

on the
EASTERN SHORE OF MARYLAND

I. MARSHALL PAGE



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OLD BUCKINGHAM BY THE SEA
on the
EASTERN SHORE OF MARYLAND



BUCKINGHAM PRESBYTERIAN CHURCH, BERLIN, MARYLAND. THIS BUILDING WAS ERECTED IN 1905 OF HOLMESBURG GRANITE. IT IS NEW, BUT HOUSES A CONGREGATION DATING BACK TO 1683. IT IS THE OLDEST CHURCH IN WORCESTER COUNTY, MARYLAND, NORTH OF SNOW HILL, BEING PLANTED HERE BY REV. FRANCIS MAKEMIE A GREAT MANY YEARS BEFORE THE FOUNDING OF OLD ST. MARTIN'S CHURCH. THIS IS THE FIFTH BUILDING OF BUCKINGHAM CONGREGATION. WORSHIP SERVICES HAVE BEEN HELD BY THIS CONGREGATION FOR TWO HUNDRED AND FIFTY-TWO YEARS, COMFORTING AND HELPING COUNTLESS NUMBERS THROUGH THIS LONG PERIOD.

OLD BUCKINGHAM BY THE SEA
on the
EASTERN SHORE OF MARYLAND

BY
I. MARSHALL PAGE

**AUTHOR OF "THE CHILDREN OF THE
HIGHEST" "THE LITTLE SOUL WINNER"**

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1936

OLD BUCKINGHAM BY THE SEA
on the
EASTERN SHORE OF MARYLAND

*Throwing a new light on the founding of the
PRESBYTERIAN CHURCH in the
United States of America.*

*"Mr. Page has made a real contribution in
the field of early American Presbyterianism.
His painstaking researches have been rewarded
by new and important discoveries relating to
the labors of Francis Makemie. It is a work
that is not only authentic history, but reads
like a romance."*

OFFICE OF THE GENERAL ASSEMBLY
Thomas C. Pears, Jr., Manager
DEPARTMENT OF HISTORY

LOAN STACK

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**TO THE ELDERS OF
"OLD BUCKINGHAM CHURCH"
THIS BOOK IS AFFECTIONATELY DEDICATED**

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FOREWORD

It is a pleasure to present this work to the public because it is founded upon authentic records and has material of vital interest to many groups. It is of value to all Presbyterians because it reveals so much about the beginning of Presbyterianism in America, for in addition to the main work Chapter Twenty-five tells the story of each of the other Makemie churches from each separate pastor, and for Presbyterians is therefore a veritable fountain of information from "Makemie-land," the birth-place of the Presbyterian Church in this country. It contains much of value for all faiths residing on the Eastern Shore, or people who are or have been connected with the Eastern Shore, as a piece of literature dealing with the land and the people of the peninsula.

The writer is grateful for the help of all who have made this work possible, and but for whose willing assistance the book could not be offered to the public. The "Thank You" list must include the following names: Mrs. Horace Davis, for giving hours of time and valuable information; Mrs. Helen Schmerber, for writing many letters in assisting the writer to gather information, and for typing the manuscript; Mr. Horace Davis, for the generous offer of his car at any time the writer needed it; Mr. John W. Humphreys, for reading and suggesting many valuable things in the manuscript; Miss Mary Humphreys, for assisting in finding certain court records; Miss Mamie C. Coffin, one of our Berlin teachers, for securing histories and other books of value for the writer's use; Mrs. Calvin B. Taylor, for valuable information she remembered or had gathered in conversation with her

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late husband; Mrs. Thomas Norris, for corresponding in search of information for the writer; Miss Minnie Ironshire Franklin, for vast funds of information; Miss Lilian Bowen (daughter of the late Dr. L. P. Bowen), Mr. Egbert Gilliss Handy (son of Dr. Isaac W. K. Handy, deceased), Mrs. Jacob Smith (daughter of Rev. William C. Handy), and Rev. Dr. Ralph C. Walker, all for valuable information given. Dr. Paul Jones, and his assistant, Miss Truitt (office registry of wills of Worcester County, Md.), Mrs. Florence Bishop, and Mr. John Gilliss, through whom I have had access to many priceless old documents. I want to give special thanks to Dr. Thomas C. Pears, Jr. (manager Department of History of Presbyterian Church), for giving me access to many old books and records kept in the Department of History. Many, many thanks to Dr. Clayton Torrence (author of "Old Somerset on the Eastern Shore of Maryland"), for calling my attention to the will of Captain William Fassitt and other valuable information, which he gave me personally, many months before his own great book was printed, and also for the kindly mention of my name as preparing this book, in one of the main chapters of his own work.

I trust no one will misunderstand my reference to Francis Makemie as being pastor of Buckingham. In the common acceptance of the term, Rev. Francis Makemie was pastor of only one church, and that church was Rehoboth. In another sense he was truly pastor of Manokin, Buckingham, Snow Hill and all the churches he founded, for the people looked to him as their shepherd for a time, else he could not have founded them.

The writer has had much encouragement from many sources and is most grateful to all who have helped in any way. He has constantly wished for financial assistance, for he has incurred much expense in visiting Richmond, Virginia, Princess Anne, Maryland, Montreat,

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North Carolina (the headquarters of the Department of History of the Presbyterian Church, U. S.), Annapolis, Maryland, Philadelphia, Pennsylvania, and many other places in making his research; but it doesn't hurt him any to wish. There are, however, some things which ought to be done by those who have money. The new monument at Rehoboth will need assistance. There should be a marker placed on the site of the First Buckingham Church while we know where it is. The writer found it with great difficulty and it may be lost again. There should be another marker placed in Buckingham cemetery telling of the two churches that have stood there. A monument should be erected to Captain William Fassitt, at the old plantation, or on the land he owned here in Berlin. Money invested in this way would prove of great value to our beloved history.

Gratefully,

I. MARSHALL PAGE.

Berlin, Maryland, April 10, 1936.

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CHAPTER I

THE LAND AND PEOPLE OF THE EASTERN SHORE

Jutting down into the blue waters of the Atlantic Ocean extends a most wonderful section of land forming a fertile peninsula. The peninsula is bounded on the north by the State of Pennsylvania, on the east by the Delaware Bay and the Atlantic Ocean, on the south by the Atlantic Ocean and the Chesapeake Bay, and on the west by the Chesapeake Bay. This section of country lies in three states, Virginia, Maryland and includes all the State of Delaware. It is a little less than two hundred and twenty-five miles from north to south and varies in width from three to seventy-five miles. The upper end of the peninsula is not more than twenty miles wide at the point above Wilmington, Delaware, where it attaches to the State of Pennsylvania. If the reader will look at the map of Pennsylvania with this point of land attached to it, it is easy to see how the section described looks like (Pennsylvania's) Pa's chin whiskers.

Looking at the map again it does not take a great stretch of imagination to see that the peninsula looks like a misshapen milk bottle, and those of us who live in the bottle must drive up through the neck of it in order to get out into the rest of the United States; unless one decides to cross the Chesapeake Bay by ferry, which may be done at Cape Charles, Virginia, or in the vicinity of Baltimore, Maryland.

Take another view now of the map and it is easy to see at a glance that the peninsula looks like a coon skin tacked up to dry, the head of it being tacked to the

State of Pennsylvania, the State of Delaware and the Eastern Shore of Maryland forming the body while the narrow strip of land from New Church to Cape Charles, Virginia forms the tail, with Elkton, Maryland and Wilmington, Delaware, serving as its eyes.

On this coon skin map Delaware has three counties, which are all the little Diamond State has. Maryland has nine counties and Virginia two, on the coon skin. We speak of the whole section as "The Peninsula", the two counties of Virginia as "The Eastern Shore of Virginia", while we apply to the nine counties of Maryland "The Eastern Shore" or, sometimes "The Eastern Sho".

The name "Delmarva" is also applied to the peninsula and DEL-MAR-VA appears in large letters as names of stores, development companies, nurseries and other organizations transacting business in these three states. Many of our people dream of a day when the Eastern Shore, the Eastern Shore of Virginia and the State of Delaware will unite in marriage, becoming the State of Delmarva. If this is ever done, Berlin, Maryland, will most certainly be the State Capital, because of its nearness to America's finest Ocean Beach (at Ocean City, only eight miles away), and its central location and easy approach from all over the Del-Mar-Va section. We of course do not know that any such shift will ever be made in the calendar of states, but if it does every one will pronounce the name Delmarva as the name belonging naturally to the baby state.

