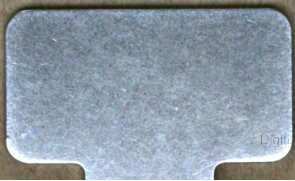


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AN ADDRESS,
EMBRACING THE
EARLY HISTORY OF DELAWARE,
AND THE
SETTLEMENT OF ITS BOUNDARIES,
AND OF THE
DRAWYERS CONGREGATION,
WITH ALL THE CHURCHES SINCE ORGANIZED
ON ITS ORIGINAL TERRITORY:

DELIVERED IN DRAWYERS CHURCH, DEL., MAY 10, 1842,

BEING ONE HUNDRED AND THIRTY-ONE YEARS SINCE THE SITE OF THE
PRESENT HOUSE OF WORSHIP WAS PURCHASED.

BY REV. GEORGE FOOT.

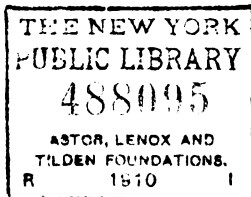
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PRINTED AT THE OFFICE OF THE CHRISTIAN OBSERVER.

Checked
May 1913

1842.

10



TO THE MEMBERS
OF
THE DRAWYERS CONGREGATION,
THIS HISTORICAL ADDRESS NOW PUBLISHED,
AT THEIR REQUEST,
IS AFFECTIONATELY DEDICATED
BY THEIR
PASTOR.

ANNIVERSARY ADDRESS.

WE are assembled to-day on a spot long since hallowed by the tears and prayers and affections of generations which are now sleeping with the dead. We are surrounded by the graves of those who once worshipped on this site and reared this edifice. Very few remain among the living, who can remember the time when this sanctuary was built. This day completes ONE HUNDRED AND THIRTY-ONE YEARS, since this spot was chosen as the site of the house of God. On the 10th of May, 1711, Isaac Vigorue, Hans Hanson, Andrew Peterson, and Francis King purchased of John Peterson one acre of ground for this purpose. During the same year, a house of worship was erected on this spot.— Of the men who engaged in this work, we know little except the names of those already mentioned, who purchased this soil and who also acted as a building committee. These fathers, where are they? Not one of the men who reared the former house; not one of those who ministered at its altar and within its walls; and not one of all who worshipped there, survives. The very materials of that house of God are mouldered back to dust. Unfortunately for their successors, no record of their transactions prior to 1732 remains, except a solitary fact which was copied from the deed of this property and incorporated in the subscription for the erection of *this* house. It is a mournful reflection that the memory and the very names of most of the early worshippers on this spot have perished.

Whatever of wealth or of honor they gained : whatever of piety and devotedness they exhibited, they have all been forgotten ; and the clods once heaped over their graves, no longer mark the spot where their ashes repose. How many warnings and appeals have been uttered on this spot ! How vast the influence of truth on the minds of the generations which have successively worshipped here ! How many immortal spirits have gone hence to the bar of God to receive their final doom ! O ! could the departed speak, what scenes of seraphic joy, and of keen and hopeless despair would the former worshippers on this spot disclose ? —But the tomb from which no message ever comes, holds them all in perpetual silence till the day of doom shall arrive. How solemn the thought, that when an equal period of time shall have passed away, others will hold our possessions and succeed to our places in society, and in the sanctuary ; while death will feed on us, the clods will cover us, and the very names of many of us will be unknown except in the records of eternity !

To this place where your fathers worshipped, will many of you look back as the spot where truth, pointed by the Spirit of the Eternal, reached your heart and led you to God, and hope, and heaven ; or where the Saviour's call was unheeded, and salvation spurned, and your ruin sealed.

But our object on the present occasion is to give you an outline of the history of this region, and especially of this congregation. You will bear it in mind that it is no easy task to gather up history where but few and imperfect records exist. If there are imperfections in these details, you will remember that it is the almost inevitable result attending any investigations where so few materials remain.

The earliest permanent settlement in Delaware seems to

have been made by the Swedes, in 1637. Christina, Queen of Sweden, formed the plan, and sent Peter Menewe as commander of the colony, in the ship "*Key of Calmar.*" This colony purchased the lands on the west side of the Delaware, from Cape Henlopen, called by them "Paradise Point," to the Falls of Sanchickan, or Trenton.

Prior to this date, the Dutch were in possession of the lands on the eastern side of the river. Menewe soon died, and Peter Hollendare succeeded him. The Swedes settled on the Christina creek, where they built a fort, and called both the creek and fort after the name of their queen. In 1638 Kieft, the Dutch governor, remonstrated against the building of the fort. In 1642 John Printz was sent from Sweden, in the ship *Fame*, as governor of the colony. Two other ships of war accompanied him, the *Swan* and the *Charitas*. With the emigrants, at this period, came the Rev. John Campanius as chaplain of the colony. Among other things, Printz was instructed to persuade the Dutch who had settled under the crown of Sweden, to remove farther down from the vicinity of Fort Christina; to confirm the treaty with the Indians for the lands lying on the west side of the river, from Cape Henlopen to the Falls of Trenton. The agents of Queen Christina had purchased the lands from Cape May to Raccoon creek, nearly opposite Marcus Hook, and the English had settled on Ferken's creek, (now Salem.) Printz was directed to treat these English kindly, and in order to unite them with the Swedes, was directed, if they were willing, to receive them under the Swedish government. This colony at Salem, settled on lands purchased by the New Haven company, in Connecticut, and was originally composed of fifty families who removed from that place to Salem in 1640, "for the purpose of establishing trading houses and gathering churches

in Gospel order and purity," and in close combination with the New Haven Colony in all their fundamental articles, and under the jurisdiction of that colony. After much annoyance from the Dutch, the New England settlements on the Delaware were taken under the protection of the Legislature of the United New England Colonies, and in 1664 the forces of Massachusetts and Connecticut assisted Sir Robert Carr in subduing the Dutch on the Delaware. Gov. Printz resided at Tinnicum, (then called Tenackongh, and also Tutaenungh) and built a fort on the shore which he called New Gottenburg. Here a church built of wood was consecrated by Campanius, September 4th, 1646. The Dutch on the east side of the river interfering with the trade of the Swedes, they erected a fort at Elsingborough, which was called Helsingborough. This fort was called Myggenborg, or Mosquito Fort, because the Swedes were compelled to abandon it on account of the annoyance of the Mosquitoes. After the erection of this fort, the Dutch abandoned the fort which they had erected opposite Tinnicum, called Fort Nassau, and in 1651 took possession of New Castle, which the Swedes had called *Sandhuken*, and erected Fort Cassimir, the remains of which are still near the bank of the river, a short distance from the town. In 1652 Gov. Printz returned to Sweden. Prior to that date John Claudius Rising had arrived, who afterwards became governor of the colony. The Dutch continually claimed the soil of Delaware, and in 1646 William Kieft and his council granted to Abraham Planck, Simon Root, Jan Andriesson, and Peter Harmenson, two hundred acres of land each, on South river, near "Bird Island," (probably Reedy Island,) on condition of their settling on said lands within one year. They also promised them more lands, *provided they should want them*, on condition that

they should build houses and reside on the lands. But if they did not reside on them, their title was to be forfeited.

In 1654 the Swedes "took Fort Cassimir by storm, and expelled the Dutch." They improved the fort and called it "Trinity Fort." During the same year, however, Peter Stuyvesant, Governor of New York, sailed for Delaware with seven ships and 600 or 700 men, subdued all the Swedish forts, laid waste their country, issued his proclamation permitting those to remain who were willing to submit to the Dutch government and carried the remainder to New York. Thus ended the Swedish government in Delaware.

Johan Paul Jaquet was the first Governor of Delaware under the Dutch. He was succeeded by Peter Alricks. When Delaware was conquered by Sir Robert Carr, the estate of Peter Alricks was confiscated, and granted to William Tom. Alricks was the ancestor of all the families of the same name in this vicinity, some of which have been connected with this congregation during nearly the whole period of its existence.

The grant of Charles II. to his brother the Duke of York and Albany, made in 1664, conveyed to him all lands from the west side of Connecticut River, to the *East side of Delaware Bay*. In September 1664, Sir Robert Carr arrived in Delaware Bay, and took possession of all the Dutch forts, and reduced their entire possessions to subjection to the crown of England. Delaware seems to have been united with the lands granted by the crown to the Duke of York, and lying between the Connecticut and the East side of the Delaware River, by conquest. All the inhabitants were confirmed in their possessions and privileges on condition of their taking the oath of allegiance to the King, and of fidelity to his government.

On the 17th of May, 1667, the town of New Castle was

incorporated. The English laws were established in the town and on both sides of the Delaware, and a Sheriff, to be chosen annually, was appointed FOR THE CORPORATION AND RIVER.

On the 29th June, 1674, the Duke of York obtained a new patent from the King, for the lands granted him in 1664. This patent made the Eastern shore of the Delaware his Western boundary. Two days after, he appointed Sir Edmond Andross governor of his territories, which were surrendered to him by the Dutch. Sir Edmond Andross purchased in 1665 from the Indians a tract of land extending along the river, about eight or nine miles below the falls at Trenton, and as far above, *with all the islands in the Delaware.*

In 1664, the Duke of York granted to Lord Berkley and Sir George Carteret, the Province of New Jersey, bounded *on the west by the Delaware Bay.* Thus it appears that in all grants from the crown to the Duke of York, and from the Duke of York to Berkley and Carteret, and in the purchase of lands above Philadelphia from the Indians, by Andross, and also in establishing the office of Sheriff of New Castle county, the Eastern shore of the Delaware was made the line of Delaware in all cases.

Prior to the arrival of Penn in 1682, the general court at New Castle ordered the Sheriff to arrest John Fenwick, who resided at Salem, and claimed to be the proprietor of one half of the Province of New Jersey, and to bring him before the court.

There is a record of a trial at New Castle, in which Robert Hutchinson is appellant, *vs.* Thomas Smith, James Pierce, William Johnson, and William Wayghtman, Defendants.

The case involved a claim to lands lying on Cohanzy

creek. It was tried in the court at New Salem, (N. J.) Oct. 11th, 1680, and was brought by appeal to the General Court at New Castle. The court at New Castle reversed the decision of the court at New Salem, Nov. 2d, 1680. This decision was carried by appeal to the Court of Assizes, in New York, in October following. (Transcribed Records, Book A., p. 176.) Thus the fact is established that the territory, and even the court at Salem was under the jurisdiction of New Castle. In 1682 William Penn arrived and took possession of Delaware on the 28th of October. He had two deeds from the Duke of York: the one conveyed to him the town of New Castle, and all the "Land lying within the compasse or circle of twelve myles about ye same, with all Islands, ye river and soyle thereof." Another deed conveyed to him all the lands lying south of said circle to "Cape Inlopen," composing the two counties of St. Jones and Deale, or Whooreskill. The first of these deeds included Salem. *Hoore Kill*

Edmund Cantwell was the first Sheriff of New Castle county, under the government of William Penn. He was also high Sheriff under Sir Edmond Andross in 1676; and in 1717 Rowland Fitzgerald was the high Sheriff of this county. The descendants of Fitzgerald resided in Thoroughfare Neck.

In 1659, the Governor and council of Maryland, sent Col. Nathaniel Utie, to claim in behalf of Lord Baltimore, the lands on the Delaware. In answer to this demand, Stuyvesant, Governor of New York, commissioned Augustine Herman and Resolved Waldron as his ambassadors to the Government of Maryland to remonstrate against this claim. The Dutch claimed Delaware on the ground that prior to 1623 they had made a settlement called the Hoore Kill, which was destroyed by the Indians: and that in 1623

they had built Fort Nassau, fifteen leagues higher up the river, and on the Eastern Shore, and that many other places had been settled by the Dutch, and Dutch Swedes ; and that they had purchased the lands from the Indians.

During the attempt of these ambassadors at negociation, the Governor and council of Maryland presented them a copy of Lord Baltimore's patent. The ambassadors very shrewdly alledged that His Royal Majesty of England had granted to Lord Baltimore lands "which had not been seated and taken up before, only inhabited by a certain barbarous people, the Indians."

