual advice as your Lordship in your fatherly wisdom and concern for us, shall think meet & necessary for us, and most heartily wishing & earnestly praying for your Lordship's health & happiness, we humbly subscribe ourselves to be as in duty bound your Lordship's most obedient very humble servants,

Robert Sinclare, Ministr,  
 Richard Halliwell, Richard Clark,  
 Joseph Wood, Samuel Lowman,  
 James Robinson, Thomas Ogle,  
 John Cann."

A note on the margin of the address says "which sd bell formerly belonged to ye Dutch whilst they had the government, and upon the surrendering of the latter to his Majesty King Charles was delivered to the English and ordered for the use of our Church by ye Hon'ble Coll. Evans, our late Governor, which we beg may be continued to us, the right of it as we humbly suppose being in her Majesty."

The four letters given next, three of them to

the Society, and one to the Bishop of London, are the only letters written by Mr. Sinclare during his residence at New Castle, which are found among the records of the London Society.

Mr. Sinclare to the Secretary.

“New Castle on Delaware, 7th Dec. 1710.

Honorable Sir :

When I wrote to you last, as I then acquainted, I was very much indisposed and continued so for some time after, so that I was not capable of exercising my sacred function ; but when through mercy was recovered, I soon to my grief found a deplorable breach among those that formerly were well wishers to our church, caused by the Reverend George Ross, his leaving them, and other measures he has since taken.

Besides the Dissenting Interest is manifestly encouraged here, as is more fully by our vestry made apparent by their letter to my Lord of London.

However, in this lamentable posture of affairs, with respect to our church, as in duty bound, I have been as active as I could, through God's assistance, to retrieve our reputation and heal our breaches ; and blessed be God, with some comfortable success, and am in hopes ere long I shall be able to render a more satisfactory account of our church's recovery out of her (for sometime) languishing condition.

I shall readily on all occasions maintain a free correspondence with the Honorable Society, and that the Almighty may reward yours and the rest of its worthy members' pious endeavors for the propagation of the

Gospel in these our (as well as other) foreign parts is the hearty constant prayer of

Honorable Sir,

Yours, &c.,

ROB'T SINCLARE."

(EXTRACT.)

Mr. Sinclare to the Secretary.

"New Castle on Delaware, 5th January, 17 $\frac{10}{11}$ .

Worthy Sir :

As to our Society here and well wishers to the church of England the number of those that are hearty are very few, and of pretenders not many, the generality of both very poor, and of the latter sort very humour-some, so that their subscriptions are to be esteemed very precarious, and cannot suffice to the maintenance of myself, much less support my family if transported hither. Since my short stay here I have baptized six children, and three times administered the Lord's Supper, and on Christmas day last there were 16 communicants.

Worthy Sir, Yours etc.,

ROB'T. SINCLARE."

Mr. Sinclare to the Bishop of London.

(EXTRACT.)

"New Castle on Delaware, 5th January, 17 $\frac{10}{11}$ .

Rt. Rev'd Father in God.

May it please your Lordship,

As to the state of our church, my Lord, we still labour under considerable discouragements by the number of dissenters who are too unhappily encouraged by

our present Lt. Governor, in so much that they grow more and more assuming, especially the presbyterian party.

The people here are generally poor, and what is much worse sadly indifferent in the great concerns of Religion ; very backward in promoting the Interest of the Gospel, especially in giving due attendance on divine service on the week days, though frequently and in the most endearing manner I have, both in the house of God and their own houses, exhorted thereto, though on Sundays there are generally about 80 or 100 that frequent our church, and since I have been here I have baptized six children, and administered the Holy Sacrament of the Lord's Supper to about 16 Communicants.

Yours &c.,

ROB'T. SINCLARE."

Mr. St. Clare to the Secretary.

(EXTRACT.)

"New Castle in Pennsylvania, 30th July, 1711.

Honored Sir:

Since my recovery from that tedious illness, which for some time I laboured under, my labours have been attended with visible success, notwithstanding the huge multitude of dissenters that abound amongst us. At my arrival into those parts the congregation belonging to the Church of England was but very small, and those few of Laodicean temper, so that even they lay exposed to be seduced by every wind of doctrine, which moved me to double diligence, insomuch that thro' the blessing of God accompanying my poor endeavours, our congregation is wonderfully increased and stand well affected to our apostolic church.

Above twenty Quakers are come over to our church; besides, a great many who never professed any religion have attained to a true sense of religion and such a right apprehension of their duty as to join cordially in communion with us, resorting to the Holy Sacrament of the Lord's Supper, to the due partaking of which is annexed a promise of all the benefits of our Saviour's passion and resurrection. The number of communicants, which at my first coming did not exceed fifteen, is increased to forty odd; our church is a stately fabrick, but still in distress by reason of the poverty of the people; there is much wanting plate for the Communion Table, which we became humble Supplicants for to the Honorable Society on whose bounty the flourishing state of our infant church doth depend.

As to what Newcastle contributes to the support of their Minister is but very mean, and will not tolerably subsist my family, which obliges me to live so remote from it and not entertain any thought of transporting them hither, which no doubt is a trouble to me, altho' indeed, the prosperity of the Church under my inspection doth more than recompense the loss I sustain that way."

About this time the Assembly of the province of Pennsylvania passed the act permitting an affirmation in place of an oath. This law naturally excited wide spread opposition from the people, other than Quakers, as it seemed to them to be opening a way for false testimony. The matter was brought before the vestry of Emanuel Church at a meeting "held at the house of John Brewster on March 23rd, 1711" when they voted nem con. that "the eccleseastick rights of the Church of England would be invaded by thesaid act." They resolved to address the Bishop of London on the subject and

appointed a committee to prepare the address. It was reported at the same meeting and ordered to be "sent home."

"May it please your Lordship.

We your most humble suppliants and dutifull sons are necessitated to address your Lordship on behalf of ourselves and the other branches of the Church in the Government, on the account of a late Law made at Philadelphia by an Assembly of the people called Quakers instituting an act directing an affirmation to such who for conscience sake cannot take an oath. The copy whereof is inclosed by which your Lordship may see the intent and design of those men is to make us and all the members of the Church of England use loss in this Government and to expose the tryall and decision of our lives & estates to be determined by the evidence of any person's yea or nay that thinks it his interest to say he cannot take an oath so that the members of the Church are put into a worse condition and must give a greater security & caution for the truth of what they say than the most profligate wretch that dissents from her, the act having no bounds to any Religious Society and not only so but those very men that made this act were forced to qualify themselves by the affirmation allowed to tender consciences by an act of Parliament in England."

This matter of permitting affirmation was exciting a great deal of interest and the opposition was not confined to Church of England people. Isaac Norris, the Quaker, in a letter to William Penn, dated 29th, November 1711, says: "The form of affirmation, as allowed in England, to be enacted here is not only opposed by the Church, but



disliked by some Friends." (1) William Penn had expressed himself as opposed to the law for some of the reasons given above by the Vestry.

Rev. Mr. Sinclair seems to have done a good work in New Castle and the congregation largely increased while he was rector, but by reason of their poverty the people were not able to pay him a salary sufficient for the support of his family so that he was compelled to leave them in England. It is not surprising therefore that Mr. Sinclair was not contented to remain indefinitely at New Castle. He returned to England early in the year 1712.

Rev. Jacob Henderson next took charge of Emanuel Church; he had been sent as Missionary to Dover, but remained there a very short time and went to New Jersey and thence to England. He bore to the London Society charges against Gov. Hunter of New York in connection with some trouble over the Chapel in the Fort at New York, for opening which, after some time of disuse, Gov. Hunter was charged by Mr. Henderson and others with creating a schism. The schism consisted in opening a second church of England place of worship in New York, which probably drew off some of the congregation of Trinity. Gov. Hunter was entirely exculpated of any wrong in the matter. Mr. Henderson was used as a catspaw in this affair but possibly a very willing one as he appears, during his connection with the colonial churches for the rest of his life, to have been of a contentious disposition, and was frequently in trouble either with his superior authorities or the other clergy. Mr. Henderson was sent to New Castle by the Society not many months after the departure of Mr. Sinclair, at the

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(1) The Penn and Logan correspondence Vol. 2. p 430.

request of the vestry who assured the Society that Mr. Henderson would be particularly acceptable to the congregation. The following letter from Mr. Henderson is the only one preserved which was written by him from New Castle.

Mr. Henderson to the Secretary.

“New Castle, July 26th, 1713.

Sir:

You will find by my last, and the letter from our Vestry, that I have used as much discretion as I possibly could in making my request to the Hon'ble Society for a Release from my service in this place which I hope the Hon'ble Society will grant me as soon as may be, by appointing another to succeed me as soon as may be. I cannot in conscience leave it, till I have their answer because it is a Town in which there is a large Presbyterian Meeting House, whose Minister would make great advantage of such a vacancy, and therefore as I have joined with our Vestry in praying the Hon'ble Society to appoint Mr. Ross to succeed me, so I renew my request here that the Hon'ble Society would agree to it. He perfectly understands the controversy between them and our Church, and has a considerable stock of prudence to manage it. I hope the great desire our congregation have for him will be a good argument to persuade that most worthy Society to Grant this request, which, if granted, it will be very necessary that the same allowance be given him that the Hon'ble Society conferred on me, viz. : Seventy pounds per annum; else he will be in a worse condition by far than he is in at present at Chester, for it is much more expensive living here than there. I hope, Sir, you will communicate this to the Hon'ble Society, with my resolution of remaining here

till they send another. I only desire that my salary be continued during the time of my abode here, and do not plead for the benefit of that standing order that says, every Missionary that obtains leave from the Hon'ble Society to remove, shall be allowed a year's salary from the time of such Liberty obtained from that Board. I refer all other affairs to Mr. Evans, who is going home, and who can fully inform the Hon'ble Society all matters relating to these parts, and am, with great respect,

Sir, your very humble servant,

JACOB HENDERSON."

Mr. Henderson remained in charge of Emanuel Church until he was relieved by the return of Rev. George Ross in August 1714, when he was appointed to a Church in Maryland and remained in that province until his death, and became very prominent in the Church. For many years he was Commissary for the Bishop of London on the Western Shore. His unfortunate disposition got him into trouble, first with Governor Hart and afterwards, more than once, with the Clergy. The records of the London Society contain frequent mention of him, and many interesting incidents of his life in Maryland are told in Dr. Hawks P. E. Church Contributions, Vol. 2.

## CHAPTER VI. 1714-1733.

*Mr. Ross returns. Repairs to Church. Building Pews, &c. Richard Halliwell gives the Glebe. Letter from Mr. Ross to the Society asking for Books. Letter from the People of St. James' Church presenting their Grievances. Five interesting Letters from Mr. Ross.*

The Rev. George Ross as appears by the Minutes of the Vestry, returned to New Castle August 29, 1714. The first meeting of the Vestry after the return of Mr. Ross is recorded as follows:

“At a meeting of the vestry of the Church at New Castle the 26th October 1714, being the first vestry after Mr. Ross' move from Chester to New Castle.

Present Richard Hallywell, James Robison, Church Wardens; Jasper Yeates, Joseph Wood, Gunning Bedford, John Land, John Ogle, Richard Clarke, Vestrymen.

A Letter from the Secretary to the Hon'ble Society for Propagation of the Gospel &c. directed to the Reverend Mr. George Ross, was produced and laid before the vestry by which letter it appeared to them that the Society were pleased to appoint the said Mr. Rosse to serve the cure at New Castle, as their Missionary, with the Salary of twenty pounds per annum, which appointment being well liked of, by the vestry, they unanimously agreed for the futher encouragement of the said Mr. Ross, their minister, that he should be eas'd of the burden of house rent, during his Ministry among

them, and that if the subscription for his support should exceed the sum of 40£, the overplus shall be appropriated for the payment of his house rent. 'T'was further agreed that in case the said overplus should prove too inconsiderable to defray the said charge then the said rent shall be paid out of the collections at the Sacrament, & the church door.'" During Mr. Ross' absence he made a visit to England and on his voyage back to America, was taken prisoner by a French man-of-war, on February 11, 1711, and carried into Brest, where, he says, "I, as well as others, was stripped of all my clothes from the crown of my head to the sole of my foot: in a word I was left as naked as when I was born, and that by means of the greedy priest who was Chaplain of the ship. He perceived that my clothes were better than his own, and therefore he never ceased to importune his captain till he got leave to change, forsooth, with me, so that I am now clothed with rags, in testimony of my bondage." He was held but a short time in that "bondage."

On 18th April, 1715 the Vestry resolved to have two porches built for the support of the walls of the Church, and at the same meeting it was "agreed that a Gallery in the Church is much wanted and that proper methods be thought of for building the same, as soon as the business of the porches (which seem absolutely necessary for maintaining and upholding the very fabrick of the Church) is come to due perfection and the charges of rearing them are cleared and paid." These resolves were not carried into effect until the year 1724, when in addition to the support for the wall, a gallery was built in the west end of the Church. The walls of the Church must have been in a very unsafe condition before they were repaired as the Clergy of Pennsylvania in a communication to the Society on Oct. 24, 1723, say, "The

house of God in that place (New Castle) through the unskillfulness or carelessness of the first builders was nigh coming to the ground, but now is in a way of being thoroughly repaired by the vigilance of the incumbent, and will prove fairer and more commodious than heretofore it hath been." The pews were originally built by their holders and not by the builders of the Church. In the Minutes of the Vestry there are frequent references to this matter. For an instance, on August 18, 1715, there is this record: "It being signified to the Vestry that Peter Hans, John Welsh, John Earle, Jeremiah Larkins, Peter and Gabriel Johnston requested of them the liberty of building pews in that vacant ground, between the pews already built, and the west end of the Church. Agreed that Peter Hans and John Welsh be allowed ground for building one pew between them and that, to the same purpose and effect, the same quantity of ground be granted in the said vacant space to the two Johnstons, etc." After the pews were built a rent was paid for them yearly, but they were only controlled by the Vestry when they were abandoned or forfeited by the holders. In short the holders were regarded as owning them, under certain conditions. Emanuel Church suffered a great loss by the death of Richard Halliwell, in December 1719. Mr. Halliwell who was a merchant, had been a leading spirit in the Church from the time it was built and probably from its founding in 1689. Always among the foremost where work was to be done or money raised, he was one of those wheel horses who are found in all undertakings and upon whom so much always depends. By his will, from which extracts are given below, it will be seen that he devised a farm for the use of the minister for the time being, besides cancelling a debt due him from the

Church. The farm is the present Glebe of the Church, which has been in times past, and will continue to be, a great aid in the support of the Church. "In the name of God Amen. I, Richard Halliwell, of the County of New Castle upon Delaware, Merchant, being of sound and perfect sense and memory, but knowing that it is appointed for all men once to dye, and considering how frail and uncertain human nature is, doe make and ordain this my last will and testament in manner and form following (viz): Imprimis, first and principally I bequeath my soul unto the hands of Almighty God who gave it, hoping through the merits of my Blessed Saviour Christ Jesus to obtain full pardon and remission for all my sins, and as to what worldly substance it hath pleased God to Bless me with here on earth: I give and bequeath as followeth: Item: I give and bequeath unto Emmanuel Church standing upon the Green in the Town of New Castle the sum of sixty pounds, it being due to me therefrom (over and above my subscriptions) toward the building thereof. Item: I also Give and Bequeath all my marsh and plantation, scituate near the Broad Dyke in the Town of New Castle afs'd., containing and laid out for sixty-seven acres of land and marsh, together with all the houses, orchards and other improvements thereunto belonging to the proper use and behoof of the minister that from time to time shall serve the said Emanuel Church forever. \* \* Item: I Give and Bequeath the Pall which I bought to cover my corps to the use of Emanuel Church, as the Minister and Church Wardens shall think fit." Dated Dec. 4, 1716. Proved Dec. 17, 1719. John Moore and Rev. Geo. Ross were made Executors of the will.

Until the year 1721, the name of the Church was invariably spelled Emanuel. In the record of the parish

meeting of April 9, 1721, the name was spelled Immanuel, and was so spelled in the Minutes for a few years when they went back to "Emanuel" and continued to spell in that way until 1819, since which time it has invariably been spelled "Immanuel." No reason is given for the change in 1819, but it seems to have been done deliberately.

Mr. Ross to the Secretary.

"New Castle 17th Sept. 1720.

SIR:

The Rev. Mr. Hesselius waits upon the Society with the hearty good wishes of all his good brethren the clergy of Pennsylvania, but of none more than myself, who have had the advantage as well as satisfaction of being his near neighbour for several years. He is a man of undoubted veracity, so that his account of church affairs may be firmly relied on.

The Church at New Castle is environed with greater numbers of Dissenters, than ever, by reason of their fresh recruits sent us of late from the North of Ireland. They call themselves Scotch Irish *ignavum pecus*, and the bitterest railers against the Church that ever trod upon American ground. I wish I had better neighbours or keener weapons to stop their career. Bishop King's pieces are found the most effectual to that purpose. It would be taken as a singular mark of the Hon'ble Society's regard for this Church, would they be pleased to supply us with two or three dozen of the above great man's Books concerning the invention of men & with as many of the parts he wrote to maintain the said Book against one Boise. This would be a welcome present to a people who are threatened with an



inundation of these fiery zealots, to give us laws & rule over us with a high hand.

There has been no addition to our number of communicants since Easter last, nor have I baptized any adults save one in that time. I have no more to add at present, but that I have accustomed myself of late to preach twice on Sundays during the summer, and once in two weeks on a Litany day in the country Church (St. James') that I might not be outstripped in diligence by those who would amuse the world by a more than ordinary application in lecturing.

I am, Sir, etc.,

GEO. ROSS."

In the next letter to the Society Mr. Ross tells of his other charges and that he officiates at New Castle only every third Sunday. The Maryland parish which he had charge of was St. Mary Anne a parish in Cecil Co. at North East. He was in charge of this parish as appears by the records of the Church in Maryland as early as 1722, probably he was officiating there much earlier, and continued in charge until after 1731. As to the work at St. James' Church White Clay Creek, (now Mill Creek Hundred,) Mr. Ross had cared for it from his first arrival at New Castle, in fact it was a part of the New Castle parish, and for some years the people in the neighborhood worshiped at New Castle but they built a frame chapel in 1716 & 1717, and after that, services were regularly held there. In 1728, a missionary was sent them but remained only a short time. In 1729, the inhabitants at St. James' in a letter to the Society asking that another missionary be sent them, say, "we are sensible that the Revd. Mr. Ross, missionary at New

Castle will oppose this to the utmost of his power, but we think very unreasonably and very barbarously; for, seeing he has accepted of a parish in Maryland, 'tis plain that it is impossible for him to attend New Castle Church and ours too. We are informed that he calls our Church a Chappel of ease to New Castle, but we absolutely deny this and are able to prove the contrary. We own however that it is a Chappel of ease to him, for he has not preached nor officiated in it these eighteen months past; and, indeed it is morally impossible for the reason before mentioned." The following letters from Mr. Ross will speak for themselves and all contain interesting information.

Mr. Ross to the Secretary.

"New Castle, 4th June, 1725.

Sir :

After I had read yours of 25th August last, I was pretty confident the Books you mentioned in your letter were on this side the Main, but when I enquired I was so convinced. I hoped in vain, so that as to any help at present, to enable me to deal with gainsayers, I find myself where I was, saving your good advice, which I shall carefully observe in my endeavors to secure peace and unity in the great mystical body. The copy of minutes herewith enclosed, I humbly offer to the perusal of my Honorable Superiors, to satisfy them where I alternately serve the church, and why I have partly resolved to preach at New Castle but every 3rd Sunday. The people here, in whose bounty I have but a small share, think I do them an injury because I preach anywhere else on Sundays, alleging that I am allowed a salary from home merely to serve them. On the other hand, I made bold to acquaint them that if they take

no more care to support me than they have done heretofore, they have no right at all to my service. To make this assertion good I laid before them a copy of what you wrote to the church at Apoquinimink. Now whether they or I have the right side of the argument, I appeal to you, and beg your resolution by the first opportunity. To speak frankly, sir, were it not for some small assistance I have for serving a small parish in Maryland, on the confines of New Castle County, I could not possibly stay in this penurious town, and if the Honorable Society will think fit to confine me and my service to New Castle, 'tis more than probable I will be forced to follow their last Missionary, Mr. Humphreys, who was drove from Chester by the inhuman neglect of Parishioners. In my Maryland cure, there is an apparent reformation. The people are become sober and serious, however remarkable they were formerly for their unbounded latitude. When I officiate at New Castle I commonly preach twice a day on Sundays, or otherwise in the afternoon. I catechize according to Doctor Beveridge's method, and sometimes when I have none to catechise, I presume to explain, without using notes, some portion of the 1st or 2nd lesson, which, being a practice among our Dissenters serves to cool their prejudices, if not totally to reconcile them to the church; especially considering that I am fixed where, to speak without Book is looked upon by many to be absolutely necessary to edification. The greatest number of those who communicate at Emanuel Church, at New Castle, are livers in the country, who have built Saint James' Chapel, in their own neighbourhood. Here I have served on week days for some years, but now since your letter to Apoquinimink has come to their knowledge, they insist upon my com-

ing among them on the Lord's day, promising to answer the expectation of the venerable Board. I have actually given them some hopes of complying with their request, but with the utmost submission to my superiors, leaving it to them to direct me in this point, as shall seem to them most convenient. But, at the same time I beg leave to say that where my Mission is attended with greatest success, and my labors meet with the truest regard, there I humbly conceive I may, with proper bounds, most cordially as well as most frequently exercise my Ministerial Function.

I am, Sir, Your Most Obed't Servt,

GEO. ROSS."

Mr. Ross to the Secretary.

"New Castle, October, 9, 1725.

Sir :

In your letter of 25th August, 1724, you were pleased to tell me that the Honorable Society had ordered 3 dozen of the Invention of Men, etc., and as many of the defence of that Excellent Book, to be sent to me, for which favor I return them my very hearty thanks. I am now to acquaint you that I have received the complete number of the Inventions, etc., you mentioned, but not one of the defence. This I suppose proceeded from an oversight in those to whose care this affair was committed, and will, I hope, be redressed by the first opportunity. As a motive to this, permit me to observe to you that many under my care, especially in the Country, are very much strengthened and confirmed in their affection to the Established Church since the society's present has been distributed among them, and particularly that upon my laying before them what the Bishop had said upon frequent communion. I had the next

Sacrament day about 30 communicants whereas except in extraordinary times, I rarely have not above the half of that number. The truth is, since that useful Book is come among us, the chase is turned and the zeal of our Dissenting Brethren, or more truly, their malicious clamors, are insensibly abated.

We hear no more of their Scotch Irish champions, who can no more stand before our venerable Authors than Dagon before the ark. The church in this place is put in some good repair, and were it not for a leading man, a Colonel, who is disobliged because I refused to give him the Sacrament, but according to the rules of the Church, the state of Religion here would have a more promising aspect, and I myself should have less reason to complain of the slender provision that is made by my hearers in this town for my support. Among them I serve, now and then, a neighboring Church in Maryland. This they find fault with and I am willing to mend the matter, provided they'll allow me something for my subsistence while I am employed wholly in their service. A letter from you to admonish them of their duty towards the Missionary may be of singular use to me, and make me easy in the Mission, wherein I have served now above 20 years.

I am, sir, Your most humble Servt,

GEO. ROSS."

Mr. Ross to the Secretary.

"New Castle, October 4, 1729.

Sir.

I persuade myself that you'll be agreeably entertained when I assure you that religion never appeared in this place in so shining and lively a state as it does at

present. That generation is almost extinct who were my hearers at my first settling here, and those who succeed them are a set of very honest, zealous churchmen, whose lives adorn their profession, and cool the hearts of those who are prejudiced against our grave, and manly worship. We are blessed with peace and mutual love, and none among us are tainted with new and strange opinions. The Sacrament of our Lord's death is regularly administered, and a devout number constantly receive it. Two adults were lately baptized, and a good many children are carefully instructed in the faith. To maintain the ground we have so remarkably gained, I humbly propose that a small salary of six pounds per annum may be allowed to a catechist or schoolmaster, in this place to encourage his instructing youth in the Church Catechism. The Government under which I live has no such thing as a heart. Charity at present, is our only remedy.

I have been alarmed, of late, with some account from your Treasurer, as if I was in arrears to him. His mistake is owing to his placing and dating my mission at the end of the month, whereas it begun the 1st September, and so I have drawn my bills, heretofore, without being questioned. I desire I may not suffer, thro' inadvertence of a new hand. I am poor, though one of your oldest Missionaries. The consideration whereof, and that I have several children to provide for, may claim relief, rather than a nice scrutiny, from the Honorable Board.

I am, Sir,

Your most humble Servt,

GEORGE ROSS."

Mr. Ross to the Secretary.

“New Castle in Pennsylvania, Nov. 7, 1732.

Revd Sir:

It cannot be expected, without the intervention of extraordinary means, that the Church should flourish in a country where to revolt from her doctrine & discipline is both profitable and fashionable. To exemplify this, I am to observe to you, with no small concern that the congregation to which I belong is not so large as I have seen it heretofore, by reason of apostates in power, who industriously encourage the forsaking of our assemblies & promote the cause of infidelity, as if their happiness consisted therein. An Harangue was made here t'other day, from the bench of Justices exposing those for Idiots who pay any regard to Priests or Churches. Imagine yourself among a set of Tindalls or Woolstons, & hence you may frame a just Idea of the conduct and deportment of many of our chief rulers & statesman.

This, tho' a true state of this colony, you are not to publish, unless you are resolved to prefer me to the Honor of Martyrdom. To be a missionary here, in the present posture of affairs, is in good earnest to fight with beasts of Ephesus. Nothing but hacking & hewing is left unattempted to discourage us & drive us away. Our subscriptions are nullities, whilst our hearers are publicly laughed at by those who make the greatest figure for parting with their money to support—as they say—a pack of cheats & villians. This being premised give me leave to say—for necessity obliges me—that my salary as matters stand here at present comes short of a handsome maintenance. My old subscribers are all dead, and a much poorer as well as a less generous race is come in their room. What they promise many of

them never perform; & if I seek for redress, I am sure to lose my money and my hearers. I can safely say I have not above £12 per annum honestly paid to me by subscription, I mean of this country currency. This, with my salary, affords a mean support, with which I am willing to be content, if the Hon. Society shall think fit to judge me unworthy of better treatment, after I have spent 27 years in their employ, for the service of the Gospel. If it should please God to take me hence, in my present circumstances, believe me, I have a quarter's salary left to defray the expenses of my funeral which is a sufficient argument of my poverty & the meanness of my support. An augmentation has already been allowed to some who neither wanted it so much, or had a better claim to it than myself. I have already observed to you that I have been a missionary 27 years, & gave, I presume, general satisfaction in the mission. I am willing to finish my course, but I would depart like their servant in circumstances suitable to their goodness & bounty, not in a mean & contemptible state least the uncircumcised in heart should rejoice. If, therefore, the considerations of the discouragements that attend the mission in these parts, my age and long service, together with a large family, my Hon'ble Benefactors would be pleased to settle £80 yearly, as long as I continue in the mission, which cannot be very long ordina nature, I should think myself not only highly favored, but also be distinguished as a good old soldier in the cause of the truth. All this I humbly submit to their charitable & pious consideration, & so I pass to a more agreeable head.

The church here is served, & I trust as carefully as the instruction of my superiors require & my ability can



reach. I am absent from New Castle, but one Sunday in a month, to supply a neighbouring cure, on the borders of Maryland. The income of my Maryland cure, whereof a share goes to my assistant, is paid in Tobacco & considerable of that weed being at present very contemptible. The small parish was formerly a help to me, but now it fails & that failure has obliged me to have resource to the charity of the Society. My frankness in this particular may serve to remove exceptions, & demonstrate my sincerity. The stated seasons of public prayers in the forenoons, on Wednesdays & Fridays, & on all Holy days, are duly observed in those few that attend the hours of devotion. I count myself happy, & in them the church is honored. The duty of catechising is discharged with good success. Mr. Lewis's exposition has been said by heart several times, by some particular catechumens, to the applause of the youth & the satisfaction of the congregation. The Sacrament of the Lord's Supper is very frequently & fervently celebrated; & however some Demas's have forsaken the public assemblies, & have listed themselves among our free-thinkers, yet God be thanked, the number of communicants is entire still & not to be shaken, I hope, by the present infectious wind.

As to the people of White Clay Creek, (St. James,) I have had no encouragement, or so much as a general request to go among them, since Mr. Campbell, that stirring man, amused them with promises of returning from England, in the quality of their missionary, or procuring one of them. That unhappy man acted the Incendiary so much, that he made them believe that the way to get a missionary entirely to themselves was to affront me, & by all means to discourage my coming

among them. The Society may indulge them in their humour, & settle a young man in the skirt of their parish, which cannot in the least affect or hurt my interest; but a precedent of that nature can be no great encouragement to the building of chapels, when it shall appear, that to rear a chapel is to dismember a small congregation. I shall say nothing of their ingratitude to me, but 'tis proper to let the society know that they have more vanity than judgment, else they could not have the assurance to petition for a favour which entire counties are deprived of, & which I am sure they are not able to make any addition to. They have been without a head & a heart since the death of one James Robinson, a true & zealous son of the church, & that's the reason why they have been imposed upon to trouble the society. The people of Chester are desirous to have Mr. Backhouse's Bro. encouraged from home, to keep school in their village; & some of them, my old acquaintances, prayed that I would write in their behalf. The Board was pleased, while I was incumbent in said town to allow a school master there £60, per annum. This, if resettled with a small addition, will be attended, I make no doubt, with good consequences, in a place where no church school can subsist, by reason of powerful Quakerism, without the bounty of the most generous men. I am a beggar myself & must not transgress the rules of modesty so far as to be importunate in asking alms for others, I recommending myself to your favor & intercession by vouchsafing of which, you'll highly oblige yours &c., &c.

GEORGE ROSS."

## CHAPTER VII. 1733-1754.

*Letter from Mr. Ross. List of Pew-holders. Charges for Burials. Purchase of Bell from Lady Keith. Letter from Mr. Ross. Letter from Mr. Ross concerning Discouragements. Whitefield and the Furore created by him. Two Letters from Mr. Ross on Whitefield. Two letters from Mr. Ross on the Condition of the Church in 1745. Last Letter from Mr. Ross. His Death.*

Mr. Ross to the Secretary.

“New Castle, Pennsylvania, October 8, 1733.

Rev'd Sir.

The falling away I complained of and lamented, in my letter to you of November 1732, sensibly abates among us. The Sallies of that Spirit that prevailed for some years in these parts are neither so frequent nor so vigorous. Nay, I may say what Parmenio in Curtius said to his troops, in the battle of Arbela, with a small variation, “*Videmus istos qui ferocites medo instabant pedem, refrerrere subito pavore per territos,*” and therefore may justly encourage my brethren, in the words of that great general, “*quid cessatis anne fugientibus quidem pares estis.*” Thus stands religion at present, with respect to our mockers in this colony, while some of our Traditors are making of easy advance towards making a reconciliation with their persecuted mother; and I hope in time, it may be said of many of them, that they preach the faith which once they destroyed.

My friend at London has signified to me what the Honorable Society were pleased to decree in my favor. I humbly thank them for their seasonable relief, and to demonstrate, by real services my gratitude, I have laid hold of all opportunitys to exert myself to the utmost in the discharge of my mission, not only at home, but abroad. Having learned, from one Mr. Montgomery, in an accidental conversation, that there were several new settlers in his neighborhood from Ireland, who professed themselves members of the Church of England, but that they were in danger of falling away, because were like sheep without a shepherd, I offered my services, immediately, and fixed upon a day to preach among them. Accordingly, May last, 15th day, I went to the said Montgomery's house, and in his barn, the most convenient place he had, I read prayers and preached to a large congregation. It consisted of a mixt multitude, among whom were many Presbyterians, who are by far the majority of the people of that corner of the land. The church people were very thankful, and rejoiced that they had an opportunity of serving God their own way, in the part of the province so far from any missionary. This Montgomery's house lies about 24 miles from New Castle, in Chester County, but some miles more distant from the Town of Chester, I baptized 10 children, and church't 6 women.