In Delmarva are some of the finest things in the world. The world's finest highway now threads this section and from Wilmington to Cape Charles one may drive his automobile in perfect comfort. The thoroughfare is known in Delaware as the DuPont Highway and for a great distance has been made a dual highway with three lanes of traffic going north and three lanes going south, while the two are separated by a lovely esplanade. One

who has never driven over this marvelous highway in the month of June has a new experience ahead of him. Trellises of roses border the highway and bloom from above culvert and railing, sending forth their fragrance as if to say welcome to visitors to this traveler's paradise. Broad fields of waving grain, browsing herds of horses, cattle and sheep on verdant meadow lands delight the vision of the motorist, while orchards stretch away to right and left, opening enough at intervals to reveal lovely new dwellings or old-fashioned mansions, giving their picture of the prosperity of this wonderful land. No wonder travelers have been heard to say "I have traveled in the Blue Grass region of Kentucky and I have motored in California, but I never dreamed we had such a beautiful land here in the East.

The Eastern Shore of Virginia has two counties: Accomac and Northampton, and from these counties came the settlers into old Somerset County, Maryland, and from these two counties great men of the early colonial days came bringing various elements into American National life. The fortune of Mrs. Nellie Custis Washington came to her through her first husband and to him from an older Custis who lived on the Eastern Shore of Virginia. He was the only holder of large stocks in the Bank of England and through him was laid the foundation of banking in America, his fortune laying a goodly part of the foundation. The Eastern Shore of Virginia was a producer then and she has been producing ever since. Starting in the earliest spring a steady stream of trucks loaded with the early spring produce goes from the Eastern Shore of Virginia into Philadelphia and New York. Then come the Virginia strawberries by the thousands of crates, keeping the trucking companies running night and day. Then follow the Virginia potatoes and other items of produce from those fertile garden fields on the highway to the great American markets, for those

two counties form one of the most fertile garden spots in the Nation.

Nestling between the state lines of Delaware and Virginia are three counties of Maryland worthy of our attention. They are Somerset, Worcester and Wicomico Counties. This whole group was in early times only one county, called Somerset, which was created in 1666 by Lord Calvert. Its county seat was Princess Anne, and this same beautiful little city is the county capital of the Somerset County which now is. In the good year 1742 Worcester County was created out of the Seaside end of old Somerset County. Snow Hill was made county seat and for many years Division Street in Salisbury was the dividing line between Somerset and Worcester Counties. A man living on the east side of the street would have to come to Snow Hill to court, while his neighbor just across the street would have to go to Somerset Court at Princess Anne. The street was then called Dividing Street, but 125 years later (1867) the county called Wicomico was cut off from Somerset and Worcester, and Salisbury, the largest town in this immediate section, was made the county seat. Princess Anne, county seat of Old and New Somerset, has claim to much glorious history, and many old court records are kept there. Wicomico County is famous for its ultra fine cantaloupes. In New York restaurants the Salisbury cantaloupes are served as the most delicious to be found anywhere. Worcester County contains the world's largest nursery—the Harrison Nurseries of Berlin, Maryland. The most famous race horse of all time was reared and trained in this county, Man-O-War, of the Riddle Farm just four miles from Berlin on the Ocean City Road.

The famous American, Stephen Decatur, who, in 1803, distinguished himself in the war with Tripoli when he floated a small boat to the side of the Philadelphia

after she had been captured by the pirates, and with his small crew drove the pirates into the sea, was born at the edge of Berlin, January 5, 1779. He won especial distinction in the war of 1812 in naval engagements with Great Britain. Then, in 1815, he anchored off Algiers and forced the release of the American prisoners, and subjected the Barbary pirates, thus bringing fame to himself and his country, and to Berlin, Maryland, the place of his birth.

A famous Presbyterian Church, "Old Buckingham by the Sea," is in Worcester County, in the beautiful town of Berlin, pronounced BUR'lyn from the old colonial plantation called Burley on which the town grew up. It is one of the oldest Presbyterian Churches in America, founded by the Father of the Presbyterian Movement in America (shortly after he had founded Mother Rehoboth and Snow Hill Churches), Reverend Francis Makemie. The church has changed her building four times and now worships in her fifth building constructed of stone, but for two hundred and fifty years, day and night, the church has been here in this community doing business for the King of Kings. And because we are to tell the story of this great old church, and the church stands in the town of (Burl'in) Berlin, which grew up around it, we will compute distances from this point. Berlin is one hundred and forty miles south of Philadelphia. It takes us a trip of one hundred and sixty miles to reach Baltimore, as we are in the misshapen milk bottle and must drive up through its neck via Elkton, Maryland, to get out. And Washington, D. C., which is much closer than Baltimore by air line, we must drive two hundred miles to reach, as we must go up and around the head of Chesapeake Bay. We are farther south than either of these cities, being on a direct line with Fredericksburg, Virginia.

These three counties, Worcester, Somerset and Wicomico, produce the finest broiler chickens in the country, and from this section the Philadelphia, New York and other markets receive millions of these fine young broilers every year, besides the turkeys, geese and ducks. It also ships strawberries, very fine white potatoes and other produce, which proves it to be one of the garden spots of the Atlantic Seaboard. These three Maryland counties are blessed with a most delightful climate. The sunlight kisses our land almost every day throughout the year. When Baltimore and Washington City are snowed in we are enjoying a more delightful climate. Cars come into Berlin with three inches of snow on them, and our people gather about them as if they were a curiosity, and learn that they drove out of a snow storm in Baltimore. Even Georgetown, Delaware, just thirty miles north of us, will have snow at times when we have rain or clouds, or even sunshine.

The prophet spoke a descriptive word which well applies to the Eastern Shore when he said, "It shall be called a delightful land." Apples, peaches, pears, grapes and every fruit grown in temperate climates, grow here in abundance, while the most delicious figs you ever tasted thrive in all three of these counties. Tomatoes are grown by the acre and hauled to our canning factories by the ton. English, or garden peas, are sown by the fields, cut by machinery, threshed, graded and canned under sanitary conditions right here in Berlin. The time for planting garden peas here is in the month of February or early March, so that while the rest of the country is shivering with cold, our farmers are plowing these level fields and getting ready to feed the rest of the world. Flowers are seen blooming in our yards in December and the birds sing their carols to us almost the whole year round. We are the gateway between the North and the South. We are on the south side of the

Mason and Dixon Line, with customs and traditions distinctly southern. Bound to the South by blood and sentiment, and bound to the North by business relationship and truest friendship, we are the bridge spanning the way between these great sections of our America.

The Eastern Shore is a hunter's paradise. Small game is abundant. Wild geese and wild ducks feed in our bays and inlets by the thousands. Every year hunters from other states come to enjoy the shelter of the duck blinds and go away with a heavy bag. Deer roam our woodlands and quail whistle their familiar Bob-white from all our fields.

Fish are abundant and fishing parties come in countless numbers to fish in our Eastern Shore waters. They go out on the deep sea and bring back the gift of the ocean from the depths. They also troll through the schools of the famous blue fish and come home happy with the day's catch. There are many fishermen who prefer to fish from the surf-bank, casting their lines into the rushing tide and finding their reward in a catch of the tasty king fish; or, getting the thrill of a lifetime when the great red drum snaps up the hook and starts his furious action, but at last yielding his forty pounds of delicious steaks to the victor.

Yes, it is fine. This Eastern Shore is a "delightsome land." The natives will tell you that the Garden of Eden was here on "The Eastern Sho", and it isn't hard to believe them, either. Just put your feet under an Eastern Sho dining table and feel the welcome given you by these fine people. Listen to them insisting on your eating more. Help yourself to the chicken fried "A la Maryland". Taste those juicy yams. Bite into the Maryland biscuits. Try the good country ham, grown and cured right here on our Eastern Shore farms. Notice the generous helping of vegetables, and their variety in all seasons, and when you have eaten more than any one

ought to eat, take a look at the big cut of pie they are bringing you. Or, if it is early in May, you will be surprised at the rich flavor of the strawberry short-cake. Or you may note the pretty, gold-banded dish filled with the most perfect strawberries you ever saw in your life, sweetened to taste and snow-capped with an abundant cover of whipped cream.