But as the South River, called Nassau, and by the English Delaware, had been taken up and appropriated long before by virtue of a commission from the High and Mighty States General of the United Provinces, and settled, not by Indians, but by a Christian people, that therefore the grant of Lord Baltimore could have no reference to Delaware. The arrival of Sir Robert Carr in 1664, and the surrender of Delaware to the forces under his command, put this claim of Lord Baltimore at rest until the arrival of William Penn. Then the claim was renewed. The Duke of York was now James II., King of England, and this claim was referred to a committee on Plantations. In November, 1685, this committee reported that the land granted to Lord Baltimore was such as *was inhabited by savages*, but that the tract now claimed by him *had been planted by Christians antecedent to this grant*. But, to avoid all difficulties on the subject, they decided that the peninsula should be divided into two equal parts, by a line drawn from the latitude of Cape Henlopen to the fortieth degree of north latitude.

To carry out this decision, commissioners were appointed to form a map of the country, which map was sent to England, and made the basis of the agreement in 1732. By

this agreement, the centre of the town of New Castle was to be ascertained, and a circle of twelve miles drawn around it. A due East and West line was to be drawn from Cape Henlopen to the Chesapeake. From a point in that line equidistant from the two Bays, a line was to be drawn northward till it should so touch the western point in the circle of twelve miles as to become a tangent to it. From the point of tangency a line was to be drawn due north to a point within fifteen English miles of the most southerly part of the city of Philadelphia. This agreement was not carried into effect, and Lord Baltimore petitioned George II. to make to him a new grant to lands on the Delaware.

In 1735 the whole subject was brought by the Penns before the court of Chancery ; and in 1750, Lord Hardwick decided that the agreement of 1732 should be carried into effect. The question was raised whether the circle should be a *radius* of twelve miles, or a *Periphery* of twelve miles. The chancellor decided that it should be a **RADIUS** of twelve miles, and its centre the centre of the town of New Castle. Other difficulties arose. In 1751 the chancellor decreed that the *radii* of the circle should be measured by horizontal, and not by superficial lines. Shortly after, Lord Baltimore died, leaving his son Frederick a minor. This occasioned a further delay until 1760, when the agreement was signed by him, and Thomas and Richard Penn, and commissioners were appointed who were directed to run the boundary lines. Several fruitless attempts to run a line from the given point so as to form a tangent to the circle were made. The commissioners finally employed Mason and Dixon, who had just returned from the Cape of Good Hope, where they had been to observe the *transit of Venus*. They succeeded in establishing the line between Delaware and Maryland, which has since been called Mason and Dixon's line.

On the 9th of November, 1768, the commissioners ratified their map and plan of surveys and divisional lines, embracing, according to the decree of Lord Hardwick the chancellor, all the articles of agreement made in 1732. Thus the claim of Penn to a circle of twelve miles, measured by horizontal lines, was confirmed by the commissioners under a decision of the court of Chancery in England in 1768, only eight years before the American Revolution. (See Landholder's Assistant, p. 166, 172.)

The jurisdiction of the PEA PATCH ISLAND, then, was given to Delaware, by decision of the chancellor of England, in 1750, and ratified by the final settlement of the Boundary of Delaware by commissioners in 1768. The act of the Legislature of Delaware passed in 1813, which ceded that island to the United States, provides "that all processes, both civil and criminal, issuing under the authority of this state, may be executed and served within the place." (Digest, p. 673.) In all past time the Sheriff of New Castle county has served his processes to tide-water mark on the New Jersey shore. Moreover, it can be proved that the tenant at will of the present claimant of that Island, under the decision of the U. S. District Court, votes in Delaware.

In 1837 the Legislature of Delaware requested her senators and representatives in congress to recommend a retrocession of that Island to Delaware, or to adopt such other measures as should enable Delaware to maintain her just right and title to said territory. Any decision which puts that Island within the jurisdiction of another state unsettles all the boundaries and jurisdiction of Delaware. She has not, nor has she ever had any other boundary than that which made the Pea Patch a part of her territory.

The settlement within the bounds of this congregation began at an early period.

In 1671, Francis Lovelace who was then Governor of all the territories of the Duke of York, granted a patent for 300 acres of upland, called "High Hook," and some adjacent marsh to Jan Sieriks. This farm is now in the possession of Jacob Vandegrift, Jr.

In 1671, a patent was granted to Abraham Coffin, for 400 acres of land called "*Mountain Neck*," and the annual quit rent was four bushels of winter wheat. In 1686 this tract was resurveyed to Johannes De Haes and Ephraim Herman. De Haes subsequently became the sole owner, and willed it to his son, Roelef De Haes, in 1694. Johannes De Hoef, or De Haes, was a member of the first Legislature of Pennsylvania, held under William Penn in 1683. He was a distinguished man and a native of France. He was a maternal ancestor of the Janvier family. Roelef, his son, was a member of the first legislative assembly in Delaware, after the Legislature for the territories was established in 1704. He was an elder in Presbytery (probably from New Castle,) in 1713. We here present before you an original likeness of De Haes which has been preserved. He was evidently, as his costume shows, either a knight or a military officer of high rank.

This is the farm afterwards owned by Thomas Noxen, the founder of Noxenton Mills. On this farm Brigadier General Cæsar Rodney encamped for a season with his corps of Delaware militia at the period when Gen. Howe landed at the head of the Elk River. One division of Howe's army, under the command of Baron Kniphausen, passed through the present boundaries of this congregation, and encamped on the farm, now owned by Henry Cazier, on Bohemia Manor. Thomas Noxen belonged to St. Ann's congregation, and died in 1743. I here present to you a mourning ring bequeathed by him to one of the members of his family,

and also a ring presented by him to his only daughter, Mrs. Frisbie. This Noxen farm was owned by John and Henry Vanleuvinigh in 1730. Henry Vanleuvinigh is called Vanleud on the records of this congregation in 1746. The farm on the opposite side of the Apoquinimy also, on which Schee Merritt now resides, was owned by Noxen, and was called "Walnut Landing." There was a wharf on that farm, the remains of which are still visible.

Below this, and on the opposite side of the creek was another landing called Whittit's landing, and owned by William Whittit, who was a trustee of this congregation in 1754. On A. Snow Naudain's farm, and directly in the rear of his house, was another landing. There was another landing at Noxenton, which is probably the landing anciently called "High Landing."

Cantwell's Bridge, on the same creek, derived its name from the fact that the General Court granted to Richard Cantwell authority to establish a *toll* bridge at that place in 1731. Near it resided Abraham Martin, Treasurer of this congregation in 1731: and the Legislature allowed Cantwell to take one acre of land from Martin at a fair valuation, as the site of a toll-house.

In 1675 Richard Seays, (called See on our records,) surveyed the Bennet Farm, north of Major Vandegrift's house. This farm has been owned by the Alricks, the Andersons, Taylor, and Vandyke, and by Dr. David Stewart. The Seays were Huguenots.

The Gettons were also French, and owned the farm on which Mr. McMullen now resides, near Hickory Grove.

In 1676 Garret Otto surveyed 272 acres north of Drawers creek, below the farm of Dr. Euler. This farm is now owned by William Polk.

In 1684 Amos Nicholas surveyed 300 acres. A part

of this farm is now owned by James Wilson, and was once owned by Thomas Hyatt, an Elder, and afterwards by Peter Hyatt, a member of this congregation.

In 1676 George Ashton surveyed a part of the farm on which Major Vandegrift now resides, with all the lands lying east as far as the western line of the farm belonging to John Dilworth, Esq., and extending north to Doctor's Swamp.

In 1678 Adam Peterson surveyed 200 acres of land, the tract on which Middletown now stands, the original plat and title to which I here present before you; and in 1682 Hans Hanson Miller (otherwise known as Hans Hanson) surveyed 500 acres adjoining Adam Peterson. We are also in possession of this plat and survey. 1678 then, was the earliest purchase of lands at Middletown.

In 1682 the court granted to Edmund Cantwell and Casper Herman, 200 acres of land lying on each side of Drawyers Creek, "for the use of a water-mill,* which the said Cantwell and Herman do intend to erect on the said creek for the publick good of the inhabitants." (Records, Book A., p. 190.)

In 1686 John Taylor sold to Thomas Snowding of Apokinimy, 170 acres of land on the north side of Second Drawyers Creek, lying between Taylor's Branch and Snowding's Branch. This farm was west of the farm of Hon. Louis McLane.

The Briscoe family was at New Castle in 1682.

In 1685 Daniel Smith surveyed the farm now owned by Abraham Vandegrift, called Strawberry Hill.

In 1686 Edward Green surveyed 2000 acres, called Green's Forest. A part of this farm was afterwards owned by James Anderson, a Trustee of this congregation in 1754; and has descended to James Houston his grandson, who is

* Probably this was Cannon's Mill.

now a Trustee; Charles Haughey now owns a part of this tract, and probably Mount Pleasant was a part of it.

I have given you these dates of original surveys, that you may see that the field of this congregation began to be settled about the year 1671, and that from this date the settlement was made at various points of our boundaries. From that period the settlement here was rapid. These lands, with those below the Apoquinimy, seem to have attracted strongly the attention of emigrants, so that in 1683, New Castle, St. Georges, and Apoquinimy Hundred, were the only subdivisions of territory in the county. In that year there were fifty taxable inhabitants between George's Creek and the Apoquinimy. Among these were Henry Walraven, who owned the farm adjoining Samuel Townsend on the East; John Foster, John Taylor, John Peterson, Hans Hanson, Adam Peterson, Elias Humphreys, Judith Crawford and Peter Alricks, the descendants of some of whom are still with us. Judith Crawford was the widow of James Crawford, who was a landholder here prior to 1671. Between Apoquinimy and Duck Creek there were forty taxable inhabitants in 1683.

Drawyers Creek has three branches. The "*main branch*" rises west of the Forest church, and crosses the road near that church. There was also the branch between General Mansfield's and Charles Haughey's farms, anciently called the "*Southern Branch of 2nd Drawyers.*" The other branch between Mr. Templeman's and Mrs. Hanson's was called the "*Northern Branch of 2nd Drawyers.*" The St. Augustine Creek was anciently called "*Arentidskill.*" Reedy Island has been called Reedon, Reeden, Reeton, Reeten, and Bird Island.

Pearce's Run derived its name from Abraham Pearce, who owned land adjoining it. It was anciently called "Ca-

noe Branch." The location of the Vandykes in Dutch Neck was called "*Berwick*." James Burnham's farm was called "Spring Garden;" General Mansfield's "Axmister;" Charles Haughey's "Weston;" and William Perry's "Poplar Hill." "The Trap" has had that name more than a century. Nearly every farm had its own name.

In 1675 there were probably but three churches in the present states of Delaware and Pennsylvania. On the records of the court we find the following order, viz :

"At a special court held by the governor at New Castle in Delaware River the 13th and 14th dayes of May 1675, It was ordered, that the church, or place of worship in this Town and the affairs thereunto belonging be regulated by the court here, in as orderly and decent a manner as may be.* That the place for meeting at Craine Hoeck do continue as heretofore†—that the church at Tinnecum Island do serve for Upland and parts adjacent.‡

"And whereas there is no church or place of worship higher upp the River than the said Island, for the greater ease and convenience of the inhabitants there, Its ordered, that the magistrats of Upland do cause a church or place of meeting for that purpose to be built at Wiccegkoo, the which to be for the inhabitants of Passayunk and so upwards.§ The said court being empowered to raise a Tax for its building, and to agree upon a competent maintenance for their minister: of all which they are to give an account to the next

* The original church at New Castle, is mentioned by William Penn, in a letter to the committee of the Society of Free Traders in London in 1683, as a DUTCH CHURCH.

† Craine Hoeck, afterwards called Tranhook, lay on the low lands opposite to the old stone church at Wilmington. The stone church was built on its present site about 1680.

‡ Upland is in Chester.

§ Wiccegkoo is Wicocoa above the Navy Yard in Philadelphia.

general Court, and they to the governor for his approbation.”
Signed,

“ E. ANDROSS.”

The churches at Craine.Hoeck, Tinnicum, and Wicoeoa were Swedes churches, and sufficiently point out the location of the Swedes.

The Dutch church, at New Castle, was probably the nucleus of the present Presbyterian church. The Episcopal church, in that town, was founded in 1689. We have no evidence that any other church existed earlier than 1698. In that year the first Presbyterian church, in Philadelphia, was formed. In 1700 Bishop Compton, of London, sent Rev. Evan Evans to Philadelphia.