I discoursed with one woman, in the Quaker way, upon the subject of baptism. Her husband is a churchman, by whose means I found an opportunity of acquainting the wife with my thoughts upon that head, which is so warmly run down by Friends. What my success was time has not yet discovered. I was extremely well pleased to see so many of the congrega-

tion so well versed in and so regular in their deportment at Divine service. This, with the hopes of enlarging the borders of our Lord's Kingdom engaged me to promise them my assistance once a month, as long as the season allowed me to travel so far from home. I made good my promise to them as may be seen from the following journal : On St. Barnabas' Day I preached at the said Robt. Montgomery's house, baptised 3 children & fixed on the 6th of August to attend the church there again. August 6th I preached the third time at Robt. Montgomery's. The congregation was not so large as it had formerly been, there being a rumor spread abroad among the people that I had altered the day of meeting. I baptised 2 children. Sept. 3rd, I preached the 4th time at the said place but people not having due notice, the congregation was not so full as at first. October 2d, I preached again at Montgomerie's audience, which was numerous, & broke up with general satisfaction. What pleased particularly was my commenting, without notes, upon the 2d lesson, as I very often do in country places, to show the Dissenters what we can do, as well as others, and to gain them in their own, while innocent way. This takes wondrously well with the people I have to deal with, in the corner I am speaking of. They are, for the most part, North Country Irish, & are to be gained by approaching in a method suitable to their taste ; & thus I endeavor, I hope agreeably to my superior's mind, to reunite prejudiced persons to our sound but misrepresented communion. If the society thinks fit to send a missionary to this new congregation, known by the name of the church at London Grove, in Chester County in Pensilvania, there is room enough for an active laborer to reap a plentiful harvest. The same

missionary may have White Clay Creek Chapel, commonly called St. James' Church, comprehended within his bounds since it is in the neighborhood of the said Grove. The country is inhabited back from this tract of land called the Grove 50 or 60 miles, & that generally by those termed Scotch-Irish. A clergyman settled at the Grove will open a door for the future progress of the church's increase & unity.

I am, Rev'd Sir, &c., &c.,

GEO. ROSS."

On June 10, 1728, the several pews in the Church with the names of their holders were recorded in the Minutes of the Vestry as follows:

1 The Governor's Pew	15 Peter Peterson's
2 Late of Richard Ha'liwell	16 Cornelius Kettles
3 Late of Joseph Woods	17 Peter Hances
4 Samuel Lowman	18 Richard Grafton
5 Col. John French	19 James Sykes
6 William Battels	20 William Reads
7 Messrs Yeates & Coutts	21 Mr. Ross' & Mr. Shaw's
8 Sam'l Kirby & Xtopher Eaton	22 Late of John Cann
9 Thomas Deakyne	23 Vacant
10 John Welsh's	24 "
11 John Lands	25 "
12 John Lefevre & Thos. Gozels	26 "
13 Late of Rich. Reynolds	27 "
14 Peter Jaquets	28 "

Under the same date the charges for burials in the Church yard are given as follows:

"For breaking the Ground, Four Shillings & six pence, to be paid to the Church Wardens by the Dece'dts, Heirs, Ex'rs or Adm'ts for the repairs of the Church and Church Yard Fence.

To the Minister towards his support,	Six Shills
To the Clerk for his attendance & Register,	Four Shills
To the Grave Digger or Sexton,	Four Shills
To Do. for a common Invitation	Three Shills
To Do. for tolling ye Bell for a funeral	Two Shills''

For a number of years about this time the records of the Vestry are made up almost entirely of orders and agreements about pews. Permits were given to build pews: abandoned pews assigned: and pews transferred from one holder to another upon application to the Vestry; all of these transactions are carefully recorded and but little else; occasionally a matter of interest like this which is taken from the Minutes of January 6, 1731.

“Ordered that the Church Wardens, Vestrymen or some of them do purchase of the Lady Keith the Bell now used for the Church at any rate not exceeding Two shillings p pound and that it be bought in the name of the Person who shall happen to bargain for the same or such other way as shall to them seem most proper for securing the same to the use of the Church.” Lady Keith was the wife of Sir Wm. Keith, Lieut. Governor under Penn, and this may have been the old Dutch bell which a former Lieut. Governor took away from the Church. It is well known that Sir Wm. Keith became in very straightened circumstances while in office, which may account for the sale of the bell. There is no other reference to the matter in the parish records.

The Rev. Mr. Hackett referred to in the next letter from Mr. Ross was a young clergymen who had a small parish in Maryland and assisted his father-in-law, Mr. Ross, in his Missionary work. His grave and tombstone are in Immanuel Church yard at the east end of the Church.

Mr. Ross, to the Secretary.

“New Castle, Pensilvania March 22, 1733-4

Rev'd Sir :

I make no doubt but you'd have an account of the Revd. Mr. Hacket's death, from different quarters : but as he was my neighbor, & my son-in-law, it concerns me in a particular manner to acquaint you with this, to me melancholy news. He departed this life the 7th of this instant, being seized with a pleurisy a few days before, in full strength & vigour. This distemper proved mortal to many in his parish, this last winter, as well as to him. His death is lamented by everybody here that knew him but the loss touches none more sensibly here than myself. He maintained a character, & by his obliging, generous temper & unwearied diligence in his mission, he so far gained the hearts of his people that his memory is had in the greatest veneration. His great misfortune was that he was surprisingly in debt to one Mr. Millar, in London (how or by what management I will not say), before he came over into America. This unavoidably led him to run into debt in this country for his present support. Had he lived 2 or 3 years longer he would have surmounted all his difficulties ; but as his case now stands, his creditors must suffer, & his widow commence a beggar. What relief she & her 2 children can expect in these parts, must come from me ; but considering my circumstances, her deliverance must come from another quarter. The Hon. Society have shown compassion to their poor widows of their missionaries heretofore, & I hope my daughter will not be excluded from sharing in this bounty. I assure you she is left in those circumstances that render her a real object of pity. But what need have I to plead for her ? I



am persuaded there is no occasion to offer motives to engage their charity in a case that is so very evident, & must melt that heart where it finds admittance.

The Church in Pensilvania & adjacent countrys enjoy, at present, greater peace than she was favoured with for some time past. Her adversaries have run themselves out of breath, & their victory being so small and & unprofitable they are ashamed of being so zealous to so little purpose.

As to my congregation here, there is no change in it that I can put down as worthy of your remark, save that I baptized one adult grown man, of a sober life, about 2 weeks ago. Please not to observe that as I am willing to water, so I decline no opportunity to plant. This leads me to go abroad, into the desolate corners of the country, where I think I can be serviceable, & thus best answer the end of my mission.

This liberty I seldom take on Sundays, which, if I did, should think it no harm, so long as the church gained ground by it. I told you, in my last, that I preached to a new congregation in that part of the country known by the name of London Tract. On the 19th, of this instant, I visited my new flock, which I found was considerably increased, & will, I trust, deserve, in a short time, the notice of the Hon'ble Board. I baptized two children, & fixt a day to visit them again. I can say no more at present, but that I am.

Rev'd. Sir, yours &c., &c.

GEO. ROSS."

Mr. Ross to the Secretary.

"New Castle, June 15, 1736.

Reverend Sir :

The church in this place has lately lost two of its

chief supporters, particularly one William Read, a person of singular piety, and the greatest benefactor I had in all my parish. This, tho' a great discouragement, has not determined me to lay hold of the favor the Honorable Society were pleased to grant me, in giving me leave to quit my station for a better. I must be sorely pinched, indeed, e'er I can resolve leaving my mission, wherein I have been so many years employed; and therefore, be assured that as long as I can subsist upon my salary here, I will continue and do my utmost to promote the interest of religion, as I am in duty bound. The number of communicants here, are ordinarily 16; at Easter and other high holidays, near upon 40. My hearers are generally poor, and of a mean appearance. Many of them are new comers, from the North of Ireland, who sit now in pews formerly possessed by those who were reputed gentlemen. So great a change have I lived to see in my congregation. With much ado, I collected as much money as bought me a surplice, but some grand villian has not suffered us to enjoy it long. We are now where we were, and like to continue so, unless you please to use your interest to relieve our misfortune. We want, likewise, a larger Church Bible, to supply the dimness of my eye. This I hope you'll take into consideration. The bearer, Mr. William Carry, lived in this Town, as a preacher to a Meeting, above a twelve Month past, in high esteem for his virtue and learning. How far I was instrumental to gain him to our side, I shall not presume to say. You'll find, by his ample credentials, how worthy he is for your regard, and how fit for the service of the Society. The church of Dover, in this Government, is now vacant, by good Mr. Frazer's returning to England. I wish Mr. Carry may be named his successor. Your

assistance in forwarding his laudable design will be an indelible obligation upon, Reverend Sir,

Your most humble Servant,

GEO. ROSS."

In November 1739, the Calvinistic Methodist, George Whitefield, passed through Delaware on his celebrated journey to Georgia: His progress was accompanied by the greatest excitement. The "Pennsylvania Gazette" of that time says: "On Thursday last the Rev. Mr. Whitefield left this city, and was accompanied to Chester by about one hundred and fifty horse, and preached there to about seven thousand people. On Friday he preached twice at Willings Town to about five thousand, and on Saturday, at New Castle, to about two thousand five hundred, and the same evening, at Christiana Bridge, to about three thousand; on Sunday at White Clay Creek, he preached twice, resting about half an hour between the sermons, to about eight thousand, of whom three thousand it is computed, came on horse back. It rained most of the time, and yet they stood in the open air."

The next two letters of Mr. Ross refer to this event and its consequences.

Mr. Geo. Ross to the Secretary.

"New Castle, August 4, 1741.

Rev'd Sir.

As to my proper charge, the Church in this Place is in a state of peace and unity, while the flame of disension scorches the neighbouring meetings. This they owe to their fondness of that wild enthusiast, Whitefield, who when he found he could not sow his tares in the

field of our Church so plentifully as elsewhere, recommended a set of men among the Presbyterians as unruly as himself, as the only ministers fit to be heard and followed, and they have answered his purpose by raising of a new Sect from among themselves, more angry and more fierce than any that has hitherto sprung from the unhappy separation. I have a few of Whitefield's admirers among my Flock, but gentle lenitives have kept them as yet from breaking thro' the fold. I live in good harmony with the Dissenters in this Village; the moderate part of them frequent my Church with as much freedom as they are wont to resort with to their own meetings.

Your most obedient servant,

GEO. ROSS."

(Extract.)

"New Castle, June 3, 1742.

Reverend Sir.

I have had no uneasiness given me from the People among whom I serve, save from two or three weak creatures who have absented for some time from public worship, under the notion of New Light and conviction; one of whom a young woman, had such fits of conviction, or rather disturbed imagination, that she made the very bed whereon she lay to shake and tremble with her violent agitations. Several in her condition made away with themselves, and her friends were apprehensive her new religion would terminate in the same fearful end. But, thro' mercy, she is upon the mending hand and attends the church in some measure as heretofore. This delusion is owing to Whitefield's partizans, who, breaking through the rules of their own professed

discipline, are turned universalists, in scattering their wild fire throughout the whole country. Their appearing in Print has given their opponents a handle to expose their madness; and many who were carried away with their raging novelty, are come to their sober senses.

I am, Rev'd Sir,

Your most obliged and most h'ble serv't,

GEO. ROSS."

Mr. Ross to the Secretary,

"New Castle, March 6, 1744-5.

Reverend Sir:

I acquainted you more than once that the Flock with which I am intrusted is what Grotius understands by that expression, little strength in Apocalyps, 3 chap. 8 v. Modic Ecclesia; a mean, ordinary congregation, both in respect of number and substance. This ebb of the Church here can be by no means laid to my charge, for all the Country about me can bear witness to my diligence in the execution of my function, & to this purpose I besought our Governor to testify to the Society in my behalf, & to let them know the source of the poor appearance he observes among us, and this he promised to do with his convenience. The truth is, the village is in a ruinous condition, without Trade, & meanly inhabited; & most of the few that inhabit it are strongly prepossessed against our way, and tho' the Meeting House be deserted, they choose to stay at home, rather than attend our worship. This is matter of fact, as to those in years, but the Youth in Town are otherwise inclined. There are several of them who are my constant hearers, & some have applied to me for Prayer Books, which

I am resolved to supply them with, even at my own expense, for I might disoblige them if I put them off with the hopes of a supply from home. This good disposition in the rising generation makes me hope that the Church here will recover its former lustre, & be entitled to your regard (more) than it is at present. The communicants are persons of very orderly lives, & it is & shall be my endeavor to gain over to their number as many as possibly I can, & in this I trust I can succeed, there being the greatest harmony betwixt me & my people. I have nothing more of moment to offer to your consideration at this time, and so remain

Rev'd Sir &c.,

GEO. ROSS."

Mr. Ross to the Secretary.

"New Castle Nov. 23, 1745.

Reverend Sir:

As to the Church whereof I am a servant, it is for the most part of my own training up. I have been now about 40 years in the Mission, & most of my present hearers I have Baptized & catechized myself, & if I might express myself without imputation of vanity, they are as true conformists, both in principle & practice as any congregation upon this main.

'Tis no small advantage to the Church here, as to its quietness and increase, that the Meeting House is wholly deserted. The inhabitants of this village must now either come to our Church or sleep at home. The latter, the old folks, whose prejudices are deeply rooted, choose to do. The former, the younger sort, comply with, as being free from the frightful denunciations of an Evening Lecture.

Our place of worship is in good repair, having a Steeple with a Bell, fit for our purpose. As old communicants die, so new ones succeed almost in number equal, & this is the reason why my account in this point is much the same from year to year. Divine Service is duly performed at stated times, tho' I am pretty far advanced in years. I intend if providence allows it, to visit my neighbouring vacant Church as often as I can this Winter Season, hoping you'll take this case into your consideration, with your convenience.

I am, Revd. Sir, etc.

GEO. ROSS."

Mr. Ross to the Secretary.

"New Castle Upon Delaware, Oct. 13, 1752.

Rev'd Sir:

I am at this time upon the verge of extreme old age, being according to my own computation, in the 73d year of my life, and the 47 of my mission. Hence some imagine that I am not only the oldest Missionary, but the oldest man in the Mission. Be that as it will, I have been very often exercised for 2 years past with those maladies and infirmities which are commonly incident to my present stage of life. This, to my no small mortification, interrupted my former correspondence with you, and perhaps exposed me to the charge of negligence. My service at this time is confined to the mean village of New Castle, where little or nothing occurring besides the common offices of a settled cure, it was not in my power to offer anything to your consideration that deserved a place in your collection. As to the Behaviour of my hearers at the public worship, it is not to be complained of, save that the word Amen, for want of a clerk,

is much suppressed amongst us. As I am in a tottering condition, this may happen to be my last to you. If this should be the case, I beg this may transmit my most hearty acknowledgments to the Hon'ble Society for their innumerable favours conferred upon me in the course of a long mission; which, had my lot fallen anywhere but in a poor sinking town, would have prov'd, I believe, more successful. I cannot clear myself from oversights & mistakes in the course of so many years, but, thank God, he has been pleased in his great goodness, to preserve me from such blots and stains as would do harm to the cause I was engaged to maintain,—the Honor, I mean, and interest of the Church of England, from which I never varied from the day I wrote man. I cannot conclude without paying my just acknowledgments to you, who upon all occasions showed yourself a constant advocate for and real friend to,

Rev'd Sir,

Your most obliged & most humble servant,

GEO. ROSS."

The above is the last letter from Mr. Ross among the records of the London Society. He lived nearly nearly two years after this, but with impaired health. Whoever has followed this history during the long incumbency of Mr. Ross, must be thoroughly convinced that the charges made concerning him after he removed from New Castle to Chester were entirely unjustified. Any clergyman who has remained forty-three years in one parish cannot be called "A Wandering Star." Mr. Ross was undoubtedly a man of more than ordinary ability. Many of his descendents have been distinguished men. One of his sons was a signer of the



Declaration of Independence: Two were clergymen and another a distinguished member of the Philadelphia Bar. A sketch of the Life of Rev. Georgs Ross is given at page 51 of the Life of George Read by W. T. Read, Esq.

Immanuel Church was presented by the vestry of Christ Church Philadelphia, in the year 1754, with a "spindle and vane" which had been in use on that Church. It was probably placed on the belfry of the Church. There is no mention of the matter in the Church records but an extract from the minutes of the vestry of Christ Church in the handwriting of Bishop White, and now in the possession of a lady of Immanuel Church states the fact of the presentation. The following is a copy of the paper.

"Extract from ye minutes of ye vestry of Christ Church, at a meeting on ye 28 of Dec. 1754. Ordered, that ye old spindle and *vein*, belonging to Christ Church in Philadelphia, when taken down, be delivered to Mr. John Ross, for ye use of Emanuel Church in New Castle.

A true Extract

WM. WHITE.

Dec. 22, 1827

John Read Esq."

During the incumbency of Mr. Ross and long after, there was the utmost good feeling between Pastors and people of Immanuel Church and the Swedish Church in Wilmington. There were occasional exchanges of services by the Ministers and frequent assistance by one to the other in cases of sickness. During the short vacan-

cies in the Church at New Castle the Swedish minister at "Old Swedes" was relied upon, and never in vain, to conduct services. This was especially the case during the incumbency of Old Swedes by Rev. Mr. Biork.

## CHAPTER, VIII. 1754-1788.

*Rev. Clement Brooke arrives and resigns after fifteen months Incumbency. Rev. Aaron Cleaveland appointed and dies. Sketch of his Life. Rev. Aeneas Ross appointed. Repairs to Church. Extract from letter from Mr. Ross. Letter from same about St. James' Church. Revolutionary War. Mr. Ross' Death. Rev. Charles Henry Wharton, Rector. His Reception into the Church &c. Mr. Wharton resigns. Rev. Robert Clay elected.*

The church did not long remain vacant after the death of Mr. Ross. On July 28, 1755 we find this minute in the Parish Records.

“This day the Reverend Mr. Clement Brooke came into Emanuel Church and produced his credentials from the Right Reverend Father in God, Thomas, Lord Bishop of London, and also a letter from the Reverend Doctor Bearcroft Secretary of the Royal Society for propagating the Gospel in foreign parts, appointing the said Rev. Clement Brooke minister of Emanuel Church at New Castle, which letter being presented to the members of the said Church then present, was read and runs in the following words, viz.

“Charter House, March 31, 1755.

Worthy Gentlemen:

The Society for the Propagation of the Gospel in foreign parts hath appointed the bearer, the Reverend Mr. Clement Brooke, a worthy Clergyman in the full

orders of the church of England, that produced very good Testimonials of his good Behaviour, to be their missionary to you, in the room of the very worthy Mr. Ross, deceased; nor have you been thus long without a minister being appointed to your church. Mr. Penn the proprietor recommended the Rev. Mr. Baron, Missionary at St. Bartholomew's, in South Carolina to be appointed missionary to your church, to which the society consented, but he being happily situate there, desires to continue at St. Bartholomew's, and therefore the society hath now appointed Mr. Clement Brooke to your Church with a salary of 50£ per annum from them, and expect and make no doubt but that you will contribute according to your very best abilities towards his further support, recommending you and him to God's Blessing, and praying for your Eternal Salvation.

I am gentlemen your very faithful Humble servant,

PHILIP BEARCROFT,

Secretary.

And the aforesaid Reverend Missionary having read the Thirty-nine articles of the Church of England, and made the Declaration in the Act of Uniformity, was received and accepted by the said members with all due respect and satisfaction, the Key of the Church & Bell roap being delivered to him.

Being present

Rich'd McWilliam Church Warden.

Jno. V. Gezell Vestrymen.

Slater Clay.

Geo. Monro.

Saml Vanleuvenigh.

Jas. Boggs."

Rev. Mr. Brooke remained in charge of the

church only about fifteen months and resigned Oct. 25, 1756.

The Rev. Aaron Cleaveland was the next minister appointed to New Castle, as appears by the following letter from the Secretary of the society to the Church Wardens and Vestrymen.

Charter House, July 1, 1757.

“Good Gentlemen:

The Society for the Propagation of the Gospel in foreign parts have granted your request & appointed Mr. Cleaveland their missionary to your church, but it is upon this express condition, which is now a standing Rule in all their Missions, that you provide him with a good House & Glebe, & not less than Twenty pounds sterling per annum towards his more comfortable support. Heartily recommending you & Mr. Cleaveland to God’s Blessing,

I am sir, your very faithful humble servant,

PHILIP BEARCROFT, (1)

Secretary.”

Mr. Cleaveland was a native of Massachusetts and a graduate of Harvard College. He became a Congregational minister and so remained until 1754 when his views changed. He went to England for ordination, was ordained by the Bishop of London in the summer of 1755, and appointed by the Society Missionary to Lewes in this State. For some reason or other the people of Lewes objected to receiving him but he was anxiously desired by the people of New Castle. The Rev. Dr. Wm. Smith writing to Rev. Dr. Bearcroft, the Secretary, Nov. 1st, 1756, says: “I was in New Castle

(1) Records of Vestry R. 46.

lately, and find all the people mightily set upon having Mr. Cleaveland for their missionary : and at their pressing instances he now supplies them, as he is kept out of his mission at Lewes by a most worthless Fellow of the name of Harris. I wish Mr. Cleaveland may be ordained at New Castle, which he will soon render a flourishing congregation, as he is a worthy man and a popular Preacher." (1) The church at New Castle was to be congratulated on having a man of such ability sent them ; but their good fortune was short lived, as Mr. Cleaveland died August 11, 1757, at the house of Benj. Franklin, in Philadelphia, where he had stopped while on a journey to Connecticut to bring his family to New Castle. A sketch of Mr. Cleaveland's life may be found in Sprague's Annals of the American Pulpit.

Upon the demise of Mr. Cleaveland the Society appointed Rev. Aeneas Ross, their missionary to New Castle. The Secretary in his letter dated May 3rd, 1758, announcing the appointment of Mr. Ross, says : "The Society for the Propagation, &ct., heartily condole with you on your loss by the death of their worthy missionary to you, Mr. Cleveland, & to supply his place as soon as might be, they have appointed Mr. Ross, missionary at Oxford, to be their missionary to you upon his humble Petition to be removed to you. His Father was long your worthy missionary, & the Society imagines upon that account Mr. Ross, his son, will be acceptable to you, & prove a worthy successor of his Father, and it is expected that by your liberal contributions for his good services you will assist towards his comfortable support, recommending you & him to God's

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(1) Historical Collection P. E. Ch., for Penna., p. 564.

Blessing, & praying for it on all Mr. Ross' pious labors among you. I am, &c.,

PHILIP BEARCROFT,  
Secretary." (1)

The Rev. Aeneas Ross, born Sept. 7th, 1716, was a son of Rev. George Ross. He was ordained in London in 1739, and returned to this country in June, 1741, two months after the death of Rev. Mr. Cummings, rector of Christ Church, Philadelphia. He was induced to supply the vacancy in that church until the Bishop of London could be heard from. Mr. Ross' ministrations were so agreeable to the vestry and congregation that on May 27, 1742, the wardens and vestry of Christ Church addressed a letter to the London Society, "moved by their own inclination, as well as the frequent importunities of the parishioners," and requested that Mr. Ross be appointed their minister. But arrangements were then being made by the Society to appoint Rev. Dr. Jenney, of Hempstead, N. Y. Dr. Jenney was sent in the autumn of that year, and the vestry requested him to make Mr. Ross his assistant. Dr. Jenney "gladly approved of and received the Rev. Mr. Ross as his assistant in said church." He acted as assistant rector at Christ Church until July 14, 1743, when he resigned in order to give his whole services to the churches at Oxford and White Marsh. He married in Philadelphia, in 1745, and went to reside at Germantown as a convenient location, being equi-distant between his two missions. Upon Mr. Ross' arrival at New Castle the report is recorded in the minutes of the vestry that "The af's'd Rev. Aeneas Ross having declared to conform to the Liturgy of the Church of

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(1) Records of Vestry, p. 46.

England, as it is now established was received & accepted by the members of said church with all due respect & satisfaction, being present, William Till, Esq., Mr. John V'ngzell, Doctor Jacob Ross, Rev. Mr. Nonandre, Mr. James Boggs, Mr. Zac. V'nLeuvenigh, John McGhee & Stephen Enos."

On June 4, 1759, the vestry declared that the church was much out of repair and ordered that a subscription be made. It does not appear from the records whether or not the needed repairs were made at that time. The following two letters were written by Mr. Aeneas Ross to the Society, and were the only letters written by him from New Castle that appear among the records of the Society.

(EXTRACT.)

Mr. Aeneas Ross to the Secretary.

"New Castle, 10th October, 1759.

Rev'd & Good Sir.

It is with great pleasure I can now acquaint you that, thro' the divine assistance, I have been better enabled to go thro' the Service of the Church and preaching than I have been for these two years past, & that I live in good esteem with the people here, both of our own and the Presbyterian Church, which is by far the most numerous Congregation. But I am in great hopes I shall see the Congregation of the Church at New Castle flourish, to accomplish which my endeavors shall never be wanting."

(EXTRACT.)

Mr. Aeneas Ross to the Secretary.

"New Castle, 8th October, 1761.

Rev'd Good Sir.

In May last the Congregation of St. James' made



application to the Clergy of Pensylv. then met in Convention at Philada., to join them in an address to the Honorable Society for a missionary for St. James' & Fog's Manor. The circumstances of my family were such that I could not leave them at the time of the Convention, which deprived me of the opportunity of informing the Clergy there of the situation of this intended mission, the circumstances of the people & such other weighty reason, as I conceive, would have prevented any application being made to the Honourable Society on that head, or the trouble I now give you on the occasion.

The Mission of New Castle was early fixed on the first settling of this country, & this Church of Eng'd has been constantly encouraged, as far as the circumstances of the people could admit, to which a handsome Glebe now belongs; and as it is the ancientest Town, so it is the seat of Government, & where, at Publick times, there is a great resort of persons of the highest rank among, as well as the common Parishioners. The Chappel of St. James', at the extent, is not more than eight miles distant from this town, & so much out of repair, as well as ill situated, that the congregation there purpose to build a new one at Newport, a small Town four miles from this Town; so that it is very apparent when that is done one Missionary may attend both places, as is frequently done at a much greater distance, in many parts of this Country. I need only name my brother Reading, whose mission is in the country, & who has for many years served two churches, twelve miles distant from each other. I am, therefore, of opinion that missions established so near each other would rather be an injury than service to the

church. The Harvest is very great & the Labourers few. The country is of great extent, & inhabited by People in great distress, both in respect of themselves & their children, other Religions spreading among them, and however well inclined, the Church of England little established. These are the places that loudly call for the charitable assistance of the honourable Society. We are most humbly thankful for the care taken of us. We have two Missions in this County, within twenty miles of each other.

The deplorable condition of our fellow creatures at a much greater distance, & in more real want than those now recommended, engaged me to give that account of the state of the Church in this neighbourhood, fully satisfied with whatever the Hon'ble Society, in their wisdom, shall think fit to do.

I am, etc.,

AENEAS ROSS."

Mr. Ross remained in charge of the Church until his death which occurred in 1782. He, therefore, was incumbent during the trying period of the Revolutionary War. He is said to have been a true patriot and to have preached many patriotic sermons. Unlike most Church of England Missionaries at that time he was a native of the Colony and identified in every way with his people and their interests. His brothers early espoused the cause of independence, one of whom, George Ross, was a signer of the Declaration of Independence. Immanuel Church was the only Episcopal Church on the Peninsula which was kept open during the whole of the Revolutionary War. The first clergyman at New Castle after the Revolution, and successor to Mr. Ross, was the Rev. Charles Henry Wharton. Mr. Wharton was really the

first rector of the parish as the ministers before him were missionaries. He was a man conspicuous in ecclesiastical affairs, and became prominent in the Protestant Episcopal Church. Born of a Roman Catholic family in St. Mary's County, Maryland, in 1748, he was educated in France and Flanders and ordained a priest in that Church in 1772, and assigned work as priest in England. He became a convert to the Protestant Episcopal faith, and his writings at the time attracted almost world-wide interest. A sketch of his life may be found in Sprague's, Annals of the American Pulpit. The full proceedings at Mr. Wharton's reception into the Protestant Episcopal Church which occurred at Immanuel Church are given in the records of the parish, and as they are interesting as the first proceedings of their kind in this Country, after this Church ceased to be controlled by the Bishops of the Church of England, they are here copied.

“At a meeting of the Congregation of Emanuel Church at New Castle on Delaware, held the 22d day of September, 1784, the Rev'd Charles Henry Wharton, having produced and laid before the Congregation his Letters of Orders from a Bishop of the Roman Catholic Church, having exhibited ample Testimonials of his Life and Conversation, and subscribed the annexed Declaration, was received and accepted by the Congregation aforesaid with all due respect and satisfaction. It was determined at the same meeting that the Commencement of Mr. Wharton's Ministry should bear date the seventeenth day of August, 1784. Declaration—I, the under written, do hereby profess & declare, that I do acknowledge and believe, that the Word of God contained in the Old and New Testament is and ought to be the sole

Rule and Standard of Christian Faith. I do therefore admit no point of doctrine as an *Article of Faith* which is proposed or enforced by any other authority, than that of the Bible. I approve the tenets and Liturgy of the Protestant Episcopal Church as now commonly taught and practiced in America. The first as containing nothing repugnant to the written Word of God; the second as very conformable to the Worship of the Primitive Church. I will conform to the Ordinances & Liturgy which may hereafter be adopted by a General Continental Convention of this Church provided always that they be agreeable to the known Doctrine of this Church.

CHARLES HENRY WHARTON."

At the same meeting a letter from the Rev. William White, Rector of Christ Church, Philadelphia, from Rev. Samuel Magaw, Rector of St. Paul's, & from Rev. Robert Blackwell of the City aforesaid, to the Rev. Mr. Wharton, was read to the congregation of which the following is a copy.

"Rev'd Sir.

In answer to your inquiry as to the proper manner of your admission to our Communion, we inform you that on your producing Testimonials of your Life & Conversation to any Congregation of the Protestant Episcopal Church inclined to receive you as their Pastor, your exhibiting to them your Letters of Orders from a Bishop of the Roman Catholic Church; your making before any credible witnesses, a Declaration contained in a certain paper drawn by yourself & approved by us, under our signature, and your giving proof to us, that such your Testimonials, Letters of

Orders and Declaration have been registered by the Church Wardens of the Congregation receiving you, we think ourselves in duty bound to consider you a Minister of the Protestant Episcopal Church & at liberty to ask you to officiate in the Congregations respectively under our care. With our Prayers to Almighty God that entire peace of mind may arise from the sincerity with which you seem desirous of embracing our Communion, and that your usefulness therein, may be in proportion to the opinion we entertain of your talents & learning, &c.

Rev'd Sir, your friends & humble servants,

W. WHITE,  
ROBERT BLACKWELL,  
SAM MAGAW."

Philadelphia, June 4, 1784."

Letters of Ordination. (Copy.)

Extractum e Registro officii Sigilli anni 1771, 1772 in quo habetur, ut sequitur—Sequuntur Promoti ad sacros majores ordines ab Illono et Remo Domino Carolo S. R. I. Comite ab Arberg et Vallengin Episcopo Amii; Zonensi Suffraganeo Leodiensi, &c.

10 Maii 1772 Subdiaconus F Carolus Wharton Rel Soc. Jesu Collegi Leodiensis.

13 Junii 1772 Diaconus F Carolus Wharton Rel Societatis Jesu Collegii Anglicani Leod.

In Registro anni 1772 habetur, ut Sequitur 19 7bris 1772 Presbyter F. Carolus Wharton Rel. Societatis Jesu Collegii Anglicani Civit Leod.