Then, when you have this all hidden away, couple it all with the grandest welcome you ever had in your life, from these happy, smiling people, who make you feel that they are glad just because you are around. Put all this together and you have a portrait of "The Eastern Sho" as it is to-day.

CHAPTER II

COLONIAL EASTERN SHORE

Let us now take a look at the Eastern Shore as it was a very long time ago. It has been said that geologically speaking, this peninsula is very young, for it is made land, tossed up by the ocean long after the main body of our Continent had been formed but, historically speaking, it is very old. No one knows how old, for the people who lived here a long time ago did not write their history for our civilization to read at will.

It is said that the first white man to see the Eastern Shore was Giovanni da Verrazano, who was an Italian, born near Florence about 1480. France employed him as a privateer against Spanish merchantmen in the year 1512, and while in their service he did many heroic things. He took the treasure ship sent by Cortez to King Charles V. In one of his explorations in the year 1524 he landed in Sinepuxent Bay near where Ocean City now stands (having entered near Assateague), and sent a party inland some miles to a point on the Pocomoke River. Near where Berlin now stands, the party met a handsome savage who presented to them a fagot of fire and treated them with great kindness.

Nearly a hundred years later Captain John Smith explored and mapped the Eastern Shore. His account of the Indians also indicates that they were friendly. Perhaps the natural food supplies in forest, field and the complete diet of sea food brought in by incoming tides, made it unnecessary for the Indian to battle as in other sections. Then he was shut off from other powerful tribes

of red men and seems to have lived in peace in this peaceful land. The Nanticokes were the leading tribe of Indians here in this section. Then there were Wicomicoes, Annemessex, Choptanks, Chingoteagues, Pocomokes, Assateagues, Manokins, Assawamans, with perhaps other small family tribes each having their own chief.

The Indians were friendly to the white settlers and although the early settlers at times expressed uneasiness, no serious trouble ever came between the white and the red men here on the Eastern Shore. Later we find the first law makers looking after the welfare of their Indian neighbors. Dr. L. P. Bowen calls our attention to the fact that on the old Somerset records is a grant of land to Queen Weconocanus, and this was located in Sea-side, the section where Berlin now stands.

The Eastern Shore became the property of the Calverts in 1634, and when the first settlers came in the Ark and Dove to found St. Mary's, the colonization of the Eastern Shore was not far away. Lord Baltimore, who founded his colony for the protection of the persecuted Catholics, invited the persecuted of all faiths, and soon Quakers and Presbyterians were settling in Maryland. We find names such as Stephen Horsey, William Stevens, William Thorne, James Jones, John Winder, Henry Boston, John White, Randall Revell and George Johnson as residents of the section, and in the year 1666 Somerset county was created. The first comers settled along the streams because the forests were filled with Indians, bears and panthers, and there were no roads. The streams served as roadways and so the first settlements were made near the streams. This resulted in such places as Manokin, Wicomico, Annemessex, and points along the Pocomoke being settled more rapidly than the seaside. The name Sea-side was applied to the region north of Snow Hill in which Buckingham Church, and finally Berlin, came to be built. The seaside section did not

wait long, however, for we soon find Fassitts, Freemans, Ratcliffes, Franklins, Morgans, Croppers, Bowens, Whaleys, Rounds, Grays, Collins, Whittingtons and others living within a few miles of the present site of Berlin.

Now, how did these early settlers live? In a day when they came to tame the wilds, break the wilderness and lay the foundations of a new civilization, even then they lived splendidly. It is hard for us to think how they could manage without electricity or gas, and not one cook stove in all the province, and yet they visited and entertained guests and did it in a grander style than we do in this day.

The plantations were large and the great plantation house had plenty of room. They built for the future generations. They planned for their children and their children's children. The home of that day was substantial and here and there the old colonial mansion still stands to tell of that day when men thought of the future. We build for a generation. They built for many generations, and as time wore on their children went away to college and came home with new found college friends, gathered bay berries and holly for decorations, and Christmas in colonial times was a season never to be forgotten.

The great house had a center hall running through the length of the building and into it opened the living rooms, parlors and the great dining room. The dining room tables were so large that thirty or forty guests could be seated at a time. The kitchen was built a few feet away from the rest of the house and connected to it by a covered runway, so that the servants could bring the steaming hot food from the kitchen despite the weather, and yet the odors of the kitchen would not permeate the rest of the house.

The great old colonial kitchen had one side taken up by a great fireplace, in and about which were to be seen

the kitchen utensils. Here the spider and there the dutch oven. In the top of the great fireplace were rods for hanging the pots and kettles above the fire. There were also rods with crank shaped handles, called spits, used for roasting the meats. A ham was roasted here, or sometimes a whole pig or a sheep, while a colored boy slowly turned the crank-like handle so that the roasting would be evenly done. The floor was laid of bricks which the slaves kept spotlessly clean. Then last, but far from being least, was the black slave woman who reigned as queen in the kitchen and directed all the operations, and from this old-fashioned kitchen she sent by the hand of liveried servants to the great dining room, foods fit for a king. Platecake, Maryland pone, johnnikin, and fluffy biscuits, were baked to a queen's taste. From this kitchen went oysters, clams, terrapin (still a great Eastern Shore delicacy), fish, wild turkeys, bear meat, deer meat, wild goose, wild duck and quail, besides their own domesticated fowls, ham and bacon deliciously cured by their own method. Then there were vegetables grown in gardens and fields, beans, peas, roasting ears, white potatoes, juicy Maryland sweet potatoes and many other vegetables and fruits. People of the Eastern Shore have never gone hungry. They lived well then and they live well now.

Planters kept their own boats and built rolling roads to roll tobacco and other merchandise down to the wharves. Tobacco was used for money and records show where so many thousands of pounds of tobacco would be paid a carpenter for building a church or a dwelling. They used candles made on the plantations for light, and if candles were scarce a tallow dip would be used. They dressed in the English styles, rode horseback, hunted foxes, dressed their servants in blue liveries, and one planter (Edward Lloyd of Wye Manor) ordered the best carriage that could be built in London. They

lived as lords and they were lords of the many thousands of acres in their plantations. Then there were those who were not lords, but who lived their life in keeping with the times and they had their joys as well as sorrows. There were slaves. Every plantation had slaves, but they felt themselves a part of the great plantation, and lived a happy life in connection with the life of the manor.

Then there were indentured servants, men who had sold themselves for a number of years in order to pay their passage across the ocean. They, too, shared the joys of the plantation life and lived in the dream when they would have their freedom and a start in the new world.

Another class of settlers were the small planters: men who settled in the wilderness and had a small tract of land containing a hundred acres or more. These did a very real share in the pioneer life and made their contribution just as really as the wealthy planter in the great manor. These men built their homes of logs, making them strong and comfortable, but plain, and at times some distance away from their neighbors. The wilderness offered food in abundance and their toil was rewarded with plenty.

A story comes to us regarding one of these poorer planters and paints a faithful picture of the pioneer living at the edge of the wilderness at that time. The writer has found among some old papers belonging to one of the Eastern Shore families the incident which must have occurred in their family in or near this section of Maryland. The planter had gone to his work in the fields, the baby was sleeping in its crib near the door, which was open, facing the forest. The mother was stooping about her cooking at the fireplace when her attention was called by a noise at the doorway. Glancing up, what should she see but a huge panther just preparing to spring on the sleeping infant. The gun was in its rack above the fireplace and always loaded, so, without

a moment's hesitation, she seized the gun and fired, killing the great beast. Her husband, hearing the gun shot, came to the house and found his wife fainting on the floor, but the panther dead, and the baby snug and unhurt in his crib.

These hardy pioneers lived with the Indians and wild beasts and great forests all about them, but new settlers were coming in and new settlements springing up. Such was the Eastern Shore of 1683 when Rev. Francis Makemie, who founded the Presbyterian Church in America, came to this country.

CHAPTER III

THE COMING OF REV. FRANCIS MAKEMIE

It was a troubled world in which men had to live a hundred years before the Revolutionary War. The period in and around 1676 found the spirit of dissension throughout the world. Religious freedom could not be found except in places like Maryland.