This church, then, was the second Presbyterian church organized in New Castle county, and probably the second in the State. There was a minister at Lewistown, (Rev. Mr. Black,) in 1708, the very year in which we find Mr. Wilson preaching here. Among the early settlers, in this vicinity, there were four classes :—1st, The Swedes. These seem to have formed but a small portion of the earliest population. The Petersons, the Andriessons, or Andersons, and the Pipers belonged to this class. C. Piper was secretary to Charles XI., King of Sweden; and in 1696, he wrote a letter to the Swedes of Delaware, which was also signed by the king, and accompanied it with a present from the king of 1690 volumes of books, which were sent to them free from charge. Count Piper, you will remember, was secretary to Charles XII. of Sweden, and accompanied him in his expedition against ancient Muscovy, in his attempt to conquer Peter the Great. He was with him in all his reverses of fortune in the Ukraine, and in his flight to Bender.—(See Life of Charles XII.)

2d. **The Dutch.** The residence of the Puritans who landed on Plymouth Rock in 1620, for many years in Holland, and the correspondence between those who came to America and that portion of the Pilgrims who remained behind, laid open a field of enterprize to many of the Hollanders, who soon embarked for America. The Dutch had previously settled in New York and a part of New Jersey. A portion of these emigrants located in Delaware. To this class belonged the Alricks, the Hansons, the Vandegrifts, the Van Dykes, the Vanzandts, the Vances, the Hyatts, and the Kings.

The third class was composed of the French Huguenots. After a most unrelenting persecution during the 26 years which succeeded the massacre on St. Bartholomew's day, Henry IV. by the Edict of Nantes, adopted in 1598, gave to the Protestants, the same rights and privileges and immunities with the Roman Catholics. This was, in fact, extending to them a full toleration of their religious principles.

But Louis XIV. deprived them of these rights in 1681, and attempted by armed forces to compel them to renounce their Protestant principles: and in 1685 he revoked the Edict of Nantes and gave them up to the rage of persecution. These steps drove more than 500,000 Protestants to Switzerland, Germany, Holland, and England. Of these a portion settled in this vicinity. To this class belonged the Naudains, the Dushanes, the Gettons, Laforge, the Bayards, the Larrouxs, and the Seays, or Sees, the Vigorues, and Cannons, who settled here at an early period.

The fourth class was composed of the Irish, the Scotch, and the English, with a few of the early settlers of New England. The English and New England emigrants first came to Delaware with Sir Robert Carr, in 1664.

During the reign of Charles I. in the year 1641, the massacre of the Irish Protestants occurred, in which fifty thousand were inhumanly butchered ; and many fled to the North of Scotland, from which country the North of Ireland had been colonized by Protestants.

The act of uniformity adopted in 1662, requiring all ministers and churches rigidly to conform to the rites of the established church, occasioned 2000 ministers to dissent and leave their pulpits. In 1691, the act of toleration was passed, during the reign of William and Mary. The act of uniformity also affected Scotland with equal severity. But after a period of rest under the act of toleration, the effort was made during the reign of Queen Anne, to repeal the act of toleration. These difficulties and the unsettled state of affairs in Europe drove many of the more quiet citizens from their native land, to seek an asylum and to plant the banner of the cross in this inhospitable wilderness. Such is the outline of the oppressions which resulted in the formation of this church. Some of the men who laid its foundations had left the fields of suffering and privation and bloodshed in Europe, to enjoy the privilege of worshipping God according to the dictates of their conscience. Some of the noblest spirits of the age, the Christian heroes of their time, laid the foundations of this community and of this church.

At what period a congregation was formed in this vicinity, we are unable to decide. Dr. Read says, that it was about the year 1700. The Swedes who settled here, and the original English inhabitants, began to locate their lands as early as 1671: The Crawford family connected with this congregation and with the Forest church, after its organization, came to Delaware with Sir Robert Carr in 1664. The Petersons and Hansons are known to have been land holders here since 1678. Henry Walraven, John Peterson,

of whom this lot was purchased, Hans Hanson, one of the purchasers of this lot, Peter Alrichs and Judith Crawford are known to have resided here in 1683. They probably had some place of worship at an early period. At that period, one of the first things, after the settlement of a neighborhood, was the formation of a church. The Swedes, the Dutch, the Friends, all established their churches almost as soon as they arrived. And it is reasonable to suppose that while the Quakers, who fled from the intolerance of Charles II., had their church at Hickory Grove, and the Welsh Episcopalians their church at St. George's, that the Presbyterians had their place of worship in this vicinity. This much is known, that in 1708 the Presbytery of Philadelphia received a letter from persons residing here, respecting the ministrations of the Gospel; and they ordered the Rev. John Wilson, of New Castle to preach to this people "once a month on a week day." In 1709 they ordered "Mr. Wilson to preach at Apoquinimy once a month till the next meeting; and one Sabbath a quarter till the aforesaid meeting, provided always, that the Sabbath day's sermon be taken from the White Clay Creek, their time."—(Rec. p. 12.) Prior to 1708, the congregation at New Castle included White Clay Creek, and of course all the intervening country. The people of White Clay Creek during that year requested the Presbytery to grant them a separate organization. This the people of New Castle opposed, in order "that their meeting house and congregation in New Castle may not be damaged by this rupture of their fellow-members of White Clay Creek."

The Presbytery ordered Mr. Wilson to preach on the Sabbath alternately at White Clay Creek and New Castle. To this arrangement, the order of the Presbytery to Mr. Wilson to take the Sabbaths devoted to this congregation

from the White Clay Creek people, refers. Mr. Wilson undoubtedly had the pastoral charge of all the Presbyterians in this county in 1708.

This congregation may have been gathered by Rev. Nathaniel Taylor, long previous to 1700. This supposition is rendered probable, by the fact that the Taylor family were settled here in 1683,—and Mr. Taylor seems to have been well acquainted with this section of the country.

This church is known to have sustained the preaching and ordinances of the Gospel one hundred and thirty-four years, including such periods of vacancy as usually occur; and to have employed FOURTEEN ministers, TEN of whom are known to have been pastors; and two others *may* have been pastors.

On its original territory, three Presbyterian churches have been formed by divisions of this congregation, and also three Methodist churches have been gathered.

MINISTERS.

The first minister of this congregation, of whom we find any account, was Rev. John Wilson, who was directed by the Presbytery in 1708 to divide his labors between this congregation, New Castle, and White Clay Creek. He was one of the original members of the first Presbytery organized in the United States. He died in 1712. His family were left in indigent circumstances, and were assisted by the synod.

The second minister was Rev. Robert Wotherspoon, who was ordained at Apoquinimy, May 13, 1714. He bought the farm now owned by Mrs. Boyd, in 1715, and died in May, 1718.

After the death of Mr. Wotherspoon, the Rev. Mr.

Young preached to this congregation; but whether as a stated supply or as a pastor is not known. He was admitted to the synod in 1718, having brought credentials from the Presbytery of Armagh, in Ireland. He died in 1721.

Rev. Henry Hook is supposed to have taken charge of this congregation in 1722. He purchased the farm on which the Widow Hanson now resides, in 1724; and resided in Mrs. Hanson's house, which he probably built, one room in which was formerly called *The Study*. He died in 1741, and was buried on his farm between his house and the public road. This farm has remained in the possession of his descendants to this day.

Rev. John Dick was ordained November 12, 1746, over *New Castle and Drawyers*. He is supposed to have resided on Mrs. Boyd's farm. He died in 1747, and is believed to have been buried on the farm.

Rev. Hector Allison was settled in 1753, and remained until 1758. There is a regular account with him on the Treasurer's book, from 1753 to 1758, when he removed. The congregation seems to have had only occasional supplies during the next ten years.

In 1768 Rev. Thomas Read, (afterwards Dr. Read,) commenced supplying the congregation. In May, 1768, Andrew Bryan was chosen "Treasurer for Rev. Thomas Read's salary money." In 1772 "John Golden was chosen trustee of Rev. Thomas Read's salary money, it being the first year of his *stated* labor." Mr. Read was a popular preacher, and the congregation was probably the largest in Delaware during his ministry. Prior to 1772, he taught in the Academy at Newark, and preached to this congregation as a stated supply. He received the degree of Doctor

in Divinity in 1796, and removed to Wilmington, where he settled in the ministry in 1797, and died in 1823.

Rev. John Burton commenced his labors in this congregation, in May, 1804. He had previously been minister of St. George's congregation. Thence he removed to Sussex county and took charge of the Cool Spring congregation, in 1795, whence he came to this congregation. He continued as stated supply until 1822. He died in 1825, and was buried in St. George's church yard. He owned the farm now known as the Coudon farm, south of Hickory Grove burying ground; and while minister at Drawyers he bought the house and farm, now owned by John Hays, near the Forest church. During his ministry here he also supplied the Forest church a portion of his time. He was a learned man, well versed in theology, but exceedingly absent, and sometimes eccentric.

Rev. Joseph Wilson, from Nottingham, Pennsylvania, commenced his labors and was installed over Drawyers, Smyrna, and Forest churches, in 1822. He afterwards relinquished the care of the church at Smyrna, which, since that period, has become extinct.

So much had Drawyers church declined after the removal of Dr. Read, and so rapid was the decline of Presbyterianism in this region, that Mr. Wilson received an inadequate support, and was under the necessity of teaching a portion of his time. He removed in 1830.

On the 1st of July, 1832, Rev. Nicholas Patterson commenced preaching in this congregation as a stated supply, and continued his labors, until November 25, 1832. During the period of his labors, the first protracted series of religious exercises was held; and, as the result, 31 were added on the 4th of November to the church. This was the

largest number which has been added to the church at one time during the entire period of its existence.

On the 25th of November, 1832, Rev. David De Forest Ely commenced his labors here as a stated supply and continued 22 weeks.

August 11, 1833, Rev. Warren G. Jones commenced his labors in this congregation, and was installed November 21, 1833. On the first Sabbath in September in that year, eight persons were added to the church.

January 12, 1833, eleven were received to the communion of the church; and in March following four were admitted. Mr. Jones closed his labors in the congregation August 14, 1835, and removed to Connecticut.

In November following, Rev. Charles Brown, of Lewes Presbytery was invited to supply the pulpit. September 9, 1837, he received a unanimous call, and was installed October 21, of the same year. On the 22d of May, 1839, Mr. Brown resigned his charge. On the 23d of June following, the congregation unanimously resolved to call the present pastor, Rev. George Foot, who was installed on the 18th of November, 1839.

Of those who have labored here either as pastors or stated supplies since 1822, Rev. Messrs. Wilson, Patterson, Ely, Jones, and Brown are among the living. All the ministers previous to that date are numbered with the dead.

This church, like many others in this region, has neglected almost entirely its ecclesiastical records. From its foundation to 1832, there are but two items of ecclesiastical business on record. We are indebted to the Treasurer's book for a record of the ordination of Elders.

There was a catalogue of members belonging to the church, made in 1807. It exhibits the state of religion at that period as very low and unpromising. There were then

but 39 members in communion, eight of whom were colored persons. This church has never enjoyed those frequent and copious showers of grace which have been poured on some other portions of the country. This state of things may be attributed perhaps, in part, to the practice of admitting persons who did not profess to have passed from death to life, to sealing ordinances, which long prevailed here. There is no evidence that Whitefield ever preached on this spot, nor that the revival, at that period, had any influence upon it. In 1746 this congregation, which had sustained the ministry alone for 28 years previous, was united with New Castle, under the care of Mr. Dick. This fact shows that its interests had greatly declined. From 1747 to 1753, the pulpit was vacant. The youth and fervid eloquence of Rodgers, made rapid inroads on the congregation; the growth of the Forest congregation, five miles distant from this spot, and the improved state of religious feeling, under the labors of Rodgers, and Whitefield, and Tennent, and Finley drew many of the younger members of this congregation to St. George's and the Forest churches. These considerations show why so many of the members who belonged to this congregation in 1746, were afterwards found on the records of St. George's.

ELDERS.