Per Extractum ut supra quod testor C. LeBrun Sub-

Secretarius Synodi Leodiensis et authe apostolica  
Notarius in fidem.

True copy, { JOHN STOCKTON, }  
Attest. { JOSEPH TATLOW, } Wardens.

These are to certify that the Rev. Charles Henry Wharton a native of Saint Mary's County, in the State of Maryland, and descended from a very genteel and respectable family, ever since his arrival from Europe, whither when very young, he was sent for the benefit of his education, has resided at his seat in this neighborhood, for these twelve months last past; during which time, his life and conversation, as a Christian, has been irreproachable and exemplary, while the easiness and affability of his deportment, as a gentleman, have very deservedly, gained him the esteem and affection of the sensible, the cool and thinking part of the professors of every denomination, who unfettered by the prejudices of education dare to exert that most valuable prerogative of human natures; the liberty of thinking and judging for themselves. In justice therefore to real merit we the subscribers unasked and unsolicited do freely and voluntarily from a conviction of the Rectitude and integrity of his heart, and of his general usefulness to society, both as a Minister of the Gospel of Christ, and as a scholar present him, at his removal from this settlement with this small Testimony of our esteem and regard. Given under our hands this 26th day of July, 1784.

Jeremiah Jordan,  
J. A. Thomas,  
Geo. Plater,  
John Llewelin,

Rich'd Barnes,  
Philip They,  
Rev. George Goldie.

True copy, { JOHN STOCKTON, }  
Attest. { JOSEPH TATLOW. } Wardens.

Mr. Wharton, according to a custom then established, was elected Minister for the term of one year, and this custom continued during his residence and during the residence of his successor until 1824. So that we find by the records of every Easter Meeting that "the Vestry, Wardens and Congregation proceeded to the election of a Minister for the ensuing twelve months, etc." Services were held but once in two weeks in the church at this time, and this custom also continued until about 1824.

Mr. Wharton took an active interest in establishing the organization of the Protestant Episcopal Church in the United States, as it now exists. Soon after his coming to New Castle he attended one of the first general meetings in this behalf, at New York in October, 1784, in company with Rev. Mr. Thorne and Robert Clay. He was also a delegate to the first general Convention in Philadelphia Sept. 1785, and again at the very important general Convention held at Wilmington, Del., in 1786. In all these Conventions he was prominent on the floor and in important committees, and his great learning and well balanced conservative mind were of inestimable value at this crucial period of our church's existence. Repairs to the church had again become very necessary and at the Easter Meeting of the congregation in 1786, it was resolved that an address should be drawn up and subscriptions solicited for the purpose of "new shingling the roof & repairing the enclosures around the grave yard of the said Church."

Mr. Wharton continued rector of the church until 1788. In 1796, he became rector of St. Mary's Church Burlington, where he remained, except for one year,

while President of Columbia College, New York, until his death in 1833.

On Easter Monday, March 24, 1788, the Rev. Robert Clay was elected "minister for the ensuing year upon such terms as may be agreed upon by the said Minister, Vestrymen and Wardens." Immediately after his election Mr. Clay appeared and "declared his willingness to undertake that duty so far as to officiate as Minister of the church here every other Sunday through the year." He also produced certificates from Bishop White of his admission as Deacon, Dec. 23, 1787, and of his ordination as Priest, February 17, 1788.

Mr. Clay's salary was fixed the first year at 50 pounds in lieu of the use of the Glebe which was left in the hands of the vestry in order that repairs and improvements might be made on it. A clerk had usually been appointed, and on this occasion James Webb was appointed both Sexton and Clerk to receive 5 pounds as Clerk and 3 pounds as Sexton.



## CHAPTER IX. 1788-1843.

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*Title to Church Property. Act of Legislature. Wall built around Grave-yard. Repairs and Alterations made with Funds furnished by Rector. Extensive Repairs commenced in 1820. Appeal for Subscriptions. Repairs completed in 1822. Minutes from Vestry Records. List of Subscribers. Church consecrated by Bishop White. Pewholders in 1822. Mr. Clay resigns. Rev. Stephen W. Presstman called. First Organ. Sunday School Room built. Hour of Service. Death of Rev. Mr. Presstman. Character of Vestrymen.*

It will be remembered that the ground where the Church stands was originally a part of the Market Square property which had been dedicated to the public, and upon which in 1672, the Fort was built; and we have seen by the letter from Rev. George Ross that the Church of England people decided to erect their Church there "from a persuasion that, as it belonged to their sovereign, it was not in the power of any of their troublesome neighbors to disturb them." The congregation appears to have had no title to the premises, other than by possession, until June 13, 1772, when the General Assembly passed a bill vesting the market square in four sets of trustees. In one, a portion of the square for the purpose of a State House and Jail to hold the General assembly, Courts, etc. In another set, a certain portion, for the purpose of a school: in another set, the unappropriated portions, for the use of the inhabitants of the town of New Castle, for fairs, etc. The sections

of the law granting the trust in favor of Immanuel Church are as follows:

“Sec. 3. And whereas another lot of ground situate also in the Market Square, in the town of New Castle, whereon Immanuel Church stands, and the grave yard or burying-ground of the said Church is laid out, bounded as follows, to wit, Beginning at a corner stake of the herein before described school-house lot, being also the northwest corner of the grave-yard or burying-ground belonging to Immanuel Church aforesaid, on the southwest side of Mary Street, and running thence south forty-five degrees west, ten perches along the line of the said school-house lot to another stake set for a corner; thence south forty-six degrees east, ten perches and eight-tenths of a perch to a post in the Market Square; thence north forty-seven degrees east, ten perches to Mary Street aforesaid; and thence along said Mary Street north forty-six degrees thirty minutes west to the place of beginning, hath been and is now set apart and appropriated to and for the use of the members of the Episcopal Church of England, residing and dwelling in and about the said town of New Castle who being desirous that the same should be forever hereafter confirmed to and for the uses aforesaid.

SECT. 4. Be it enacted by the authority aforesaid, that the legal estate and inheritance of and in the said Church, burying-ground and last described lot, with the appurtenances thereto belonging, shall be and is hereby declared to be from henceforth vested in the Reverend Aeneas Ross, Richard McWilliam and Joseph Tatlow, and the survivors and survivor of them and the heirs of the survivor forever, in trust nevertheless, to and for the use, benefit and behoof of the members of the

Episcopal Church of England, residing and hereafter to reside in and about the said town of New Castle, as a place of worship and burial ground forever, and to no other use, intent or purpose whatsoever." On the 8th of September 1788 the congregation appointed trustees to be a body corporate pursuant to the act of Assembly passed February 3, 1787, providing for the incorporation of religious societies, and by the terms of that act, all the property of the Church became vested in the corporation and has so continued ever since.

On June 27, 1789, James Webb, having declined to act as Sexton, etc., William Sellinger was appointed Sexton at fifty shillings per annum, and Joshua Perry was appointed clerk at five pounds per annum "and inasmuch as he did not reside in the town of New Castle, it was agreed that he should receive a reasonable allowance for his necessary expenses in attending at the stated times of worship at the Church."

During the year 1791, the brick wall was built around the grave yard. As no repairs had been made to the Church for many years it had become very dilapidated so that on April 19, 1802, the congregation resolved "that unless timely repairs are made, it will become inconvenient as well as dangerous for the inhabitants to assemble for public worship, and whereas the mode of raising money by subscription has been hitherto found ineffectual towards making the necessary repairs, which gives the melancholy prospect, if some other mode is not adopted, of the house and brick wall that surrounds the burial ground, going to decay and the consequent dissolution of the Society belonging to the af's'd Church."

In this extremity the rector, Mr. Clay, came to the

relief of the church and made a proposition to advance the necessary amount of money—sixteen hundred dollars. With this money the church was thoroughly repaired and cap stones put on the wall of the graveyard. All the credit for this enterprise seems to be due to Mr. Clay as it was entirely at his expense. If the loan was ever repaid, it was from the revenues from the Glebe to which he was justly entitled as rector. Joseph Israel was the contractor for the work and it appears by the settlement with him in the vestry minutes that he was paid just \$1600. Extensive repairs were made to the north-east end of the church-yard wall in 1817, and a new roof put on the church at the same time. In the year 1820, it was decided by the congregation to make extensive changes and improvements in the church. Two plans were submitted by Mr. William Strickland, then the leading architect at Philadelphia. One of these plans was adopted; a building committee appointed and James Booth junior was selected as Treasurer to receive subscriptions for the work. The appeal made to the people at that time, which contains matters of historical interest, was as follows: “The Episcopal Church in the town of New Castle, State of Delaware, styled Immanuel Church—for the repair and enlargement of which subscriptions are solicited by the vestry and wardens of the Church, in aid of the contributions on the part of the congregation, was founded in the year 1689, and patronized by Queen Anne at an early period of her reign, who presented it with the communion plate, now in possession of the resident minister. This church received early attention from the Society instituted in London by King William 3d, in 1701, for propagating the Gospel in foreign parts as it appears that the Rev. George Ross, one of the Society’s first

missionaries, was officiating as its minister so early as 1704; from that period of time until the present æra, amidst all the vicissitudes that have occurred in the lapse of one hundred and sixteen years, eventful of changes and revolutions that involved the safety of both church and State, the congregation of Immanuel Church tho' very small in number and extremely limited with respect to funds, have never suffered their church to be vacant, but always maintained in it a minister of the Gospel of Christ. In truth during the arduous struggle of the revolution that terminated in the Independence of the United States—it stood alone in the midst of the dilapidation of the churches of the Delaware peninsula, the prop and pillar of Episcopacy there, surrounded with dissenting congregations whose numbers overshadowed it, and were too often the cause of great dismay to its members, particularly when the storms of war burst with violence over the land.

It has experienced a continued sum of multiplied struggles for its existence, from its infancy and during its progress until the present time. Animated with zeal for the Christian religion, and devotion to the Gospel of Christ, its humble followers of this Church have never for a moment withheld their scanty means from its support, without adverting particularly to the expenses that were incurred for repairs in its earlier annals. We may assume a degree of credit with our Episcopal brethren and friends in the different parts of the Union in communicating the fact, that after sustaining the shock of the revolutionary war there was expended for enclosing the Church-yard and repairs at various times to the church upwards of \$4000 and that in consequence the congregation hath become involved in a debt of perhaps

one thousand dollars and more which they have not as yet been able to discharge. This debt incurred in the state of adversity of our church and before the dawn of a brighter day which has since promised to gild with prosperity the Episcopal Church in future time, did not discourage the members of Immanuel Church from projecting the repair and enlargement of their building so as to produce sufficient accommodation for the increase of the congregation by the accession of numbers, which the recent revival of religion generally and the growing popularity of the Episcopal system particularly, have afforded good cause to expect, and they have accordingly commenced the work of repair and enlargement, which, although they feel their funds inadequate to the accomplishment of, yet with the sanguine hope that they will receive the merited assistance in this commendable undertaking, from pious, well-disposed and liberal brethren to enable them to perfect in a manner that would redound to the credit of the church, the proposed improvements:—they are encouraged to go on with confidence in the good work, flattering themselves they will not be disappointed in their just expectations.”\*

The work of remodeling the Church began in the fall of 1820, under the direction of the architect Mr. Strickland, Mr. Jeremiah Bowman being the Contractor. The work proceeded slowly owing to the difficulty of procuring funds. The following extract from the minutes of March 7th, 1822 will tell the whole story. The minute was written by the Secretary James Booth, then a young man who afterwards became Chief Justice of the state, who loved the Church, and was always foremost in devotion to its interests. The story is pathetic

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\*The original appeal is still in existence and in the possession of a lady in New Castle.

and at the same time full of encouragement to those who do not weary in well doing. "On the seventh day of March in the year of our Lord one thousand eight hundred and twenty two, at seven o'clock in the evening, a meeting of the vestry and wardens of Immanuel Church in the Town of New Castle, was held, pursuant to public notice, at the house of James Frazer, Inn-keeper, in the said town. Invitations to this meeting had been given to all who were solicitous for the completion of the repairs and enlargement of the Church edifice: and several persons attended in consequence thereof, who did not belong to the vestry. This meeting was called to take into consideration the present gloomy situation of the Church, which fills the mind of every one with despondency, who is interested in its welfare in New Castle. The repairs of the Church had ceased. No progress had been made in them for upwards of two months for want of funds: the building was not protected against the weather: part of the framework of the steeple had been raised in the month of November preceding, without being properly strengthened or secured: it remained exposed during the winter, storms of rain and snow beating through it and into the tower, to the great injury of the timbers and walls. In addition to this the zeal of several who had been active in their exertions for the completion of the Church, seemed to subside: creditors to whom the Church had become largely indebted were urgent and importunate in their demands for the payment of their claims, and no prospect existed of raising funds adequate to discharge them. The affairs of the Church were reduced to that deplorable condition, that some with keen regret, had predicted its downfall, and the dissolution of a congregation, which although small in number had maintained and supported

a constant succession of Protestant Episcopal Ministers for one hundred and twenty years : and during that long period had from time to time assembled within the venerable walls of Immanuel Church, for the performance of Divine service. Under these circumstances the present meeting convened. The liberal subscriptions made this evening for completing the Church, quickly dispelled the gloom which surrounded us, and gave the assurance of the dawning of a brighter day on the prospects of the Protestant Episcopal Church in the Town of New Castle. The names of the Donors are now recorded in these minutes with lively feelings of gratitude: and if it ever unfortunately so happens, that our Church at any future time, when those who now support it, are sleeping in the grave, should be reduced to that low situation, from which it is now raised, let those who read these pages, remember, that the active, zealous and united exertions and unwearied perseverance of a few, have under the favor of the Almighty Ruler of the universe, rebuilt the Church and made it a place worthy to be dedicated to his service. The following are the names of the Donors, to wit.

George Read, Esq.,	\$400	Henry Colesberry, MD.,	\$100
George Read, Jr., Esq.,	100	Kensey Johns, Jr.,	100
Charles Thomas, Esq.,	100	Richard Sexton,	100
James R. Black, Esq.,	100	Jeremiah Bowman,	100
James Rogers, Esq.,	100	Kensey J. Van Dyke,	100
Thomas W. Rogers, Esq.,	100	John Janvier,	50
James Booth, Esq.,	100	Thomas Janvier,	50
James Booth, Jr., Esq.,	100	John Riddle,	50
		William T. Read.	30."

Besides the repairs to the church made at this time, it was enlarged by the addition of two transepts and tower with steeple. The chancel was arranged in the



west end of the church and a gallery built in the east end.

The work was completed and choice of pews sold by auction on 25th of October, 1822. On Tuesday morning, October 29th, the church was consecrated to the service of Almighty God by the venerable Bishop White, assisted by Bishop Kemp, of Maryland, and attended by the Rev. Gregory T. Bedell of St. Andrews' Church, Philadelphia; Rev. Ralph Williston of Trinity Church, Wilmington, and Rev. Robert Clay, Rector of the Parish. The sentence of consecration was read by the Rev. Mr. Williston; the consecration service was performed by Bishop White; morning prayer was read by Bishop Kemp; and the sermon was delivered by Bishop White, from the words of the 96th Psalm, 9th verse: "O, worship the Lord in the beauty of holiness." The communion service was then read and the Holy Sacrament of the Lord's Supper administered. The secretary of the vestry James Booth, Esq., in describing the events of the day says: "The services of the day were solemn and impressive, and the auditory, consisting of a large collection of the most respectable persons in the town of New Castle and its vicinity and of strangers from a distance, were attentive and devout in their behaviour." The certificate of the consecration in the handwriting of Bishop White is still preserved by the vestry and is as follows: "By William White, D. D., Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. Whereas, it has been represented to me, that the vestry of Immanuel Church in New Castle, in the State of Delaware, have improved and enlarged their church; and, whereas, they have requested me to consecrate the

same to the service of Almighty God. Be it therefore known, that on the twenty-ninth day of October in the year of our Lord eighteen hundred and twenty-two, in the presence of the Rt. Rev. James Kemp, D. D., Bp. of the Prot. Ep. Church in the State of Maryland, of several clergymen, of the Rector, wardens & vestry of the said church, and of a large congregation of people, I have consecrated to the service of Almighty, agreeably to the consecration service of the Protestant Episcopal Church in the United States, the same by the name of Immanuel Church, in the Town of New Castle, setting it apart henceforth to the service of that Almighty Being, who although he has Heaven for his Home & Earth for his Footstool, yet condescends to vouchsafe His presence, & to receive the worship of his creatures in houses dedicated to his service.

WM. WHITE."

The following extracts, taken from a letter written December 9, 1822, by Mrs. Johns, the wife of the elder Chancellor Johns, and mother of the late Bishop Johns, referring to the consecration will be read with much interest. "I promised to describe the consecration of the Church. It was done according to the form in the Prayer Book. The Bishops & the Clergy, in their robes, entered in procession, repeating the words of consecration. The Vestry followed & formed around the Chancel. Bishop White read the service. A number of young men formed a choir and sang and chanted very sweetly. Bishop White preached in the morning. The congregation was very large, many persons from Wilmington & from the country, coming to witness the ceremony. Bishop Kemp preached in the afternoon & Mr. Bedell, a young minister, in the evening. The

Sacrament was administered after morning service. For the first time in forty years!!! The clergyman who is settled in Wilmington comes over to preach every other Sabbath & also holds a service on 'Tuesday evenings.'" The statement that the Sacrament had not been administered for so long seems incredible. Forty years would have gone back through two rectorships, that of Rev. Mr. Clay and his predecessor, Rev. Mr. Wharton. In these times of vigorous spiritual life in the Church, it is hard to believe that that life was ever so low. The Secretary of the vestry records: "In the evening Divine service was also performed and an eloquent discourse was delivered by Rev. Mr. Bedell, of St. Andrew's Church, Philadelphia, from the text 'O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land!'" After describing the events of the day, the Secretary says: "To those whose zeal and activity effected the re-building and enlargement of the Church, the present occasion was deeply interesting. But two years ago, the Church was in almost a ruinous condition; now it was finished in a style of neatness and simplicity, and even elegance, that reflected the highest credit on the congregation. The pulpit, reading-desk, chancel, pews and the whole interior of the Church were arranged and furnished with much taste. The exterior, with the tower and spire rising to the height of one hundred and thirty feet, the former furnished with a fine clock placed there by the Trustees of the New Castle Commons, and showing a dial-plate on each side, the latter surmounted with a beautiful gilt cross, ball and vane, presented a strong contrast to the former appearance of the Church, and produced the most pleasing emotions. It is but an act of justice to notice in this place the important services

rendered by Mr. William Strickland, of Philadelphia, Architect. He furnished the plans for the improvement of the Church; and when his professional avocations permitted, superintended the repairs, and whenever consulted, assisted with his advice and directions. All his services were gratuitously bestowed. He presented to the Church a marble slab, of the value of ten dollars, which is placed in the west side of the tower and records the date of the Church and the year of its enlargement. It is also proper to mention here, that the four tablets in the west end of the Church near the Pulpit and Chancel, which contain in gold letters the Ten Commandments, the Apostles' Creed, the Lord's Prayer and various appropriate passages from Scripture are the joint donations of Mr. William Berrett of Philadelphia, Ornamental Painter, and of Mr. William Booth, of the Town of New Castle; the former presenting the workmanship and the latter the materials. The ornament worked with gold thread and spangles on the drapery in front of the Pulpit between the two festoons, called 'the glory,' was made by Miss Eliza M. Roche and Marietta Roche, of the City of Philadelphia, sisters of the Rev. Manning B. Roche, Rector of Trinity Church in that place. These several acts of generosity with the donors names are here mentioned, because they deserve a grateful record in this memoir; but in noticing them the reflection naturally arises, and with it a sentiment of regret, that no visible memorial exists in Immanuel Church, expressive of gratitude to the memory of its most signal benefactor, Richard Halliwell, Esquire." This sentiment certainly still exists, but any memorial to Richard Halliwell is still wanting.

Among the contributors to the fund for paying for the work upon the Church was the naval hero Commo-

dore Thomas Macdonough. In his letter to the vestry dated Middletown, Connecticut, March 7, 1822 he wrote, "If the small sum (\$30) will be of any service to you, it will be a gratifying reflection to me; sensible as I am that the happiness of us all, even in this world, depends much upon our living a life of holiness and virtue. I am happy to see by the different reports, that the Church generally in my native state, is improving, and that religion meets that attention which, intimately, is becoming to us all."

After the completion of the repairs and alterations to the Church the pews were sold by auction on October 25, 1822. The following list contains the name of each pew-holder and amount bid for each pew, respectively, which was in addition to the pew rent:

1	Jesse Moore,	\$	8	27	James Booth, Jr.	\$	270
2	George Pierce,		7	28	Geo. Read, Jr.		150
3	John Gorden,		15	29	James R. Black,		218
4	John Stockton.		50	30	George Read,		500
5	John Wiley,		1	31	James Booth,		160
6	James Frazer,		20	32	Kensey Johns, Jr.		118
7	John Springer,		6	33	Kensey J. Van Dyke,		140
8	William Guthrie,		10	34	Charles Thomas,		110
9	David Paynter,		32	35	Thomas W. Rogers,		130
10	Samuel Carpenter,		6	36	John D. Eves,		31
11	Cornelius D. Blaney,		8	37	John Riddle,		65
12	Isaac Grantham,		75	38	Isaac G. Israel,		
13	Capt. Lemuel Hawley,		20	39	James McCallmont,		30
14	Kensey Johns,		55	40	Rev. John E. Latta,		
15	John Wiley,		20	41	James Couper,		25
16	Nicholas Van Dyke		40	42	John Duncan,		10
17	Thomas Janvier,		70	43	Jas. McCullough, Mer.		9
18	John Janvier,		65	44	Wm. P. Israel,		10
19	Rev. Robert Clay,			45	Hugh W. Ritchie,		10
20	Evan Thomas,		25	46	Richard E. Smith,		5
21	Joseph Roberts,		35	47	Mrs. Maria G. Ross,		1

22 Jeremiah Bowman,	140	48 John Ocheltree,	
23 Henry Colesberry,	161	49 James Thompson,	10
24 William T. Read,	40	50 James Le Fevre,	
25 James Rogers,	170	51 Jacob Welsh,	2 50
26 Richard Sexton,	160	52 John Biddle,	

Among the names are found several Presbyterians, and one of them Rev. John E. Latta was the pastor of the Presbyterian Church. There was, most happily, a very good feeling between the two congregations, which had existed for some time. As early as 1813, we find this resolution upon the minutes, "Resolved that the Minister of this Church be, and he is hereby requested to arrange the time of having Divine service in the Church, with the Minister of the Presbyterian Church."

The Rev. Robert Clay, who had been yearly appointed or elected rector, resigned the cure on April 19, 1824, "on account of advancing age and the probability of increasing infirmities." He had notified the vestry the fall before of his proposed action, so allowing them the opportunity to secure a successor immediately upon his resignation. The vestry took advantage of the opportunity thus given them and invited Rev. S. W. Presstman of Dumfries, Virginia, "to preach in Immanuel Church for the purpose of ascertaining how far it will be agreeable to him and the congregation, for him to reside amongst us and officiate as Minister of the Parish." Mr. Presstman accepted the invitation and preached what was called his "trial" sermon on Oct. 12, 1823. The mutual selection of parish and pastor respectively in that way which was then quite common, now however generally deprecated by the Clergy, resulted in this instance most satisfactorily, as the mutual good will, love and respect between pastor and people were never greater in Immanuel parish than during the

incumbency of Mr. Presstman. The vestrymen met on the day after Mr. Presstman preached, and the record of that meeting says "It being signified to the wardens and vestry, that the Rev. Robert Clay intends to resign his charge as Rector of the Church next Easter, on account of his advanced age:—and the wardens and vestry being desirous in case of that event, to invite the Rev. S. W. Presstman now of Dumfries, Virginia, to settle in the Parish of Immanuel Church, as Rector of the said Church and Saint James, near Stanton. Therefore resolved, that Doctor Henry Colesberry, George Read, Jr., and James Booth, Jr., be, and they are hereby appointed a committee to wait upon the Rev. S. W. Presstman and invite him to take charge (in case of the resignation of the Rev. Mr. Clay) of Immanuel Church and Saint James, as Rector of said Churches at an annual salary of Four Hundred Dollars from the former and Two Hundred from the latter." This record shows that St. James, Stanton was still associated with Immanuel. The salary named \$600, for both Churches was in addition, of course, to the use of the Glebe. The amount seems small, but a man could live better on six hundred dollars than one thousand now. At the meeting of the vestry last referred to this rather curious entry is found. "Timothy Temple was appointed Sexton of the Church from the present time, until Easter next in the room of Robert Vanjoy, deceased. It is understood that the said Timothy Temple shall have a collection once in each month for his benefit."

Immediately after the resignation of Rev. Mr. Clay and the passage of a resolution of thanks to him for his "long and faithful services" the Rev. Stephen Wilson Presstman was unanimously elected "Minister." The custom of electing the rector annually, ceased at this time.

The retiring rector, Rev. Robert Clay, was a bachelor of affable manners and popular not only with his own congregation but generally in the community. He was a good preacher and fine reader; and there was the best of feeling between him and his people. He was fond of children and always kind and attentive to them and beloved by all. Age and physical disabilities had for some time unfitted him for his parochial work and finally compelled his resignation. Through the last year of his rectorship the Rev. Ralph Williston, of Trinity Church, Wilmington, was his assistant.

During Mr. Clay's incumbency the congregation was but little concerned about the rector's salary as Mr. Clay was a man of some means and extremely liberal to the church. He lived seven years after his resignation, loved and respected by the people whose spiritual adviser he had been for more than a generation. He was buried in the main aisle of the church and on the marble slab over his grave is this inscription. "The remains of the Rev. Robert Clay are here interred. He was born 18th of October, 1749, and died 27th of December, A. D., 1831." On a marble tablet on the north wall of the Church these words are engraven, "Sacred to the memory of the Rev. Robert Clay. He was Rector of this Parish for thirty-six years and died 27th of Dec'r, 1831.

This tablet is erected by his executor in remembrance of his liberal benefactions to this Church, in its days of adversity, and of those virtues that have endeared him to his friends." Mr. Clay was the second Rector of the parish who was a native of New Castle, the Rev. Aeneas Ross having been the first.

His brother, Slator Clay, was also a clergyman. The two brothers were admitted to the deaconate and



ordained priests on the same days. In early life Mr. Clay was in the mercantile business in Philadelphia.

On Sunday, January 1, 1832, Rev. Mr. Presstman delivered from the pulpit an address commemorative of the life and character of Mr. Clay, and among other things said: "The character of our departed brother, whose mortal remains lie deposited within these consecrated walls, must be delineated from his actions, and not from his words. Unassuming to the last degree, his virtues are to be sought out under the veil his humility cast over them. However, when principles are to be maintained, the stern, inflexible character is to be admired and emulated, yet, under ordinary circumstances, the benign influence of the Gospel is best illustrated by less imposing, but more attractive qualities. If a grace is to be known by its effects, to whom shall we attribute in a more eminent degree, than to our brother, that grace which the apostle says: 'It suffereth long and is kind; it envieth not; it vaunteth not itself: is not puffed up.' So meekly and humbly did he order his life and conversation that if he had an enemy I am ignorant of it, and certain I am he deserved none; and where more appropriate than the place in which I stand to acknowledge his disinterested munificence? This Church, like most other Episcopal Churches in our country, passed through a season of great depression. When her friends were few and her extinction seemed inevitable, he came forward and added to his almost gratuitous services pecuniary aid far beyond, we presume, the measure of his ability, and that too, when the expectation of remuneration seemed well-nigh precluded. To the tale of affliction he was credulous even to infantile simplicity; and who ever sought his charity in vain?"

The first movement towards a rectory in the town, which continued with more or less vigor until its consummation sixty years after, was made on Dec. 4, 1826, at a meeting called for the purpose of taking into consideration the propriety and expediency of purchasing a lot of ground for that purpose. The vestry resolved that such an object was desirable. They were divided upon the adoption of the resolution; five voting in favor and two against. Two lots were proposed to the vestry; one at the west corner of Orange and Harmony streets, the other at the north corner of Market and Harmony streets. The vestrymen were equally divided in their preference and the chairman being called upon for the casting vote, recommended, on account of the difference of opinion in the matter that the further consideration should be postponed, whereupon the resolution just passed, as to the propriety and expediency of the enterprise, was rescinded.

At a meeting of the vestry, August 15, 1827, a committee was appointed "to make report of a suitable site for a Parsonage House." It is not known what the report of this committee was, as there are no minutes of the vestry in the parish record for the next four years.

The Sunday school of Immanuel Church was instituted probably during the year 1826, as in a resolution passed by the vestry in April 1827, appropriating money to the Sunday school it is referred to as "lately instituted."

At a meeting of the vestry on August 15, 1827, a resolution was passed to pave a footway along the churchyard wall on Market street. In the preamble they recite that the commissioners of the town of New Castle are improving Market street and therefore the paving became necessary.

The following vestry record gives the history of the purchase of the first organ for the church. "At a meeting of the subscribers towards purchasing an organ for Immanuel Church convened on the evening of October 9, A. D., 1827, on motion, Jeremiah Bowman was called to the chair and Evan H. Thomas appointed secretary. On motion,

*Resolved*, That a committee of two viz: James Booth, Jr. and Thomas W. Rogers' proceed to the city of Philadelphia, and contract for a suitable organ, for said church, at a price of about six hundred dollars." At an adjourned meeting the committee reported that "they had entered into a contract with Mr. James Hall, organ builder, for a suitable organ and the cost thereof — dollars." The organ having been completed was placed in the east end of the church, in a gallery erected for the purpose, and was first used as an accompaniment to the solemn services of the sanctuary on Christmas Day, Anno Dom., 1827."

Another monument to the zeal and activity in good works in the parish during the incumbency of Mr. Presstman, was the erection of the Sunday school building. The edifice was built during the year 1839, at an expense of twelve hundred dollars, "for Sunday Schools, Parish Library and Weekly Evening Lectures."

At the Easter meeting, 1840, the vestry resolved "That half past ten o'clock shall be the time of morning service throughout the year, *provided the Presbyterian congregation shall agree hereto*, and that the Secretary shall communicate this resolution to the Reverend Mr. Decker," (the Presbyterian minister,) which shows that the good feeling between the two congregations, heretofore referred to, still continued. The change

of hour of service was not effected at that time, presumably on account of the Presbyterian congregation not agreeing to it, as on September 12th, the hour was fixed at half past ten, and the Secretary directed to communicate the resolution of change "to the several religious societies of the town and request their concurrence."

During the summer of 1843, Mr. John Janvier and Mr. Howell J. Terry caused to be erected at their expense, the granite piers, steps and iron gate at the entrance to the churchyard on Market street.

After a severe illness of two weeks the Rev. Mr. Presstman died on September 1, 1843. His remains were interred with much solemnity in the main aisle of the Church near the chancel. The congregation placed a marble slab over the grave and a memorial tablet on the wall. The slab bears this inscription: "Here rests the remains of the Rev. Stephen Wilson Presstman. He was born October 1, A. D. 1791. On the 12th of October, 1823, he was invited to the rectorship of this Parish. On the 19th of April, 1824, he entered on his duties, and continued in the faithful discharge of them until the 1st of September, 1843, when he died, lamented by all who knew him." The tablet has this:

"Erected

By the congregation of Immanuel, in memory of the  
 Rev. Stephen Wilson Presstman, late Rector of  
 this Parish, who died the 1st of Sep-  
 tember, A. D. 1843.