In England in the year of 1649, Charles I was tried, sentenced for "treason, being a tyrant, murderer and public enemy", and was beheaded. The nation then passed under a Protectorate led by Oliver Cromwell. Eventually Cromwell died, and his son not being strong enough to hold the reigns of government, the son of the king was crowned as Charles II. Then began the punishments of the regicides who had pronounced the death sentence upon his father. In the reign of Charles II, 1660 to 1685, we have the period known as the killing time. In 1664 the conventicle act was passed forbidding more than five persons, over and above those of the household, to gather in any house or place of worship, unless the service be conducted according to the forms used by the Church of England. In Scotland the resentment against the destroying of their Presbyterian freedom of worship and the attempt to establish and force upon them the State Church, gave rise to the signing of the covenant. Men and women came out of the church and signed their names in their own blood to the covenant, to worship God according to the dictates of their own consciences. They were driven from their homes and

places of worship, hunted to their very dens and caves in the glens and there captured by English troopers and slain for no other reason than they had been caught worshipping God. Thus we see that the judges who had pronounced sentence against the King's father, escaped if they could. One of these regicide judges was Edwin Wale (Whaley) who escaped the vengeance of the King and settled down in the Sinepuxent neck. His land was called "Genezer" and contained two thousand acres, which he and Charles Radcliff owned together. Edwin Whaley is said to have been a cousin of Oliver Cromwell, and is the ancestor of many descendants who bear his name and still live on the Eastern Shore of Maryland.

Thousands of other good people who placed the will of God above the anger of the King sought and found homes in the new world. Many of these came to the Eastern Shore and so numerous had become the Presbyterian element in old Somerset County, that Colonel Stevens wrote a letter to the Presbytery of Laggan in Ireland (where so many of the Scotch Presbyterians had taken refuge), asking that a minister be sent to Maryland from their Presbytery.

Colonel Stevens was the most influential man in Somerset (now Worcester, Wicomico and Somerset) County. He was born in Buckinghamshire, England, in the year 1630. Dr. Torrence thinks he lived in Northampton County, Virginia, for a time before coming to Somerset. He was the first to represent the county in the Provincial Council. He was judge in the county from its organization in 1666 to the day of his death in 1687. He was also made a deputy governor of the province, and though a devout Protestant, he stood in the highest esteem of the Catholic Lord Baltimore and in the full confidence of the people. Dr. Torrence claims him as a member of the Episcopal Church but admits

that he was most liberal in his attitude to other faiths. The writer would ask just one question. If he were an Episcopalian, why was he so anxious for a Presbyterian minister? Why not write for an Episcopal Rector? He must have been a Presbyterian and no doubt an elder in the church he labored to bring into being—Mother Rehoboth.

Colonel Stevens' letter was read before the Presbytery of Laggan and found its answer in a young man named Francis Makemie, destined to be the apostle and founder of the Presbyterian Church in the United States. Writers inform us that he was inured to hardship, having been brought up in a period of persecution. During his youth there were four Godly Presbyterian pastors of his acquaintance imprisoned for preaching the gospel of Christ. His own pastor and friend, Dr. Drummond, had been imprisoned for six years at Lifford, yet with a full knowledge of the danger of the Presbyterian ministry he sought Presbytery to lay its hands on him in ordination, and he was accepted by them in January, 1680. He is said to have had blue eyes, light brown hair, a high forehead, complexion very fair, tall, and of noble bearing such as made one feel that a prince was near you when you saw him.

The only known portrait of Rev. Francis Makemie was destroyed in the fire which consumed the home of Rev. Thomas B. Balch, pastor of the Presbyterian Church in Snow Hill. A minute description of the great preacher was given by a daughter of Rev. Mr. Balch to the late Dr. L. P. Bowen as she remembered the man in the picture.

Francis Makemie reached the shores of Maryland in 1683 and immediately began his spiritual labors. His first ministerial labors were necessarily at the home plantation of Colonel William Stevens (who had sent for him) at Rehoboth, often called Pocomoke town. He

was not the first preacher to preach at the Rehoboth plantation. Robert Maddox, George Fox, the Quaker, or whoever had come that way were there as visitors, but Francis Makemie had come as the first pastor. He had come with a call, a call from the greatest man in Somerset County, to preach at his home plantation, Rehoboth, and it does not take a great stretch of the imagination to see what a thrill passed through the settlements along the Pocomoke, and other sections of the county. Any living preacher would be glad to have half the crowd that gathered to hear him on the first occasion at Rehoboth.

No time was lost by this master builder. He had crossed the Atlantic Ocean on a mission. The business of the King demanded that he hasten. George Fox, the Quaker, was an enthusiastic worker. Francis Doughty and Robert Maddox were both mighty men of God, but here is a greater than any of them. He has come as an ambassador of God and his mission is definite. Colonel Wm. Stevens has sent for him. This judge of old Somerset, spokesman of the people, this man who represented Lord Baltimore, and in his name could grant hundreds of acres of land to whomsoever he pleased, this Colonel Stevens, a member of Lord Baltimore's Privy Council and one of the deputy lieutenants of the province, named and chosen by Lord Baltimore himself, this man whose word was law, had sent for Francis Makemie and that put the call of Makemie in a class to itself. He and Colonel Wm. Stevens talked things over and laid their plans and when the young Francis took the helm he knew what he was going to do. Colonel Stevens knew too, and the people knew that the strong young minister from across the sea was here on business. The people found that he was a worker, for Rehoboth became a church, and they also found that he was a statesman, for that same year Pocomoke Town (now Rehoboth) became a port of entry.

Swepson Earle informs us that the rivers not only supplied these early settlers with food but served them as thoroughfares, and that on the Sabbath days the rivers were white with the sails of boats bearing the settlers to and from the worship services. In this way Makemie moved over the face of the waters up the dark old Pocomoke to Snow Hill town, and here we soon see another church springing into being. How he moves in and out among the settlements! He visits the settlers, forms new contacts, makes new friends, preaches, organizes a church, and goes to another settlement. Now he is spreading his white sails over the Manokin and, like Paul, the seed he sows springs quickly into life. Manokin Church (in Princess Anne) comes into being.

Up yonder in the section called Seaside, north of Snow Hill, is a plantation called Buckingham. It was granted by Colonel Stevens and patented by his brother-in-law, Colonel White, and named in honor of Buckinghamshire, the home of Colonel Stevens in England—Buckingham Plantation. It does not take much urging from Colonel Stevens to get his pastor to visit the Buckingham plantation territory over by the Seaside. Just to the north of Buckingham plantation is another plantation called Burley and an inn had been opened there called the Burley Inn. News is spread of a preaching appointment at Burley Inn and the speaker is to be Judge Stevens' new pastor, Rev. Francis Makemie from over the sea. It is to be regretted that we do not have more detailed information about that occasion, but if you will couple the fact of the fame of the new minister (who has already founded Rehoboth and Snow Hill Churches and whose name has become the thrill of every conversation in every plantation house in the region) with the great influence of his friend, Colonel and Judge Stevens, you may be sure that no other man in the province would have drawn so large a hearing. No doubt Edwin (Wale)

Whaley and Charles Radcliff were both there. Captain William Fassitt and Nathan Cropper, with Whittingtons, Rounds, Collings, Evans, Franklins, Morgans and Bowens were in close attendance. Men gathered close to him. Women held their babes close, while dark savages from the forests stood at the edge of the crowd, and all listened to catch the Scotch brogue of the preacher. His tall, handsome figure won their attention. His fair and honest face gleamed like a light in darkness. Never have they heard a man like that. He speaks like an ambassador. He is positive, but gentle, plain and magnificent. He talks of a King and His Kingdom which is not of this earth, and yet as he talks men see that it concerns men of this earth. Again the master builder has succeeded and Buckingham Presbyterian Church is brought into being.

Captain William Fassitt is crowding to the preacher now and clasping his hand, the man who is to be one of Makemie's truest friends till the day of his death, and who will be an elder in the new church, representing it in Presbytery after Makemie's death. What would we not give for a portrait of Captain William Fassitt and Rev. Francis Makemie as they stood together that day!

Again we see Francis Makemie moving like the messenger of God through the forests or along the stage road on horseback, then in his sailing ship, Tabitha, preaching at Rockawalkin, and on the Wicomico, founding a church wherever he goes. Now he is sailing away to the Barbadoes, conducting trade, and yet stopping to preach the good news to them, too.