With regard to the elders of this church we have not been able to gain much definite information earlier than the year 1732. From the records of the Presbytery, it appears that Leonard Vandegrift was an elder in Presbytery in 1711. In 1708 the Vandegrift family bought land here; and none of the name are known to have resided in any other part of the field of the Presbytery of Philadel-

phia, at that period. Leonard is a family name in the Vandegrift family residing here, and can be traced on records as far back as 1738. Leonard Vandegrift, then, was an elder in this church. In 1712 we find Isaac Piper recorded as an elder in Presbytery. The Piper family long resided here, and it is a reasonable supposition that Isaac Piper was an elder in this church. In 1714, Hans Hanson was an elder in Presbytery. There were two men of this name at that date, probably the father and the son.—The eldest of the two resided at New Castle. But no elder of this name could have represented the church at New Castle, in the Presbytery, at the meeting in 1714, because Segfrigus Alrichs was also an elder in Presbytery, who is known to have resided in New Castle. Hans Hanson, then, was an elder in this church in 1714. He was one of the purchasers of this lot, in 1711.

At the first meeting of the Synod of Philadelphia, in 1717, Elias Naudain, who is known to have resided within the bounds of this congregation in 1717, was present as an elder. In 1720, Isaac Piper was again an elder in the synod. In 1721, Johannes Vandegrift was an elder in synod. In 1724, Abraham Golden, Sen. He owned the farm on which Abraham Vandegrift now resides. In 1725, Thos. Hyatt, whose name is on our records, in 1736, as belonging to the congregation. In 1727, Jacob King was an elder in synod. He owned the Dickinson farm, north west from the Trap.

In 1731, Francis King was an elder in synod. He owned Mr. Barney's farm in 1709, and bought a farm lying on the south west side of 2d Drawyers Creek, now a part of Gen. Mansfield's, on which the old stone house now stands, in 1720.

In 1732, the elders were Francis King, Cornelius King,

who owned either a part of Mr. Barney's farm, or that of John M. Woods, Moses McKinley, who owned the farm now owned by Isaac Vandegrift; Charles Robinson, who owned the Booth farm on Scott's Run, and Christopher Vandegrift.

- In 1746, Elias Naudain and Garrett Dushane, who lived at the Trap, on John Janvier's farm, were elders in office. On the 5th Sabbath of March, in the same year, David Witherspoon, Esq., James McComb, Garrett Rothwell, Cornelius King, Joseph Hill, James Anderson, and James Vance were ordained. In 1778, John Taylor and Isaac Moody were chosen in the place of Andrew Bryan, deceased.

In 1788, Elias Naudain and Joseph Aspril. In 1790, John Hanson, in the place of John Crawford, deceased.

Between 1790 and 1794, though it is not certain in which year, John Vance Hyatt was ordained in the place of John Golden, deceased. In 1794, John Janvier and Elias Walraven, in the place of Robert Meldrum, deceased. In 1796, Peter Bowman and John Moody, in the place of Isaac Hyatt, deceased.

Thus it appears that between 1746 and 1776, Andrew Bryan, John Crawford, John Golden, Robert Meldrum, and Isaac Hyatt are incidentally mentioned as elders, deceased, of whose ordination there is no record.

In 1801, Arnold Naudain and William Frazer, in place of Elias Naudain and John Janvier, deceased; William Frazer was never ordained.

In 1805, James Vance, Joshua Toland, and Leonard K. Vandegrift, in place of Joseph Aspril, John Hanson, and Elias Walraven, deceased; and Arnold Naudain, who joined the Methodists; 1806, David Sebo, in the place of John V. Hyatt, deceased.

In 1790, John Janvier and John Vance Hyatt were elected deacons ; and in 1724, Joseph Vance. There is no evidence that any other deacons have existed in this church.

In 1813, Mr. John Boyd was ordained an elder. He was for several years the only elder in the church, and died in 1837.

March 8, 1833, John M. Woods was ordained an elder.

November 21, 1833, Andrew S. Naudain and Samuel Jefferson were ordained as Elders ; Mr. Jefferson afterwards was elected an elder in Port Penn church.

TRUSTEES.

There is no record of the election of trustees earlier than 1746.

The following persons have been TRUSTEES of this congregation, viz : John Vandyke, went out of office as trustee, in 1746. He was sheriff of this county.

In 1746, Hans Hanson, Elias Naudain, James Anderson, Senr., and David Witherspoon. Elias Naudain was a native of France.

After the revocation of the Edict of Nantes, in 1685, he fled to England. The certificate of his denization in England was dated 1703, and recorded at New Castle, in 1720. He was on the grand jury at New Castle in 1718.

David Witherspoon, Esq. was a native of the county of Londonderry, in Ireland. He resided in Middletown, where he died in 1763, aged 58, and was buried in the rear of the tavern in that place, which tavern he built. He was a member of the Senate in Delaware, in 1762. It was in his house that the scene described in the Life of Dr. Rodgers occurred, which was the apparent means of bringing Hugh Knox into the kingdom of God, and into the Chris-

tian ministry. About the year 1754, Knox came to this country from Ireland, and was recommended to Dr. Rodgers by Dr. Francis Allison, of New London. Dr. Rodgers succeeded in establishing for him a grammar school at the head of the Bohemia, on the farm now in possession of the Clayton family. In this school Knox continued about a year, as a successful teacher. Here he attended the ministry of Dr. Rodgers, at the Forest church. On Saturdays he was accustomed to spend the afternoons at the tavern of Mr. Witherspoon, in company with some of his associates. Habits of intemperance, in this company, were rapidly gaining strength. On one occasion the associates of Knox said, "come parson, give us a sermon." He at first declined, but at length excited by drink, said, "well, come, I will give you the sermon which Mr. Rodgers preached last Sunday." The text was, 2 Cor. v. 20. Knox had a retentive memory and great powers of imitation. He repeated so much of the sermon, and imitated so closely the delivery of Dr. Rodgers that Mr. Witherspoon, who heard him from the adjacent room, said, that had he not known to the contrary, he should have supposed that Dr. Rodgers himself was preaching. This attempt at mimickry made a deep impression on the mind of Knox. Filled with shame, he fled from the place without waiting even to collect the money due to him, and was not heard of for a number of months. The next autumn, Dr. Rodgers attended the commencement at Princeton. At the house of President Burr he met with Knox, who made to him a full confession of the wickedness of his conduct, and of the impression which the scene had made on his mind, which resulted in his hopeful conversion, and begged the doctor to say nothing to hinder his admission to college. He was admitted; pursued his classical and theological studies with entire credit

to himself; settled in the ministry in the island of St. Croix, where he remained for many years, and eventually received the degree of Doctor in Divinity from the university of Glasgow, in Scotland. He was an able writer.

1754, James Anderson, David Witherspoon, Joseph Hill, Alexander Bryan, and William Whittit,—Whittit was a merchant.

1766, James Anderson, Arnold Naudain, and Thomas Witherspoon. James Anderson died in 1767, and in

1768, Andrew Naudain and Andrew Bryan were elected.

1772, Arnold Naudain, Thomas Witherspoon, Andrew Bryan, Charles Robinson, John Crawford, Isaac Hyatt, John Golden, and Robert Meldrum were trustees.

1778, John Crawford was chosen trustee of the glebe money, in place of Andrew Bryan, deceased; and William Read for the money willed to Drawyers congregation, by Mary Hill. He was a brother of Dr. Read.

1785, Elias Naudain was chosen Trustee of the glebe money.

1787, John Crawford, John Golden, Joseph Aspril, Elias Naudain, and John Vance Hyatt. Elias Naudain died in 1800.

1790, Robert Meldrum in the place of John Crawford, Esq., deceased, and William McKennan in the place of John Golden, deceased.

1794, John Congleton who removed from the place in 1794, and John Janvier, who died in 1801.

1798, William Frazer, who continued in office till 1800, and Elias Walraven, who died 1803.

1802, William Bradford, who died in 1803. In 1802, Joseph Aspril and John Vance Hyatt died.

1805, John Janvier and Christopher Vandegrift 3d were elected.

1806, Alban Roberts, who resigned in 1811.

1811, David Sebo, who died in 1815.

1819, John Janvier, Lawrence Aspril, Abraham Vandegrift, and Peter Bowman.

1829, James Houston, John H. Cannon, and John M. Woods.

1842, The Trustees of this congregation in office are John Janvier, Esq., Christopher Vandegrift, John Janvier, Abraham Vandegrift, James Houston, John M. Woods, and John H. Cannon.

TREASURERS.

1731, Abraham Martin was in office.

1736, John Vandyke was elected.

1750, David Witherspoon.

From 1751 to 1754, Anthony Golden.

1764, Thomas Witherspoon.

1767, Arnold Naudain.

1773, Arnold Naudain.

1785, John Crawford.

1787, Arnold Naudain.

1807, John Moody, who continued in office till 1819.

From 1819 to 1822 John Janvier.

1822 to 1825, Christopher Vandegrift.

1825 to 1826, Peter Bowman.

1826 to 1829, Christopher Vandegrift.

1829 to 1842, John Janvier.

The following persons are known to have belonged to this congregation, at the dates attached to their names. They

were probably all here at a period anterior to these dates, as they are incidentally mentioned on the records. But we are compelled to gather up the names as they stand recorded. From the records of the Synod of Philadelphia, it appears that Andrew Vandyke was a member of this church, in 1718. The Vandyke family emigrated to this colony from Middlesex county, New Jersey. Andrew Vandyke made his will in 1730. He had a brother, Isaac Vandyke, whose will is dated 1727. This family resided in Dutch Neck.

The bond of Garrett Dushane and Abraham Golden, Senr., bears date Oct. 10, 1723. Abraham Marteen, (Martin,) was here in 1731. John Vandyke, son of Andrew, 1733. Moses McKinley, Charles Robinson, Cornelius King, Francis King, and Christopher Vandegrift, 1732.—Thomas Hyatt, 1739.

The bonds of Henry Vandyke and Nicholas Vandyke, are dated 1744.

Francis King and Francis Crussan's, 1746.

John Vanzandt and William Bennett's, 1747.

Peter Packard and Jared Rothwell's, 1746.

All the bonds mentioned probably belonged to the glebe.

Andrew Bryan, Henry Piper, James Anderson, Peter Bellows, Jacob Hyatt, William Piper, David Steward, *Stewart*, Thomas King, John Vandyke, son of Nicholas, whose will is dated 1728. James Dery, William Patterson, James Rogers, James Vance, Derick See, Peter Getton, Lewis Getton, James Houston, James McComb, Matthew Steele, Robert Young, William Bell, Henry Vanleud, Isaac Cannon, who lived on the farm of Robert Ocheltree, John Fermer, James Patterson, James Crawford, Anthony Dushane, James Beluerd, Garrett Vanzandt, David Hyatt, Charles Perry, Peter Alrichs, Hugh Curry, Thomas Dare,

Valentine Dushane, John Anderson, Henry Peterson, were all members of the congregation and held seats in the house of worship in 1746.

John Culbertson, Andrew Vance, Samuel Moore, ——— Laforge, and Thomas Leach, in 1748. John Vance, and James Peterson, in 1750. Anthony Golden, in 1751.— Joseph Hill, in 1752. Joseph Hill was a native of Boston, New England.

Thomas Steward and James Mahoe, William Piper, John Anderson, James Hart, David Walker, George Pentland, William Wilson, Jacobus Hanson, Grace McComb, Hugh McDowell, Andrew Naudain, 1753.

James Piper, Robert Watt, and Nicholas Bennett, 1754. John Bryan and Alexander Bryan (were brothers) and John Bumgarden, 1763. William Golden, James Anderson, Abraham Golden, Abraham Williams, and Derick Williams, John Hanson, William Hanson, Samuel Piper, and John Martin, 1767.

Merinas Haughey, Thomas Packard, John Golden, and Susanna Denny, "late widow of Andrew Naudain," 1771. All these names, excepting one or two, are found on the records of the trustees.

With a commendable zeal the members of this congregation, at an early period of its history, made liberal donations to establish a permanent fund for the support of the ministry, the benefit of whose liberality we enjoy at the present time ; and it becomes us to inquire whether the present generation ought not to remember, in a similar manner, this ancient congregation, and provide for its future necessities—that while you enjoy the benefits of the liberality of your ancestors, you may extend the same liberality to your successors.