He was earnest in zeal,  
 Faithful in works and pure in faith;  
 In manners mild and courteous;  
 In mind, calm, clear and thoughtful;  
 In heart, benevolent and true.  
 May his example ever dwell  
 In this the place of his labours,  
 And teach to all succeeding generations  
 The holy lesson of a Christian life."

A sketch of Mr. Presstman's life is given in Sprague's Annals of the American Pulpit.

There is also a very interesting sketch of Mr Presstman's life, which was written by Rev. John Coleman, D. D., father of Bishop Coleman, and published in No. 40, Vol. 5, of the "Banner of the Cross."

In early life Mr. Presstman was a soldier and distinguished himself in the war of 1812. He was ordained priest by Bishop Moore, of Virginia, June 15, 1823, so that most of his clerical life was passed at New Castle. He was of a singularly amiable disposition, and it is said that there was not a member of the congregation who was not an ardent friend. In the councils of the Church in the diocese, he occupied a leading position. His biographer in "Sprague's Annals" says: "His sermons were always listened to with interest and profit by the highly intelligent congregation to whom they were addressed." And indeed it was a "highly intelligent congregation" that he ministered to. This is well shown by the character of men who composed the vestry at the time. We may select six who would have given prominence to any public body. Of these, Kensey Johns was Chancellor of the State; James Booth, Chief Justice; James Rogers, recently Attorney General; Thomas Stockton, soon after, Governor; George B. Rodney, Member of Congress, and William T. Read, Member of the Bar. That might be called the "Golden Age" of New Castle; wealth, refinement and intelligence characterized a great part of the population, and of this Immanuel congregation was largely composed. It is, therefore, not surprising that this should have been, as it was, a parish which commanded the best talent in the clergy of the Church.

## CHAPTER X. 1843-1890.

*Bishop Lee invited to become Rector. Rev. Geo. W. Freeman called and accepts. Elected Missionary Bishop of the Southwest and resigns the Parish. Rev. Thomas F. Billopp accepts Rectorship. Repairs. Benefactions of John Janvier. Repairs and Alterations in 1850. Mr. Billopp resigns. Rev. Benj. Franklin, Rector. New Bell. New Organ. Alterations and Repairs in 1860. Rev. Thomas M. Martin, Assistant Rector. Mr. Franklin resigns. Rev. Richard Whittingham, Rector. Parochial School desired. Mr. Whittingham resigns. Receiving Vault. Rev. Chas. S. Spencer, Rector. Donation of Lot by James M. Johns. Chapel built. New Cemetery. Mr. Spencer resigns. Deaths of prominent Supporters of the Church. Rev. P. B. Lightner, Rector. New Rectory. Bi-Centennial. Consecration of New Cemetery. Mission.*

Shortly after Mr. Prestman's death, Bishop Lee was invited by the vestry to take charge of the Church as rector. To that invitation he replied as follows:

“Wilmington, October 17, 1843.

Gentlemen:—Your letter of the 13th inst., and the resolution, of which a copy was enclosed in it, inviting me to become the Rector of the Church, have received my earnest consideration. The mark of their confidence with which the vestry has honored me, is very sensibly felt, and will be long and gratefully remembered. After revolving the question of duty, (and as such simply, I have endeavored to consider it,) I have been confirmed in the impression which I communicated to the Honor-

able J. Booth, by letter, dated September 25th, in reply to some informal remarks which he made to me on the subject. It is not necessary for me to go into the reasons which have determined my mind, and I will only state therefore that under present circumstances I feel constrained to decline the invitation which has been so kindly tendered. It is my hope and prayer that you may be directed from on high in the important subject of filling the vacancy which an inscrutable Providence hath made, and that under a faithful and acceptable pastor, your parish may continue to enjoy the prosperity and peace with which it hath been favored in years past. I am with my sincere regard, your friend and fellow-servant in the Gospel of Christ.

ALFRED LEE.

To the Hon. Geo. B. Rodney,  
Wm. T. Read,  
Committee."

On November 30th of the same year, the Rev. Geo. W. Freeman, D. D., then lately of Raleigh, North Carolina, accepted an invitation to become rector, and immediately entered upon the duties. Dr. Freeman, like most of the rectors of Immanuel Church, was in the front rank of the Clergy. After remaining in charge of the parish one year, he was elected Missionary Bishop of the Southwest. His resignation was communicated to the vestry in the following letter.

"New Castle, November 28, 1844.

Gentlemen:—Having felt it to be my duty to obey the voice of the Church, calling me to the office and labors of Missionary Bishop for the Southwest, it has become necessary that my connection with you and the congregation you represent, as Rector of Immanuel

Church, should shortly determine. And although it is probable that I shall not be able to set out for my important field of labour before the close of the winter, yet as I shall necessarily be much absent from home, and it seems important that you should take measures for the calling of one to succeed me in the pastoral relation as early as may be, I beg now to resign my parochial charge, from and after the first Sunday in December next. In thus tendering my resignation, permit me to say that the necessity which urges me to this course was not of my own procuring, but has been laid upon me, as it would seem, by the providence and will of God. My own wish and expectation were to spend the remainder of my days among you; and you will believe me, I trust, when I add that nothing but a high and imperious sense of duty to God and His Church would have been permitted to influence me to an abandonment of my purpose, and that yielding obedience to the voice which thus calls me away from you, I have done violence to my own personal predilections and attachments.

Please to accept, Gentlemen, for yourselves and the congregation at large, my warmest thanks for the many kindnesses I have received at your hands, together with the assurance of my best wishes and my earnest prayers for your prosperity and happiness, both individually and collectively. I am, very affectionately,

Your friend and pastor,

GEORGE W. FREEMAN."

Although Dr. Freeman was in charge but one year, he had taken a strong hold upon the hearts of the people, and a resolution of the vestry upon receiving his resignation expresses "poignant sorrow" at being compelled to part with him and "his most interesting, excellent and amiable family."



On December 30, 1844, the vestry resolved to invite the Rev. Thomas Farmer Billopp, of the Diocese of Maryland, to the Rectorship. The letter was, however withheld until Bishop Whittingham was communicated with, but after a very satisfactory endorsement of Mr. Billopp's qualifications was received, the letter was transmitted. Mr. Billopp accepted the invitation and soon entered upon the charge. During the summer of 1846, some repairs were made in the interior of the church and the spire painted. It was intended to have the ball and cross on the spire re-gilded, but it is noted in the minutes that no one was found willing to execute the work, because of the danger attending it, and that on October 13th, the iron rod supporting them was broken by a storm of unprecedented violence. A new cross made by John Mooney, of Philadelphia, was placed upon the spire on May 9, 1848, at a cost of ninety dollars. It is made of wood covered with copper, and with the copper ball through which it passes, gilded; it is six feet high and the transverse piece about four feet.

A new farmer's house was built on the Glebe in the summer of 1848.

John Janvier, a wealthy gentleman, an old resident of New Castle, and member of the Presbyterian Church, died in the spring of 1846, and bequeathed by his last will a legacy to trustees for the benefit of Immanuel Church. He bequeathed the same amount to the Presbyterian Church. It was a rare instance of generosity, showing, as it did, a liberality in religious views, which allowed him to aid those of another christain faith as well as his own. The action of Mr. Janvier's executors, Dr. Chas. H. Black, John Janvier and William Janvier, in giving effect to the testator's intentions, is hardly less

liberal and praiseworthy. The purposes for which the yearly income of the legacy were to be used, were: for Sunday school, fifty dollars; for the sexton, seventy-five dollars; for a pew for the testator's family and friends, twenty-five dollars, and for keeping the wall and enclosures of the yard of the church in good repair, twenty-five dollars and fifty cents. Great care has always been taken by the vestry in the management of this fund, and in appropriating the income; and it is to be hoped that all future vestries will consider this a sacred trust, and that it will long be preserved a monument to the most impartial liberality of John Janvier.

At a meeting of the vestry in May, 1850, it was resolved to make extensive alterations in the chancel and repairs to the church, including, painting the walls, ceiling and wood work, repairing the wood work and coppering, and placing inside venetian shutters in the windows. The committee to take charge of the repairs and alterations consisted of Messrs. James Booth, Wm. T. Read and James C. Mansfield. The Church was closed during the work, and services held in the Sunday School Room. The committee made a report July 15, 1851, by which it appears, that on April 3, (?) 1850, they agreed with the architect J. Notman Esq. of Philadelphia to superintend the alterations in accordance with plans submitted by him, which provided for the cutting away the wall of the tower for a recess chancel: That they contracted with the following persons viz: Jas. M. Dixon, of Wilmington, May 8, 1850, for taking down the old work of the chancel and executing the alterations of the same for \$325: Messrs. Carlisle and Landsdale Sept. 5, 1850, for interior painting of the Church \$295: Lewis Thatcher for inside venetian shutters \$51.75. Afterwards the stained glass window was contracted for

with John Gibson of Philadelphia for \$112. Through a misunderstanding between the architect and contractors, the work was much delayed and the Church not opened until December 15, but the stained window was not completed until April 3, 1851. The whole cost of repairs was the sum of \$1022.94; about half of this amount was raised by subscription and the balance taken from the revenues of the Church. The only change in the form of the Church at this time was the making of a recess chancel, which was seven feet deep. The side iron gate and piers were built in the summer of 1855. The Rev. Mr. Billopp resigned the rectorship of the parish on June 3, 1856. He had many warm friends in the congregation who greatly regretted his resignation. His disposition and manners were exceedingly gentle and his voice sweet and sympathetic which made him a charming preacher and reader; a better reader is rarely found. He removed to Middletown to become rector of St. Ann's, and then after occupying a parish at Salem, New Jersey, became rector of a parish in Maryland where he died a few years since.

The Rev. Benjamin Franklin rector of the Church of the Holy Apostles, Philadelphia, was called by the vestry on August 4, 1856. Mr. Franklin accepted the rectorship, by letter, dated September 5th, in which he expressed "hope and assurance that for the work of my christian ministry I shall find in you a body of willing and considerate co-helpers. I solicit, for my infirmities warn me how much I shall need them, the hearty co-operation, the unwearying charity, and the never-ceasing prayers of all the people. With these I trust that a happy and useful relationship will exist, continually producing the fruits of faith, good works and holiness, which may, God grant, through the Blessed Spirit, for the sake of

Jesus, our Redeemer." It may be said that so long as Mr. Franklin remained rector he received the confidence and support of both vestry and congregation to a marked degree and all agreed that he was worthy of it. Before Mr. Franklin arrived the parsonage on the Glebe was placed in good repair and a porch built at an expense of about two hundred dollars. On March 16, 1855, a crack was discovered in the Church bell. This bell and clock were placed in the tower by the Trustees of New Castle Commons in 1822, by agreement with the vestry, who had built the tower to accommodate them. The Trustees of the Commons were notified of the accident to the bell and a committee was appointed by the vestry to confer with the said Trustees in the matter. Much correspondence and negotiation followed, finally resulting in the vestry passing a resolution August 31, 1855, revoking and annulling the agreement of 1822, and Messrs. A. C. Nowland and James C. Douglass were appointed a committee to purchase a bell at the expense and for the use of the Church. The committee purchased a bell weighing nearly twelve hundred pounds from Messrs. Bernhard & Co., bell founders of Philadelphia and successors to Wiltbank, who cast the bell of 1822. It was placed in the tower at a total expense of four hundred dollars.

On 29th of March, 1855, the Parish met with a sad loss in the death of Chief Justice Booth, a devoted life long friend of the Church. The following extract from the resolutions passed by the vestry at their first meeting after his death will show the high estimation in which he was held by them. "This vestry, in testimony of their gratitude for the great services of Judge Booth to Immanuel Church, desire to record a summary of these services on their minutes, and to portray, imperfectly

it may be, for those who will succeed us, those qualities of the head and the heart which won for our departed friend universal respect and esteem. The maternal ancestors of Judge Booth were members of our Church. He was baptized in 1790, being about 5 months old, by his uncle, then and for thirty years, its Rector, and was confirmed by the venerable Bishop White. He was chosen a vestryman on the 3rd of May, 1816, and Warden, April 19, 1824, and annually re-elected till his decease. In the year 1820 he was appointed Treasurer, and has managed gratuitously, for thirty-five years, the finances of our Church, faithfully, judiciously, and with much care and labor, besides taking an active part in all her concerns, particularly in the addition to our Church-edifice of the transept, tower and spire, completed in 1822, and on the recent enlargement of its chancel, and renovation of its interior, in a style simple, appropriate and beautiful. To him we were mainly indebted for the fine tone of the bell which so long summoned us to our sanctuary, for it was cast under his superintendence as a Trustee of the New Castle Commons. For many years the music of our choir was conducted by his consort, aided by himself and members of his family, with skill and taste not usual. While the engagements of his profession, and then of his office of Chief Justice prevented him from sitting often in the conventions of the Church, he took a lively interest in the questions which have agitated her, his sound opinions upon which were maintained without intolerance. His characteristic, intellectually, was sound judgment, coupled with the power of close application, and with great prudence. He was eminently truthful and guileless. Pure himself, he was unsuspecting, and slow to believe evil reports. He was

so steady in his friendships that the playmates of his boyhood were the objects of his regard and kind offices in manhood and in age. His uncommon sweetness and amiableness of temper made him beloved by his family and friends, and his bland and courteous manners having the stamp, unmistakable, of sincerity, favorably impressed even casual acquaintances. Recently conversing with a member of this vestry as to his pecuniary affairs, he said, 'I never wronged a human being'—this is true—true to the letter—and was uttered in no spirit of boasting; for he was lamenting imperfections, and short-comings of duty, exaggerated, perhaps, by his humility, and which he shared with all our fallen race. There was never one freer from selfishness, vanity and egotism, more ready to serve his fellow-creatures, and more placable when wronged. A man like this was the object of universal respect, esteem and confidence, which were evidenced by the various offices conferred upon him, among them the elevated and responsible one of Chief Justice of Delaware, to which he brought commensurate legal knowledge and ability, and which he administered with dignity, impartiality, courtesy and diligence. But once previously in the recollection of this vestry, have so many of our most respectable citizens attended a funeral in Immanuel Cemetery as followed the remains of our friend to their final resting place."

The bay window, as it was called, was built at the east end of the Church during the summer of 1857, at an expense of two hundred dollars. A new organ, which the addition was made to accommodate, was built and placed in the Church at a cost of one thousand and fifty dollars. A note is made in the minutes of the vestry of the fact that the organ was first used Septem-

ber 12, 1857, on the occasion of the funeral of Mrs. Hannah W. Booth. Mrs. Booth had for many years been organist and directress of the music.

On August 8, 1859, the Church received a donation of \$2,000 from Mrs. Franklin P. Holcomb, which, upon her death bed in Georgia, she expressed a desire to give.

On June 13, 1860, a contract was entered into with Jacob D. Winslow, for extension of the transepts and extensive repairs to the Church. A committee was appointed on 25th of April, 1859, to employ an architect and report what repairs were desirable. S. D. Button, Architect of Philadelphia, prepared plans, and upon these plans the contract with Mr. Winslow was made. While the work was in progress services were held in the Court House. The work was completed in about sixty days. Each transept was extended twelve feet six inches with cellars under them. Ten additional pews were made in each transept. Pews and floors in the Church were taken up (being in a dilapidated and unsafe condition.) The pews were reset, without doors, upon a prime heart yellow pine floor supported by white oak joists. The ball and cross were regilded and the Church painted inside and out; the whole cost was about three thousand dollars. This was done as the committee reported, with much satisfaction, "without either taxing the parishioners or infringing to any considerable extent upon the funds of the Church."

Owing to a serious attack of illness which incapacitated him from active work, Mr. Franklin, on June 19, 1863, tendered his resignation to the vestry. The vestry declined to accept the resignation but gave the rector six months leave of absence and decided to

secure the services of an assistant to the rector for six months. The Rev. Thomas Mills Martin was chosen assistant rector in August. In the following letter dated Dec. 16, 1863, Rev. Mr. Franklin again tendered his resignation to the vestry.

“My Dear Friends, when in June last I tendered a resignation of my rectorship, you, affectionately, declined to receive it, and proposed a continuation of my salary, with exemption from all parochial charge, duty and responsibility, during the period of six months. That period is now closing. I have, conscientiously, occupied it in following carefully my physicians directions. Constant exercise in the open air, under the pleasurable excitement of new objects of interest, has improved my general health; but the obscure malady, which unfits me for devotion and study, seems not materially to have changed. My obvious duty is to resign my rectorship. Sorrowfully and hopefully, I commend you all, brethren, and the people still very dear to my heart, among whom I have, seven years, happily lived and labored, to the watchful care of the Father, the Son and the Holy Ghost whom we joyfully worship, and I pray God to set over you in the Lord one who will earnestly contend for the faith, which was once delivered unto the saints, looking unto Jesus, the head over all things, to the Church which is his body, the fulness of him that filleth all in all. Most sincerely and affectionately your friend and rector.

B. FRANKLIN.”

The vestry accepted the resignation and in a series of resolutions testified to their “heart-felt grief” at being compelled to part with him, and among other things say, “That the enlargement of our Church



edifice, and the increase of worshippers within its hallowed walls, and especially, the augmentation of the communicants of our parish are fruits of his faithfulness.'"

There was universal regret in the parish over Mr. Franklin's removal. A clergyman was rarely found who so thoroughly combined all the qualifications of a rector so well as he. He was a strong and eloquent preacher, a good reader, a loving pastor and sincere friend. The hearts of his people went with him and many still love him and have observed with glad interest the successful record he has since made in the National councils of the Church.

The assistant to Mr. Franklin, Rev. Thomas M. Martin, was an eloquent preacher and many of the congregation desired his immediate call to the rectorship. After some hesitation and delay the vestry invited him to accept the rectorship. He, however, declined and accepted a call from St. Stephen's Church, Terre Haute, Indiana.

On June 27, 1864, the Rev. Richard Whittingham then occupying a parish at Orange, New Jersey, was called. He at first declined, but some obstacles, which were in the way, having been removed, he accepted a second call of the vestry and took charge of the Church on All Saint's day, 1864.

Mr. Whittingham took great interest in Church education and sought to excite an interest in the parish in favor of a parochial school. On two occasions he made propositions to the vestry for the establishment of such a school, but his suggestions were not received with much favor and on November 20, 1866, he tendered his resignation and accepted a call to St. John's

Church, New Haven, Connecticut. Mr. Whittingham was a good preacher, having a remarkable command of language, and was a man of great piety.

During the summer of 1865 a committee of the vestry, consisting of Messers. A. C. Nowland and J. H. Rogers, was appointed to prepare one of the old vaults for a receiving vault for the use of the Church. The committee reported that upon examination they "found the ancient vault, near the porch, of James Sykes, who had been a vestryman and warden of Immanuel Church for the years 1717 to 1729, inclusive, and whose remains, together with those of three members of his family, were deposited therein on the 12th of February, 1730, in good state of preservation, and at once proceeded to make necessary alterations to fit it for a receiving vault. The bones of Mr. Sykes and the bones of those who slept with him were carefully buried in the vault under the floor and covered by a stone slab with this inscription: 'The remains of James Sykes and his family; he was buried in this vault 12th February, 1730.' The walls and arched roof of the vault being found in good condition it only remained for your committee to adopt and provide convenient access to it, which was accomplished under the personal supervision and direction of Mr. Rogers, one of the committee."

Edward Williams, a vestryman for over thirty years and superintendent and teacher in the Sunday school for a long period, died in October, 1866, much lamented as an earnest churchman, and citizen of high standing in the community for integrity, prudence and industry.

The Rev. Charles Sidney Spencer, a native of Maryland then assistant at St. John's Church, Washington, was invited by the vestry to the rectorship on November 29,

1866. He accepted and first officiated on Sunday January 6, 1867.

James M. Johns Esq., on October 7, 1867, presented to the Church a lot of land at the corner of 9th and Clayton streets of the size of forty by one hundred feet, for the purpose of a Sunday School room or Chapel. A "Chapel Fund" was soon started for the purpose of erecting a proper building on the lot, and about the same time a Sunday school was organized in the neighborhood of the proposed chapel, and a committee appointed to prepare plans and receive proposals for the erection of the Chapel. On the 29th of June, 1869, the vestry decided to accept the proposal of Isaac B. Ubil. The work was soon commenced, and on October 5, 1869, the committee reported the same completed at an expense of \$2166.85. About \$1350 of this sum had been raised by subscription and collections in the church and the balance from the profit realized from the exchange of an investment held by the Trustees of the Church. In the fall of 1872, it was found that the north wall of the Sunday School Room was in a very insecure condition so that it was deemed necessary to build buttresses against that wall, which was done at an expense including some other repairs to the building, of \$434. In 1880, repairs were made in the steeple costing \$390. The church bell was cracked about 1st of March, 1882, and so rendered useless. The vestry lost no time in replacing it with a new one, cast by Register & Son, of Baltimore, weighing 1310 pounds, at a cost of \$220. The tones of this bell are very sweet, as have been those of the old bells, and it gives much satisfaction.

The necessity of having more ground for burial purposes was recognized for many years, and as the Church yard could not in any way be enlarged, other

localities were suggested from time to time. When the Chapel was built an effort was made to purchase land adjoining it for a burial ground, but the owners refused to sell the ground for that purpose. Upon application of the vestry, the Legislature, in 1873, passed a bill allowing a part of the Glebe to be appropriated for the purpose of a burial ground for Immanuel Church, but it was not until August 18, 1884, that the vestry, who on that day met on the ground, selected a site east of the rectory on the Glebe, and a surveyor was appointed to lay the ground off so that it would not be interfered with by the streets when extended. Mr. Alfred C. Nowland, then the venerable senior warden of the Church, caused the plat to be enclosed at his own expense. In the fall of 1889, the ground was laid off into lots and walks, the walks built up with cinders from the Iron works, trees planted and the spot made attractive. The site is really a beautiful one for a cemetery and it is thought it will be very satisfactory for the purpose for which it is designed.

The Rev. Mr. Spencer resigned his charge of the Church after a rectorship of nineteen years, on January 12, 1886; the same to take effect February 1st. Soon after, he accepted the charge of St. Margaret's Church near Annapolis, Md. Associated as a pastor is with the most sacred and impressive moments of the lives of his people, the ties that have united them for many years cannot be severed without regret to many, if not to all. During Mr. Spencer's incumbency the parish lost many of its earnest and strongest supporters. Among these were James Rogers, who died September 15, 1868, an aged and honored citizen who was first elected a vestryman in 1816, and held the office at the time of his death; Dr. John Merritt a popular physician, loyal churchman and efficient vestryman, who died January 5, 1872; Wil-

liam T. Read Esq., who died January 27, 1873, was a highly respected citizen, a devoted, life long friend of Immanuel Church who had been a vestryman and warden for fifty-three years, and secretary of the vestry for more than thirty years; John Burnham, who died December 22, 1878, was a zealous churchman and vestryman, always ready to bear his full share of work and responsibility; and Hon. George B. Rodney, a leading member of the Delaware Bar, and for many years a vestryman and warden of great influence in the parish, and a churchman whose judgment and advice was always valued in the affairs of the diocese as well as the parish, died June, 1883. Wm. T. Read, Esq., by his will made a liberal bequest to the church.

John Sink, who had been sexton of the Church for thirty-two years, died on June 19, 1873, aged seventy-six years. Mr. Sink had some peculiarities of character, but no man in any sphere of life was ever more faithful to his duties. He was the typical sexton. He first came to New Castle as an attache of a circus and was fond of telling that he had "come to town on the back of an elephant."

On the second of March, 1886, the Rev. Peter Baldy Lightner, then rector of Ascension Church, Claymont. was invited by the vestry to accept the rectorship in a letter under date of March 12th, Mr. Lightner with kindly expressions, announced that he was compelled to decline the invitation, whereupon a committee was appointed to visit him and ascertain whether his decision was irrevocable. In a conference with the committee Mr. Lightner expressed a desire to visit New Castle, conduct the services some Sunday and meet the people. The invitation to him to accept the rectorship was renewed, and on

Sunday, April 4th, he visited the parish, conducted services, and by letter dated April, 5th, accepted the rectorship of the parish and took charge of the same Easter-day, April 25, 1886. The congregation expressed much satisfaction at the acceptance of Mr. Lightner, and felt the assurance from his vigor, zeal and earnestness, that new life would come to the parish.

At a meeting of the vestry held April 7th, 1886, a committee was appointed to obtain and submit to the vestry, plans for a new rectory to be erected "at a cost not to exceed \$4500," and it was resolved that the rectory should be built on the lot at north east corner of Orange and Harmony streets, which had been purchased for that purpose. As has been heretofore noticed the subject of building a rectory in the town had been agitated for many years.

By will probated January 23, 1865, Mr. Thomas W. Rogers, a venerable and honored member of the congregation, gave and bequeathed "to the wardens and vestry of Inmanuel Church, New Castle, Delaware, and to their successors in office, the sum of one thousand dollars, in trust, to be expended in the purchase or construction of a residence in New Castle, aforesaid, for the use and benefit of the Rector of the said church." Mr. Rogers' executor paid over the legacy, and at once general interest was taken in the matter of a town rectory.

The fund was invested, and in various ways added to, until it had accumulated a sum of over \$3000, at the time of the appointment of the committee above referred to. The lot upon which it was decided to build the rectory had been purchased at a cost of \$2000 on October 28, 1872. The committee to submit plans for a new rectory, employed W. R. Farrell, an architect, who pre-

pared plans which were submitted to the vestry and accepted by them, and a building committee appointed consisting of Messers Michael King, L. E. Eliason, J. E. V. Platt and B. R. Ustick, and on June 21st that committee was authorized to contract with Gardner L. Jemison to build the rectory. The work was soon commenced and after much delay was completed late in the following winter at a total cost of about \$6500 exclusive of the cost of the lot. During the next summer the rectory at the Glebe was put in thorough repair, and the cemetery fenced, through the liberality of A. C. Nowland Esq., at an expense to him of over \$450. This honored citizen and liberal friend of the Church died in February, 1888, and his death was deplored as a great loss to the parish.

At the diocesan convention in June, 1888, the great work of raising the sum of \$30,000 by voluntary subscription as an addition to the Episcopal endowment of the diocese was started, and the Rev. Mr. Lightner was put in charge. Mr. Lightner devoted most of the summer to the work and by his remarkable energy and untiring zeal the end was accomplished, but not without great sacrifice of his physical health, so that by the advice of his physician he was compelled to take a trip abroad to recuperate. The vestry with much regret at the condition that required it, gave Mr. Lightner leave of absence for eight months. During the rector's absence, the Rev. Joseph S. Mayers, rector of Alford Parish, Dorsetshire, England, was appointed rector *protem*, and filled the office in a manner very agreeable to the congregation, but all were glad to welcome their pastor Mr. Lightner back again on his return in July.

On the 29th and 30th of December last a celebration of the bi-centennial anniversary of the founding of the

parish was held, consisting of appropriate religious services on Sunday the 29th, and on the evening of the 30th, an historical sketch of the parish was read in the Church in presence of the Bishop of Delaware, Bishop Morris of Oregon, the Rector, a committee of the Delaware Historical Society and a full congregation. Afterwards a reunion of the congregation was held at the rectory. On all these occasions there was a general expression of a renewed interest in, and devotion to the dear old Church.

On Tuesday, June 3, 1890, at 5 P. M., the Bishop, Rector and congregation, as well as a number of delegates to the Diocesan Convention, assembled on the lawn in front of the old rectory on the Glebe for the purpose of taking part in the consecration of the new Cemetery. Twenty-six Clergymen assisted the Bishop in the services, which were very solemn and impressive. A procession of the clergy and congregation entered and moved around the cemetery repeating the 51st Psalm. Arriving under the trees near the north east corner, the congregation gathered around the Bishop and Clergy, and the consecration ceremony was performed by the Bishop. Very earnest and eloquent addresses were made by the Bishop, the Rev. Mr. Benson of St. John's Brotherhood, Oxford, England, and Rev. Mr. Lightner. After the blessing by the Bishop, the procession retired over the same course they had come, singing the hymn, "Brief life is here our portion."

A mission was held in the Church by the Rev. Henry Bedinger, of Calvary Church, New York, commencing Saturday Evening, September 20th, and closing September 30th. The plain and simple but earnest preaching of Mr. Bedinger made a deep impression upon the congre-



gation and upon the community. The attendance at the services increased day by day until the Church was crowded during the services near the close of the mission. The manner and matter of Mr. Bedinger's sermons were exceedingly effective, and he and his work will long be remembered. It is hoped and believed that the good accomplished will be lasting.

FINIS.

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As I lay down my pen at the conclusion of this labor of love, after the journey through the past in gathering up the material for this history, the associations connected with the old Church crowd upon my mind. For nearly seventy years the beautiful spire has held aloft in the view of the world the symbol of our faith; and for nearly two hundred years this building has been devoted to the worship of almighty God. I think of the long line of holy men who have here preached the Gospel of Peace; of the many weary and heavy laden who have here in prayer and meditation laid their burdens at the feet of Christ; of those now sleeping in the church yard, whose sweet voices in anthem and hymn have echoed from these walls; of the loving fathers and mothers who, in all these years have brought their little ones and placed them in the arms of the good priest to be signed with the sign of the cross. Many times too, these walls have heard the glad sounds of wedding music, when, at

the chancel rail the strong man and tender maiden,  
have plighted their troth and walked out into the world  
filled with

“A thousand restless hopes and fears,  
Forth reaching to the coming years”

and then, of the many many aching and bleeding hearts  
who have here given up their dead. Where are the actors  
in those scenes? The peaceful mounds in the quiet church  
yard answer.

“How sweet it were, so near the sacred house  
Where they had heard of Christ and taken his yoke,  
And Sabbath after Sabbath gathered strength  
To do his will, thus to lie down and rest  
Close neath the shadow of its peaceful walls”

## APPENDIX.

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### LIST OF RECTORS OF IMMANUEL CHURCH.

- Rev. George Ross, June, 1705, to July, 1708, and October, 1714, to 1754.
- Rev. Thomas Jenkins, July, 1708, to March, 1709.
- Rev. Robert Saint Clare, 26th July, 1710, to 1712.
- Rev. Jacob Henderson, 1712, to August, 1714.
- Rev. Clement Brooke, March 31, 1755, to October 25, 1756.
- Rev. Aaron Cleaveland, 1757.
- Rev. Aeneas Ross, May 3, 1758, to 1782.
- Rev. Charles Henry Wharton, September 22, 1784, to 1788.
- Rev. Robert Clay, March 24, 1788, to April 19, 1824.
- Rev. Stephen Wilson Presstman, April 19, 1824, to September 1, 1843.
- Rev. George W. Freeman, Nov. 30, 1843, to December 1844.
- Rev. Thomas Farmer Billopp, January 1845, to June 3, 1856.
- Rev. Benjamin Franklin, September 5, 1856, to December 16, 1863.
- Rev. Richard Whittingham, November 1, 1864, to November 20, 1866.
- Rev. Charles Sidney Spencer, January 6, 1867, to February 1, 1886.
- Rev. Peter Baldy Lightner, April 25, 1886.

Immanuel Parish has given to the Protestant Episcopal Church ten clergymen including one Bishop, as follows:

- Rev. David Ross.
- Rev. Aeneas Ross.
- Rev. Robert Clay.
- Rev. Slaytor Clay.
- Rt. Rev. John Johns, Bishop of Virginia.
- Rev. Henry Johns.
- Rev. John Wiley.
- Rev. Edmund Roberts.
- Rev. James C. Kerr.
- Rev. C. H. B. Turner.