Now he is home to Rehoboth and reaching the Pitts Creek settlement near old Rehoboth, and organizing a new church. This is the way the seven churches on the Eastern Shore were established by Rev. Francis Makemie. Dr. Littleton P. Bowen, the poet-preacher, has recorded the historic picture in the following lines:

"And pony Button treads the forests
 And bears the preacher boy.
 The sloop Tabitha sails the rivers,
 And carries light and joy—
 While cabins waiting long and sad,
 Are praying, singing and are glad.
 Churches in his track are springing,
 Wherever he has spoken—
 Rehoboth, Pitts Creek and Snow Hill,
 Buckingham, Manokin;
 And Rockawalkin as we know
 Combining with Wicomico.
 Asia had her seven churches,
 Back in Bible days,
 Here, too, were planted seven churches,
 To sound Jehovah's praise,
 Where Francis prayed and Francis spoke
 The prophet of the Pocomoke."

(From Mother Rehoboth renewing her youth,
 by Dr. L. P. Bowen.)

In addition to these churches in Maryland he is said
 to have founded two churches on the Eastern Shore of
 Virginia. One at Accomac and the other at Onancock,
 Virginia.

CHAPTER IV

CAPTAIN WILLIAM FASSITT, OUR FIRST KNOWN ELDER

Captain William Fassitt, owner of many slaves and broad acres, was also the husband of a good wife and father of many children. Few men in this section of old Somerset County had more responsibility and so many ardent admirers as did William Fassitt. He was at home on the sea as well as on the land and could prove himself the master of any situation he met.

The proof of this is found in an incident as told by his descendants here on the Eastern Shore, and as they relate the deed of daring you can read the thrill of delight coursing through them as they proudly tell you they are the great-great-grandchildren of Captain Fassitt.

The Captain was coming in from a cruise, rejoicing with his men that they were in sight of land, when suddenly they were overtaken and captured by pirates. These dark fiends of another century, with their fierce looks, came on board. He knew what they meant to do. It was death, terrible death, and he knew it. His men were ordered down into the hold of the ship and he saw them the last time taken sadly to their own doom. He knew he was reserved for even a more horrible fate, so he addressed these demons of the sea and said: "Men, you do anything with me you want to, but please don't throw me into the sea. I can't swim a lick and the sharks will eat me. I have a horror of this kind of death." Then, just as he thought they would, they seized him and threw him overboard. Then he was in his element,

for he could swim wonderfully. "He could swim like a fish," said one of his grandsons to me. He went down out of sight, rose for breath some distance from the ship, managed to keep from their view and swam to land which was Fenwick's Island and belonged to him. When he reached home he said, "I have lost my boat and my crew, but here I am alive".

It is not long before we see him settling down on his plantation in Sinepuxent Neck. His house stood not very far from Berlin, approximately four miles, and one driving down the Trappe road to the end of the stone paving will be only a few hundred yards from the old Fassitt home. The Ethan A. Carey land is a part of his home place and Mr. Carey is a descendant of Captain Fassitt. The old Fassitt burying ground was where the peach orchard near Mr. Carey's house is, but was plowed up a long time ago. I am told that even yet bones are sometimes plowed up in this old cemetery. "How glad would I be to erect a monument if only I knew where their graves are", Mr. Carey said to me.

Captain William Fassitt was a very religious man. He lived his faith, and to him God was real, and he could say, "I know whom I have believed." Uncle Jimmie Hall now (1936), a great-grandson of Captain Fassitt and an aged man himself, tells me how his mother used to tell of her grandfather's capture by the pirates, and that as soon as he reached Fenwick's Island he got down upon his knees and prayed a prayer of thanksgiving to God for his wonderful deliverance from death. His faith was his guiding star and, on the sea or on the land, in peril or when the danger was passed, his faith in God was always present. No wonder he was the great man of his day.

He was very fond of his pastor, Rev. Francis Makemie, and many happy evenings the great man from Rehoboth would sit by the pine knot fire and talk to William

Fassitt, while the happy children would sit still as death listening to every word.

An Eastern Shore tradition informs us that on one occasion a preacher sat watching the wonderful light of the pine knots and wondered how he would see to get up to his room. It was light enough in the room but so dark up that stairway, and there were no lamps as we have today. When the time for retirement came the pastor was given a clam shell containing grease and a wick, which lighted him to his room. Perhaps this occurred to Francis Makemie in the Fassitt home.

There were all told, eleven children in the Fassitt home. His first wife was Elizabeth Whittington, and she died leaving him three daughters: Rodah Fassitt, Katrinah Fassitt, and Elizabeth Fassitt. Rodah Fassitt married Rodney Bowen and was the great-grandmother of Dr. Littleton P. Bowen, so that Mr. Calvin B. Taylor, Dr. Law, Robert Bowen, Mrs. Victor Boston and daughter Eleanor, John Frederick Rayne, Virginia Rayne, Francis Rayne, Mrs. Anna Burbage, and all of this branch of the Bowen family are descendants of Rodah Fassitt Bowen and her illustrious father, Captain William Fassitt.

Katrinah Fassitt married a Mr. Round and is the mother of the generations bearing the name of Rounds. Elizabeth is said to have been unknown in later years.

Captain Fassitt's second wife was Mary Fenwick, and this marriage was a longer one, and to this union were born eight lovely children. We cannot say that it was a happier one, because there is evidence that there was perfect harmony in the first marriage, but the journey was longer and Captain Fassitt always spoke of Mary, the mother of his eight children, as "My Most Beloved Wife." The boys were: William, John, Rouse, and Lambert. The girls were Mary, Rachel, Sarah, and Comfort.

Mary married a Mr. Whittington and was perhaps the eldest of the second lot of Fassitt children and was

devoted to her father. Her son, Littleton Whittington, loved to visit his grandfather and he found a warm place in the Captain's heart, being the only one of Captain Fassitt's grandchildren to be mentioned by name in his will.

Buckingham Church stood just four miles away, and you may be sure the Fassitt children were brought to her services on each and every preaching day to hear the great Francis Makemie and the noble men who followed him. Rouse and Lambert were not born during the lifetime of Francis Makemie, as they were less than eighteen years of age when their father died, but it is certain that the rite of Holy Baptism was performed for the older children of the Fassitt family by Francis Makemie.

If the question should be raised, since Buckingham was here at this early period, why did not the early writers give Buckingham in their list?

It will be easily noticed by the student of Eastern Shore History that the early writers gave only a list of the most important churches. Buckingham was omitted for the same reason that other churches were omitted from the list. Then it must be remembered that Buckingham was a country church. Rehoboth, Manokin, Snow Hill, and others, had towns around them. Buckingham did not. It was in the country and it remained a country church for one hundred and seventy-five years when, in 1857, it was blown down and removed into the town of Berlin, which had grown up long after it had been started. It was in the country and served the country people who lived on the plantations.

And then if some one asks, "Is there proof that Buckingham Presbyterian Church was here in the lifetime of Rev. Francis Makemie?" the only answer that can be given is, **"YES; THE MOST POSITIVE PROOF IN THE**

WORLD: COURT RECORD EVIDENCE AND CHURCH RECORD EVIDENCE."

X
Here is court record proof of its being here. In August, 1697, the Governor of Maryland ordered all sheriffs to make a report of churches in their counties. The report of the sheriff of Old Somerset County contained the following: "Here are no Popish Priests, Lay Brothers, nor any of their Chapels. As to Quakers and other Dissenters—to the first, none as I know of particularly; and the other (i. e., Dissenters) hath a house at Snow Hill, one (Buckingham) on the road going up along the Seaside, and one at Manokin, about thirty feet long, plain country buildings, all of them."

This record is to be found in the courthouse at Princess Anne, and the meeting house "on the road going up along the Seaside" proves that Buckingham was here. The sheriff's report positively says this house was not a Quaker meeting house. It was called a dissenting meeting house, the name applied to Presbyterian meeting houses. Dr. Torrence informs us that it was not an Episcopal or the name Church would have been used instead of meeting house. This description meant Buckingham because Buckingham continued to be so designated, for in 1751 Rev. Samuel Davies wrote: "There was a great stir about religion some four years ago in Buckingham by the Seaside." Rev. Samuel Davies called Buckingham by this description because everybody had called it that since the sheriff so reported it back in 1697, eleven years before the death of Rev. Francis Makemie. (See Webster's History.)