Mrs. Mary Hill, who has been mentioned as a benefac-

tor of this church, was the wife of Joseph Hill, an elder of this church, and grand-daughter of Peter Alrichs, Governor of Delaware. She contributed a hundred pounds to the building of this church, and thirty pounds to purchase plate for the communion table.

The first house of worship erected on this enclosure stood on the south east corner of the grave yard, directly in front of the grave of Joseph Hill. It was of wood. What were its form and dimensions cannot now be ascertained. It soon became too small to contain the congregation, and was enlarged in 1736. The name of the carpenter was Alexander Hoage. But it seems to have been enlarged more than once. The preamble to the subscription for the present house, says of the former house, "and at sundry times" it "has been enlarged." But at what periods and to what extent we have no means of ascertaining.

In 1751, the "Study House" was either built or enlarged. That "Study House" is remembered by many now among us. It stood near the north east corner of this house, where the ruins of its foundations are still visible.

In 1797, the congregation resolved to enclose the burying ground. Probably it had never been enclosed prior to that date, and the ashes of the dead are reposing in the adjacent fields, and in the *grove* in front of the present enclosure.

In 1769, the house of worship having decayed and being rendered "unfit to answer the purposes of a house of worship," a subscription was raised for the purpose of erecting the present edifice, and Peter Alrichs, John Hanson, John Hyatt, Jr., James Moore, William Bradford, Duncan Beard, Henry Packard, Jr., and Andrew Brown were appointed a building committee. Peter Alrichs was appointed treasurer of the building committee. The house was not

erected till 1773. The bricks were burnt on the farm of Robert Meldrum, now owned by Samuel Pennington. The remains of the brick-kiln are still visible on the north east corner of Mr. Pennington's field, lying on the north side of the road leading from this church, to Middletown.

In 1772, Peter Alrichs and Mrs. Mary Hill were appointed "Treasurers of the money for building the new Meeting House." Andrew Bryan, however, acted in their behalf. During the same year, another building committee seems to have been appointed, consisting of Andrew Bryan, Thomas Witherspoon, John Crawford, John Hyatt, and Arnold Naudain.

Jacob McComb, Garrett Hart, Robert Meldrum, Isaac Hyatt, and Thomas McKean were appointed a committee to collect the subscription for the building of the church.

In 1776, Duncan Beard, Isaac Moody, Joseph Aspril, and William Read were chosen a committee to settle with Andrew Bryan, Treasurer for building "Drawyers Brick Meeting House."

The house was not finished, however, at that period. A part of it was plastered in 1823.

Mrs. Sarah Hyatt, who died in 1820, left a legacy of 100 pounds for this purpose; and David Vandyke bequeathed in his will made in 1798, *twenty pounds* to Drawyers church, "to finish the house of worship."

The dimensions of this church are 44 by 56 feet. Its materials and workmanship were of the most substantial character. It is a noble monument of the fidelity of the building committee, and of the affection of that generation for the decency and order of divine worship. John Vance Hyatt died in 1806, and left 100 pounds to put a new roof on the church.

In 1811, a new roof was put upon this house and in

1833 the pulpit and seats were remodeled, and the interior of the house otherwise improved and painted.

The names of those who contributed to the erection of this house, with the several amounts of their subscriptions, are as follows :

	£	s.	d.
James Patterson,	-	-	1 10 0
John Edwards,	-	-	1 10 0
Henry Vanbebber,	-	-	1 0 0
Daniel Bratton,	-	-	1 0 0
Abel Pitman,	-	-	1 10 0
William Gill,	-	-	1 10 0
Roger Casey,	-	-	1 0 0
Samuel Adair,	-	-	3 0 0
George McCoole,	-	-	1 10 0
William Stephenson,	-	-	1 10 0
Abel Miles,	-	-	1 10 0
Owen Owen,	-	-	2 0 0
Nicholas Vandyke,	-	-	6 0 0
Andrew Hendry,	-	-	1 0 0
Nicholas Hanson,	-	-	1 10 0
Joseph Aspril,	-	-	3 0 0
William Carpenter,	-	-	2 0 0
Henry Foster,	-	-	6 0 0
William Walker,	-	-	3 10 0
John Gray,	-	-	2 0 0
Jacob Vanlaven,	-	-	3 0 0
William Nielson,	-	-	3 0 0
George Norris,	-	-	3 0 0
Garrett Hart,	-	-	10 0 0
Jacob King,	-	-	2 0 0
John Adair,	-	-	2 0 0
Ephraim Hyatt,	-	-	3 0 0

				£	s.	d.
John Taylor,	-	-	-	5	10	0
John Richardson,	-	-	-	1	0	0
Hugh Eagleson,	-	-	-	1	0	0
Jean Butcher,	-	-	-	1	0	0
Sarah Hambly,	-	-	-	3	0	0
Sarah McConnell and James Darrach,				11	0	0
Samuel Carpenter,	-	-	-	6	0	0
James Vanzandt,	-	-	-	6	0	0
Susannah Piper,	-	-	-	6	5	0
John Harrell, Jr.,	-	-	-	6	0	0
Abraham Rothwell,	-	-	-	10	0	0
George Armstrong,	-	-	-	2	0	0
Peter Packard,	-	-	-	5	0	0
Arnold Naudain,	-	-	-	25	0	0
David Vandyke, Senr.,	-	-	-	20	0	0
Elias Naudain,	-	-	-	10	0	0
James Vance,	-	-	-	1	10	0
Osborn Flisse,	-	-	-	1	0	0
John Hyatt,	-	-	-	10	1	6
John Vail, Senr.,	-	-	-	6	10	0
William Clark,	-	-	-	7	0	0
John Golden,	-	-	-	7	0	0
John Hanson,	-	-	-	6	10	10
John Thomas,	-	-	-	3	0	0
William Curry,	-	-	-	7	10	0
Samuel Smith,	-	-	-	3	0	0
John McGoffin,	-	-	-	5	0	0
William Smith,	-	-	-	2	0	0
Charles Bryan,	-	-	-	6	0	0
James Hanson,	-	-	-	3	0	0
William Burgess,	-	-	-	6	0	0
John Burgess,	-	-	-	1	10	0

				£	s.	d.
Cornelius Naudain,	-	-	-	10	0	0
Charles Robinson,	-	-	-	10	0	0
John Martin,	-	-	-	6	0	0
Edwin Webster,	-	-	-	3	0	0
Abraham Vandegrift,	-	-	-	3	0	0
Sampson Atkinson,	-	-	-	6	0	0
Thomas Packard,	-	-	-	6	0	0
Richard See,	-	-	-	12	0	0
Jared Rothwell,	-	-	-	3	0	0
Benjamin Rothwell,	-	-	-	3	0	0
John Crawford,	-	-	-	12	0	0
Adam Vance,	-	-	-	6	0	0
Robert Meldrum,	-	-	-	10	0	0
Garrett Packard,	-	-	-	10	0	0
William Hanson,	-	-	-	10	0	0
Duncan Beard,	-	-	-	6	0	0
John Vail, Jr.,	-	-	-	3	0	0
William King,	-	-	-	6	6	6
John Hook,	-	-	-	10	0	0
Thomas Vail,	-	-	-	3	0	0
James Moore,	-	-	-	6	0	0
Mary Hill,	-	-	-	100	0	0
Henry Packard,	-	-	-	16	0	0
Thomas Rothwell,	-	-	-	15	0	0
William McKean,	-	-	-	13	0	0
Jacob McComb,	-	-	-	20	0	0
Thomas Witherspoon,	-	-	-	25	0	0
James Moore,	-	-	-	6	0	0
Isaac Hyatt,	-	-	-	8	0	0
Peter Alrichs,	-	-	-	15	0	0
Benjamin Armstrong,	-	-	-	10	0	0
James McCoy.	-	-	-	7	0	0

	£	s.	d.
James Vail, - - - -	6	10	0
William Read, - - - -	6	10	0
Andrew Brown, - - - -	3	2	6
Joseph Anderson, - - - -	20	10	10
Susannah Gooding, - - - -	6	0	0
John Hanson, 2d, - - - -	10	0	0
Isaac Moody, - - - -	6	0	0
James Moody, - - - -	3	0	0
William Rothwell, - - - -	3	0	0
Joseph Evans, - - - -	9	6	
Conderat Gray, - - - -	6	5	9
Jacob Pugh, - - - -	15	15	4½
Samuel Allen, - - - -	5	8	
James Vail, - - - -	1	10	10
William White, - - - -	9	4	
Isaac Lewis, - - - -	1	1	1
Evan Morgan, (Pencader,) - - - -	13	0	
Cornelius McNamer, - - - -	5	0	2
James Ruth, - - - -	10	13	8
Jeremiah Ford, - - - -	4	1	5
William McColly, - - - -	1	1	6
Samuel Steward, - - - -	5	1	
John Robinson, - - - -	6	1	
Robert Dorter, - - - -	-	-	-
Inosus Scott, - - - -	14	6	
Robert Watt, - - - -	1	4	5
Joseph Hains, - - - -	4	19	10
Valentine Dodd, - - - -	17	10	
David Thomas, (Lewis county,) - - - -	1	9	
Cornelius Truax, - - - -	1	0	4
John Bolton, - - - -	51	0	0
James David, - - - -	1	14	6

				£	s.	d.
Alexander Ruth,	-	-	-	4	17	6
William Craighton,	-	-	-	9	16	8
Samuel Vance,	-	-	-	1	10	6
Thomas Hyatt,	-	-	-	1	8	6
Benjamin Noxen,	-	-	-	2	2	6
Thomas Wallace,	-	-	-	1	1	0
John Hambleton,	-	-	-	1	12	4
Veronica Datterson,	-	-	-	1	10	6
Thomas McGraw,	-	-	-	2	6	9
Andrew Bryan,	-	-	-	15	0	0

A part of the original subscription list now in the hands of the treasurer, has been lost, and with it the names of forty contributors to this house have perished. The sums which they contributed are preserved, and amount to £122 6s. 1d.

The whole sum raised by subscription for the erection of this house was

	£985	13	0	
Add to this	120	0	0	bequeathed to finish
	<hr/>			the house, and the
Sum total is	£1105	13	0	

This sum was contributed by one hundred and eighty-eight individuals.

The name of Mrs. Mary Hill is carved on a marble slab in the wall of this house, on which she caused the following inscription to be made, viz :

“THE CHURCH OF THE FIRST PRESBYTERIAN
SOCIETY IN THIS HUNDRED.

BUILT A. D. 1773.

REV. THOMAS READ, A. M.

PASTOR.

THIS STONE THE GIFT OF MRS. MARY HILL.

Serve the Lord with gladness.

Ps. 100. 2d.”

Another Stone is about to be placed on the opposite side of the pulpit with this inscription, viz :

THIS SITE PURCHASED MAY 10, 1711.

THE FIRST CHURCH BUILT 1711.

REV. JOHN WILSON, PASTOR, 1708.

“*Your fathers, where are they?*”

This church, now commonly known as the Drawyers church, seems to have derived its name from the creek, on whose bank it stands. But whence the creek derived this name it is not easy to determine. The original name of the church was, “The Church of Apoquinimy.” Its corporate name is, “The 1st Presbyterian Church in St. George’s Hundred.” Within the geographical limits of this congregation, various other churches have been organized since this church was founded.

There was a place of worship erected at an early period by the Friends, near the road, leading from Port Penn to the State road, called, “George’s Creek Meeting House.”

This site is now known as the Hickory Grove. Thence, the place of worship was removed to Cantwell's Bridge, and the present house was erected about the year 1780.