## WARDENS OF IMMANUEL CHURCH.

Richard Halliwell,	1710.	Alexander Harvey,	1767.
James Robinson,	1710.	John Stockton,	1784.
John Land,	1715.	Joseph Tatlow,	1784.
Edward Jennings,	1715.	Thomas Aiken,	1786.
John Earl,	1715.	John Wethered,	1786.
James Sykes,	1718.	Joseph Tatlow,	1787.
William Read,	1720.	Matthew Pearce,	1790.
James Merriwether,	1721.	John Stockton,	1790.
Richard Grafton,	1722.	William Lees,	1795.
James Sykes,	1729.	Joseph Tatlow,	1796.
James Merriwether,	1729.	William Clay,	1797.
Jehu Curtis,	1730.	Thomas Bond,	1798.
Richard Grafton,	1731.	Michael King,	1800.
William Read,	1731.	Kensey Johns,	1802.
Henry Gonne,	1734.	Michael King,	1803.
Nicholas Jaquett,	1739.	Thomas Bond,	1806.
John Vangezell,	1745.	Henry Colesberry,	1808.
Jehu Curtis,	1752.	William T. Read,	1820.
John Stoop,	1752.	James Booth,	1824.
Richard McWilliam,	1753.	Evan H. Thomas,	1833.
Jacob Grantham,	1753.	William T. Read,	1838.
William Till,	1759.	James Rogers,	1855.
John Stoop,	1759.	John D. Bird,	1855.
Richard McWilliam,	1761.	William T. Read,	1856.
John Vangezell,	1762.	George B. Rodney,	1856.
Joseph Enos,	1762.	Alfred C. Nowland,	1873.
William Sluby,	1766.	John McFarlin,	1884.
		Michael King,	1888.

## PARISH REGISTER.

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A Register of Christenings in the Parish of Emmanuel Church at New Castle, from Mr. Rosse's entering upon the cure of the said Parish, which was the 29th August, 1714.

Adult, Lydia Reed, daughter of George Reed, of White Clay Creek, October 17, 1714.

Infant, John Rosse, son of George Rosse, minister to New Castle, October 21, 1714.

Adult, Ruth Gumbly, daughter of John Gumbly, of Duck Creek, October 31, 1714.

Infant, Mary, daughter of Ephraim Aug. Herman, November 27, 1714.

Infant, Catharine, daughter of Richard Clarke, November 29, 1714.

Child, Elizabeth Cole, daughter of Edward Cole, January 5, 1714-15.

Child, Ann, daughter of Edward Cole, January 5, 1714-15.

Adult, William Smith, son of John Smith, January 9 1714-15.

Infant, Martha, daughter of ———, January 16, 1714-15.

Infant, William, son of Thomas Guey, January 25, 1714-15.

Infant, Elizabeth Young, daughter of Christopher Young, January 25, 1714-15.

Adult, Sarah Nash, daughter of ——— Nash, January 30, 1714-15.

Infant, Sarah, daughter of Edward Jennings, April 3, 1715.

Infant, John, son of ———, of White Clay Creek, April 10, 1715.

Adult, Rebecca Land, wife of John Land, April 17, 1715.

Infant, Ellis, daughter of George Peterson, of Swanwick,  
May 1, 1715.

Infant, John, son of ————, May 1, 1715.

Infant, Priscilla, daughter of James Robison, of White  
Clay Creek, May 8, 1715.

Infant, Lucas, son of ————, of St. George's Tract,  
June 5, 1715.

Infant, Alexander Fraser, son of Alexander Fraser, of Chris-  
teen Bridge, June 12, 1715.

Child, Abraham Fiere, son of Philip Fiere, of Coristogoe,  
August 22, 1715.

Infant, James, son of Morgan Morgan, of White Clay Creek,  
September —, 1715.

Infant, William Empson, son of Ebenezer Empson, Brandy-  
wine Creek, September 20, 1715.

Infant, William, son of William MacDaniel, of White Clay  
Creek, September 23, 1715.

Infant, John, son of George Reed, of White Clay Creek,  
September 23, 1715.

Infant, Sibylla, daughter of John French, October 3, 1715.

Infant, Benjamin, son of Thomas Ogle, of White Clay Creek,  
November 20, 1715.

Infant, Mary Hore, daughter of John Hore, February 8,  
1715-16.

Infant, John, son of John Cann, of White Clay Creek, Feb-  
ruary 26, 1715-16.

Infant, Nathaniel, son of James Sykes, New Castle neighbor-  
hood, May 9, 1716.

Infant, Margaret, daughter of Jacob Rogers, June 18, 1716.

Infant, Sarah, daughter of Powel Garison, June 18, 1716.

Infant, Joseph, son of John Land, June 27, 1716.

Infant, John, son of John Erle, August 5, 1716.

Infant, Margaret, daughter of Cornelius Kettle, August 10,  
1716.

Infant, Elleanor, daughter of Peter Jaquet, of Swanwick,  
August 14, 1716.

Infant, Anne, daughter of Peter Johnston, August 19, 1716.

Infant, Mary, daughter of Gunning Bedford, August 25, 1716,

Infant, Henry, son of Nicolas Bishop, September 3, 1716.

Infant, William, son of ——— ———, September 9, 1716.

Adult, Edward, son of Edward Green, September 23, 1716.

Adult, Susanna, daughter of John Gumblee, September 26, 1716.

Infant, Eneas, son of George Rosse, October 17th, (nat 17th September,) 1716.

Infant, John, son of Nicolas Calender, January 2, 1716-17.

Infant, Elizabeth, daughter of Nicolas Calender, January 2, 1716-17.

Infant, Joanna, daughter of Edward Robison, January 6, 1716-17.

Adult, Stephen Hollingsworth, of White Clay Creek, February 17, 1716-17.

Infant, Mary, daughter of John Stoops, March 31, 1717.

Infant, Rebecca, daughter of Peter Johnson, September 18, 1717.

Infant, Stephen, son of James Sykes, of Christeen Creek, December 26, 1717.

Infant, Rowland Monroe, son of John Monroe, December 27, 1717.

Adult, Mary, daughter of ——— Maxwell, ——— —, 1717.

Infant, Margaret, daughter of ——— Rogers, of New Castle County ——— —, 1717.

Infant, Peter, son of Peter Jaquet of Swanwick, April 14, 1718.

Infant, Adam, son of Robert Marley, October 12, 1718.

Infant, Charles Gookin, son of Richard Birmingham, December —, 1718.

Infant, Ann Mary, daughter of William Shappon, December 26, 1718.

Infant, William, son of William Reed, May —, 1719.

Infant, John, son of Peter Hanson, May 31, 1719.



Infant, Anne, daughter of George Rosse, August 14, 1719.

Infant, Mary, daughter of Gunning Bedford, September —,  
1719.

Infant, William, son of Samuel Lowman, September 24,  
1719.

Infant, Nicolas, son of Packer Adams, December 20, 1719.

Infant, Jonathan, son of Ebenezer Empson, December 21,  
1719.

Infant, Avice, daughter of John French, January 22,  
1719-20.

Infant, Susanna, daughter of William Read, June 22, 1722.

Child, James, son of Peter Alricks, August 1, 1723.

Infant, Ann, daughter of Peter Alricks, August 1, 1723.

Adult, Joseph Fox, September 11, 1723.

Infant, Katharine, daughter of William Reed, September 29,  
1723.

Infant, Mary, daughter of Capt. William Battell, October  
—, 1723.

Infant, Mary, daughter of Richard and Hannah Grafton,  
October 10, born September 4th, preceding, 1727.

Alice, daughter of Jacobus Peterson and Elizabeth, born  
April 17, 1734.

Jane, daughter of Jacobus and Elizabeth Peterson, born  
March 11, 1736.

Susanna, daughter of Jacobus and Elizabeth Peterson, born  
November 6, 1743.

Elizabeth, daughter of Richard McWilliam, born May 19,  
1749.

Richard, son of Richard McWilliam, born October 9, 1754.

William, son of Richard McWilliam, born September 4,  
1757.

Stephen, son of Richard and Margaret McWilliam, born  
November —, 1759.

Christenings in the Parish of New Castle, by Aeneas Ross,  
missionary from the 1st day of October, Anno Domini, 1758.

Isabella, daughter of Mark and Elizabeth Cowen, November  
14, 1758.

David, son of Elizabeth McLaughlin, November 14th, aged 17 months, 4 days.

John, son of William and Jane Armor, November 14, 1758, aged 4 months.

John, son of Jacob Ross and Jane, his wife, October 31, 1758, aged 2 weeks.

Elizabeth, daughter of John McGhee and Margaret, his wife, January 22, 1759, aged 2 days.

Richard, son of William and Sarah Peterson, January 23, 1759, aged 11 days.

Elizabeth, daughter of John and Isabell Armstrong, March 26, 1759, aged 4 days.

James, son of David Anderson and Jane, his wife, April 19, 1759, aged 4 months, 10 days.

John Tub, May 16, 1759, aged 2 years and 7 months.

Margaret, daughter of Robert Lloyd and Mary Ann, his wife, May 18, 1759, aged 2 months.

Mary, daughter of Jeroboam Robison and Elizabeth, his wife, May 24, 1759, aged 5 years, 3 months.

Rhenere, son of John Gilbert and Eliza, his wife, May 24, 1759, aged 1 year, 10 months.

James, son of Joseph Enos and Jane, his wife, May 25, 1759, aged 5 months, 8 days.

Susannah, daughter of Stephen Enos and Rebecca, his wife, January 16, 1759, aged 6 weeks.

Judith, daughter of John and Alice Stoop, June 9, 1759, aged 10 days.

Hannah, daughter of John and Eliza Eves, June 10, 1759, aged 9 years, 6 months, 24 days.

Jane, daughter of John and Eliza Eves, June 10, 1759, aged 7 years, 9 months, 26 days.

John, son of John and Eliza Eves, June 10, 1759, aged two years, 4 months, 10 days.

James, son of James and Sicily McConnoghee, was baptized the 3d of June, 1759, aged 3 months, 9 days.

Adult, James Burns, the 12th day of June, 1759, aged 21 years, 4 days.

Samuel, son of William and Charity Land, 25th June, 1759, aged 1 year and 5 days.

John, son of John and Jane Gordon of Penn's Neck, June 8, 1759, aged 2 months, 25 days.

Grace, daughter of John and Elizabeth Carne, August 12, 1759, aged 2 years, 1 month, 6 days.

Ann, daughter of Slator Clay and Ann, his wife, August 12, 1759, aged 6 weeks.

Elizabeth, daughter of George and Alice James, September 27, 1759, aged 6 years and 6 months.

Ann, daughter of George and Alice James, September 27, 1759, aged 2 months and 18 days.

Hannah, daughter of William and Mary Davers, October 1, 1759, aged 1 day.

Peter, son of Daniel and Mary Worms, October 30, 1759, aged 4 years and 10 months.

Elizabeth, daughter of Daniel and Mary Worms, October 30, 1759, aged 2 years and 1 month.

William, son of John and Catharine Cope, October 30, 1759, aged 3 years and 2 months.

Mary, daughter of John and Catharine Cope, October 30, 1759, aged 1 year and 1 month.

Elizabeth, daughter of James and Rachel Harris, October 30, 1759, aged 1 week.

Mary, daughter of Catharine Butler, October 30, 1759, aged 1 year and 11 months.

Elizabeth Polson, daughter of Susannah Minor, October 30, 1759, aged 4 years and 10 months.

Ann, daughter of Adam and Rosanna Marley, November 14, 1759, aged 3 years and 2 months.

Samuel, son of Adam and Rosanna Marley, November 14, 1759, aged 6 weeks and 3 days.

Thomas, son of Isaac and Margaret Adams, November 14, 1759, aged 1 year and 9 months.

William, son of George and Mary Patten, November 15, 1759, aged 5 months and 19 days.

Jennet, daughter of John and Eleanor Reynolds, November 23, 1759, aged 2 weeks and 4 days.

Catharine, daughter of John and Mary Griner, December 8, 1759, aged 9 weeks and 5 days.

John, son of Philip and Margaret McBride, December 16, 1759, aged 1 month and 1 day.

John, son of Thomas and Rose Hamilton, December 16, 1759, aged 6 months.

Ann, daughter of Alexander and Elizabeth Harvey, December 17, 1769, aged 2 weeks and 2 days.

Mary, daughter of James and Mary Eves, January 30, 1760, aged 2 months and 5 days.

Ann, daughter of Israel and Agnus Stalcop, February 18, 1760, aged 1 day.

Adult, James, a negro and slave of Mr. Cornelius Garrettson, February 24, 1760.

Philim, son of Philim and Catharine McCampbell, March 3, 1760, aged 2 months and 2 days.

Sarah, daughter of John and Isabell Armstrong, May 1, 1760, aged 5 days.

William, son of John and Elizabeth Carne, May 4, 1760, aged 3 months and 20 days.

Mary, daughter of Philip and Mary Vanleurenigh, May 11, 1760, aged 5½ months.

Zacharias, son of Philip and Mary Vanleurenigh, May 11, 1760, 2 months and 7 days.

Ann, daughter of John and Margaret Patterson, May 14, 1760, aged 3 months.

Elizabeth, daughter of Elizabeth McLaughlin, May 14, 1760 aged 3 months.

Mary, daughter of Robert and Mary Scott, May 19, 1760, aged 7 months and 5 days.

William, son of George and Eleanor Shugal, June 30, 1760, aged 13 months.

Sarah, daughter of John and Elizabeth Eves, June 13, 1760, aged 6 days.

Ibred, daughter of Anthony and Frances Frenantz, June 13, 1760, aged 9 months.

Mary, daughter of Miles and Susanna Dalton, August 4, 1760, aged 13 months.

Margaret, daughter of James and Ann Moffet, August 31, 1760, aged 6 weeks.

Mary, daughter of William and Mary Allen, August 31, 1760, aged 19 months.

Mary, daughter of John and Margaret Barnes, August 31, 1760, aged 18 months.

William, son of William and Ann Hall, September 3, 1760, aged 4 years and 10 months.

Sarah, daughter of William and Annie Hall, September 3, 1760, aged 4 months.

James, son of Patrick and Elizabeth Leadan, October 5, 1760, aged 7 weeks and 3 days.

Martha, daughter of Mathias and Elizabeth ———— October 7, 1760, aged 3 years and 2 months.

Henry, son of Swen Colesberry and Ann, his wife, May 10, 1761, aged 8 months and 27 days.

Robert, son of Robert and Mary McMun, May 30, 1761, aged 6 months and 8 days.

James, son of Jacob and Jane Ross, March 8, 1761, aged 1 year, 1 month.

Rebecca, daughter of Jacob and Rachel Janvier, May 30, 1761, aged 9 months and 12 days.

Elizabeth, daughter of Slater and Ann Clay, August 16, 1761, aged 1 year and 25 days.

William, son of Slater and Ann Clay, August 16, 1761, aged 3 weeks.

Mary, daughter of James and Mary Lansley, September 4, 1761, aged 1 month.

John, son of James and Cicely McConogee, September, 5, 1761, aged 10 months and 25 days.

Joseph, son of James and Sarah Wilson, November 10, 1761, aged 5 months, 20 days.

Samuel Bradford, November 10, 1761, aged 18 years.

John, son of John and Mary Patterson, — 1762, aged 1 month.

Hannah, wife of Peter Morton, November 28, 1761, aged 27 years.

Margaret, daughter of Peter and Hannah Morton, November 28, 1761, aged 6 years, 10 months.

Sarah, daughter of Peter and Hannah Morton, November 28, 1761, aged 4 years, 4 months.

John, son of Peter and Hannah Morton, November 28, 1761, aged 9 months.

Elizabeth, daughter of David and Ann Bush, November 30, 1761, aged 4 years, 5 months.

Sarah, daughter of David and Ann Bush, November 30, 1761, aged 1 year and 7 months.

Hance Miller, son of Nathaniel Hance, December 31, 1761, aged 2 months and 7 days.

Alexander, son of Alexander and Elizabeth Harvey, January 13, 1762, aged 3 weeks.

William, son of James and Jane Millikin, January 27, 1762, aged 4 weeks and 4 days.

Eliakim, son of Eliakim and Mary Stoop, March 20, 1762, aged 6 years, 1 month and 9 days.

Judith, daughter of Christopher and Sarah Stoop, March 20, 1762, aged ———.

John, son of Leonard and Elizabeth Stoop, March 20, 1762, aged 12 years, 11 months.

Jeremiah, son of Leonard and Elizabeth Stoop, March 20, 1762, aged 9 years.

Elizabeth, daughter of Leonard and Elizabeth Stoop, March 20, 1762, aged 6 years, 7 months.

Sarah, daughter of Leonard and Elizabeth Stoop, March 20, 1764, aged 4 years, 1 month.

James, son of William and Mary White, April 15, 1762, aged 6 months.

William, son of Morris and Mary McNemara, April 28, 1762, aged 1 year, 18 days.

Thomas, son of Thomas and Sarah Morton, May 5, 1762, aged 4 months, 4 days.

Cornelia, daughter of John, Jr. and Alice Stoop, May 6, 1762, aged 4 months, 25 days.

Margaret, daughter of Donald and Ann Drummond, May 9, 1782, aged 2 weeks.

James, son of William and Mary Davers, May 15, 1762, aged 8 weeks.

Elizabeth, daughter of James and Mary Eves, May 17, 1762, aged 3 months, 17 days.

Elizabeth, daughter of John and Elizabeth Eves, May 24, 1762, aged 1 month, 24 days.

Frances, daughter of James and Ann Readin, May 29, 1762, aged 5 weeks.

Alexander, son of Alexander and Mary Cummings, —  
— — 1762, aged 3 months and 12 days.

Alice, daughter of William and Sarah Sutton of Newport, February 1756, aged 2 weeks.

Sarah, daughter of William and Sarah Sutton, of Newport, September 1760, aged 2 months and 7 days.

Mary, daughter of William and Sarah Sutton, of Newport, August 8, 1762, aged 2 months and 8 days.

William, son of John and Jane Sutton, of Newport, August 20, 1762, aged 4 months, 25 days.

Isaac, son of George and Ann Peterson, of Newport, October 11, 1762, aged 5 years, 7 months and 10 days.

Jennet, daughter of Mary McMullen, of Newport, September 1, 1762, aged 6 weeks.

Ann, daughter of Thomas and Ann Kenton, ——— —  
——— aged 8 months.

Margaret, daughter of John and Margaret Gillalan, November 1, 1762, aged 4 days.

Jane, daughter of Bartholomew and Bridget McGuire, November 1, 1762, aged 2 months, 11 days.

John, son of Doherty and Rebecca Allen, September 19, 1762, aged 7 months, 5 days.

Margaret, daughter of William and Mary Allen, of Newport, September 19, 1762, aged 1 month, 1 day.

Stephen, son of Joseph and Jane Enos, February 26, 1763, aged 6 weeks, 5 days.

Araminta, daughter of William and Jane Hazlett, February 26, 1763, aged 10 weeks.

Elizabeth, daughter of Jacob and Mary Morton, February 27, 1763, aged 2 months and 4 days.

Sarah, daughter of Swen and Ann Colesberry, May 1, 1763, aged 4 months. 2 weeks.

Sarah, daughter of Charles and Elizabeth Burk, May 3, 1763, aged 10 months.

Ann, daughter of Charles and Ann Springer, February, 1761, aged 1 month.

Thomas, son of Charles and Ann Springer, June 25, 1763, aged 4 months, 6 days.

John Ramsey, son of Alex. and Mary Cummings, March 17, 1763, aged 2 months, 15 days.

William, son of James and Jane Milliken, July 21, 1763, aged 5 months, 7 days.

David, son of James and Cicily McConoly, July 31, 1763, aged 6 weeks, 4 days.

Elizabeth, daughter of John and Mary Smith, May 21, 1763.

Mary, daughter of Daniel and Mary Worms, August 18, 1763, aged 4 months, 3 days.

Andrew, son of John and Mary Neil, July 20, 1763, aged 1 month, 2 days. Born at sea.

Elizabeth, daughter of Mark and Elizabeth Cowen, November 13, 1763, aged 3 years, 7 months and 5 days.

Isabell, daughter of Mark and Elizabeth Cowen, November 13, 1763, aged 1 year, 4 months.

Catharine, daughter of Francis and Susannah McCauley, December 10, 1763, aged 9 months.

John, son of George and Gertrude Read, —.

Levy, son of Jacob and Catharine Colesberry, January 6, 1764, aged 6 weeks.

William, son of John and Chloe Elliott, January 30, 1764, aged 4 weeks.

Elizabeth, daughter of Henry and Unity Law, February 15, 1764, aged 6 years, 9 months.

Thomas, son of Henry and Unity Law, February 15, 1764, aged 2 years, 4 months.

George, son of Alex. and Elizabeth Harvey, February 25, 1764, aged 2 weeks.

Mary, daughter of Abraham and ——— Short, June 15, 1764, aged 6 months, 18 days.



Ann, daughter of Thomas and Sarah Morton, March 14, 1764, aged 3 months, 5 days.

Samuel, son of William and Jane Armor, January 6, 1765, aged 5 months, 2 days.

Elizabeth, daughter of John and Eleanor Reynolds, September 27, 1764, aged 6 weeks, 5 days.

Mary, daughter of William and Jane Hazlett, January 26, 1765, aged 2 months, 9 days.

George, son of George and Phyllis Culp, February 16, 1765, aged 4 weeks, 2 days.

Nicholas, son of Nicholas and Sarah Fitzgerald, December 30, 1764, aged 5 days.

Richard, son of Theodore Maurice, Esq., —.

Mary and Jane, twin daughters of Robert Phillips, March 21, 1765, aged 2 days.

Mary, daughter of John and Jane Reece, April 27, 1765, aged 4 weeks, 4 days.

Hannah, daughter of James and Ann Readen, April 27, 1765, aged 4 months, 12 days.

James, son of James and Eleanor Massy, May 14, 1765, aged 3 months, 23 days.

William and James, twin sons of John and Susannah Cinoll, March 13, 1765, aged 2 days.

Eleanor, daughter of John and Mary Post, April 10, 1765, aged 1 year, 9 months.

Ann, daughter of John and Abia Macelroy, June 4, 1765, aged 2 months.

Margaret, daughter of Adam and Mary Dyel, July 9, 1765, aged 5 months, 17 days.

Samuel, son of Samuel and Elizabeth Skelton, August 17, 1765, aged 7 weeks.

John, son of James and Catharine Johnston, August 12, 1765, aged 9 days.

Cathrine Margaret, daughter of John and Margaret Patterson, August 19, 1765, aged 2 months.

John, son of Patrick and Susannah Holland, May 23, 1765.

Jacob, son of Margaret McCormick, August 20, 1765, aged 13 months.

Mary, daughter of James and Cicily McConoly, December 19, 1765, aged 2 months, 2 days.

Josiah, son of William and Sarah Anderson, February 22, 1766, aged 6 months.

Joseph, son of David and Jane Anderson, May 14, 1766, aged 8 months.

Elizabeth, daughter of Felix and Bridget McCugn, May 23, 1766, aged 6 months, 10 days.

Henry, son of Jacob and Catharine Colesberry, June 11, 1766, aged 7 weeks.

Cornelius, son of John and Elizabeth Hinsay, June, 1766.

Isaiah, son of Flora Miller, a free negro woman, September, 1766, aged 1 month.

Rachel, daughter of Joseph and Mary Tatlow, July 20, 1766, aged 8 weeks, 3 days.

Margaret, daughter of James and Jane Rudden, August 17, 1766, aged 1 year, 2 months.

Margaret, daughter of Solomon and Lydia Springer, August 23, 1766, aged 4 months, 10 days.

Thomas, son of George and Isabell Bullock, September 1, 1766, aged 4 months, 19 days.

Margaret, daughter of John and Chloe Elliott, September 27, 1766, aged 1 month, 11 days.

James, son of James and Elizabeth Wardlow, November 14, 1766, aged 6 months.

Edward, son of Edward Gibson and Cathrine Conly, November 22, 1766, aged 8 months.

Mary, daughter of John and Mary Mackee, October 22, 1766, aged 9 months.

Fanny, daughter of Patrick and Fanny Dougherty, October 2, 1766, ———— ————.

Edward, son of John and Sarah Macum, August 15, 1766, aged 10 months, 6 days.

Hugh, son of Robert and Mary Mukelhurion, November 23, 1766, aged 8 weeks.

Elizabeth, daughter of John and Martha McNamee, September 10, 1766, aged 8 years, 1 month.

Jane, daughter of John and Martha McNamee, September 10, 1766, aged 8 years, 1 month, twin.

Ann, daughter of John and Martha McNamee, September 10, 1766, aged 5 years, 7 months.

John, son of John and Martha McNamee, September 10, 1766, aged 4 years, 3 weeks.

William, son of John and Martha McNamee, September 10, 1766, aged 1 year, 10 months.

James, son of Samuel and Margaret Mcginnis, December 11, 1766, aged 3 months, 7 days.

Elizabeth, daughter of Alex and Elizabeth Harvey, February — 1767, aged 5 weeks.

Prudence, daughter of Patrick and Mary Hughs, March 17, 1767, aged——— —.

Ann, daughter of James and Mary Campbell, March 25, 1767, aged 1 year, 6 months, 16 days.

Mary, daughter of James and Mary Campbell, March 25, 1767, aged 9 and 2 weeks.

Frances, daughter of William and Jane Hazlett, May 8, 1767, aged 1 month, 13 days.

Edward, son of Peter and Rosanna Dimpsey, May 8, 1767, aged 6 days.

John, son of Robert and Jane Phillips, May 14, 1767, aged 7 weeks.

David and John, twins of Hugh and Jane Martin, May 17, 1767, aged 9 months, 9 days.

Ann, daughter of William and Mary Lewis, April 27, 1767, aged 9 years, 10 months.

Rachel, daughter of William and Mary Lewis, April 27, 1767, aged 7 years, 2 months, 2 days.

Lucretia, daughter of Joshua and Rebecca Story, August 10, 1767, aged 6 months.

Henry, son of Matthias and Ann Morton, August 10, 1767, aged 10 months, 27 days.

John, son of William and Charity Land, September 17, 1767, aged 2 years, 8 months, 16 days.

Joseph, son of William and Charity Land, September 17, 1767, aged 5 months, 27 days.

Isaac, son of John and Susannah Kirk, September 19, 1767, aged 3 months.

Elizabeth, daughter of Thomas and Margaret Shepherd, November 15, 1767, aged 7 months.

Reuben, son of John and Susannah Collins, January 30, 1767

Elizabeth, daughter of Samuel and Cathrine Bradford, March, 31, 1768, aged 7 weeks.

John, son of John and Cathrine Cann, February 10, 1769, aged 3 months, 5 days.

Susannah, daughter of Robert and Cathrine Walker, October 31, 1767, aged 1 year, 5 months, 6 days.

Mary, daughter of James and Susannah Enos, July 24, 1769, aged 1 month, 5 days.

John, son of Andrew and Elizabeth Hutton, July 24, 1769, aged 1 year, 5 months, 17 days.

Susannah, daughter of John and Cathrine Gilbert, March 5, 1769, aged 9 months, 5 days.

David, son of John and Mary Post, May 15, 1769, aged 1 year, 2 months, 14 days.

Elizabeth, daughter of Sampson and Ann Smith, May 15, 1769, aged 5 months, 19 days.

George, son of Robert and Jane Phillips, July 29, 1769, aged 2 months, 27 days.

William, son of Patrick and Mary McLaughlin, February 2, 1772, aged 11 months, 20 days.

Hugh, son of Edward and Judith Sweeney, December 31, 1769, aged 6 weeks and 5 days.

Sarah, daughter of Robert and Mary McGhee, November 15, 1769, aged 1 year, 2 months, 23 days.

John, son of George and Phyllis Culp, November 26, 1769, aged 10 months, 28 days.

Mary, daughter of Matthias and Sarah Homan, August 24, 1769, aged 5 months, 16 days.

Mary, daughter of James and Sarah Campbell, September 13, 1769, aged 5 months, 3 days.

Ruth, daughter of David and Jane Anderson, November 14, 1769, aged 9 months, 12 days.

Sarah, daughter of David and Jane Anderson, November 14, 1764, aged 2 years.

John, son of Thomas and Ann Holsen, September 18, 1769, aged 6 months, 28 days.

William, son of William and Ann Copeland, October 11, 1769, aged 5 months, 22 days.

Magdalene, daughter of Michael and Magdalene Livingston, October 29, 1769, aged 6 months, 11 days.

George, son of John and Mary Williams, November 15, 1769, aged 1 year, 7 months, 10 days.

Mary, daughter of Robert and Mary McMun, February 22, 1770, aged 5 months, 14 days.

Elizabeth, daughter of Knight and Rhoda Gilborn, of Dragon Neck, November 16, 1769, aged 6 months, 2 days.

Mary, daughter of John and Cathrine Grimes, May 14, 1770, aged 3 months, 12 days.

Susannah, daughter of John and Cloe Elliott, April 14, 1769, aged 1 month, 7 days.

Rebecca, daughter of John and Ann Toppin, October 30, 1769 —.

Ann, daughter of Samuel and Elizabeth Skelton, January 17, 1768, aged 3 months, 2 weeks.

Elizabeth, daughter of Charles and Ann McCreden, April 9, 1768, aged 3 months, 20 days.

Isaac, son of Jacob and Cathrine Colesberry, January 30, 1769, aged 3 months, 20 days.

Elizabeth, daughter of Morris and Mary McCreden, April 9, 1768, aged 1 year, 6 months, 5 days.

Mary, daughter of Jacob and Ann Cathrine Colesberry, March 31, 1774, aged 2 months.

James, son of John Stafford, February 10, 1770, aged 10 months and 7 days.

George, son of Joseph and Cathrine Clark, March 31, 1770, aged 3 months, 16 days.

Elizabeth, daughter of Isaac and Ann Justis, April 18, 1770, aged 4 months, 4 days.

Thomas, son of Thomas and Elizabeth Darbyshire, April 2, 1774, aged 5 weeks, 1 day.

William Sanky, son of Abraham and Bridget Sadler, May 17, 1771, aged 1 year, 11 days.

Grantham, son of Morton and Dorcas Morton, August 24, 1771, aged 2 weeks.

Margaret, daughter of Thomas and Lucretia Turner, August 26, 1771, aged 3 months, 17 days.

Mary, daughter of Samuel and Mary Hoey, October 27, 1771, aged 4 weeks, 5 days.

Sarah, daughter of Thomas and ——— Morton, November 12, 1771, aged ———.

Sarah, daughter of William and ——— Post, November 12, 1771, aged ——— and 9 days.

Elizabeth, daughter of Joseph and Sarah Garretson, November 14, 1771, aged 11 months.

William, son of Knight and Rudy Gilbert, November 15, 1771, aged 8 months.

Henry, son of John and Susannah Kirk, March 17, 1772, aged 5 months, 7 days.

Rebecca, daughter of Thomas and Ann Hinton, September 11, 1771, aged 8 months.

Thomas, son of Henry and Sarah White, September 11, 1771, aged 3 years, 5 months, 19 days.

John, son of Henry and Sarah White, September 11, 1771, aged 1 year, 6 months, 15 days.

Martha, daughter of Wm. and Jane Flemin, September 11, 1771, aged 1 year, 6 months, 29 days.

Christiana, daughter of Samson and Ann Smith, July 25, 1772, aged 1 month.

Jane, daughter of Robert and Jane Watson, September 7, 1772, aged 7 months, 5 days.

Rebecca, daughter of Nathaniel and Cathrine Sappington, September 4, 1772, aged 7 weeks, 4 days.

George, son of William and Mary Robbins, September 8, 1772, aged 1 year, 4 months.

Robinson, son of Andrew and Margaret Polson, October 1, 1772, aged 2 months, 5 days.

Christina, daughter of Matthias and Ann Morton, October 10, 1772, aged 13 months, 10 days.

Henry, son of Andrew and Mary Morton, October 10, 1772, aged 1 year, 4 months, 26 days.

Joshua, son of Samuel and Margaret Pickin, October 10, 1772, aged 6 months, 21 days.

Neil, son of Neil and Eleanor Gillespy, December 27, 1772, aged 4 weeks.

Ann, daughter of Patrick and Sarah Dougherty, December 27, 1772, aged 3 months, 2 weeks.