Another court proof comes from a law prohibiting the driving or catching horses on the great Bridge, on the Pocomoke River in 1705, and the notice was to be published at the churches and meeting houses at Snow Hill and Seaside. This was three years before the death of

Rev. Francis Makemie. (See old Somerset Court Records.)

The other proof is a most positive one coming from the Church Records of early Buckingham. These records were turned over to Dr. Isaac W. K. Handy, who was pastor of Buckingham ninety-eight years ago. They were never returned to the church, and although search has been made since Dr. Handy's death in 1878, no search has been rewarded, but Dr. Handy had these records and knew when he named Rev. Francis Makemie as the founder of Buckingham. In an article published in the "Central Presbyterian" in 1866, entitled, "The Eastern Shore of Maryland," about a meeting of the Presbytery of Lewes, he wrote these words: "The late meeting was held at Berlin in the handsome new house which has succeeded the venerable building, which was injured by a windstorm in 1857. I pray God to bless and build up old Buckingham, a CHURCH FOUNDED BY MAKEMIE—AS A BRANCH OF THE CONGREGATION OF SNOW HILL."

Dr. Handy was most thorough in his investigations and was widely known as a correspondent to many Presbyterian papers. He also wrote for "Sprague's Annals," and if Buckingham had no other proof of being founded by Rev. Francis Makemie, than this statement from the man who had seen all the records, it would be proof enough, but there is more.

The name Fassitt is another proof. The man whose name forms the title of this chapter is a positive proof. Writers have tried to make him a member of Snow Hill or of Pitt's Creek, but he was not. His home was too near Buckingham and too far from the other churches. The writer has even found a pew list of the old Buckingham pew holders, which gives the number of Captain Fassitt's pew in the old Buckingham Church. This old Record is yellow with age, and is still kept in the vault

of the Calvin B. Taylor Bank, among other archives relating to Buckingham. His children paid the pew rent in their father's name and occupied it for many years after his death. His son, Rouse Fassitt, had pew Number 21. The old Captain's pew was Number 3. The writer has found from Edward Bredell's will that his son, John Fassitt, owned a store not far from Buckingham and attended her services throughout his lifetime. Captain Fassitt's grandson, Elijah Fassitt, and his wife, Rachel (Bredell) Fassitt, brought their baby to Buckingham's Altar for Baptism by the Rev. Thomas Kennedy, the first Communion Sabbath after he became pastor in 1823. Mr. Thomas Fassitt, another grandson, gave a property for the minister's home about 1825. Albert J. Fassitt, a great-grandson, was elder in Buckingham down to the time of the destruction of the brick church in 1857. It was Captain Fassitt's church back in the beginning, and his descendants are still with us. Mr. Thomas J. Fassitt is a member of Buckingham now.

Just when was Buckingham founded? Like all the other Makemie churches, very soon after Makemie came to America. Buckingham was most likely founded in 1683. We know that Rehoboth and Snow Hill had been founded. It may be the third in the list of seven. It was not first and it was not the second. "Makemie founded it as a branch of Snow Hill," says the trusted Dr. Isaac W. K. Handy. If immediately after the founding of Snow Hill, then it was in 1683.

Captain Fassitt was a merchant, an operator of boats and a planter on a grand scale, and in the old Somerset records for 1697 he is named with Mr. John Freeman as a joint overseer of the roads for Seny Puxone. In 1689 Captain Fassitt was one of the signers of a declaration of loyalty to King William and Queen Mary for the Province of Maryland.

In the year 1933, the writer was in the office of attorney, the late Leonard Wailes of Salisbury, and he had just found a strange court record about a man named Morris in Makemie's time, who had cursed and sworn and said he could preach a better sermon than the funeral preached by Mr. Makemie. He had kept the family up during the greater part of the night with his blasphemous and filthy threats and was brought into court for his blasphemy. This was in 1691. A few years pass and so does Morris and his farm is purchased by an Episcopal clergyman, Rev. Robert Keith. This transaction was in 1706 and took place before two justices, John Franklin and William Fassitt. Thus we see that Captain Fassitt was an officer in his county. He was here when Colonel William Stevens wrote the Presbytery of Laggan for a minister, and was no doubt one of the Presbyterians whose influence led the influential Stevens to make the request which led to the founding of the Presbyterian Church in America.

What a busy man Captain Fassitt must have been, and yet running through his inner life was the consciousness that he belonged to God and, for all the business to which he must daily attend, there was time for his church. Records show that in 1709 he was the elder representing his church in Presbytery, and Captain Fassitt is the first known elder of Buckingham. He was a good elder and he had a good influence, for we find that a young man named Edmund Cropper, who owned the land next to Captain Fassitt's home plantation, followed the Captain's footsteps and became an elder in Buckingham. In 1726 Edmund Cropper was commissioner to the Presbytery. Years pass and we find a great-grandson of Captain Fassitt, whose name was Albert J. Fassitt, the owner of the home plantation, and like his grandfather, an elder in old Buckingham Church.

Captain Fassitt owned Burley Plantation, the land where part of Berlin now stands. The north boundary of Burley plantation runs through the heart of Berlin, between the two banks. Burley plantation was granted in 1683, in the month of July, to William Tompkins, and contained 300 acres. The next year Elder William Fassitt bought the Burley plantation and held it intact thirty-one years, but in 1715 he sold one hundred acres at the south end to Thomas Collings, who left it to his son, Thomas, Jr., and Junior Collings sold the one hundred acres to Elias Evans in 1738. He sold it to William Franklin, who deeded the lot for a new Buckingham church and cemetery to a later pastor of Buckingham, Rev. Hugh Henry, in the year 1757.

The other two hundred acres of the Burley plantation Captain Fassitt kept to his death in 1734, and left it to his two youngest daughters, Sarah and Comfort (Old Somerset Records). This two hundred acres is where the town of Berlin now stands. So we see the land where our town is, belonged to our first known elder, two hundred and fifty-two years ago.

In that will, made January 22, 1734, Captain Fassitt gave in a princely way, for he had much to give: lands in Southern Delaware, lands on Assateague Beach. Fenwick's Island was still in his possession and he willed that to two of his sons. There were horses, cows, beds, mills, lands, the slave boy named "Coffee" and many other slaves, and hundreds and hundreds of acres of land.

Then, thinking of his church, he named Buckingham in his will in the following words: "I give and bequeath to the dissenting minister of the congregation and meeting of Buckingham, five pounds current money to be paid at my death." The writer has found from the Chancery Court Records in Annapolis, Maryland, that Rev. Hugh Stevenson was the minister to receive this money. The fact of this dissenting minister becoming

related to Captain Fassitt by marriage, and of his labors as a minister at Buckingham, will be found in another chapter.

Well may the Harrisons, Careys, Laws, Raynes, Bostons, Whittingtons, Bowens, Halls and Gillisses, who still live in this section be glad that the blood of Captain William Fassitt flows in their veins, and well may all the members of Buckingham Presbyterian Church rejoice that our first known elder was none other than this gentleman, noble husband, loving father, exemplary Christian and friend of Francis Makemie,—Captain William Fassitt.

CHAPTER V

BUCKINGHAM UNDER OTHER PASTORS

When the call of Colonel Stevens came to the Presbytery of Laggan for a minister it was received by the stated clerk, Rev. William Trail, whose soul was stirred with a longing to respond to the call himself. Later he followed Makemie to America and took charge of Mother Rehoboth Church, while the great Francis went on his preaching missions to various sections of the country.

It is quite likely that William Trail was one of the early ministers to preach in Buckingham Church, as Dr. Clayton Torrence tells me there is evidence on court records that he was known in the community and seems to have had pastoral oversight, for he performed a marriage ceremony for Hugh Tingle and Elizabeth Powell, December 22, 1683, only a few miles from Buckingham Church, near the Pocomoke River.