Dr. Read says, that "about the year 1742 the Drawers church divided. The party that withdrew, being called the *New Side*, were formed into a society and erected a meeting house about six miles north east of Drawyers meeting house, and formed a large and respectable congregation denominated, St. George's congregation; and very shortly after invited a Mr. Robinson to be their minister. He accepted their invitation in 1743 or 1744, and from his piety and zeal there was a prospect of a great harvest in that part of the vineyard. But it pleased the Lord to call him to a more exalted station in 1746." This was Rev. William Robinson, the pioneer of Presbyterianism in Virginia. He was the son of a wealthy Quaker in England. In his youth he went to visit an aunt of his in the city of London, where he became involved in dissipation and in debt. He resolved at once to embark for America, fearing to return to his father's house. After his arrival in this country, he taught a school in New Jersey. Here he became a Christian, pursued his academical and theological studies while engaged in his school, and in due time was licensed and ordained by the Presbytery of New Brunswick. Soon after this he visited Virginia as a missionary. In Hanover county, in that State, there were a few individuals into whose hands "Boston's Fourfold State," and some other religious books, had come. Samuel Morris, a wealthy planter, had procured Luther's Commentary on the Galatians, which led him to embrace the plan of salvation. He invited his neighbors to meet at his house and spend the Sabbaths in hearing religious books read.— In 1743 a volume of Whitefield's Sermons was brought into

the neighborhood, and such deep interest was excited that the people began to meet on week days. But, as yet, they had no prayers, extemporaneous prayer being then unknown in that region, Episcopacy being the religion established by law in that colony. Mr. Morris' house was soon too small to contain the people who resorted thither, and a building was erected for their accommodation, which was called "Morris' Reading Room." In 1743, Mr. Robinson visited the interior of Virginia, and preached at Cub Creek.—While there, some young people from Mr. Morris' neighborhood heard him, and carried back the intelligence. Two messengers were immediately sent to invite Mr. Robinson to Morris' Reading Room. They were obliged to follow him to North Carolina, before they overtook him. He promised to comply with their request at an appointed time. On Saturday previous to the Sabbath appointed, he rode until a late hour of the night and lodged at a tavern eight or ten miles distant from the Reading Room. While there, he rebuked the landlord, who was a shrewd, boisterous man, for his profanity. He replied, "Pray, who are you, Sir, to take such authority upon yourself?" Mr. Robinson replied, "I am a minister of the Gospel." "Then your looks belie you very much," was the reply. Mr. Robinson, in addition to features far from being prepossessing, had a countenance much disfigured by the small pox, and had lost the use of one of his eyes. "But," said Mr. Robinson, "If you wish to know whether I am a minister or not, if you will accompany me, you may be convinced by hearing me preach." His reply was, "I will, if you will preach from a text which I shall give you." Mr. Robinson promised to do so provided there was nothing unsuitable in the text.—The text was designedly applied sarcastically to Mr. Robinson himself, by the landlord. It was this,—“I am fear-

fully and wonderfully made." The landlord accompanied him. He preached from that text, and the landlord was led to see that *his own moral conformation was fearful and wonderful*, and he afterwards became a pious, devoted member of the church. Mr. Robinson preached with great success, and many were brought into the kingdom of God. After Mr. Robinson left the neighborhood, a collection was made, and messengers sent to give it to him. This he refused; but at length consented on condition that they should grant him permission to appropriate it to the education of a pious, indigent young man, who was then preparing for the ministry. He, moreover, promised that that young man should come and preach to them when he was prepared. The money was thus applied. The young man visited Hanover, and there settled in the ministry with that very people.— That young man was Rev. Samuel Davies, who was born a short distance from the Summit Bridge, on the farm now occupied by Mr. Lum, about 12 miles from this spot. He was afterwards President of Princeton College, visited England and collected funds for its endowment. He was one of the most talented and eloquent men of the age, of Welch descent, and probably born in the Pencader congregation.

The people of St. George's then called Rev. Samuel Davies. He spent some time with them but not as a stated Pastor; and removed thence to Hanover in Virginia. They then united with the congregation of Middletown, which was composed principally of the people that withdrew from Drawyers, and a few of those that belonged to Back Creek congregation, and invited a Mr. John Rodgers to be their Pastor. He accepted their invitation, was installed March 16th, 1749, and spent sixteen years among them." So popular was Dr. Rodgers that the adjacent congregations

found it difficult to sustain a Pastor, especially Drawyers and Pencader.

The Presbyterian church at Pigeon Run, about five miles distant, near the road to Wilmington, was dissolved and united with St. George's, and the Welch Episcopal congregation opposite the steam mill on the South side of the canal in St. George's, rapidly declined and became extinct. Dr. Rodgers removed to Wall Street church in New York in 1765, and died in 1811. In 1766, Rev. Elihu Spencer was called and continued with them *four years*.

After him Rev. Thomas Smyth was called, who accepted their invitation. After about one year had elapsed a difficulty arose between the congregations of St. George's and Middletown, and they became separate charges. Mr. Smyth retained the Middletown church, where he continued to labor until his death in 1792. In 1776 the glebe of these congregations was divided.

The church at St. George's remained vacant until 1781, when Rev. Daniel Jones took charge of the congregation, and removed after one year. After this Rev. John Burton took charge of it, and continued there till 1796. Rev. John Collins was installed in 1798, and died in 1804.

He was succeeded by Rev. Samuel Bell in 1808. Under Mr. Bell the congregation was united with Pencader. He left in 1830. Their present Pastor, Rev. James C. How, was installed in 1831.

Probably the people who withdrew from Drawyers in 1742, all attended the St. George's church for several years. This is rendered probable by the fact that the Middletown, or Forest church was not built till 1750.

It has been alleged that the St. George's church was organized in 1698. The evidence adduced is that this date

is found on a rafter in the roof of the present house. This opinion we cannot adopt, because 1. No ministry, nor eldership, nor date on a tombstone can be found prior to the date of Mr. Robinson's settlement.

2. Because that in the year 1709, the Presbytery refused to organize a church at White Clay creek, lest a congregation so near to New Castle should injure the church in that place. The distance was twelve miles, whereas St. George's is but eleven miles from New Castle. If St. George's congregation is older than this, why did the Presbytery of New Castle in 1709 direct Mr. Wilson to preach to *this* church which was only *six miles* distant from St. George's, when they had at that very session refused an organization to White Clay creek, twelve miles from New Castle.

3. The church at St. George's is never mentioned on the records of the Presbytery of Philadelphia, nor of the synod, prior to 1753, while this church was mentioned in 1708 and 1709, and a minister was ordained here by Presbytery in 1714, and supplies were often sent to this church during the vacancies which occurred.

4. Because all the other churches which are known to have existed prior to the organization of the Synod in 1717, are mentioned on the Records of the Presbytery.

5. Because that prior to 1707, an Episcopal church is known to have existed in that place, to which Penn granted 25 acres of land. No instance can be found in which two churches existed at that early period within one mile of each other, as these two churches at St. George's must have done, except in a large town.

6. Because the church at Pigeon Run, which was afterwards united with St. George's, and stood only five miles from it, was manifestly an older church. One tombstone in

the grave-yard being dated at least twenty years earlier than the oldest tombstone at St. George's.

7. Because there is no evidence that Red Lion hundred was sufficiently populous to become a distinct subdivision of territory prior to 1718.

8. Because Dr. Reed, in a history of these churches now in existence, says; that St. George's church was organized by the New Side party, which went out from this church in 1742. Dr. Reed commenced preaching in this church in 1768, 26 years after the division occurred, of which he speaks, and when many who were active in that division were still alive.

9. Because that many who were evidently members of that congregation in 1751, were members and held seats in this congregation in 1746. Individuals who were brought up here, and even two sons of one of the Elders of this church, were afterwards members of that congregation. These reasons we deem amply sufficient to outweigh any mark on a rafter of a church, the author and history of which are unknown.

The truth may be that the party who composed that church knew the date of the organization of *this* church, and that when they left this church, they still claimed to be the true and original church, and therefore fixed the date of *our* organization on *their* church. We know that *both parties* did make this claim during that division in the original Synod, as has been done during the recent division, and that on this field there were then two Presbyteries, both of which were known as the Presbytery of New Castle. On this supposition, this date is the exact date of the organization of *this* church and congregation.

There is still another difficulty which needs to be weighed.

The early congregations in this region are known to have had glebes. The earliest bond belonging to the glebe in this congregation is dated 1723. The effort to establish a glebe in St. George's was made in 1751, and it was divided in 1776 with the Forest congregation, or between those above the Drawyers creek and those below it. Thus they divided between those congregations the entire field of this congregation. The Forest congregation is known to have purchased the site of its place of worship in 1750. That new congregation then, many of the members of which are known to have belonged previously to this congregation, aided St. George's in purchasing its glebe, and shared in the partition in proportion to their contributions. And their glebe was purchased at least 28 years after that in Drawyers congregation was begun.

Our last reason is this: Christopher Vandegrift, an elder of St. George's church was born in 1731, and died June 8th, 1816, aged 85. He, of course, was 11 years old in 1742, the year in which Dr. Reed says St. George's church was organized. Mr. Vandegrift stated to Rev. Mr. Latta in 1811, that Mr. Robinson, who was settled in 1743 or 1744, was the first pastor. It is incredible that a church existed there without a pastor for 46 years.

After the death of Mr. Smyth, the Middletown or Forest congregation called Rev. Mr. Cheally, who was exceedingly popular in the pulpit, but a misguided and immoral man. During his ministry the congregation declined, and its glebe was lost, and the ruin of the congregation was soon completed.

Since that time, it was supplied by Mr. Burton and Mr. Wilson, ministers of Drawyers. After the removal of Mr. Wilson, they had no stated preaching, and the congregation is now extinct.

The Forest church was composed of a portion of the New side men, who withdrew from this church in 1742. They seem to have worshipped at St. George's, and perhaps some of them at Back Creek, until 1750. In that year Robert Alexander deeded a lot to Peter Bayard, James Bayard, Sluyter Bouchell, Benjamin Sluyter, Wm. Moore, John Moody, James Shaw, Thomas Rothwell and John Vandyke, Trustees of the Forest congregation, called the Presbyterian congregation of Bohemia and Apoquinimy, under the care of the Synod of New York.

In 1789, Peter Hyatt, Alexander McMurphy, John Moody, Ephraim Logue, and Wm. Neilson were Trustees, and in 1793, John Moody, John Vail, Alexander Stuart, Isaac King and Jacob Cazier.

The Bayards resided on Bohemia Manor. The old Mansion House stood near the Ferry, nearly East of the house of Hon. Louis McLane. The family vault is in a locust grove in the rear of the present Bayard mansion. In that vault, are deposited also the remains of Richard Bassett, a former governor of Delaware. The door of the vault is the tombstone of Herman. It has been removed from the grave to which it belongs, and placed over others. The inscription on it is as follows, viz:

AUGUSTINE HERMAN, BOHEMIAN,

THE FIRST FOUNDER &

SEATER OF BOHEMIA MANOR.

ANNO. 1669.

Herman was from Bohemia. He settled at New Castle. Prior to 1664, he had located in Maryland, and become

naturalized. To him the grant of Bohemia Manor was made. This manor consisted of 18,000 acres.

Tradition says that he was once arrested and imprisoned by the Dutch in New York, and condemned to die. Shortly before the time of execution he seemed partially delirious, and requested that his favorite horse might be brought into his prison. It was a large building with huge windows and doors, and the windows were twenty feet from the ground. He mounted his horse caparisoned in his usual style and pranced about within the prison. Watching his opportunity, he leaped his horse from the window of the prison, swam the Hudson River, ran across the State of New Jersey, and dismounted on the bank of the Delaware opposite to New Castle, and thus made his escape.

A painting, commemorative of this daring enterprize, destroyed in the old mansion when it was consumed by fire, represented him as standing by the side of his horse, still panting and ejecting blood from his nostrils.

A copy of this painting, is said to be still in existence. The horse he never suffered to be used afterwards, and when he died, he caused him to be buried, and a tombstone to be erected over his grave.

The Presbyterian church near Taylor's Bridge, was probably organized within this field. But when it was gathered, or who were its ministers, or what is its history, we can probably never ascertain. While Dr. Read was Pastor of this people, he devoted some attention to that church. Its house of worship was standing in a decayed condition, and Mr. Burton preached in it occasionally, in 1809. No remnant of it, except the tombstones, now remains.

The Presbyterian church in Port Penn was organized, July 16th, 1837, and its house of worship was erected in 1835. A part of the members, who were originally organized

there as a church, were dismissed from this church for that purpose. Its Elders are Samuel Jefferson and William Cleaver, Jr., and it has hitherto been under the care of the Pastor of Drawyers. Eighteen members united in its organization. Its prosperity has been very gradual. There are now 24 members. The lot on which its house of worship is located, was deeded to John M. Woods, John H. Cannon and John Price, Trustees of the congregation, and was presented to the congregation by Mrs. Margaret Darrach.