Ann Cathrine, daughter of Joseph and Mary Tatlow, January 14, 1772, aged 2 months, 27 days.

Margaret and William, twins of John and Ann Hamilton, near White Clay Creek, May 2, 1773, aged 8 days.

Margaret, daughter of Joseph and Jane Reaper, May 14, 1773, aged 11 months.

Mary, daughter of Abraham and Hannah Garrettson, May 14, 1773, aged 8 months, 11 days.

Phoebe, daughter of John and Cathrine Cann, of White Clay Creek, April 5, 1773, aged 1 month, 11 days.

David, son of David and Agnes Lewis, of White Clay Creek, April 5, 1773, aged 8 months, 28 days.

Barnabas, son of Andrew and Bridget Murphey, July 23, 1769, aged 6 months, 23 days.

Sophia Catharina, daughter of Frederick and Catharina Wilderson, May 27, 1770, aged 3 months, 16 days.

Sarah, daughter of William and Ann Owens, May 27, 1770, aged 10 months, 11 days.

William, son of Hugh and Margaret Connoway, August 26, 1772, aged 3 weeks, 1 day. Born at sea.

Jennet, daughter of Robert and Martha McFarland, August 28, 1772, aged 2 years.

Thomas, son of James and Eleanor Ross, June 6, 1773, aged 6 years, 4 months.

Ann, daughter of James and Eleanor Ross, June 6, 1773, aged 3 years, 10 months.

James, son of James and Eleanor Ross, June 6, 1773, aged 1 year, 1 month, 14 days.

John, son of William and Sarah McCauley, June 8, 1773, aged 1 year, 2 months, 22 days.

Eleanor, daughter of Michael and Hannah Brannel, July 18, 1773, aged 4 months, 27 days.

Ann Catharine, daughter of John and Mary Post, January 24, 1771, aged 8 months, 6 days.

Elizabeth, daughter of Michael and Magdalene Livingston, June 24, 1772, aged 9 months, 8 days.

Mary, daughter of Gustavus and Jane Grimes, June 24, 1772, aged 1 year, 2 days.

Elizabeth, daughter of John and Mary Martin, June 24, 1772, aged 1 year, 5 months, 15 days.

John, son of Philip and Catharine Clem, June 24, 1772, aged 5 years, 5 months, 4 days.

Elizabeth, daughter of John and Catharine Symmonds, June 24, 1772, aged 6 weeks, 5 days.

Elizabeth, daughter of Edward and Ruth McCreden, June 24, 1772, aged 1 year, 3 months.

Phoebe, daughter of John and Catharine Cann, April 5, 1773, aged 1 month, 11 days.

David, son of David and Agnes Lewis, April 5, 1773, aged 9 months.

Thomas, son of Thomas and Sarah Cumberland, — 1774, aged 4 years.

Agnes, wife of Jacob Morton, August 2, 1778, aged 21 years, 5 months.

David, son of James and Rebekah Stephenson, September 21, 1778, aged 6 years, 1 month.

George, son of James and Rebekah Stephenson, September 21, 1778, aged 3 years, 9 months.

Stephen, son of James and Rebekah Stephenson, September 21, 1778, aged 3 months, 1 day.

David, son of Mordacai and Elizabeth Thompson, September 21, 1778, aged 2 years, 11 months.

Fanny, daughter of John and Sarah Harp, May 6, 1781, aged 1 month.

John, son of George and Patience Kirk, April 11, 1781, aged 3 weeks.

William, son of Thomas and Mary White, April 11, 1781, aged 7 weeks.



John, son of Samuel and Barbara Shaugh, May 9, 1781, aged 7 years.

Margaret, daughter of Robert and Barbara Johnston, May 9, 1781, aged 6 weeks.

Elizabeth, daughter of Samuel and Mary Enos, August 25, 1781, aged 3 months.

Rebecca, Maffett, June 13, 1773, at St. James' Church, aged 6 years, 7 months.

Jacob, son of Jacob and Mary Morton, July 28, 1773, aged 7 months.

Ann, daughter of John and Lydia Palmer, August 8, 1773, aged 3 years, 7 months.

Ann, daughter of John and Ann McLaughlin, August 8, 1773, aged 3 years, 3 months.

Mary, daughter of John and Ann McLaughlin, August 8, 1773, aged 1 year, 7 months.

Mary, daughter of Philip and Bridget Aclawery, August 8, 1773, aged 4 weeks.

Jane, daughter of David and Mary Cader, August 8, 1773, aged 2 months.

Ann Catharine, daughter of John and Mary Post, January 24, 1771, aged 8 months.

Mary, daughter of William and Margaret Shepherd, February 16, 1774, aged 9 months.

Catharine, daughter of Peter and Abiah Peterson, November 5, 1774, aged 2 years and 3 months.

Cornelius, son of Cornelius and Rachel Floyd, November 5, 1774, aged 8 years, 5 months.

Rebekah, daughter of Henry and Sarah White, November 5, 1774, aged 3 weeks.

Mary Ann, daughter of Daniel and Ann Smith, November 7, 1774, aged 4 weeks.

Elizabeth, daughter of Nathaniel and Sarah Gillespy, November 24, 1774, aged 4 months.

Thomas, son of William and Eliza Johnston, April 1, 1775, aged 6 months, 19 days.

Elizabeth, daughter of James and Margaret Welsh, of Brandywine Hundred, May 7, 1775, aged 3 months.

Jacob, son of Edward and Ruth McCreden, October 5, 1777, aged 5 years, two months.

Samuel, son of Matthew and Ann Overton, August 8, 1778, aged 5 years, 6 months.

Ann, daughter of Matthew and Ann Overton, August 8, 1778, aged 9 months, 28 days.

Thomas, son of William and Martha Cumberland, June 25, 1780, aged 1 year, 8 months.

Susanna, daughter of Charles and Agnes Johnston, June 25, 1780, aged 3 months.

Thomas, son of John and Sarah Lyons, of Christeene Bridge, March 10, 1776, aged 1 year, 1 month

John, son of John and Sarah Lyons, September 16, 1781, aged 1 year, 1 month

David, son of John and Mary Harp, December 12, 1784.

John, son of Stephen and Mary Gilbert, December 18, 1784.

John and Maria, children of Philip and Maria Francis, February 10, 1785.

John Kenie and Joseph and William Craig, February 21, 1785.

Sarah, daughter of Jas. and Elizabeth McWay, March 1, 1785.

Fidelia, daughter of Kensey and Ann Johns, March 27, 1785.

James and Robert, sons of James and Ann Martin, April 30, 1785.

Ann Tobin, July 20, 1785.

Ann McClay, July, 24, 1785.

Chambers Vasant and William King, August 10, 1785.

John Farren, an infant, September 6, 1785.

William, son of Elrich and Rachel Fenister, September 14, 1785.

Margaret Carr, an infant, December 15, 1786.

Thomas Aithren, January 4, 1786.

Maria Ellis, daughter of Jas. Horatio and Anna Watmough, February 15, 1786.

Peter Abraham, son of Rev. Lawrence Gerilius, August 9, 1786.

Alexander Ewing, August 20, 1786.

Michael Dougherty, August 23, 1786.

Mary, daughter of the Rev. James Wilmer, September 12, 1786.

Catherine, daughter of Stephen Gilbert, September 13, 1786.

Sarah Williams, October, 19, 1786.

John Kirk, November 23, 1786.

David and Catherine King, infants, January 26, 1788.

A register of Christenings in the Parish of Emanuel Church from Mr. Clay's entering upon the cure of said Parish commencing March 24, 1788.

George, son of Joseph and Ann Enos, March 28, 1788.

Isaac, son of James and Rachel Cann, April 6, 1788, aged 14 years, 9 months and 21 days.

Jane, daughter of James and Rachel Cann, April 6, 1788, aged 9 years, 6 months, 11 days.

Elizabeth, daughter of James and Rachel Cann, April 9, 1788, 5 years, 1 month, and 9 days:

Ann, daughter of James and Rachel Cann, April 6, 1788, aged 1 year, and 3 weeks,

John, son of William Cann, April 6, 1788, aged 2 years, 2 months, and 8 days,

Mary, daughter of Joseph and Susannah Israel, May 26, 1788, aged 6 years, 2 months and 3 weeks.

Elizabeth, daughter of Joseph and Susannah Israel, May 26, 1788, aged 5 years, 2 months and 2 weeks.

William Pusey, son of Joseph and Susannah Israel, May 26, 1788, aged 3 years, 7 months and 1 week.

Rebecca, daughter of Joseph and Susannah Israel, May 26, 1788, aged 1 year, 2 weeks and 5 days.

Sarah, daughter of John and Phœbe Ewen, June 29, 1788.

Henry, son of Matthew and Mary Pearce, July 13, 1788.

George, son of George and Mary Read, July 13, 1788.

Elizabeth, daughter of Stephen and Sarah Gilbert, September 12, 1788, aged 8 months.

Sarah, daughter of John and Catharine Vansant, October 5, 1788, aged 1 year and 11 months.

John, son of John and Martha Downs, October 16, 1788, aged 9 months, 3 days.

Thomas, son of Barney and Sarah McClay, December 4, 1788, died same day.

Ann, daughter of Henry and Elizabeth McTouch, January 18, 1789, aged 4 years, 1 month and 3 weeks.

Sarah, daughter of Henry and Elizabeth McTouch, January 18, 1789, aged 1 year and 4 months.

John, son of Thomas and Hannah Williams, January 18, 1789 aged 6 weeks.

George King, son of John and Catharine Vausant, January, 18, 1789, aged 3 weeks, 3 days.

Rachel, daughter of David and Rebecca Harp, January, 11, 1789.

Joseph, son of —Housman, Sunday, February, 15, 1789.

Susannah, daughter of Joseph and Susannah Israel, April 19, 1789, aged 3 weeks.

James and Jacob, sons of James and Rebecca Carter, May 12, 1789, aged 3 and 6 years, respectively.

Margaret Hanna, an adult, May, 20, 1789.

Ann, daughter of R. Hall, June 7, 1789, aged 3 months.

Isaac, son of John and Elizabeth Jaquet, June 13, 1789, aged 3 years and 7 months.

Christiana, daughter of John and Elizabeth Jaquet, June 13, 1789, aged 2 months.

At St. James' Church, Ann, daughter of Jas. and Ann Raysford, August 23, 1789, aged 4 months.

Sarah, daughter of Eleanor McLean, August 25, 1789, aged 4 months.

At St. James' Church, Joseph, an infant son of ——— and Sarah Garrison, aged 3 months, September 6, 1789.

Sarah, daughter of Mrs. Eliza Esham, November 4, 1789, aged 4 years.

Mary, daughter of ———Furnanes, April, 10, 1790.

Mary, daughter of Stephen and Sarah Gilbert, May 2, 1790, aged 9 months.

Esther, daughter of Richard and Rebecca McWilliams, Sunday evening, May 9, 1790, aged 4 years, on 12th last December.

Mary, daughter of James and Ann Booth, Sunday evening, May 9, 1790, aged 4 years, 2 months and 12 days.

George Clay, son of James and Ann Booth, May 9, 1790, aged 2 years and 4 months.

James, son of James and Ann Booth, May 9, 1790, aged 5 months, 12 days.

George, a negro boy, May 9, 1790. He belongs to James Booth.

Gunning Bedford, son of Matthew and Mary Pearce, June 20, 1790.

David and George, sons of Adam and Mary Burchard, aged 5 and 2 years respectively.

Harriet Cordelia, daughter of John and Mary Wethered, July 4, 1790, aged 13 months.

Margaret, daughter of Alexander and Jane Read, August 1, 1790, aged 6 months.

Alice, daughter of Patrick and Mary McCormick, August 6, 1790, aged 1 day.

Joseph, son of Thomas and Mary Aiken, August 11, 1790, born June 6, 1787.

William Derby, son of Thomas and Mary Aiken, August 11, 1790, born July 23, 1790.

Hannah, daughter of Thomas and Mary Aiken, August 11, 1790, born July 23, 1790.

John, son of John and Elizabeth Dayson, September 5, 1790, aged 4 months, at St. James'.

Mary, daughter of Joshua and Rebecca Pusey, October 11, 1790, aged 6 years.

Martha, daughter of Joshua and Rebecca Pusey, October 11, 1790, aged 2 years.

Abigail Israel, daughter of Joshua and Rebecca Pusey, October 11, 1790, aged 1 year.

William, son of John and Mary Kearns, March 10, 1791, aged 1 year.

Margaret, daughter of John and Margaret Laugherty, March 25, 1791, aged 5 months.

Sarah, daughter of William and Elizabeth Lees, April, 1791, aged 3 months.

Elizabeth, daughter of Samuel and Eleanor Jackson, May 22, 1791, aged 4 months.

Susannah, daughter of John and Susannah Alice, August 7, 1791, at St. James' Church.

Alexander, son of Alexander and Sarah Leiper, September 17, 1791, aged 3 months.

John, son of Joseph and Ann Enos, September 28, 1791, aged 2 years, 6 months.

Mary, daughter of Joseph and Ann Enos September 28, 1791, aged 1 year and 2 months.

Henrietta Jane, daughter of Barney McClay and wife, November 1, 1791, aged 1 year.

Rebecca, daughter of Stephen and Sarah Gilbert, November 20, 1791, aged 5 months.

Araminta, a girl that lives with Mrs. Latham, December 18, 1791, aged 15 years.

Elizabeth, daughter of George and Elizabeth King, February 11, 1792, aged 3 years.

George, son of George and Elizabeth King, February 11, 1792, aged 1 year, 4 months.

Anna Gertrude, daughter of Matthew and Mary Pearce, May 6, 1792, aged 4 months.

John, son of Alexander and — Read, May 30, 1792, aged 10 weeks.

Moore, son of James and Eleanor Wilson, June 3, 1792, aged 2 months.

John, son of John and Mary Kearnes, — 1792.

Abigail, daughter of Joseph and Susannah Israel, July 19, 1792, aged 7 months.

Latitia, daughter of Israel and Hannah Israel, July 19, 1792, aged 4 years.

Elizabeth, daughter of Thomas and Hester Magens, July 24, 1792, aged 3 weeks.

Ann, daughter of James and Ann Booth, July 29, 1792, aged 9 months.

William Bond, son of William and Elizabeth Lees, July 29, aged 2 months.

Rosanna and Robert, children of Barney McClay's widow, August 8, 1792.

Kensey, son of Kensey and Ann Johns, September 8, 1792, aged —.

William Thompson, son of George and Mary Read, December 16, 1792.

Sarah, daughter of Michael and Ann King, April 7, 1793, aged 1 year and 9 months.

Thomas, son of Patrick and Mary Grant, May 13, 1793, aged 5 months.

John, son of John and Ann Yeates, May 16, 1793, aged 3 weeks.

Joseph, son of Joseph and Susannah Israel, May 18, 1793, aged 1 month.

Agnes and Elizabeth, daughters of Nicholas and Ann Cashety, June 22, 1793, aged 10 and 5 years, respectively.

Ann, daughter of Dennis and Ann McGuire, January 30, 1794, aged 4 years.

Thomas, son of Michael and Ann King, April 13, 1794, aged 8 months.

John, son of Stephen and Sarah Gilbert, June 29, 1794, aged 2 months.

Mary, daughter of Matthew and Mary Pearce, July 17, 1794, aged 2 months.

George, son of James and Ann Booth, August 3, 1794, aged 8 months.

Elizabeth, aged 9 years, 3 months, John, aged 6 years, James, aged 2 years and 8 months, children of widow McCormick, August 10, 1794.

Margaret, daughter of John and Mary Alexander, August 10, 1794, aged 2 years.

Rafello James, son of James and Eleanor Ferrie, August 18, 1794, aged 4 months.

Mary, daughter of Thomas and Mary Smith, August 18, 1794, aged 2 months.

George, son of James and Ann McGranahan, August 28, 1794, aged 8 months.

George Latimer, son of Joseph and Susannah Israel, October 29, 1794, aged 6 weeks.

Ann Catharine, daughter of George and Mary Read, February 1, 1795, aged 3 months.

Elizabeth, daughter of Thomas and Mary Aicken, February 8, 1795, aged 1 month.

Mary, daughter of James and Eleanor McDowell, July 5, 1795, aged 6 months.

Hester Cox, daughter of Rev. Joseph and Mary Clarkson, July 19, 1795, infant.

Maria, daughter of William and Mary Spotswood, August 29, 1795, aged 6 weeks,

Rachel Miller, daughter of Stephen and Mary Gilbert, September 13, 1795, aged 3 months.

Eleanor, daughter of Samuel and Eleanor Jackson, October 1795, aged 8 months.

William, son of John and Mary Caulk, November 23, 1795,

William, son of James and Sarah Carpenter, December 25, 1795, aged 4 months.

Elizabeth, daughter of Gasper, and — Smith, March 9, 1796, aged 1 year.

John, son of John and Mary Zimmerman, June 27, 1796, aged 2 weeks.

Elizabeth, daughter of James and Ann Booth, August 28, 1796, aged 4 months, 8 days.

William Shepherd, an infant, August 31, 1796.

Hugh Alexander Mullin, August 31, 1796, aged 2 years, 5 months.

Elizabeth, daughter of Joseph and Mary Tatlow, September 11, 1796, aged 7 weeks.

John, son of Kensey and Ann Johns, October 13, 1796, aged 3 months.

David, son of Michael and Ann King, November 13, 1796, aged 6 months.

Mary, daughter of James and Mary McKinley, December 3, 1796, aged 1 year, 3 months.

Sarah, aged 16 years 10 months; Mary, aged 14 years, 10 months; Elizabeth, aged 10 years, 5 months; Hester, aged 6 years, and Deborah, aged 3 years, all daughters of the widow Nessbitt, March 19, 1797.

Joseph, an infant son of Mr. and Mrs. All, May 4, 1797.



Jacob, son of Mr. and Mrs Corke(Caulk?) June 19, 1797, aged 11 years.

John, infant son of Mr. and Mrs. Aicken, June 25, 1797.

Lydia Corke (Caulk?) an adult, July 25, 1797.

James, aged 9 years, Oliver, aged 7 years, Elizabeth, aged 1 year, children of above named Lydia, July 25, 1797.

Martha Dowdle, infant October 2, 1797.

Sarah and Deborah, infant daughters of Joseph and Mary Israel, October 17, 1797.

Henry, son of Matthew and Mary Pearce, October 29, 1797, aged 1 year, 2 months.

George, son of William and Anne Read, October 29, 1797, aged 4 months.

James Rudolph Vining, October 29, 1797, aged 4 months.

George Carpenter, an infant, October 29, 1797.

Harriet Rumsey, daughter of Rev. Joseph and Mary Clarkson, November 26, 1797, infant.

Ann Shepherd, an infant, January 21, 1798.

Eleanor, an infant, August 11, 1798.

Margaret, daughter of Samuel Israel, August 11, 1798.

Sarah Corke, an infant, August 12, 1798.

William, aged 5 years and Elizabeth aged 3 years, children of Mr. Andrews, December 7, 1798.

John, son of Michael King, February 3, 1799, aged 9 months.

Jane, daughter of William Spotswood, March 31, 1799, aged 2 years.

William, son of Matthew and Mary Pearce, June 23, 1799, aged 4 months.

John Meredith, son of John and Mary Read, June 23, 1799, aged 2 years.

William Clay, August 7, 1799, aged 3 years.

William, son of James and Ann Booth, August 7, 1799, aged 4 months.

Vandyke, son of Kensey and Ann Johns, August 25, 1799, aged 8 months.

Glews Corke, September 8, 1799, aged 8 months.

Stephen, son of Stephen and Mary Gilbert, October 13, 1799, aged 9 months.

Mary Springer, an infant, November 3, 1799.

Eliza Jane, daughter of James and ————McCullough, November 10, 1799, aged 11 months.

Isaac Grantham, son of Joseph and Susannah Israel, December 15, 1799, aged 4 weeks.

Elizabeth, aged 6 years and Maria, infant, January 24, 1800.

Margaret Spotswood, an infant, January 27, 1800.

John, infant son of William and Sarah Marshall, April, 13, 1800.

Ann, daughter of Robert and Elizabeth Dowdle, June 8, 1800, aged 3 months.

Lydia, daughter of John and Dorcas Hall, June 29, 1800, aged 2 years, 4 months.

John, son of John and Dorcas Hall, June 29, 1800, aged 4 months.

Elizabeth and Mary, aged 3 years, and 1 year, respectively, daughters of John and Mary Zimmerman.

James Sykes, son of Mr. and Mrs. Rumsey of Wilmington, August 10, 1800, aged 6 weeks.

Sarah, daughter of Abraham and Elizabeth Eves, September 10, 1800, aged 1 year, 6 months.

Grantham, son of Nicholas and Mary Vandyke, September 15, 1800, aged 6 months.

Margaret Meredith, daughter of John and Mary Read, September 19, 1800, aged 4 months.

Charles, son of George and Mary Read, September 19, 1800, aged 3 months.

James, son of James and Ann McAnnis, October 4, 1800, aged 5 months.

Hannah Ball, daughter of Peter and Hannah Springer, November 2, 1800, at St. James' Church, aged 1 year and 9 months.

Ann, daughter of James and Mary Bowman, November 9, 1800, aged 13 months.

William McKnight, July 12, 1801, aged 16 months.

Ann Jane Stone, August 16, 1801, aged 1 year, 8 months.

Mary, daughter of James and Elizabeth Gaston, August 30, 1801, aged 10 months.

James Ross, son of ——— Foote, November 15, 1801, at St. James' Church.

Mary and Martha, daughters of James and Mary Elliot November 19, 1801, aged 2 years and 3 months.

David McCormick, son of Thomas and Phoebe Singleton, December 29, 1801, aged 1 year, 4 months.

Robert, son of John and Elizabeth Gillman, March 9, 1802, aged 2 months.

Esther, daughter of Joseph and Susannah Israel, March 21, 1802, aged 3 weeks

Lewis, son of Jeremiah and Mary Springer, April 11, 1802, aged 5 months.

William Archibald, son of William and ——— Read, May 25, 1802, aged 19 months.

Robert Blackwell, son of Joseph and Mary Clarkson, June 1, 1802, aged 4 months.

Benjamin Howell, an adult, September 13, 1802.

Isabella, daughter of John and Catharine Campbell, October 31, 1802, aged 4 weeks.

Henry and John, sons of John and Ann Marshall, November 14, 1802, aged 3 years and 7 weeks respectively.

William Stewart, son of Robert and Martha Rogers, November 29, 1802, aged 4 months.

Philippa Miller and Margaret, daughter of Benj. and Rachel Howell, January 2, 1803, aged 2 years and 10 months, and 10 months, respectively.

Washington, son of James and Lucinda Hartley, January 16, aged 3 months.

Francis McClellan, an infant, May 1, 1803.

Margaret, daughter of John and Jane Fulton, July 2, 1803, aged 5 months.

Elizabeth, daughter of John and Martha Tibby, July 17, 1803, aged 7 months.

Sarah Ann, daughter of Thomas and Louisa Clarke, July 17, 1803, aged 8 months.

Michael, son of Michael and Ann King, July 24, 1803, aged 9 months.

Robert Dowdle, July 24, 1803, aged 13 months.

John, son of Henry and Mary Rowen, July 31, 1803, aged 15 months.

Christopher Springer, an infant, August 14, 1803.

John, son of John and Judith Gilpin, September 30, 1803, aged 8 months.

Lydia and Margaret, daughters of ——— ———, September 30, 1803.

Joseph, son of Peter and Hannah Springer, October 23, 1803, aged 2 years, 6 months.

Sarah, daughter of Matthias and Margery Warner, October 23, 1803, aged 2 years and 5 months.

Eleanor, daughter of Matthias and Margery Warner, October 23, 1803, aged 7 months.

James Lefevre, son of Jeremiah and Susannah Bowman, October 23, 1803, aged 3 months.

John Dickinson, son of George and Mary Read, December 25, 1803, aged 11 months.

Mary, daughter of Richard and Margaret McConnell, January 22, 1804, aged 2 years, 2 months.

John, son of John and Agnes Stewart, January 22, 1804, aged 5 months.

William, son of Thomas and Eleanor Magens, February 29, 1804, aged 5 months.

Mary and Rebecca, daughters of Patrick and Sarah McMullen, May 25, 1804, aged 5 years, 4 months, and 2 years respectively.

Sarah Bowen, an adult, May 25, 1804.

William Reynolds, son of John and Margaret Foote, June 24, 1804, aged 7 months.

Isabella Ann, daughter of Jeremiah and Mary Springer, August 4, 1804, aged 3 months.

Catharine Hamilton, September 29, 1804, aged 11 months.

Mary, daughter of John and Mary Brown, November 2, 1804, aged 4 years.

Rachel Ann, daughter of John and Rebecca Gardner, November 2, 1804, aged 14 months.

John, son of James and Mary Gardner, November 2, 1804, aged 14 months.

Margaret, daughter of John and Catharine Brannon, February 22, 1805, aged 13 months.

Hannah, daughter of Joseph and Mary Israel, March 17, 1805, aged 3 weeks.

Joseph Israel, son of William and Lydia Massey, March 17, 1805.

Mary Ann, daughter of David and Margaret Virtue, March 24, 1805, aged 1 year.

Thomas, son of Thomas and Sarah Miles, April 15, 1805, aged 3 months.

Elizabeth, daughter of Stephen and Mary Magner, April 15, 1805, aged 6 months.

Mary Jane, daughter of John and Mary Bowman, July 28, 1805, aged 4 years.

John Janvier, son of John and Mary Bowman, July 28, 1805, aged 2 years, 3 months.

Jeremiah, son of Jeremiah and Susannah Bowman, August 11, 1805, aged 5 months.

Mary Ann, daughter of Abraham and Elizabeth Eves, August 25, 1805, aged 4 years, 4 months.

Spencer, son of Abraham and Elizabeth Eves, August 25, 1805, aged 1 year, 11 months.

Margaretta Jane, daughter of Abraham and Elizabeth Eves, August 25, 1805, aged 6 months.

George, son of Benjamin Springer, September 15, 1805, aged 13 years, 4 months.

Charles, son of Benjamin Springer, September 15, 1805, aged 9 years, 10 months.

Andrew, son of Benjamin Springer, September 15, 1805, aged 7 years, 9 months.

Benjamin, son of Benjamin Springer, September 15, 1805, aged 6 years, 2 months.

Caleb, son of Benjamin Springer, September 15, 1805, aged 3 years, 5 months.

Jane, daughter of Benjamin Springer, September 15, 1805, aged 11 years, 7 months.

Lydia, daughter of Benjamin Springer, September 15, 1805, aged 1 year, 9 months.

Joseph, Ball, son of Thomas and Ann Rice, December, 1805, aged 6 years.

Ann Ball, daughter of Thomas and Ann Rice, December, 1805, aged 1 year.

Stephen, son of Stephen and Sarah Gilbert, December 22, 1805, aged 9 months.

James, son of John and Ann Marshall, October 6, 1805, aged 2 months.

Mary, daughter of Matthew Meek, November 14, 1805, aged 14 years.

William and James, sons of John and Elizabeth Aull, March 9, 1806, aged 12 and 2 years, respectively.

John, son of John and Mary Charleson, March 29, 1806, aged 6 months.

Jane, daughter of Richard and Margaret McConnell, April 6, 1806, aged 16 months.

Henry Meredith, son of John and Mary Read, born October 31, 1802.

Margaret Meredith, daughter of John and Mary Read, born April 7, 1806.

Sarah Ann, daughter of William and Sarah Thomson, May 18, 1806, aged 3 years.

Catharine Rebecca, daughter of William and Sarah Thomson, May 18, 1806, aged 1 year, 1 month.

Edward, son of Harding and Rebecca Williams, June 1, 1806, aged 4 years, 6 months.

Matilda, daughter of Harding and Rebecca Williams, June 1, 1806, aged 2 years, 6 months.

Charles, son of Harding and Rebecca Williams, June 1, 1806, aged 9 months.

Henry, son of Henry and ——— Rowen, June 1, 1806, aged 2 years, 4 months.

Mary, daughter of Henry and ——— Rowen, June 1, 1806, aged 4 weeks.

Elizabeth, daughter of Thomas and Ann Chesterman, June 10, 1806, aged 4 months.

William Hamilton, son of John and Bridget Hamilton, July 9, 1806, aged 9 months.

Mary Gertrude, daughter of George and Mary Read, July 13, 1806, aged 12 months.

Robert, son of John and Mary McGill, July 13, 1806, aged 6 months.

David, son of John and Elizabeth Foote, September 14, —

Aaron, son of John and Dorcas Hall, September 28, 1806, aged 4 years, 6 months.

William Thomas, son of John and Dorcas Hall, September 28, 1806, aged 1 year, 1 month.

Thomas, son of Susannah Devers, February 21, 1807, aged 14 years, 2 months.

John, son of Susannah Devers, February, 21, 1807, aged 12 years, 5 months.

William, son of Samuel and Ann Crooks, February 27, 1807, aged 3 months.

Margaret, an infant, was baptized, aged 4 months, June 25, 1807.

Catharine, an infant, aged 1 year and 10 months.

An infant son of Joseph and Susannah Israel, September 15, 1807.

George, son of Jeremiah and Susannah Bowman, January 3, 1808, aged 9 months.

George, son of John and Mary West, February 13, 1808, aged 3 years.

William, son of John and Mary West, February 13, 1808, aged 9 months.

James and Mary McConnell, March 6, 1808, aged 9 months and 2 years, respectively.

William and Jane McCollian, March 6, 1808.

Susannah Anderson, an infant, April 3, 1808.

Ann Booth, daughter of Curtis and Elizabeth Clay, August 7th, at St. James' Church, aged 1 year.

Joseph, son of Michael and Mary King, August 10, 1808, aged 3 years, 7 months.

Ann, daughter of Michael and Mary King, August 10, 1808, aged 1 year.

John Penton, adult, August 10, aged 25 years.

Richard McWilliam, son of Bankson and Hester Taylor, August 20, 1808, aged 10 months, 3 weeks.

Samuel, son of Abraham and Elizabeth Eves, August 20, aged 9 months.

Rebecca, daughter of Benjamin and Louisa Marley, August 20, aged 8 months, 2 weeks.

Mary Ann, daughter of Edward and Susannah Sturgeon, August 28, aged 2 years, 2 months.

Margaret Letitia, daughter of Edward and Susannah Sturgeon, August 28, aged 8 months.

John, son of Thomas and Margaret Kidd, September 11, 1808, aged 5 years, 10 months.

James, son of Martha Leonard, October 24, 1808, aged 4 years.

Rosy, daughter of Elizabeth Dowdle, October 24, 1808, aged 3 weeks.

Jane, daughter of John and Martha Tibby, October 30, 1808, aged 4 years.

William, son of John and Martha Tibby, October 30, 1808, aged 2 years.

Robert, son of John and Elizabeth Aull, November 20, 1808, aged 1 year, 4 months.

Joseph, son of James and Ann Booth, February 19, 1809, aged 8 years.

James, son of James and Maria Rogers, February 19, 1809, aged 1 year.

Hester, daughter of Thomas and Ann Ross, March 22, 1809, aged 1 year.

Benjamin, son of John and — Foote, May 21, 1809, aged 7 months.

William, son of James and Hannah Welsh, July 29, aged 2 weeks.

Samuel Devear, son of Samuel and Martha Davis, August 3, 1809, aged 10 months.

Mary Eliza, daughter of Jeremiah and Susannah Bowman, September 17, 1809, aged 9 months.

William, son of William and Eleanor Clungeon, April 9, 1810, aged 3 years, 8 months.



Sarah Ann, daughter of William and Eleanor Clungeon, April 9, 1810, aged 11 months.

Margaret Charlotte, daughter of John and Dorcas Hall, May 27, 1810, aged 2 years.