This is court record evidence that the Rev. William Trail, pastor of Mother Rehoboth, was known in ministerial capacity in the territory of Buckingham, but as the church records were turned over to the Rev. Dr. Isaac Wm. Ker Handy, who was pastor here in Buckingham ninety-eight years ago, that he might write a history of Buckingham, and as these records, according to the older people, were never returned, we have no further evidence or knowledge of the connection of Rev. William Trail with Buckingham Church than that given above. It is evident that he was known well enough in the community to be called from Rehoboth to perform a marriage ceremony and certainly must have occupied

the Buckingham pulpit sometimes, but whether with any degree of regularity is not known.

Dr. Handy wrote the history of Buckingham but it was never put into print. He came to the pastorate here when the late Dr. L. P. Bowen was only five years of age, taught him his catechism, and remained close friends until Dr. Handy's death. Dr. Handy taught young Bowen that Francis Makemie founded the Church in connection with Snow Hill so, while Buckingham had her own elders, she was served by the same pastor as Snow Hill in those early years. This means that the Rev. Samuel Davis was the next minister to come to the pulpit of Buckingham.

The reader will find a very interesting sketch from the able pen of Dr. Clayton Torrence in his new book, "Old Somerset on the Eastern Shore of Maryland," concerning Rev. Samuel Davis. He informs us that his pastorate covered the years from 1686 to 1698, making a total of twelve years, and returned and served a second term as pastor, dating from 1718-1725. In 1691 Henry Hudson left in his will 5000 pounds of pork to each of three ministers. To Rev. Francis Makemie of Rehoboth Town, 5000 pounds of pork. To Mr. Thomas Wilson at Manokin, 5000 pounds of pork, and "I give and bequeath unto Mr. Samuel Davis, minister at Snow Hill, in the county and province aforesaid, five thousand pounds of pork, convenient within twelve months after my decease, to be delivered unto the said Mr. Samuel Davis or his order."

When Rev. Samuel Davis left the Pastorate of Snow Hill and Buckingham Churches in 1698, the care of Buckingham passed again to its founder, Rev. Francis Makemie, for a time, and in 1706 while Mr. Makemie was away, was visited by George Macnish.

The complete story of the arrest and final acquittal of Francis Makemie by Cornbury, and of his having to

pay the unjust costs although cleared of any charge, has been told by other historians, and reference to this well known incident may be made by any interested student and for that reason will not be given here, except to make just a few brief observations, namely: Lord Cornbury found that the preacher knew law. Francis Makemie made a fight for religious liberty, which bore untold fruitage, paving the way for the free gospel of Christ in the Colonies. The death of the great founder of Presbyterianism in America came within about a year after this mistreatment. He died, but his work budded and brought forth a thousandfold.

Makemie was the father of two daughters, Elizabeth and Anne. Elizabeth died in her girlhood. Anne married a Mr. Holden and, as Madam Holden, was known to wield a great influence here on the Eastern Shore and at the time of the Revolutionary War was regarded as an outstanding American patriot. The great estate received from the father of Makemie's wife (Naomi Anderson) became the property of Anne Holden, who lived on the Anderson estate at Holden Creek, known at this time, 1936, as Makemie Park and marked by the great Makemie Monument, and is in Accomac County, Virginia.

Perhaps only one thing, apart from the land, is known to exist today which was in the inheritance from Rev. Francis Makemie to his daughter, Madam Holden, and that is his writing desk. This desk was given to Rev. Samuel McMaster, who was Madam Holden's pastor for many years. A century later it became the property of Dr. L. P. Bowen by purchase, and was presented by him to the Union Theological Seminary at Richmond, Virginia, where it is kept by them in a fire-proof building and held as a most valuable treasure. The writer has examined this famous old desk and regards it as worth one's time to make the trip many miles to Richmond to see this master built heirloom of

the olden time. Its artistic finish, hand carved designs, and small drawer chest concealing the secret drawer make it something to be remembered.

When Rev. Francis Makemie was laid to rest in the cemetery on the Anderson estate, in a grave that would one day be lost beneath the filth of a cow-pound, and many years later be redeemed by loving hands, it was the passing of the Founder of Presbyterianism in America, and the first pastor of Buckingham Church.

The affairs of Buckingham Church were now placed in the hands of Rev. John Hampton. John Hampton had come from the Homeland with Francis Makemie. when he returned from a trip home in 1705. He was a lovable young minister and Francis Makemie was always happy to have him accompany him on his preaching tour. Buckingham was in good hands and he built well in those early days. Let us keep in mind, however, that he had much more to do than to shepherd Buckingham, for she was just a little church in those days, founded as Makemie himself said, to be a "branch of the congregation of Snow Hill," and served by the Snow Hill pastors for many years. Mr. Hampton preached in Snow Hill, received his meager salary in so many pounds of pork and counted his money in pounds sterling, shillings and pence, for even here he was a subject of Great Britain, for George Washington had not yet been born.

Buckingham was fortunate in having such a man as Rev. John Hampton as her minister for he was one of the ablest Presbyterian pastors of his day. Then it was a double fortune, for Mrs. Hampton, or Lady Mary Hampton, would come and worship in her husband's church. She was a very wealthy woman, and highly cultured and so attractive, with a sweetness which won all hearts, especially the young women of the congregation. This trait was so marked in this beautiful woman that when Francis Makemie made his will he named her

(then Mrs. Francis Jenkins) as joint executor of his last will and testament with her husband Colonel Francis Jenkins, and stipulated that this lovely Mary was to be the guardian of his two daughters. Mary Jenkins outlived Colonel Jenkins and married Rev. John Henry, the man who succeeded Rev. Francis Makemie at Rehoboth Church. This good Presbyterian minister was the forefather of the Henrys, resident in Berlin now, but Mary outlived Rev. John Henry and, holding a good opinion of Presbyterian ministers, married Rev. John Hampton.

Madam Hampton was the mother of two children, both by her second husband, Robert Jenkins Henry and John Henry. Dr. Torrence informs us that Mary King (for she was the daughter of Robert King of Kingsland) was only eighteen years of age when she married Colonel Jenkins; in her thirties when she married Rev. John Henry, and past fifty when she became the bride of Rev. John Hampton.

Rev. John Hampton failed in health and a trip home to Ireland did not bring restoration, so that he retired from the pastorate of Snow Hill and Buckingham and spent the last two or three years under the loving care of Mary King Jenkins Henry Hampton. She remained a widow more than twenty years after John Hampton's death, bearing proudly the title Madam Hampton to the end of her life.

In 1718 Rev. Samuel Davis, former pastor, was called again to Buckingham and Snow Hill combined congregations and served until his death in 1725. Twice pastor of Snow Hill and Buckingham, once moderator of the Presbytery, designed as one of a group in 1716 to organize the Presbytery of Snow Hill (which was never accomplished because of the death of another of the leaders). He lived a quiet and unassuming life at Grove, his plantation between Snow Hill and Berlin.

The pulpit did not long remain vacant. An excellent young minister by the name of Hugh Stevenson came in answer to the call. He served faithfully and well.

This was an age of prosperity. Wool was grown, carded and spun into cloth. Building speeded up. Rice was beginning to be grown in South Carolina. Ships landed in the mouth of New Port Creek and took the farm produce, wheat and corn, and tens of thousands of pounds of tobacco and thousands of pounds of pork from two or three miles of Buckingham Church to the great markets.

Another event happened in the days of Hugh Stevenson's pastorate, all unknown to the world at that time but to have such a bearing as to change the very government of the land. It was the birth of a baby just across the Chesapeake Bay, at a little place called Wakefield, Virginia. That baby was George Washington.

The new minister soon found his way to the plantation of Captain William Fassitt and enjoyed the wonderful view of the Sinepuxant Bay, as the writer always does, for the view of the Bay from the old Fassitt plantation is one of the most beautiful in many miles of Buckingham. But Hugh Stevenson found an attraction that seemed more beautiful to him than the Bay could ever be. Captain Fassitt was now getting old and he soon passed to the great Beyond, but his youngest daughter, Comfort, seemed to the new pastor more lovely than any girl in Snow Hill or anywhere in the whole Seaside country, and he found his life's great dream in changing Miss Comfort Fassitt to Mrs. Comfort Stevenson.

It was about this time that another baby was born and the mother was none other than Buckingham Presbyterian Church. The baby was the Queponco Presbyterian Church, located near Newark, and has been found mentioned in legal papers in connection with a piece of land located on the MEETING HOUSE BRANCH of Mar-

shall's Creek, and further described in the court records as "and along as the road leads to Queponco." Dr. Torrence in his "Old Somerset on the Eastern Shore of Maryland" suggests that this meeting house may refer to the Church "at the road going up along the seaside." This however is not the case and the reference can be easily identified with the Queponco Church.