Whether St. Ann's church, or Apoquinimy, as it was anciently called, was organized before this, or since, we are unable to decide. That people were sometimes visited by Rev. Mr. Sewell, from Maryland, and also by the Rev. Mr. Crawford, who was appointed Missionary to Dover, in 1704. Prior to 1705, they had erected a house of worship. In 1707, the Rev. Mr. Jenkins was located in that congregation. He was a devoted Minister, and soon gathered around him a promising church and congregation. But he died after a few years. After this, that people were visited by Rev. Messrs. Bjorck, of the Swedes church on the Christina; Club, a Missionary, and Ross of New Castle. Mr. Ross was the father of George Ross, one of the signers of the declaration of Independence, and Judge of the Court of Admiralty in Pennsylvania. The society in London for propagating the Gospel, then sent Rev. Mr. Merry to Apoquinimy, who soon returned to England.

They then sent Rev. Mr. Campbell, who, afterwards settled at Brookhaven. After this, they sent Rev. Mr. Hackett. He was buried at New Castle in 1734.

The inscription on his tombstone is so much defaced by age, that it cannot be read. We have been able to decipher but a part of it, viz :

"Sub hoc cippo conduntur reliquæ
 Reverendi Uri Gualteri Hackett qui ———
 Missionary insignitus Pastorium Munus
 Apud Appoquenomen ——— Quinquenium———
 feliciter exercuit."

"Under this monument are buried the remains of the Rev. Uri Walter Hackett, who as an accredited Missionary, discharged the pastoral office at Appoquenomen ~~and Quinquenium.~~ *Siowym.* Quinquenium is supposed to be the original name of St. George's, and of the Welch congregation there. We infer this from the fact, that under Mr. Jenkins, this Welch church was united with Apoquinimy as a part of his charge, and probably the union continued under Mr. Hackett.

In 1754, Rev. John Pugh was Missionary at St. Ann's. To this church Queen Ann presented a covering for the communion-table with the initials of her name, viz: A. R. (Anna Regina,) upon it in silk embroidery. These letters presented by Royal hands to that church, I here exhibit before you.

In 1754, Rev. Philip Reading was also a Missionary to that church. He died in 1778, aged 58 years.

I am in possession, and now exhibit to you, a certificate of marriage, bearing his signature, viz: "These are to certify to whom it may concern, that on Monday the ninth day of December, in the year of our Lord Christ one thousand seven hundred and fifty-four, Mr. Benjamin Noxen, of New Castle County, on Delawar, and Miss Elizabeth Harrison Ward of Cecil County, in the Province of Maryland, were joined together in holy Matrimony; and that the said marriage was rightly and duly solemnized according to the Institution of the church of England.

Given under my hand the day and year above written.

PHILIP READING, Missionary at Appoquinimick.

The present house of worship was erected about the year 1776.

The Episcopal church at St. George's, or ~~Quinquenium~~, stood on the spot now occupied by the lime-kiln. When it was founded we are unable to decide. The congregation were Welch.

Rev. Evan Evans, in a letter dated in London in 1707, says, "there is a Welsh settlement between Apoquinimy and New Castle, to which the Rev. Mr. George Ross has preached frequently in the English tongue since his arrival; but that gentleman not understanding their native language, is not so capable to answer the end as the Rev. Mr. Jenkins would be, who is going missionary to Apoquinimy, who has a competent knowledge of the Welsh tongue." No other Episcopal church is known to have existed between St. Ann's and New Castle. Of course, this church had existence prior to 1707. Twenty-five acres of land were given to it by Penn.

Mr. Evans adds: "there is a large fine structure built for divine service at New Castle, finished within and without. Their Minister is Rev. George Ross." (*Episcopal Magazine*, vol. i. p. 18.)

Three Methodist churches have been gathered within the field of this congregation. One of these is the Asbury chapel, on Pearce's Run, anciently called Canoe Branch, another at Cantwell's Bridge, and a third at Middletown.

It is a fact which ought not to be forgotten, that the original settlement at Cape May was made by a colony, who located there for the purpose of catching whales in the Delaware. The first Dutch settlement was made in Sussex County, under the direction of David Pieterse De Vries, in 1630, "for the purpose of cultivating grain and tobacco, and to establish a *Whale and Seal fishery*."

Originally the quit rents of the lands were paid to the proprietors in grain and tobacco. To the culture of tobacco undoubtedly, the exhaustion of the soil of Delaware may be attributed.

Nor should it be forgotten, by those who enjoy the improvements of the present day, that some of your ancestors here, were accustomed to grind their grain in mills turned by the hand. Those of you who have curiosity enough to examine, will find one of these stones lying at the West door of Mr. James Houston's house, and another on Mr. Charles Haughey's place.

The recollection that your ancestors endured all the hardships of removing the forests from these lands; that they could grind their grain with their own hands, and having no carriages, nor even waggons, could ride on horseback, or walk to the house of God on the Sabbath in such numbers that it became necessary, time after time, to enlarge the place of worship, is adapted strongly to rebuke the indolent habits of the present generation, in reference to public worship. This house, in the time of Dr. Read's Ministry, was filled to overflowing; and the Forest, and St. George's churches could not contain the people who resorted thither.

It may not be improper to subjoin here some notices of the early inhabitants of this vicinity.

In 1696, Hans Hanson was a member of the Court of Quarter Sessions.

In 1697, Thomas Rothwell bought the farm on which Mrs. Boyd now resides. This farm he sold in 1715 to Rev. Robert Wotherspoon, then minister of this congregation, and bought "*Mayfield*," probably where William Rothwell now resides, in 1740. Rev. Timothy Griffith resided and died on Mrs. Boyd's farm, but where he preached is unknown.

In 1718, John Peterson, Isaac Vigorue, Elias Naudain, and Thomas Hyatt, all members of this congregation, were on the grand inquest, and Hans Hanson, a member of the Court of Quarter Sessions.

1719, Garret Dushane, Valentine Dushane, Francis King, and Thomas Rothwell were on the grand inquest; and Andrew Peterson, a member of this congregation, was a member of the General Court.

1717, Jacob King was constable of St. George's Hundred, and John Peterson was on the grand inquest. Both of these belonged to this congregation.

(1718, Andrew Vandyke, a member of this church, was constable, and also John McCool. Francis King, an elder of this church, was a juror in 1719.

Samuel Vance was here in 1717. Daniel Corbit in 1718, Isaac Vandyke in 1720. Samuel Young bought Mr. Barney's farm in 1720. Christopher and John Wilson and Edward Jones in 1720. The Skare family were here in 1720.

Abraham Golden, Senr., was constable in 1721. Charles Robinson, John Golden, Thos. Hyatt, Geoffrey Martin, Wm. Whittit, Alexander Moody, William Robinson, and Thos. Williams were all here in 1721.

Thomas Janyier, the ancestor of the families of this name in this country, was a Huguenot, and was in this county prior to 1719.

Elias Walraven settled in Apoquinimy Hundred, and died previous to 1745, leaving four children, John, Elias, Susannah Barnet, and Elizabeth Sigmund. This was the ancestor of the Walravens, who have been connected with this congregation.

Isaac Gooding, one of the proprietors of land in Long Neck, was a member of the legislature from the territories

in 1704. Long Neck is the region around Geo. Vandegrift's farm.

Few of the sons of this congregation have received a liberal education. Yet within this field, some have arisen who have been placed high in office.

Nicholas Vandyke, Esq., Governor of Delaware in 1783, was born in this congregation in 1740, and died in 1789.— He was one of the signers of the Confederation of the States.

Hon. Nicholas Vandyke, son of Gov. Vandyke, was born at "Berwick," in Dutch Neck, in 1770. He graduated at Princeton college, and was admitted to the bar, and soon acquired an enviable reputation as a lawyer, and a man of strict integrity. In 1799, he was elected to the Legislature of Delaware, and to the House of Representatives of the United States in 1809. In 1815, he was elected a member of the Senate of the United States, in which he continued till his death, in 1826.

Henry Vandyke, son of Gov. Vandyke, was also born at Berwick, and was a Lieutenant in the Navy. He fell in a duel, and was buried at Gibraltar. Gov. Vandyke's family attended the church at St. George's, and also at Drawyers.

Rev. James McCoy was raised on Skee Merritt's farm, within the bounds of this congregation, and graduated at Princeton in 1785. His father was a contributor to this church. He taught in the academy and preached to the congregation in Church Hill, Queen Ann's county, Maryland, and was elected professor of languages in Princeton college. This appointment he declined, and died at an early age. He is said to have been an elegant scholar.

Hon. Arnold Naudain, though a native of Kent county, resided here, and while a member of this church, was elected to the United States Senate. He was a graduate of

Princeton college, and physician. His ancestors have been connected with this church since 1717.

Col. Thomas McDonough was a physician. He held a major's commission in the army, in the American Revolution, but soon returned to his medical profession. At the close of the war, he was appointed judge of the court, and continued in this office till his death, in 1795. He was buried on the farm of Mr. John Janvier, at the Trap, where he also lived.

Commodore Thomas McDonough, son of Major McDonough, was born near the Trap. His name will long be cherished by his countrymen, as the hero of Champlain, immortalized by the capture of the entire British fleet on that lake, in 1814,—the second event of the kind, recorded in history.—The McDonoughs generally attended the Episcopal church.

James McDonough, also a son of Major McDonough, was a midshipman in the Navy under Commodore Truxton. In the action which resulted in the capture of the frigate *L'Insurgent*, he was wounded, and suffered the amputation of a leg. He soon after left the Navy

William C. Frazer was the son of a member of this church, and a trustee of this congregation. He graduated at Princeton college in 1797, and was afterwards Judge of the District Court of the United States in Wisconsin, where he recently died.

Robert Haughey was a member of the convention which adopted the constitution of Delaware.

Rev. George Janvier, Pastor of the Presbyterian church in Pittsgrove, New Jersey, was the son of an elder of this church.

Dr. Thomas Boyd, a surgeon in the United States Navy, was the son of an elder of this church, and grandson of one

of its pastors. He was eminent in his profession, and died much lamented by the officers in the Navy.

Dr. James S. Naudain, a practitioner of medicine and a member of this church, was graduated at the Military Academy at West Point.

John Janvier, Jr., now a member of the Theological Seminary at Princeton, graduated at Princeton in 1840.

This congregation also furnished its portion of talent and of effort in securing our Independence.

Col. Henry Foster had a commission in the army. His wife was Rachel Vandyke. He was a contributor to the building of this house. He resided in Port Penn, in the house now occupied by William Cleaver, Senr., which is said to have been built by Count Pulaski.

Capt. Smith also held a commission in the army. He lived on the farm now owned by John Dale. John Vance Hyatt also held a Lieutenant's commission. He was afterwards an elder of this church.

He was captured by the British on his father's farm, now in the possession of Jacob Vandegrift, Jr., and carried to New York. While a prisoner, he was kept on Long Island, and was accustomed to do various kinds of labor to supply himself with pocket money. He purchased a suit of small clothes of white cassimere, which, though no tailor, he cut and made himself. At his death in 1806, he was laid out in that very suit which he had thus made. He was a magistrate in 1785 and 1786.

Lieutenant Richard Wilds, resided in the brick-house now owned by Mrs. Darrach, in Port Penn. He was wounded in the battle of Germantown, in October, 1777, and was carried home on a litter. He died in Port Penn, in 1786, in consequence of the wound which he had received. He was buried in St. George's church-yard.

Captain Kirkwood was a veteran of the Revolution. He early entered the service, and remained in it till the close of the war. The Delaware regiment was raised, and mustered at Dover *before the Declaration of Independence was made*, and was put under the command of Col. Haslet. In this regiment, Kirkwood held a Captain's commission. Within *three weeks* after the declaration, this Regiment was in the battle at Trenton, on the 25th December, 1776. January 3d, 1777, they were in the battle at Princeton, where Haslet was killed.