Margaret, daughter of John and Elizabeth Gillmore, May 27, 1810, aged 2 years.

Mary, Elizabeth, Susannah, Rachel Saunders and Sally Ann, daughters of Samuel and Martha Davis, July 17, 1810, aged 11 years, 8 years, 6 years, and 3 months, respectively.

John, son of Penelope French, July 22, 1810, aged 7 months.

Susannah, daughter of Thomas and Ann Ross, August 5, 1810, aged 4 months.

Hannah, daughter of Benjamin and Louisa Marley, September 5, 1810, aged 1 year.

Thos. Knox, son of Edward and Susannah Sturgeon, September 16, 1810, aged 1 year.

Agnes Emmeline, daughter of Margaret Kidd, October 28, 1810, aged 4 months.

Curtis, son of Curtis and Elizabeth Clay, April, 1811, aged 1 year, 9 months.

Catharine, daughter of Curtis and Elizabeth Clay, April, 1811, aged 2 months.

Mary Ann Murray, daughter of George and Louisa Read, May 6, 1811, aged 3 months.

Charles, son of John and Mary Colgan, June 2, 1811, aged 4 weeks.

Ingeber Lefevre, daughter of Jeremiah and Susannah Bowman, September 15, 1811, aged 6 months.

George Jackson, son of Adam and Teresa Snyver, October 1, 1812, aged 18 months.

Jane, daughter of Adam and Teresa Snyver, October 1, 1812, aged 3 years.

Mary, Susannah and Hannah, daughters of James and Isabella Ball, October 25, 1812, aged 8 years, 5 years, and 2 years, respectively.

Ann Booth, daughter of Jeremiah and Susannah Bowman, May 16, 1813, aged 4 months.

Henry, son of Cæsar and Abigail Handy, (colored) May 30, 1813, aged 11 months.

Philip Fatio, son of Philip and Mary Ann Sendin, July 4, 1813, aged 6 months.

John, Washington, Eliza and Thomas, children of James and Sarah Hilton, October 3, 1813, aged 11 years, 8 years, 4 years, and 10 months, respectively.

Mary Ann, daughter of Thomas and Ann Ross, June 21, 1814, aged 17 months.

James, son of John and Mary Colgan, December 25, 1814, aged 6 months.

John, son of John and Mary Harp, December 25, 1814, aged 2 years.

Ann Jane, daughter of John and Mary Harp, December 25, 1814, aged 2 years.

Rebecca Eleanor, daughter of John and Mary Harp, December 25, 1814, aged 2 years.

James Washington, son of James and Isabella Ball, May 24, 1815, aged 6 months.

Margaret, daughter of Mary Smith, June 11, 1815, aged 6 years, 10 months.

Catharine, daughter of Elizabeth Gilman, June 11, 1815, aged 4 years, 10 months.

Mary, daughter of George and Rebecca White, June 11, 1815, aged 4 years, 5 months.

Frances Burrows, daughter of Thomas and Elizabeth McGuire, June 11, 1815, aged 5 months.

Thomas, son of Thomas and Ann Ross, June 11, 1815, aged 4 months.

Sarah Johns, an adult, June 25, 1815.

Mary and Elizabeth, daughters of Peter and Mary McGowen, July 27, 1815. (Twins.)

Emma Wood and Ellen Lohra, twins, daughters of Curtis and Elizabeth Clay, August 14, 1815, aged 17 months.

Kensley Johns, an adult, August 27, 1815.

George Read, son of George and Louisa Read, September 28, 1815, born October 10, 1812.

Louisa Gertrude, daughter of George and Louisa Read, September 28, 1815, born December 1, 1814.

Anne Sword, daughter of Ann and Levi Hollingsworth, September 28, 1815, born December 3, 1812.

Mary Evans, daughter of Ann and Levi Hollingsworth, September 28, 1815, born June 15, 1814.

Thomas Hyatt, son of John and Ann Tatlow, November 23, 1815, born July 28, 1802.

Mary Janvier, daughter of John and Ann Tatlow, November 23, 1815, born November 4, 1804.

Joseph, son of John and Ann Tatlow, November 23, 1815, born December 27, 1814.

Elizabeth Corbit, an adult, November 26, 1815.

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## MARRIAGES.

“A Register of Marriages in Emmanuel Church at New Castle from Mr. Rosse’s entering the cure of the said Church which was (Secundo) the 29th of August, 1714-15.”

License. Thomas Parke and Sarah Mahan, October 24, 1714.

Banns. Morgan Rygan and Lydia Reed, November 2, 1714.

Banns. Ambrose Lunden and Bridget Stalcope of White Clay Creek, January 6, 1714-15.

License. Thomas John and Susanna Welsh of the Welsh Tract, January 27, 1714-15.

License. Robert Gordon and Mary French, February 17, 1714-15.

Banns. Peter Clawson and Walbert Unster of Christeen, May 12, 1715.

Banns. William Stone and Hannah Hays, May 15, 1715.

License. Thomas French and Susanna Parradee, both of Kent county, were married in the Church in the said county, June 19, 1715.

Banns. Thomas Falconer and Mary Catharina Fara, June 30, 1715.

Banns. John Hendrickhame and Mary Hodges, July 2, 1715.

Banns. Richard Davis and Jane Fara, both of Coristogo, August 22, 1715.

Banns. Cornelius Kettle, and Gartwieth Waxford, September 21, 1715.

Banns. John Danilla and Elizabeth Haly, both of Appoquinimink, September 22, 1715.

Banns. William Guest and Jane Wainsford, both of White Clay Creek, October 10, 1715.

License. Edward Millson of Christeen and Catherin Pierce, of Concord, November 13, 1715.

License. Jacobus Williams Neering and Mary Garland, November 18, 1715.

Banns. Bryan MacDaniel and Katherine Robison, both of White Clay Creek, December 8, 1715.

Banns. Christopher Hollins and Elizabeth Brewster, both of White Clay Creek, December 8, 1715.

Banns. Nicholas Wansford and Elizabeth Boucher, both of White Clay Creek, December 12th, 1715.

Banns. William Cane and Jane Lewis, both of White Clay Creek, May 1, 1716.

Banns. Robert Marley and Margaret Hykie, both of Swanwicke, May 3, 1716.

Banns. Israel Robison and Lydia Rygan, both of White Clay Creek, May 10, 1716.

Banns. John Harris and Mary Mohaer, May 15, 1716.

License. Samuel Lowman and Letitia Wood, June 14, 1716.

Banns. William Cleany and Mary Springer, July 31, 1716.

License. George MacCall and Ann Yeates, August 9, 1716.

License. Baldwin Johnson and Jane Dyer, October 25, 1716.

Banns. Jeremiah Larkins and Penelope Brown, October 29, 1716.

Banns. Edward Green and Mary Bowen, November 1, 1716.

Banns. Joshua Robinson and Mary Champion, December 11, 1716.

Banns. Robert Street and Sarah Win, December 12, 1716.

License. Stephen Hollingsworth and Ann Robinson, February 18, 1716-17.

License. Jeremiah Ball and Mary Ogle, married at St. James' Church, October 10, 1717.

License. Matthew Fulton and Ellenor Williams, at Appoquinimink Church, November 25, 1717.

License. James Gordon and Ann French, November 28, 1717.

Banns. Hugh Matthews and Elizabeth Webb, December 27, 1717.

License. Thomas Fleming and Susanna Gumby, January 21, 1717-18.

License. William Battle and Parnel French, June 19, 1718.

License. Ralph Thompson and Ann Hicks, September 23, 1718.

Banns. William Richardson and Mary MacCordice, September 23, 1718.

Banns. Evan David and Ann Ball, October 24, 1718.

Banns. John Jones and Christiana Poulson, November 5, 1718.

Banns. Henry Bradley and Kathrine Lewis, November 13, 1718.

License. John Smith and Elizabeth Leuden, November 18, 1718.

License. Thomas John and Hannah Green, January 13, 1718-19.

License. James Ganeau and Jane Owen, April 15, 1719.

Banns. James Jones and Elizabeth LeGarr, October 13, 1719.

Banns. William Johnston and Hanna Emly, February 2, 1719-20.

Banns. William Jenkin and Susannah———, February 25, 1719-20.

Banns. John Harris and Esther Cole, April 19, 1720.

License. Richard Grafton and Elizabeth Brewster, June 4, 1721.

License. Richard Grafton, merchant, and Hannah Chetham daughter of Edward Chetham chirurgeon late of Maryland, October 17, 1726.

License. Richard Edwards and Martha Askew, July 28, 1723.

Banns. Daniel MacDaniel and Margaret Ferrel, August 1, 1723.

Banns. George Jeffreys and ——— Nowell, August 25, 1723.

License. John Rall and Lydia Read, August 28, 1723.

License. Thomas Barber and Eleanor Peterson, August 30, 1723.

License. Fabius Tourson and Mary Shappon, November 5, 1723.

License. Richard McWilliam and Mary Curtis, daughter of Jehu Curtis, Esq., August 20, 1748.

License. Richard McWilliam and Margaret Shaw, daughter of William Shaw, Esq., May 18, 1753.

“A Register of Marriage, in the Parish of New Castle, on Delaware, by Aeneas Ross, Missionary from ye 1st day of October, 1758, to ———.”

License. Forqus Smith and Elizabeth McCay, October 20, 1758.

Banns. John Stowe and Cathrine Hyers, of Salem County, October 30, 1758.

License. William Preston and Esther Jones, November 7, 1758.

License. Israel Stalcop and Agnes Means, November 21, 1758.

Banns. George Micklebright and Kathrine Moring, December 5, 1758.

License. John Douglas and Mary Smith, widow, February 15, 1759.

License. William Carr and Elizabeth Few, March 10, 1759.

License. William Quigely and Mary Ryall, February 22, 1759.

License. John Parkinton and Margery Downing, widow, March 23, 1759.

License. William Ford and Lowas Wilson, May 14, 1759.

Banns. John Kelley and Ann Maddox, widow, June 4, 1759.

License. Malcum McNaught and Mary Younger, June 5, 1759.

License. James Henderson and Hannah Cartman, June 14, 1759.

License. William Goforth and Ann Furguson, October 5, 1759.

Banns. Anthony Bushong of New Port, and Cathrine ———, November 6, 1759.

License. Lewis Morgan and Elizabeth Grimes, November 16, 1759.

License. Jacob Janvier and Rachel Tatlow, November 23, 1759.

N. B. The first marriage of Gov. Hamilton's, License in New Castle.

Banns. John Stephenson and Eleanor Johnson, widow of Wilmington, November 27, 1759.

License. Samuel Janvier and Elizabeth Tatlow, November 27, 1759.

License. Dougherty Allen and Rebecca Gillan, November 28, 1759.

License. John McKnight and Rosannah Jordan, January 10, 1760.

License. Samuel Moore and Martha Williams, February 7, 1760.

Banns. John Cunningham and Catharine Morrison, widow, April 16, 1760.

Banns. Morris McNamara and Mary Gardner, May 2, 1760.

Banns. Timothy Williams and Susannah Minor, May 14, 1760.

License. Robert Lindsey and Elizabeth McLaughlin, May 19, 1760.

License. Thomas Lambson and Mary Dunlap, of Penn's Neck, of West Jersey, May 22, 1760.

License. William Gray and Jane Porter, May 29, 1760.

Banns. Benjamin Imlay and Hannah Curley, of Penn's Neck, July 3, 1760.

Banns. James Readin and Ann Keane, October 1, 1760.

License. Charles Hunter, of Maryland, and Sarah Brown, October 2, 1760.

License. John Small and Sarah Moore, October 16, 1760.

Banns. Arthur Roston and Rebecca Kinkead, October 23, 1760.

License. James Kinkead and Rosanna Hollan, October 23, 1760.

License. John Eckles and Alice James, widow, October 27, 1760.

License. James Lapsley and Mary McFarland, October 28, 1760.

License. Andrew Rider, of Maryland, and Rachel Whitten, November 15, 1760.

License. Jacob Colesberry and Ann Cathrine Gravenroot, January 20, 1761.

Banns. William White and Mary Doran, January 26, 1761.

License. Henry Spencer and Rebecca Hainis, January 30, 1761.

Banns. James Hall and Charity Hall, of White Clay Creek, February 2, 1761.

License. Benjamin Crocket and Cathrine Peterson, February 10, 1761.

License. Michael Butler and Barbara Malcom, of Penn's Neck, February 20, 1761.

License. William Thompson and Jane Evans, March 5, 1761.

Banns. David Rodgers and Ann Anderson, March 23, 1761.

License. Thomas Williams and Elizabeth Gillyard, April 5, 1761.

License. Morris McCredden and Mary Pratt, April 21, 1761.

License. Israel Springer and Cathrine Springer, April 21, 1761.



License. John Williams and Hannah Golden, April 21, 1761.

License. Ephhram McCoy and Elizabeth Donnald, May 11, 1761.

Banns. Felix McCowen and Bridget Birk, May 13, 1761.

License. William Currie and Elizabeth Yeates, widow, May 19, 1761.

License. Samuel Evans and Grace Rickets, May 26, 1761.

License. Joseph Parks and Ann Sinclair, May 27, 1761.

License. Peter Hance and Mary Ogle, July 30, 1761.

License. William Taylor and Jane Frankland, of Bohemia Manor, August 11, 1761.

License. Griffith Thomas and Rachel Hance, August 20, 1761.

License. Jacob Morton and Mary Whitely, August 25, 1761.

License. James Lathim and Elizabeth Yates, October 22, 1761.

Banns. Robert Robertson and Agnus Colley, of Chester County, November 16, 1761.

License. Joseph Miller and Margaret Sharp, October 15, 1761.

License. Stephen Harland and Mary Carter, of Chester County, December 2, 1761.

Banns. Griffith Williams and Deborah Curfy, of Cecil County, December 11, 1761.

Banns. John Post and Susannah Vandevir, December 31, 1761.

Banns. Richard Gay and Isabell Davis, January 24, 1762.

License. Thomas Carson and Mary Smith, January 28, 1762.

License. William McKinney and Elizabeth Bratchey, January 28, 1762.

License. James Clark and Mary Ramsay, April 22, 1762.

Banns. Richard Thomas and Catharine Scot, June 1, 1762.

License. Benjamin Howell and Sarah Gibbs, June 3, 1762.

License. John Hendry and Jane Kennedy, June 24, 1762.

License. John Berry and Elizabeth Dickey, June 26, 1762

- License. Abraham Nanna and Hannah Clements, July 14, 1762.
- License. Laughlin McNeil and Lucy Granger, July 28, 1762.
- License. Stephen Parr and Mary Davis, September 14, 1762.
- License. Robert McCulley and Jane Robinson, December 9, 1762.
- Banns. William Sanders and Mary Acten of Penn's Neck, December 30, 1762.
- License. George Read and Gertrude Till, widow, January 11, 1763.
- License. Thomas Turner and Lucretia Gravenroot, February 10, 1763.
- License. Tobias Casperson and Catharine Macum, of Penn's Neck, March 6, 1763.
- License. David Moody and Jennet Eakin, March 11, 1763.
- License. Thomas Davis and Mary Howell, both of Maryland, April 1, 1763.
- Banns. Samuel Barker and Margaret Greenfield, April 25, 1763.
- License. Samuel Currie and Jane Corson, May 11, 1763.
- License. Jacob Springer and Catharine Springer, April 27, 1763.
- Banns. John Palmer and Lydia McLoglin, March 20, 1763.
- Banns. John Sweeney and Eleanor Plowright, April, 1763.
- Banns. William Walker and Elizabeth Kirkland, widow, — 1763.
- License. Archibald Hall and Mary McDead, both of Christiana Hundred, July 2, 1763.
- License. Samuel McGinnis and Margaret Canady, August 22, 1763.
- Banns. William Brown and Susannah Macormet, September 28, 1763.
- Banns. Arthur Veail and Sarah Hall, August 14, 1763.
- Banns. Thomas Robinson and Jane Young, September 3, 1763.
- License. Robert Stewart and Isabella Huston, October 17, 1763.

License. David Miskimmon of Lancaster County, and Rachel Ferie, October 24, 1763.

License. Capt. Jonathan Robinson, of Wilmington, and Mary Morris, November 9, 1763.

License. William Burrough of New Castle County, and Elizabeth Young, November 14, 1763.

License. John Moore of Chester County and Eleanor King, November 16, 1763.

License. Autre McKibbin of Cumberland County, Pa. and Jane Howe, November 19, 1763.

License. Joseph Park and Rachel Dawson of Chester County, November 30, 1763.

License. Edward Karlin and Elizabeth McLaughlin, January 10, 1764.

License. Robert Furniss and Eleanor Martin, widow, January 1, 1764.

License. John Wood and Agnes McWhorter, March 15, 1764.

License. John Clark and Mary Read, April 2, 1764.

License. John Garrettson and Mary Elder, April 10, 1764.

License. Thomas Flannagan and Catharine Creelin, May 14, 1764.

License. George Spencer and Mary Jubart, June 21, 1764.

License. Joseph Dolby and Christian Flough, April 18, 1764.

License. Samuel Skelton and Elizabeth Reynolds, May 31, 1764.

License. David Beard and Sarah Eaton of Salem County, June 25, 1764.

License. Henry Dorrel and Elizabeth Kent of Salem County, August 2, 1764.

License. Matthew Scott and Jaue Spires, September 27, 1764.

License. Thomas Newlin and Joanna Prior, September 27, 1764.

License. Giles Lambson and Elizabeth Darby, October 1, 1764.

License. John Passmore and Abigail Whitely, widow, September 17, 1764.

License. Robert Bell and Jane Minor, October 17, 1764.

License. Joseph Gilpin and Elizabeth Read, widow, November 7, 1764.

License. Zebulon Beaston and Ann Hughs, November 15, 1764.

Banns. Andrew Hutton and Eliza McCormeck, — 1764.

License. John Hewes and Martha Hardin, December 20, 1764.

License. Patrick Culbertson and Isabella McClintock, December 25, 1764.

License, Joseph Haffry and Hester Dushane, January 10, 1764.

License. John Lewden and Margaret Crughton, January 29, 1765.

License. John Short and Mary Elliott February 6, 1765.

License. Cornelius Lafferty and Mage McLaughlin, March 7, 1765.

License. William Pyke and Elizabeth Crawford, January 16, 1765.

License. Stephen Lewis, of Pencader Hundred and Agnus Coburn, January 17, 1765.

License. Samuel Watson and Rachel Short, April 10, 1765.

License. William Black and Ann Reynolds, April 16, 1765.

License. Samuel Veal and Christian Cheeck, April 22, 1765.

License. Benjamin Devan and Eleanor Hance, April 22, 1765.

License. James Macdonald and Mary Macdonald, May 2, 1765.

License. William Shedford and Cathrine Post, May 5, 1765.

License. Joseph Ford and Mary Woodrow, May 8, 1765.

Banns. David Caldwell and Elizabeth Ledener, May 14, 1765.

Banns. Samuel Post and Rachel Allen, June 3, 1765.

License. Samuel Rowan and Ann Garrison, June 11, 1765.

License. Robert Rankin and Martha Latimor, June 13, 1765.

Banns. Joseph Howell and Margaret McCullough, June 18, 1765.

- Banns. John Hameson and Eliza Carlit, June — 1765.  
 License. Cullender Garretson and Cathrine Beech, July 10,  
 1765.  
 License. Samuel Slizer and Ann Glascow, July 18, 1765.  
 License. John Jones and Mary Bolton, July 30, 1765.  
 License. Philip Rice and Abigail Poppins, June 22, 1765.  
 Banns. John Smith and Jane Davis, July 3, 1765  
 Banns. George McFee and Ann Preston, July 4. 1765.  
 License. Robert McIlheran and Mary Donald, August 8,  
 1765.  
 Banns Alexander McCart and Eleanor Mossman, July  
 1765.  
 Banns. George Allcorn and Ann Clarke, July 1765.  
 Banns. Henry Gibson and Lena Worms, August 20, 1765.  
 License. Alexander Ferris and Jennet James, September  
 5, 1765.  
 License. Henry Brackin and Jane Moore, October 31, 1765.  
 License. Gustavus Grimes and Jane Conn, October 30,  
 1765.  
 License. John White and Hannah John, November 22,  
 1765.  
 Banns. Samuel Harris and Mary McCormet, December 18,  
 1765.  
 Banns. Edward McCreden and Ruth Wetherlee, December  
 24, 1765.  
 Banns. Solomon Springer and Lydia Husbands, December  
 26, 1765.  
 Banns. John Morgan and Mary Phenix, January 2, 1766.  
 License. James Peery and Elizabeth Donald, December 31,  
 1765.  
 Banns. Joshua Story and Rebecca Stoop, January 2, 1766.  
 License. Robert Bryan and Rebecca Webster, January 2,  
 1766,  
 Banns, John Willis and Deborah Thetford, February 1766.  
 License. John A. Payne and Elizabeth Harris, March 25,  
 1766.  
 License. Jeremiah Cloud and Esther Harry, of Chester  
 county, June 16, 1766.

- License. Matthew Robinson and Alice Gray, June 26, 1766.
- License. James Gibson and Mary Fuller, July 3, 1766.
- License. James Townsley and Margaret McDill, July 8, 1766.
- Banns. Hance Scheer and Frances Patterson, July 24, 1766.
- License. Hugh Martin and Jane Thompson, February 25, 1766.
- License. David Lewis and Agnes Abrahams, September 9, 1766.
- Banns. Archibald MacChess and Cathrine White, October 23, 1766.
- Banns. William Bilderback and Ann Macum, October 26, 1766.
- License. Nathan Oldham and Elizabeth Giles, November 18, 1766.
- License. Abraham Vannemon and Rebecca Dougherty, November 20, 1766.
- License. James Boyd and Sarah Janvier, November 27, 1766.
- License. Thomas Janvier and Jane Clark, April 2, 1766.
- License. Benjamin Whitten and Sarah Hughes, March 24, 1767.
- License. John Elliott and Mary Shaw, April 3, 1767.
- License. Shadrack Larew and Mary Lewis, May 9, 1767.
- License. John Long and Rebecca Wright, May 30, 1767.
- Banns. John Test and Mary Cowing, December, 1768.
- Banns. Samuel Harris and Mary McCormick, December, 1768.
- Banns. Edward McCreden and Ruth Wetherbee, December, 1768.
- Banns. John Wood and Lettice Jones, December, 1768.
- Banns. John McKay and Ruth Musgrove, — 1768.
- License. Moses Ladley and Mary Alexander, widow, March 28, 1759.
- License. Henry Reily and Mary Dannalah of Christiana, July 26, 1769.
- Banns. David Cangleton and Sarah Jones, March, 1769.

- Banns. James Campbell and Sally Smith, March, 1769.
- Banns. Samuel Hamilton and Mary Lewis, March, 1769.
- Banns. Erasmus Kent and Mary Kileriss, — 1769.
- Banns. John Stalcup and Caty Philzgerald, April, 1769.
- Banns. Matthew Clark and Cicily Karlan, — 1769.
- Banns. Hugh Robeson and Margaret McLum, — 1769.
- Banns. William Thompson and Ann Webb, — 1769.
- Banns. James Ellis and Elizabeth McCaffdeed, — 1769.
- Banns. Jonathan Alexander and Sarah Macum, — 1770.
- Banns. Giles Yourason and Elizabeth Marshall, — 1770.
- Banns. Samuel Picken and Margaret Moore, — 1770.
- Banns. Thomas Hamilton and Rosanna Laragan, — 1770.
- Banns. David Davis and Mary McNeelie, — 1770.
- Banns. Francis Dunlop and Abigail Davis, of Penn's Neck, September 3, 1771.
- License. William Hemphill and Elizabeth Allison, of Christiana Hundred, May 22, 1770.
- Banns. Erick Philpot and Ann Lamson, of Penn's Neck, March 15, 1772.
- Banns. Thomas Williams and Sarah Kinkead, March 24, 1772.
- Banns. John Holland and Lydia Crawford, of Pencader Hundred, 1771.
- Banns. Morris Singer and Eleanor Welsh, in 1773.
- Banns. Jacob White and Elizabeth Martin, in 1771.
- Banns. William Steel and Jennet Hamell, November 10, 1772.
- Banns. John Kenedy and Ann Scot of New London, June, 1773.
- Banns. William Dennis and Isabella Laughlin, December 1, 1772.
- License. William Weeir and Sarah David, August 8, 1771.
- License. Neal Gillespie and Eleanor Dougherty, August 21, 1771.
- License. James Creed and Susannah Hutton, August 1, 1771.

- License. Frederick Hill and Rachel Cannon, December 18, 1771.
- License. John Lloyd and Elizabeth Pedrick of Salem County, N. J., September 9, 1771.
- License. Joseph Elliott, Jr., and Mary Elliott of Brandywine Hundred, November 14, 1770.
- License. Fergus McVeey and Mary Connor, December 8, 1770.
- License. James Lefever and Ingeber Blackburn, July 4, 1771.
- License. William Aiken and Elizabeth Kirk, June 26, 1771.
- License. Thomas Carney, Jr. and Mary Harris of Salem County, May 14, 1771.
- License. Isaac Cannon and Lydia Cannon, January 23, 1771.
- License. Morton Morton and Dorcas Jacquet, widow, February 6, 1770.
- License. Wm. Gil Johnson of Penn's Neck, N. J., and Jane Standley, June 30, 1770.
- License. Hugh Steel of St. George's Hundred and Elizabeth Hance, September 11, 1771.
- License. Samuel Campbell and Margaret Patterson, widow, November 20, 1771.
- License. Humphries Green and Susannah Grubb, February 9, 1771.
- License. George McLaughlin and Elizabeth Jones of Cumberland County, N. J., June 5, 1772.
- License. Capt. Paul Cox and Ann Stewart, widow, both of Philadelphia, July 3, 1772.
- License. John Miller of Red Lion Hundred and ———, March 27, 1772.
- License. William Hazlett and Elizabeth Hume, widow, January 21, 1772.
- License. John Cunningham and Eleanor Wiley, spinster, both of East Fallowfield, Chester County, September 28, 1772.
- License. Capt Thomas Rawlings and Margaret Giffin, both of Wilmington, October 3, 1772.
- License. James Conway and Christiana Cazier, of St. Georges' Hundred, October, 3, 1772.
- License. John Robinson and Catharine Surmizer, both of New London, October 29, 1770.



License. Charles Fogg, Jr., Tanner and Priscilla Bowen, of Salem County, November, 5, 1772.

Banns. Samuel Gibson and Martha Thompson—— 1773.

License. Isaac Cannon, of Red Lion Hundred, and Susannah Devan, January, 27, 1773.

License. Jonathan Wilson of St. Georges' Hundred, and Mary Skeer, of Cecil County, Md., February 4, 1773.

License. William McCarter, of Christiana Hundred, and Eleanor Slater, of same place, February 18, 1773.

License. John Jaquet and Frances Belveal, February 24, 1773.

License. Hugh Bradley and Margaret Bradley, both of Red Lion Hundred, May 15, 1773.

License. David Justis and Hannah Tatlow, May 20, 1773.

License. Patrick McCormick and Margaret Dougherty, June 10, 1773.

License. Edward Dougherty and Elizabeth Bellieu, both of Red Lion Hundred, March 11, 1773.

License. Edward Booram and Mary Goforth, both of Red Lion Hundred, March, 31, 1773.

License. George Adams and Jane McCurdy, both of Pencader Hundred, April 1, 1772.

License. Thomas Gillespie and Frances Bellew, May 14, 1772.

License. Alexander Porter and Lydia Woodward, of Christiana Hundred, May 2, 1772.

License. Simon Marshall, of Salem County, and Jane Dunn, of Fin's Point, June 6, 1772.

License. Moses McKnight and Mary Barker, May 9, 1773.

License. John Kettle, husbandman, and Mary Silsbee, spinster November 9, 1772.

Banns. George Johnson and Mary Bryan, June 22, 1773.

License. John Ball and Agnes Ferguson, both of Mill Creek Hundred, July 29, 1773.

Banns. Joshua Castello and Mary Hill, widow, August 1, 1773.

Banns. Robert Woods and Elizabeth Anderson, Aug. 5, 1773.

Banns. Thomas Nodes and Hannah Thompson— 1773.

Banns. Samuel Jordan and Sarah Stilley— 1773.

Banns. David Britchard and Mary Ruthe, 1773.

License. Valentine Dodds and Ann Dunning, both of Red Lion Hundred, December 30, 1773.

License. Abraham Short and Priscilla Stevens, November 3, 1773.

License. John Lyon and Sarah Williams, September 15, 1774.

License. James Welsh and Margaret Armstrong, April 16, 1774.

License. Joshua Jamison and Ann Caldwell, September 27, 1774.

License. Robert Coney and Eliza Allen, April 22, 1774.

License. Samuel Allison and Mary Burch, September 28, 1774.

License. Henry Fiver and Barbara Smith, October 27, 1774.

License. William Nicholson and Eliza McCuffin, November 14, 1774.

License. David Jenkins and Ann Floyd, November 22, 1774.

License. Thomas Pusey and Elizabeth Stewart, October 19, 1774.

License. John Lewden and Martha Wollaston, December 15, 1774.

License. John Enos and Rebecca Moore, February 9, 1775.

Banns. John Crahsuer, of Brandywine Hundred, and Hannah Fossen, May 13, 1775.

License. James Hazley and Mary Vansant, October 24, 1774.

License. William Robinson and Sarah Sergeant, March 13, 1775.

License. William Hezlet and Mary Ladly, widow, March 24, 1775.

License. Jonas Walraven and Eliza White, March 29, 1775.

Banns. Henry Clark and Dorcas Hinton, May 16, 1775.

Banns. John Lewis and Jane Hitherington, May 18, 1775.

License. Peter Kuhn and Elizabeth Keppel, both of Philadelphia, May 22, 1775.

License. Charles Stewart and Mary Barr, both of White Clay Creek Hundred, December 3, 1774.

License. James Garretson and Elizabeth Morton, April 6, 1774.

Banns. William Kilty and Esther Burrows, October 17, 1775.

License. Capt. Thomas Holland and Joanna Ross, October 13, 1775.

Banns. Benjamin Woodden and Sarah Lambson, September 5, 1781.

License. Stephen Thackrey and Elizabeth Humphreys, widow, of Penn's Neck, N. J., September 19, 1781.

License. Benjamin Worthington and Margaret Ross, June 24, 1784.

License. Benjamin Gregory and Margaret Gray, September 23, 1784.

License. James Booth and Ann Clay, May 5, 1785.

Banns. Joseph Balley and Frances Branson, August 10, 1785.

—— Daniel McManamy and Mary McKee, July 2, 1778.

Archibald Croxon and Margaret Walker, July 6, 1778.

William Berry and Jane Marshall, widow, of Penn's Neck, N. J., July 4, 1778.

License. Richard Asby and Jane Burns, December 9, 1784.

License. John Grimes and Mary Toland, December 20, 1784.

License. John Smales and Catherine Grant, December 22, 1784.

License. David Ambler and Mary Kelch, from Jersey, March 19, 1785.

License. Ashbury Tobin and Catharine Hart, February 2, 1786.

License. John Brannan and Jane Crocket, March 9, 1786.

License. Philip Reading and Mary Noxon, at Middletown, April 20, 1786.

License. Joseph Janvier and Sara Wall, March 11, 1786.

License. Benjamin Worrell and Mary Thompson, July 27, 1786.

License. John Diss and Catherine Cavender, August 8, 1786.

Banns. Joseph Lowe and Mary Peterson, of Jersey, August 9, 1786.

Banns. Michael Levenstein and Catherine Wilderson, January 23, 1788.

—— Henry Duff and Jane Greares, negroes, January 27, 1788.

Banns. Francis Laverdy and Margaret White, January 26, 1788.

License. Jeremiah Springer and Mary Reece, March 12, 1788.

License. Adam Close and Jane Farrell, April 17, 1788.

License. John Kean and Margaret Forrest, August 4, 1788.