The command of the Delaware Regiment, then devolved on Lieutenant-Colonel Vaughan. On the 11th of September, 1777, the Delaware troops were engaged in the disastrous battle of Brandywine, and in October following, in the battle of Germantown. In 1778 and 1779, they were actively engaged in the middle states. In 1780, they were ordered to Charleston. In the battle at Camden, they were in the front division, under the command of Baron DeKalb. The Marylanders and the Delaware regiment, maintained their position with noble intrepidity until the retreat was ordered, undismayed by the conduct of the panick-stricken militia of Virginia, and North Carolina. Col. Vaughan, and Major Patton were killed, and the Delaware regiment reduced to less than two companies. This shattered remnant was put under the command of Captain Kirkwood, who commanded it till the close of the war. He was also in the battle at Guilford Court House, at Waxhaw, and also at the Fort of "Ninety Six." Wherever dangers thickened, or bravery invincible was demanded, there Kirkwood and his Delawares were always stationed. At the battle of Monmouth, Capt. Wm. Clark, father of the late Governor Clark, commanded a company of 75 men, raised principally between Smyrna

and Cantwell's Bridge. At the close of the battle, 45 of these brave men were among the slain.

Captain Clark resided in Apoquinimy hundred, and was the great grand-father of Mrs. A. Snow Naudain, and Mrs. Anthony Higgins.

Kirkwood was engaged in *thirty-two* battles during the Revolution. At the close of the war, he returned and established himself in mercantile business, at Cantwell's Bridge, and occupied the house now standing east of the old Tavern House. In 1785, he removed and established a store at St. George's. Afterwards, he removed his family to Ohio. When the army was organized under General St. Clair, to march against the North western Indians, he volunteered his services, and Gen. Washington gave him a Captain's commission, expressing at the same time his regret that he could not promote him, because all the higher offices were already filled.

The army marched to Ohio, and cut their way through the swamps and woods along the course of the great Miami. They encamped at Ludlow's Station for two weeks. This station is six miles from Cincinnati. There was a tree on that spot, with the fact and date of this encampment carved on the bark, which the writer saw standing in 1837. After marching ninety-eight miles into the wilderness, they were attacked on the morning of the 4th of November, 1791, by the Indians, and that dreadful battle, which resulted in St. Clair's defeat, was fought. Of the distressing scenes in this defeat, Lieutenant Michael McDonough in an original letter now before me says, "We left every thing behind; eight pieces of cannon, cattle, horses, flour, officers and soldiers, baggage, officers' private property in cash, supposed to be *ten thousand pounds*, besides all their clothing. We retreated day and night for this place, without provision,

which is ninety-eight miles, and arrived at this place on the 8th instant. The number of non-commissioned officers, musicians, and privates that fell in the field is upwards of six hundred. More than sixty women were killed, and I saw some of them cut in two, their breasts cut off and burning, with a number of officers, on our own fires, before I left the field of action. I saw Captain Smith sitting — just after he was scalped, his head smoking like a chimney. Some soldiers have come in with all the skin and hair taken clean off their heads." The regiment to which Kirkwood and McDonough belonged, consisted of two hundred and fifty-eight commissioned, non-commissioned officers, and privates, one hundred and eleven only of whom were left after the battle, and forty-two of these were wounded. But two officers, McDonough and Bissell, survived. "Out of 1,200, near 800 officers, men, and women were killed and wounded." In this terrible battle Kirkwood fell. This was the *thirty-third*, in which he was engaged. Yet from the organization of the army, he could not be promoted, because he had the remnant of the entire regiment under his command. He lived and died the brave, unrewarded Captain Kirkwood. Lieutenant Michael McDonough, was born in St. George's Hundred.

Mrs. Read of Port Penn, now *ninety-two* years old, resides in the house which she occupied in 1776. Through her house the British ship *Roe-buck* threw a twelve pound ball, which passed through the chimney. The ball is still in her possession. Her first husband, Dr. Stanley, was a surgeon in the army, and brother to Mrs. Dr. Read, and to the wife of Gov. Vandyke.

Commodore Thomas Brown, was a son of Alex. Brown, and nephew of Andrew Brown, who was one of the building committee of this church. He was born in the stone house, at Cantwell's Bridge, was great grandson of Peter

Chevalier, who was a Huguenot, and a nephew of Dr. Read, pastor of this church. He was early in the service of his country. He was at the siege of Tripoli, where he was wounded; was a Lieutenant, and commanded the Gov. Tompkins, and afterwards the Oneida, in the fleet under Com. Chauncey, on Lake Ontario, during the late war; and made a Post Captain at the close of the war. He was left in command of the fleet in the Mediterranean, The last time he wore his uniform was in New York, as pall bearer at the interment of Commodore McDonough,* who was born about two miles distant from the birth-place of Commodore Brown.

William McKennan, a trustee of this congregation in 1790, held a Captain's commission in the Delaware regiment. From Kirkwood's letter to his father, it appears that Capt. McKennan, was with Kirkwood and the Delaware regiment, in New Jersey, in 1777.

His wife was Elizabeth Thompson, daughter of John Thompson, Esq., of New Castle, first Judge of the Court of Common Pleas. Judge Thompson married a sister of Gov. McKean, of Pennsylvania.

Thomas McKean McKennan, son of Capt. Wm. McKennan, formerly a representative in Congress, and recently elected again to the same office, was born on the farm now owned by Lewis Vandegrift.

Rev. James McKennan, son of Capt. McKennan, is also supposed to have been born on the same spot. Thomas B. McKean, a merchant, of Bordentown, New Jersey, was a son of William McKean, and born in this vicinity.

John McKinley, Esq., Governor of Delaware, who was captured by the British, in his own house, in Wilmington, in

* I have lately conversed with the Chaplain of the United States Navy, who attended Commodore McDonough in his last moments, who assured me that he died a Christian.

1777, is believed to have been the son of an elder of this church. He seems to have been connected with the McKennan family, as he willed property to Rev. William McKennan, who occasionally supplied this congregation.

The name of Thomas McKean, Esq., Governor of Pennsylvania, is found on our records, in the year 1772. Whether he resided here in that year, it is impossible to decide. He was connected with many of the families in this congregation, and he also owned land in the vicinity of Cantwell's Bridge. He was one of the committee to collect the subscription for the erection of this house of worship. He was the son of William McKean, of New London Cross Roads, who removed from Pennsylvania after the death of his wife, in 1742, and resided in the family of Mr. Samuel Young, who owned the farm on which Mr. Barney now resides. He died in 1769, and was buried at New London Cross Roads.

William McKean, the brother of Governor McKean, resided here. He married Mrs. O'Hara.

Mary O'Hara, a daughter of Mrs. O'Hara, married Capt. Wm. Frazer, and lies in the family burying-place at the north east corner of this house. She was the step-mother of Judge Frazer, and the mother of Mrs. Wilson, wife of Rev. James P. Wilson, of Neshamony, Pennsylvania, who is said to have been exceedingly intelligent, beautiful and lovely.

Lætitia McKean, daughter of William McKean, married Rev. John Thompson, son of Judge Thompson, who died in New Castle, at the age of 27. She afterwards married a Mr. Clark, a limner, and lived on the farm of Robert Cochran. Thomas McKean Thompson, a nephew of Gov. McKean, and of William McKean, was Secretary of the Commonwealth of Pennsylvania, and now resides in Granville, Ohio.

The ancient field of this congregation, however, is not

entitled to claim all the heroes and worthies of this region. Commodore Porter was educated in this State. His father's residence was near Pencader, a few miles beyond the boundaries of this congregation. He was born in Boston, while his mother was in that city on a visit to his father, Capt. Porter, who had entered that port on his return from a cruise on the ocean.

Commodore Jacob Jones, was born at Smyrna, a few miles below the southern boundary of this congregation.—No State in the Union has produced as many eminent patriots and statesmen, in proportion to its population, as Delaware; and a large proportion of its clergymen have risen to eminence. Delaware furnished 5000 officers and soldiers during the American Revolution, of whom but one out of a hundred ever returned.—“**THE BLUE HEN'S CHICKENS,**” as the Delaware regiment were called, bravely met danger and death, in defence of their country.

During the administration of Andrew Jackson, five of the sons of Delaware were foreign ministers, viz: McLane, Moore, E. P. West, J. Ham, and Commodore Porter, the latter of whom, is still minister to Constantinople.

During the winter past, God has poured his spirit on this congregation, and led some to hope that they have been reconciled to him. Twelve of these have already united with this church.

The number of communicants now in this church is **EIGHTY-TWO**. May it be our constant prayer that this ancient congregation may enjoy the favor of God, and that this field may blossom as the rose, and flourish as the cedars of Lebanon.

It was my original design to trace out the location of the families belonging to this congregation, with the entire genealogy of this people. But the changes which have occurred

and the imperfection of the records, render it impracticable. Many families of substantial worth in every community hold no real estate, and the records of the county afford us no notice of such. I have done what I could, to embody and preserve your history.

From this review of the history of this congregation, it is manifest that great changes have occurred. The forests have disappeared; the wildness of an unsubdued country no longer meets the eye; but fields clothed with beauty unsurpassed by any portion of country, surround you. The spirit of improvement has gathered around you the institutions and comforts and even the luxuries of society. The waves of intemperance, which had swept over this region, withering as the gales of the desert, have almost ceased to flow, and the spirit of industry is rapidly making it the very garden of America.

We also find that many families have abandoned the sanctuary, the institutions and the faith of their forefathers, and even the principles of the Reformation, on which the liberties of our country and the world are based. Did time permit, we might show that the principles embraced by this church, in common with others, then on this field, have led their sons to endure toil and privation, and even to shed their blood in defence of our liberties, and in the establishment of our independence, while in another quarter the cause of liberty was basely deserted.

Would those whose views and sympathies are with this congregation, make it a matter of conscience to be found in their place in the Sanctuary on the Sabbath-day, the former prosperity of this congregation in its best days would be realized in a solitary month.

To God, and to society around shall we be held responsible, if we neglect to do this.

How solemn and affecting the lesson which these limited details of your history afford! How much effort has been made, and how many toils and trials have been endured in order to perpetuate the church of God with its privileges on this spot! And how will those fathers who bequeathed to us this edifice, these funds, and these fields cry out against us at the final day, if we fail to improve the means of life afforded us? As you look back and see how death has traversed this field and consigned its former inhabitants to the silent tomb: as you see how the grave has spread the waves of oblivion over their memory and their very names, how worthless does this world appear! You may live now in ease and in pleasure. You may gratify your love of wealth, of equipage, and your pride, for a short period. But ah! how silent and unknown hereafter.

In making these investigations, I had occasion to visit the grave of a former Governor of this State. The family grave-yard lay unenclosed in the field, and overgrown with briars. The tombstone erected by a surviving daughter as a token of affectionate remembrance of her father, the governor of this State, of her mother, and of a brother who died far hence a Lieutenant in the Navy, had fallen from the mouldered pillars of masonry on which it rested. I inquired of the occupant of the spot whether there was any other burying-place in the vicinity. He told me that in digging to set posts in his barn-yard a few rods distant from the family ground above described, he discovered human bones. This, ah this, is the end of man's career! His possessions will pass to others. His pride will be extinguished; his equipage will all vanish away; his very name will perish; and the brambles will flourish, and the reptiles will crawl over him; the oxen of the stall will feed and lie down upon his grave, and will know just as much of his history, after a few

years are gone, as the living of the human family to which he belonged.

I visited the site of an ancient church in this vicinity for a similar purpose. Not a stone, nor mound remained. The living had removed the earth from a portion of the graveyard. Glowing lime kilns stand where once the afflicted father, the heart-broken mother, the affectionate child, committed their dead to the dust, as a sure retreat from the molestations of earth. I lingered on this field of desolation in search of some memorial of the dead. At length I discovered a skull, and other bones which had fallen from their resting place; while from the earth above me a bone here protruded from its grave, and another there.

Ah! this is all for which man can hope: the grave, the coffin, and the winding-sheet, while those who succeed you plow your bones from your graves, and leave them to bleach amidst the heat and storms of heaven. Oh! if there is not an hereafter, then men were made in vain. "Like brutes they live: like brutes they die."

While, therefore, God permits us to enjoy this sanctuary and its privileges, let us remember that,

"Man wants but little here below,
Nor wants that little long,"

and strive to improve the 'privileges allotted us, in such a manner, that whether our names be blazoned on the historic page, or carved on the marble, or utterly perish, our influence may long survive us, and our record may be on high: and that when the great arbiter of human affairs shall come, we may hear him say to us, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

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