License. William Holliday and Elizabeth Cail, September 29, 1788.

License. John Dixon and Margaret McMullen, December 16, 1788.

License. James Armstrong and Joanna Holland, January 29, 1789.

License. John Taylor and Sarah Williams, March 13, 1789.

License. Robert Milligan and Sarah Jones, April 9, 1789.

—— Samuel Rowen and Elizabeth Thomas, May 25, 1789.

License. Henry Johnston, free negro man, and Hannah Rickards, negro, belonging to Mrs. Sarah Cantwell, June 9, 1789.

License. John Patterson and Rebecca McElwee, June 17, 1789.

License. John Toppin and Rebecca Johnston, June 18, 1789.

License. John Donnell and Isabella Lummis, July 12, 1789.

Banns. Christopher Armstrong and Lydia Miller, October 28, 1789.

License. John Hall and Lucretia Rees, November 25, 1789.

License. Thomas Lollar and Eleanor Post, December 31, 1789.

License. Francis Kitley and Margaret Underwood, January 28, 1790.

License. London, a negro man, belonging to Kensey Johns, Esq., and Hannah, a negro woman, belonging to Geo. Read, Jr., Esq., were married by consent of their masters, March 4, 1790.

License. Samuel Jackson, a free negro, and Eleanor, a negro, belonging to Mary Clay, March 11, 1790.

License. John Yeates and Ann Bonner, March 15, 1790.

Banns. George Moore and Sarah Jenkins, May 6, 1790.

License. James Martin and Ann Mitchell, June 8, 1790.

License. Dennis McGuire and Ann Morton, July 29, 1790.

License. George Dougherty and Mary Collins, August 31, 1790.

License. William Spotswood and Mary Ann McAvoy, September 1, 1790.

License. John Murphy and Annie Fitzgerald, two free blacks, September 12, 1790.

License. William Massey and Abigail Israel, October 11, 1790.

License. Asaph Vansant and Mary McMullen, November 2, 1790.

License. William Davis and Rachel Truax, December 2, 1790.

License. John Hancock and Ann Saunders, December 8, 1790.

License. James Clark and Elizabeth Gunn, December 9, 1790.

License. Patrick Morrison and Susannah Beach, February 1, 1791.

License. Stephen Pike and Eleanor Rainy, February 9, 1791.

License. Samuel Armstrong and Ann Robinson, April 18, 1791.

License. George Stroud and Rachel Reece, June 9, 1791.

License. George Medford and Elizabeth Latham, December 18, 1791.

License. John Toland and Ann Blankford, December 26, 1791.

License. Patrick Grant and Mary Rumsey, January 16, 1792.

License. Robert VnJoy, a free black, and Dinah, a slave of Stuart Thompson, February 16, 1792.

License. Francis Haughey and Sarah Thomson, July 1, 1792.

License. John Alexander and Mary McCormick, July 19, 1792.

License. Peter Stidham and Elizabeth Williams, September 16, 1792.

License. Patrick McGinnis and Eleanor Cobine, October 13, 1792.

License. Thomas Walker and Ann Goodfellow, November —, 1792.

License. Benjamin Pearce and Margaret David, November 12, 1792.

License. Abraham Eyes and Elizabeth Spencer, February 28, 1793.

License. Benjamin McLean and Mary Dunwoody. June 12, 1793.

License. John Stuckey and Margaret Muckleherron, July 11, 1793.

License. Charles Thomas and Breta Johnson, August 17, 1793.

License. John Mitchell and Jane Stewart, September 6, 1793.

License. John Instons and Anna Eliza Beners, September 23, 1793.

License. Benoni Bird and Sidney Dyet, February 5, 1794.

George Lewis, a free black, and Dorcas, a slave to Gunning Bedford, October 30, 1794.

License. Patrick McFudgon and Rosanna McDade, March 10, 1794.

Joseph and Elizabeth, free blacks, November 12, 1794.

William, a free black, and Margaret, slave to John Crow, November 28, 1794.

Geo. Rodney and Alice, free blacks, December 5, 1794.

Isaiah and Annis, free blacks, January 1, 1795.

- License. Thomas Titus and Dorcas Rowen, February 27, 1795.
- License. Thomas Thompson and Ann Kennedy, June 25, 1795.
- Richard, slave to Robert Aiken, and Margaret, slave to Dr. McMechen, August 23, 1795.
- License. John Zimmerman and Mary Watt, September 10, 1795.
- License. John Macglathry and Margaret Howk, November 13, 1795.
- License. Samuel Rowen and Elizabeth Penton, November 22, 1795.
- Abraham Rumsey and Ann Spencer, free blacks, February 26, 1796.
- William, a free black, and Hannah, a slave, March 12, 1796.
- License. James Creed, Jr., and Susannah Vangezell, March 31, 1796.
- License. John Young and Elizabeth Logan, May 19, 1796.
- License. Richard Anderson and Elizabeth David, August 16, 1796.
- License. John Murphy and Hellena Martins, August 18, 1796.
- Tobias and Sarah, blacks, both slaves, September 3, 1796.
- License. William Clay and Sarah McWilliams. September 7, 1796.
- License. Josiah Peirce and Sarah Newton, September, 10, 1796.
- License. David Aiken and Anna Derrick, September 29, 1796.
- License. John Bryan and Mary Darby, October 13, 1796.
- Jonas, a slave of James Booth and Violet, slave of Nicholas Vandyke, November —, 1796.
- James, a black man belonging to the Governor, and Sarah, a free mulatto, December, 1796.
- License. John Hendrickson, Jr., and Elizabeth Springer, April 18, 1797.
- License. Joseph Way and Ann Bond Webb, September 6, 1797.

License. Lancaster Lifthall and Hannah Webb, November 19, 1797.

Charles and Cotter, negroes, January 4, 1798.

License. Robert Rowen and Elizabeth Bevard, February 6, 1798.

License. Thomas Campbell and Eleanor McGee, March 2, 1798.

License. Erasmus Jackson and Elizabeth Eves McCullough, March 4, 1798.

License. William Clarke and Elizabeth Baldwin, April 21, 1798.

License. John Tatlow and Ann Aiken, May 19, 1798.

License. Robert Connel and Mary Rothwell, October 9, 1798.

License. Samuel Toppin and Hannah Garretson, December 18, 1798.

Christopher and Annis, black people, January 31, 1799.

License. Joseph Swany and Martha Wood, April 1, 1799.

License. Thomas Justis and Mary Wollaston, June 2, 1799.

License. John Bowman and Mary Janvier, June 30, 1799.

License. Capt. George Lockyer and Ann McWilliam, July 11, 1799.

License. Charles Hair and Eliza Ann Wann, July 14, 1799.

License. Edward Jack and Sarah Freel, August 30, 1799.

License. Robert Shields and Ann Stidham, January 3, 1800.

License. Joseph Leger d'Happart and Elizabeth Thomson, April 24, 1800.

License. William Clark and Mary Springer, May 1, 1800.

License. George Ruth and Sarah James, May 15, 1800.

License. John Landers and Catharine Doorsh, May 16, 1800.

License. James Toland and Ann Williams, May 25, 1800.

License. John Clark and Margaret Galaha, August 5, 1800.

License. Joseph Warner and Mary Thompson Firth, August 7, 1800.

License. John Bulles and Charlotte Jane Rumsey, August 10, 1800.



- License. Lancaster Lightall and Mary Ball, August 10, 1800.
- Henry and Grace, blacks, October 2, 1800.
- License. George Giles and Elizabeth Devenshire, September 22, 1800.
- License. Robert White and Mary Ternall, October 21, 1800.
- License. Jeremiah Bowman and Susannah Lefevre, October 30, 1800.
- License. Thomas F. Williams and Esther Swann, July 31, 1801.
- License. William Thompson and Sarah Clay, June 1, 1802.
- License. William Patterson and Elizabeth Small, August 5, 1802.
- License. John Brady and Margarat Brady, August 5, 1802.
- License. Curtis Clay, Jr., and Elizabeth Lohra, September 21, 1802.
- License. Thomas Springer and Margaret Well, December 7, 1802.
- License. Neal Martin and Margaret Henderson, May 15, 1803.
- License. Barney McBride and Rose Daniels, February 2, 1804.
- License. John Morrison and Elizabeth Madicar, February 21, 1804.
- License. Benjamin Parker and Sarah Passmore, June 9, 1804.
- License. James Linch and Eleanor Whiteside, June 11, 1804.
- License. John Reremanand and Isabella Williams, October 2, 1804.
- License. Francis Sword and Maria Miller, October 7, 1804.
- License. Anthony Creshen and Eliza Riggs, November 2, 1804.
- License. James Johnston and Mary Elliot, March 7, 1805.
- License. Arch'd McLannand and Mary Matthews, April 15, 1805.
- License. James Garretson and Joanna Matthews, May 23, 1805.

- License. Richard Phepoc and Elizabeth Hartung, June 29, 1805.
- License. Hugh Ferguson and Rebecca Downing, February 20, 1806.
- License. George Vanzant and Margaret Sullivan, March 28, 1806.
- License. James Stroud and Hannah Springer, May 29, 1806.
- License. John Reece and Susannah Hogmore, July 24, 1806.
- License. James Curlet and Ann McKinley, August 7, 1806.
- License. Capt. Bankson Taylor and Hester McWilliam, October 16, 1806.
- License. Thomas Miles and Eleanor Shepherd, January 9, 1807.
- License. Benjamin Marley and Louisa Clark, February 17, 1807.
- License. Charles Allen and Jane Armstrong, February 19, 1807.
- License. James Rogers and Mary Booth, April 16, 1807.
- License. Thomas Ross and Ann McGuire, June 25, 1807.
- License. Justis Wilson and Sarah Reece, March 22, 1808.
- License. James We sh and Agnes Hannah, September 1, 1808.
- License. Archibald McMullen and Mary Sterratt, October 28, 1808.
- License. William G. Tilghman and Anna Polk, December 13, 1808.
- License. John Colgan and Mary McDowell, May 16, 1809.
- License. Benjamin Mendenhall and Rebecca Seal, August 19, 1809.
- License. David Sample and Elizabeth Walker, August 31, 1809.
- License. William Orim and Mary Castalow, October 6, 1809.
- License. Spenser Price and Rebecca McKinley, December 24, 1809.
- License. John Wiley and Elizabeth McKinsey, January 10, 1810.
- License. George Read, Jr. and Louisa Dorsey, April 19, 1810.

- License. Lewis Nicholas and Margaret Brown, July 7, 1810.
- License. Thomas Middleton and Joanna Mason, July 20, 1811.
- License. Levi Hollingsworth and Ann Dorsey, February 13, 1812.
- License. Howard Ogle and Charlotte Moore, April 27, 1812.
- License. James Pattersbey and Jane McFinley, May 13, 1812.
- License. Zacariah Smith and Margaret McKinley, May 28, 1812.
- License. Allen McLane and Catharine Read, June 18, 1812.
- License. Joseph Marich and Margaret Stone, September 16, 1813.
- License. Nehemiah Delaplain and Lavinia Springer, January 1, 1814.
- License. Ebenoner Greenough and Abigail Israel, March 5, 1814.
- License. Joseph Grimes and Ann Adams, April 1, 1814.
- License. John Lawler and Ellen McDowell, April 7, 1814.
- License. James Hamilton and Elizabeth Shirley, April 18, 1814.
- License. James Rich and Mary Merrit September 18, 1814.
- License. Adam Rowen and — Broadfoot, January 29, 1815.
- License. Samuel Barr and Elizabeth Bird March 21, 1815.
- License. John Stroud and Elizabeth Walker April 6, 1815.
- License. Joshua Burrows and Eliza Ann Kidd, August 17, 1815.
- License. John Dunn and Sarah Aysen, September 14, 1815.
- License. Joshua Deputy and Ann Richards, November 2, 1815.
- License. John Pink and Ann Edgar, December 4, 1815.
- License. John Mason and Mary Foster, December 29, 1815.
- License. William Sheley and Maria Derby, February 8, 1816.
- License. Enoch Hugg and Margaret Walker, January 30, 1817.
- License. Charles Lisle and Eliza Bennet, January 30, 1817.
- License. John Ritchie and Martha Foster, February 15, 1817.

- License. Matthew Newkirk and Jane R. Stroud, May 1,  
1817.
- License. David Ross and Margaret Hukill, May 22, 1817.
- License. William Guthrie and Maria Magens, June 19,  
1817.
- License. Barge Vanderslice and Maria Herring, October 1,  
1817.
- License. John Shepherd and Sarah Barker, January 19,  
1818.
- License. Joseph Reece and Mary Holland, June 4, 1818.
- License. John McConnister and Penny McConnell, Octo-  
ber 6, 1818.
- License. James R. Corrington and Jane Springer, Novem-  
ber 5, 1818.
- License. John Jamison and Rebecca Philips, November 6,  
1818.
- License. Edward Croft and Alice Frazer, January 6, 1819.
- License. James Booth, Jr. and Hannah W. Rogers, June 1,  
1819.
- License. Garrett Lewis and Elizabeth James, Jun 10, 1819.
- License. John Lynam and Mary Long, November 23, 1820.
- License. Henry Colesberry and Hester Bowman, December  
11, 1820.
- License. David Justis and Maria Springer, February 19,  
1821.
- License. Benjamin Willis and Sarah Rechisson, May 17,  
1821.
- License. Joseph Rozell and Margaret Clark, May 22, 1821.
- License. Alexander Henry and Eliza Boyd, May 30, 1821.
- License. James Davis and Jane Mullen, September 8, 1821.
- Richard Rosthill and Mary Ann Robinson, November 17,  
1821.
- License. Nicholas Coleman and Susannah Allcorn, Decem-  
ber 6, 1821.
- License. John Foote and Margaret Poulson, May 15, 1823.
- License. Thomas Challenger and Sarah Price, June 10,  
1823.

License. Timothy Temple and Henrietta Canston, January 29, 1824.

License. John King and Catharine Owen, March 4, 1824.

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## REGISTER OF BURIALS.

“A Register of Burials in Immanuel Church and Churchyard at New Castle upon Delaware, begun in May, 1716.”

In the Churchyard, Mary MacFarlan was buried the 15th May, 1716.

Within the Church, John Frogg was buried the 12th February, 1716-17.

In the Churchyard, Charles Gookin Barninghame, a child, was buried the 20th September, 1717.

In the Churchyard, Hannah, wife of Richard Grafton of New Castle, was buried the 16th January, dyed 13 eodem mense, 1728-29.

In the Churchyard, Elizabeth, daughter of Richard McWilliam, November 17, 1749.

In the Churchyard, Mary, wife of Richard McWilliam, dyed 6th, buried 9th May, 1751.

Zachariah Van Luveneigh, February, 1789.

Catharine Bradford, February, 1789.

John Ewing, April 17, 1789.

James Carter, May 14, 1789.

Ann Clay, June 16, 1789.

Christiana, infant daughter of John and Elizabeth Jaquet, June 17, 1789.

Doctor Elliott, on Sunday, July 26, 1789.

Mrs. Hall, on July 30, 1789.

Sarah McCormick, on September 2, 1789.

Mrs. Lackey, on November, 1789.

Mary Eves, on Sunday, December 20, 1789.

Mrs. Janvier, on Tuesday, December 28, 1790.

— Nesbitt, an infant, April, 1790.

Ann Stockton, on April 16, 1790.

Mrs. Bird, on June 10, 1790.

- Mrs. King, on April 28, 1791.  
Mrs. Till, May, 1791.  
Charles Gofton, August 7, 1791.  
John Blanford, October 1, 1791.  
— Sutton, February, 1792.  
John Bond, August 7, 1794.  
Mrs. Thevin, a French lady, on August 22, 1796.  
Mrs. Spencer, on August 28, 1796.  
Mrs. Pearce, June, 1803.  
Mr. Matthews, August 1, 1803.  
John Aicken, August 12, 1803.  
Henry Rowen's child, on August 19, 1803.  
Mrs. Hall's child, on September 7, 1803.  
William Aull, on September 15, 1803.  
Mrs. Armstrong, on October 16, 1803.  
Mrs. Tanner, on October 23, 1803.  
Mrs. King's child, January 10, 1804.  
Mrs. ———, a foreign lady, May 25, 1804.  
Mrs. Eves, June 8, 1804.  
Jacob Colesberry's child, August 23, 1804.  
Rachel Taylor, September 20, 1804.  
Mr. Cork's child, September 25, 1804.  
Jacob Peterson's child, September 25, 1804.  
Mrs. Sutton, June 2, 1805.  
Carpenter's mate on board the ship *Louisiana*, July 28, 1805.  
Stephen Gilbert, May 4, 1806.  
Elizabeth Bush, June 5, 1806.  
William Hazlett, November 12, 1806.  
Mrs. Sarah Colesberry, December, 1806.  
John Jaquet, March 15, 1807.  
Sarah Thompson, July 10, 1807.  
Mrs. Jones, July 10, 1807.  
Joseph Israel, December, 1808.  
Joseph Tatlow, February, 1808.  
Mrs. Aicken, August 30, 1809.  
Gertrude Vangezell, March 27, 1810.  
Dorcas Hall, September 4, 1810.  
Thomas Magens, Jr., April 26, 1810.

- John Hall, of St. James' Church, April 26, 1811.  
 Thomas Magens, 1819.  
 Nicholas Vandyke, Jr., June 23, 1820.  
 Thomas King, 1821.  
 Joseph Ball, at St. James' Church, July 26, 1822.  
 Rebecca McWilliam, February 3, 1822.  
 Sarah King, February 12, 1822.  
 John Stockton, October 29, 1822.  
 Jacob Welsh, November 16, 1822.  
 John D. Eves, July 30, 1823.  
 Isaac Grantham, August 1, 1823.  
 Martha Howley, a child, September 5, 1823.  
 Mary Ann Babcock, October 6, 1823.  
 Mrs. Mary King, October 7, 1823.  
 John Springer, October 8, 1823.
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## SOME INSCRIPTIONS UPON OLD TOMBS IN IMMANUEL CHURCH-YARD.

There are several vaults, and while these in some cases contain the remains of many, there is rarely more than one inscription on each, which is probably to the first buried in the vault; and as the entries of deaths in the parish register are so imperfect, there is no record whatever of the burials of very many who rest in the Church-yard.

The Rev. George Ross and his son, Rev. Aeneas Ross, were buried in the Church, but there is no record to show it, and so there is none of William Read, Richard Halliwell, Richard Grafton, Richard McWilliam and other leading men in the Church in early times.

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“Traveller what do you inquire. Known our friend Hercules Coutts was born in Montrose in Great Britian. Thence he came to this Colony at New Castle. In the discharge of his duties he was indefatigable; in temper, forbearing; in manner, courteous.

In this country he filled many trusts, civil as well as military. He yielded to a premature fate of fever and running dysentery, the 30th day of September, Anno Domini 1707." Translated from the Latin.

"Reader since minutes Fly in Hast  
Improve ye Present As thy Last.

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Underneath this marble Lyes ye Body of Elizabeth, wife of Richard Grafton of this City, and Daughter of ——— White, of Waterford in ye Kingdom of Ireland. She dyed, September ye 5, 1725, aged 60 years."

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"Here Lyes the Body of Jane, wife of William Read, late Sheriff of this county, with the Remains of three of their Children who died in their Infancy. She was born in London, of the ancient creditable Family of Spauldings. Many were her exemplary virtues. Her Temper meek and carriage obliging, Strict Chastity, Prudent economy, Piety without Ostentation, and Hospitality without Grudging. Her Grateful Loving Husband caus'd to hew and here to place this lasting monument of real conjugal Affection. Obiit 5 Julii M. D. C. C. XXXII. Anus Aetatis XXXVI."

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"Memor virtutum Johannaë, conjugis, honesto genere natae, hoc sepulchri monumentum Maritus, Georgius Ross, Evangelii Praeco, extruendum curavit. Anno acquievit illa aetatis trigesimo septimo. 29th September, 1726. Dixit ei Jesus quisquis vivit et credit in me non morietur in eternum.

Calcanda semel via lethi."

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"In memory of Ann, the wife of Zach Van Leu-enigh, who departed this life, December 27, A. D. 1749, aged 22 years.

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"Under this stone are buried the remains of the Reverend Walter Hackett, who, while a Missionary, discharged, with great success, the duties of the Pastoral office at Appoquinimy about five years. He was born in Frasersburg, in Bampf, a province of Scotland, and was descended from the ancient and respectable



family of Hackett. His life was blameless; in spirit, meek; in office, faithful; in labors, abundant. He died lamented by many good, but by none more than his beloved wife, who is pleased to erect to the memory of her worthy husband this sepulchral monument. He died, March 7, 1733, aged 33 years." Translated from the Latin.

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"To the memory of Jehu Curtis, Esquire, Late Speaker of the Assembly; A Judge of the Supreme Court; Treasurer and Trustee of the Loan Office, who departed this Life, November 18, 1753. aged 61 years.

If to be Prudent in Council  
Upright in Judgment,  
Faithful in Trust,  
Give value to the Publick Man;  
If to be Sincere in Friendship,  
Affectionate to Relations,  
And Kind to all around him,  
Makes the Private Man amiable  
Thy death, O Curtis,  
As a general Loss  
Long shall be lamented."

This epitaph was written by Dr. Benjamin Franklin.

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"Beneath this marble is deposited the Body of Mary, the wife of Richard McWilliams, and Daughter of Jehu Curtis, Esq., together with Elizabeth, their only child, who died 16 November, 1749, at the age of 3 months and 28 days.

In her did conspicuously shine all the Divine and Amiable virtues of the Human Soul. Piety without Ostentation, Humility without Affectation, unbounded Charity, Filial Duty, Conjugal Love and Affection, Maternal tenderness and Indulgence but with economy, and beloved when living and in death lamented. Obiit 6 Maii Anno Domini 1757, Aetatis 24. Dixit Jesus qui credit in me etiams mortuis fuerit vir and quisquis vivit et credit in me moreitur in aeternum.

"In memory of Edward Howts who died the 25th day of January, 1743, aged 28 years.

Death thou hast conquered me  
I by thy darts am slain;  
But Christ shall conquer thee  
And I shall rise again."

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"In memory of Catharine, daughter of Peter and Elizabeth Jaquett, of Long Hook, who departed this life the 15th day of August, 1774, aged 9 years."

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"In memory of John Jaquett, who died the 1st day of September, 1754, aged 51 years."

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"In memory of Peter Jaquett, of Long Hook, who departed this life the 29th day of October, 1772, aged 54 years."

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"In memory of Elizabeth Jaquett, wife of Peter Jaquett, of Long Hook, who departed this life the 31st day of January, 1801."

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"Here lyeth the Body of Mathew Usker, who departed this life the 7th of October, 1753."

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"Mary Eves, Born November 19, 1724, Died January 4, 1768."

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"Sacred to the memory of Ann Catharine Yeates, whose mortal part lies here deposited until the Resurrection of the Just. Adorned with every virtue that refines the Human Soul and elevates it to divine.

She departed this life, February 3, 1772, aged 48 years, in the full assurance of a most Glorious Eternity, deservedly lamented by all that knew her, to whom the sweetness of her temper rendered her particularly endearing, especially to her Husband and Children, whose loss is irreparable.

Death has conquered her,  
She by his dart is slain,  
But Christ will conquer him,  
And she will rise again."

“In memory of John Yeates, who departed this life, February 14, 1795, aged 73 years.”

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“In memory of Mr. John stoop, late Warden of Emmanuel Church, at New Castle. In which station he behaved himself with integrity and Honor, who departed this life the 12th day of December, 1771, aged 74.”

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“In memory of Mrs. Mary McKean, the wife of Thomas McKean, Esquire, who departed this life on the 12th day of March, 1773, aged 28 years.

Fair was her form, serene her mind,  
 Her Heart and Hopes were fixed on high;  
 Her Hand beneficent and kind  
 Oft wip'd the Tear from Sorrows Eye,  
 The sweets of friendship softened care,  
 Love, Peace and Joy her Soul Profest;  
 Meekness perfumed each rising Prayer  
 And every rising Prayer was Blest.  
 In Heaven we trust her sainted spirit sings  
 Glad Hallelujahs to the King of Kings.”

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“Here lieth the body of Jehu Clay, son of Slater Clay, who departed this life the 29th of July, 1757, aged 18 months.”

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“In memory of Jehu Clay, Jr., who died February 5 1758, aged 6 months.”

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“To the memory of Slater Clay, who departed this life February 20th, 1767, aged 55 years.”

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“In memory of Ann Clay, who departed this life June 14, 1789, aged 66 years.”

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“In memory of Mary Van Bebber, who departed this life September 18, 1780, aged 78 years.”

“In memory of Thomas Clay, who departed this life September 6, 1793, aged 40 years.”

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“In memory of John Bond, who departed this life 6th August, 1794, aged 52 years.”

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“In memory of William Clay, who departed this life the 25th September, 1797, aged 36 years.

‘How lov’d, how valued once, avails thee not,  
To whom related or by whom begot,  
A heap of dust alone remains of thee,  
'Tis all thou art, and all the proud shall be.’ ”

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“In memory of William, the son of George and Ruth Garland, who departed this life January 6, 1777, aged 3 years and 11 months.

When I was young Christ called me home,  
My soul to leave this frame,  
And in the dust my body must  
Till the last day remain.”

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“In memory of Catharine Bradford, who departed this life February the 25, 1788, aged 45 years.”

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“In memory of Mary Ross, who departed this life April 30, 1784, aged 24 years.”

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“In memory of Rebecca McWilliam, who departed this life October 5, 1798, aged 16 years.”

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“In memory of Rebecca Lockyer, who departed this life May 9, 1801, aged 26 days.”

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“In memory of Dorothy, wife of John Hall, who departed this life July 28, 1789, in the 40th year of her age.”

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“In memory of John Hall, who departed this life July 4, A. D., 1810, aged 71 years.”

“In memory of Richard Harrison, Obt. October, 1798, aged 17 years and 8 months.”

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“In memory of Ann Jane Stone, daughter of Guy and Dorothea Stone, who departed this life August 17, 1801, aged 1 year, 9 months and 3 days.

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“In memory of Elizabeth, wife of Samuel Rowen, who departed this life October 9, 1793, aged 26 years and 6 months.”

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“In memory of Elizabeth, wife of Samuel Rowen, who departed this life August 11, 1806, aged 50 years.”

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“In memory of John, son of Henry and Mary Rowen, who died August 19, 1803, aged 1 year and 3 months.”

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“This monumental marble, inscribed to the memory of Gunning Bedford, Esquire, late Governor of the State of Delaware, who departed this life September XXX, M. D. C. C. C. VII, and lies here interred. His afflicted widow devotes, to discriminate the cold and silent repository of the remains of a much loved and sincerely lamented husband. Endeared to all that knew him by the amiable qualities of the heart, in his life, high in the esteem of the wise, the good and the patriotic; in his death, lamented by every friend to merit, truth and virtue.

‘So he dies but soon revives, death over him  
No power shall long usurp.’”

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“George Read born, A. D., 1732,  
Died 21st September, 1798.

Member of the Congress of the Revolution.

The Convention that framed the Constitution of the United States,  
and of

The first Senate under it.

Judge of admiralty,

President and Chief Justice of Delaware

and

A signer of the Declaration of Independence.”

“Gertrude, wife of George Read, and daughter of the Rev'd George Ross.”

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“In memory of James LeFevre, who departed this life January 18, 1787.

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Here lyeth interred the Body of Mrs. Mary Reynolds, who departed this life on the 29th day of December 1777, aged 53 years 7 months and 7 days,

To that fond frame which here quite breathless lays  
The humble Marble weeping orphans raise  
Fain from oblivious clay cold hands to save  
Thy honour'd name and snatch it from the Grave.

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“Here lies the Body of Ann, wife of John Stockton, who departed this life the 15th of April 1790, aged 45 years.”

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“In memory of Erasmus Jackson a native of Ireland, who departed this life March 18, 1800, aged 33 years.

Also Elizabeth, wife of Erasmus Jackson, daughter of James and Jane McCullough, who departed this life July 1, A. D. 1818, in the 42nd year of her age.”

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“In memory of Ann, second wife of William Armstrong, who departed this life October 16, 1803 in the 38th year of her age.”

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“In memory of William Aull, who departed this life September 13, 1803, aged 41 years.

Frail man attend and view this grave  
In prime of life death conquered me  
The rich, the poor, the great, the slave  
Is hastening to Eternity.  
Since death is sure and life is vain  
Oh! haste to gain the heavenly prize  
Ah! don't delay in Christ to gain  
You then shall in his image rise.”

“Sacred to the memory of Robert Wiley, who departed this life the 4th day of June 1801, aged 21 years, 6 months and 27 days.

View this monument ye young and careless  
And boast no more of to-morrow.”

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“Sacred to the memory of David Bush, M. D. who departed this life July 3, 1801, in the 38th year of his age.”

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“Sacred to the memory of Capt. John Ewer Sword, who departed this life January 21, A. D. 1801. Anno Aetatis 45.”

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“In memory of Van Dyke Johns, who departed this life the 13, February 1801, aged 12 years, 3 months and 10 days,”

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“In memory of Joseph Tatlow, Esquire, who departed this life January 26, 1808, aged 67 years.”

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“Here lies deposited the mortal remains of Joseph Israel, Esq., who departed this life, universally regretted, December 15, 1807, in the 54th year of his age. This marble cannot delineate his many virtues of which the hearts of his affectionate widow and children retain an indelible record, nor the benevolence which in the breasts of his numerous friends and acquaintances will long be remembered.

’Log’d in the Grand Lodge of the Sky  
He lives with God no more to die.”

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“In memory of John Bird, Esq., who departed this life April 12, 1810, aged 41; also his wife Elizabeth Van Leurenigh died February 1848, aged 75 years.”

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“This tomb is erected to perpetuate the memory of Susanna Israel, relict of Joseph Israel, Esquire. She departed this life June 20, 1817, in the 52nd year of her age leaving a numerous family of children to lament a most affectionate mother.”

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“In memory of Nicholas VanDyke, Esq., late a Senator of

the United States from Delaware. He died May 21, 1826, in the 56th year of his age. Faithful and conscientious in the discharge of the varied duties of his private and public life his memory is revered as a relative and friend, his loss deplored as an honest and eminent statesman; and also of Mary VanDyke, relict of Nicholas VanDyke, who was born June 13, 1768, died May 4, 1831, in the 63rd year of her age."

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"In memory of Kensey Johns, Chief Justice and afterwards Chancellor of the State of Delaware. Born June 14, 1759, died December 21, 1848; and Nancy, his wife, born August 9, 1768, died October 21, 1839."

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"Here are deposited the remains of James Booth, late Chief Justice of the Court of Common Pleas of the State of Delaware. He was born the 6th February, 1753, and died 3d February 1828—Ann Booth, wife of James Booth, Chief Justice Court of Common Pleas, Born July 2, 1759, died May 10, 1846—James Booth, Chief Justice of the State of Delaware and for more than 30 years a warden of Immanuel Church. Born November 21, 1789, died March 29, 1855—Hannah W. Booth, wife of James Booth Chief Justice of the State of Delaware. Born June 4, 1797, died September 8, 1857."

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"John Stockton, born 1755, died October 29, 1822. An officer of the Revolution.

John Stockton, Mid U. S. N., wounded in the Battle of Lake Ontario, May 28. Died at Kingston, Canada May 30, 1813, aged 26 years.

Thomas Stockton, born April 1, 1781, elected Governor of the State of Delaware, November 12, 1844, died March 2, 1846."

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"In memory of James R. Black, one of the Judges of the Superior Court of the State of Delaware who was born on the 14th day of May 1785, and departed this life in the Christian hope of a blissful immortality, on the 3d day of September 1839. In the hearts of his fellow-citizens is engraven an epitaph more honourable to his memory than the hand of the warmest affection could inscribe upon this marble."