The baby church was Buckingham's first child, as we shall later see Blackwater Church in Delaware being founded under the pastorate of Charles Tennent of Buckingham, and later Eden Church, Whaleyville, Faith Chapel Church in Libertytown near Berlin, and last but not least, Ocean City Presbyterian Church.

The baby Queponco Church was born about the time George Washington was but did not outlive him more than a quarter of a century. On the minute book of the Buckingham Church under date of August 7, 1812, we find there was a business meeting at Buckingham with the following notables present: Messrs. John Postly, William MacGregor, Levi Mills, Isaac Ayres, Isaac Franklin, John Fassitt, James A. Collins, Jacob Dale and Joshua Prideaux, a Mr. James Miller, a member of the session from Blackwater and Jacob White, a representative of Queponco Church. In this meeting they agreed for Buckingham to have one-half the new minister's (Rev. Charles Wallace) time, Blackwater to have one-fourth and Queponco one-fourth of his time.

Again we see a record in which Queponco is asked to pay one-sixth of the pastor's salary and they are uncertain as whether they are able to pay any amount.

Then under date of May 6, 1826, there is a motion to divide the money, \$67.50, for which Queponco meeting house was sold, between Buckingham and Snow Hill. Thus we see the baby dies at a little less than a hundred years of age. This death was not the fault of the man who, with his good wife Comfort, had labored to bring it

into being, nor can we tell how many people will rise up and thank Rev. Hugh Stevenson in the Great Day for founding Queponco Church.

Rev. Hugh Stevenson must have served his combined congregations well, for we find him here until his death in 1744.

Records of Worcester County show that during the month of March, 1744, Mrs. Comfort Stevenson gave bond and became the administratrix for her late husband, Rev. Hugh Stevenson. Her brothers, Rouse and Lambert Fassitt, signed as surety for her.

Thus ended in death a long and faithful pastorate, and Buckingham was looking for some one to fill her vacant pulpit.

CHAPTER VI

THE CHURCH GETS A MINISTER FROM SCOTLAND

The year 1744 found old Buckingham on the vacant list and ministers were scarce, but in the good Providence of God there was to be a new day for the church.

Snow Hill, Buckingham, and the Ferry (a place with its meeting house near where Pocomoke City now stands) extended a call to the Rev. James Scougal of Paisley in Scotland. The Presbytery of New Castle found in James Scougal the full assurance that he was a man of both piety and great learning. He was received into the Presbytery and settled in the new field.

James Scougal was not used to the hardship of the new world. There were Indians in the forests and the ever present mosquito added to the burden of the new minister who was not so robust in body, and while serving his third year to the delight of everyone, walking in the fellowship of his fellowmen and the great blessing of God, he was called from his earthly labors to receive the crown which the Lord has prepared for all them that love His appearing.

Less than three years, and yet in that time Rev. James Scougal had endeared himself to the people of his parish and the revival fires had broken out so that even death did not end the special visitation of God. In the year 1751 Samuel Davies wrote, "There was a great stir about religion some four years ago in Buckingham on the seaside and a place called The Ferry which were then without a minister." This visitation of God's grace had come after the death of the pastor but was likely

born through the efforts he had made and good seed he had sown.

It is likely that for a time following the death of the good James Scougal no call was issued and there were good reasons. At this period the revival fires were burning and men felt they were called of God to go into all the world, which the Presbyterian ministers of that day really did. Such men as Robinson, Davies and Rodgers labored on the Eastern Shore of Maryland, and while neither of them accepted the pastorate it is likely that all three in turn occupied the pulpit of old Buckingham, comforting the saints and bringing terror to the sinners, for these men preached the Edwardean hell fire and when they entered the pulpit they were terrible as an army with banners. Mr. Edmund Cropper was elder in Buckingham during this period.

William Robinson, the next minister, was born in England in a rural district, went up to London and fell into sin, and feeling ashamed to return unto his father came to America, where he heard some of the itinerant evangelists of that day and found his way to Christ and his ministry. He studied at the Log College with the Tennents and went forth a veritable firebrand for God. He traveled through Pennsylvania, Virginia and Maryland, preaching the everlasting gospel. Near Hanover, at a place called Cub Creek, Webster informs us that a half breed Indian, David Austin, who was as terrible as a full blood, laid himself down on the ground as if to sleep just as Robinson started to preach. The speaker announced his text, "Awake thou that sleepest!" The Indian sprang from his place and came nearer, drinking in every word. He went home in great distress, but there came a great deliverance and a lady of that period, who had heard the best of preachers, believed that Davy Austin had greater skill than any of them when it came

to giving consolation to distressed and desponding believers.

On another occasion Robinson reproved a tavern keeper for swearing and was answered roughly, "Who are you?"

"A minister of the gospel," he replied. "Go with me and you can hear me preach." The tavern keeper promised to go if the preacher would use as his text, "I am fearfully and wonderfully made." This was done to make fun of the minister's seamed and scarred face. But the bargain was carried out and the tavern keeper was so impressed that he became a Christian and a useful member of the church in his day. His labors in this section reached many points in old Somerset county and he transferred his membership from the New Brunswick to the New Castle Presbytery, and it may be that he was to have become pastor in the place of James Scougal but such was not to be, for God called him from his labor to the heavenly reward. Is it any wonder that one could write four years after his death, "There was a great stir about religion some four years ago in Buckingham on the Sea-side."

Samuel Davies was born in Welsh Tract, New Castle County, Delaware, November 3, 1723. Was consecrated to God by his pious mother. He was inclined to be wayward for a while, but hearing Gilbert Tennent, was awakened. He was aided in his school work by William Robinson who, on one occasion, refused the offerings where he had preached, telling the people he had enough, but when they urged him, he accepted the money and sent it to young Davies to aid him in his school work. And when Robinson was dying he willed most of his books to young Davies. In the year 1746 Samuel Davies was licensed by the New Castle Presbytery in July, and on the 19th of February, 1747, was ordained as an Evangelist. The mantle of the great Robinson

seems to have fallen on this twenty-three year old prophet and he took up where Robinson left off. Webster's History (p. 550) informs us that Buckingham was then vacant and was highly favored by his ministry, as were Queen Anne and other points in Somerset County. The work of God, begun under Scougal and so greatly increased under the fiery preaching of Robinson, was carried onward by young Davies who writes that the coldest weather would not keep the crowds away and the people were unwearied. They came, felt distress in their souls, and then found the unspeakable joy. He says, "Those were the happiest days of my life."

John Rodgers, who was four years younger than Davies, and was very highly esteemed by him, caught his flaming torch and took up the work in Somerset when the Presbytery of New Castle sent Davies to do work in Virginia. Rodgers was holding a lantern on the streets of Philadelphia so that George Whitefield could see as he preached to the great crowds, but being a twelve year old boy the thunderings of the gospel proved too mighty for him and he let the lantern fall on the pavement. From that time on he was very pious. He was trained by Gilbert Tennent. He came to the Eastern Shore of Maryland in 1748 and labored in the field where Robinson and Davies had labored. He resided at the head of Wicomico at Captain Venable's, where the next pastor, Rev. Hugh Henry, also resided. Rodgers was very successful in winning souls. He lived to a ripe old age, and was moderator of the First General Assembly in 1789. Such were the men of God who preached from the pulpit of old Buckingham.

Samuel Davies named a son for John Rodgers, and John Rodgers did for Samuel Davies the thing St. John did for Jesus—at the death of Davies, John Rodgers took his mother into his own home.

CHAPTER VII

BUCKINGHAM CHURCH MOVES TO BURLEY PLANTATION

The Rev. Hugh Henry was the next to come to the pastorate of Old Buckingham by the Sea-side. He was graduated from Nassau Hall in 1748 and ordained by the Presbytery of New Castle. He was called to the pastorate of Buckingham in 1751 and was to devote one-half his time to Buckingham and the other to Wicomico Church. He lived at the same place his predecessor, John Rodgers, had lived, the land called Venable's, not far from Salisbury.

The writer has found on the old minutes of the Presbytery of Lewes, the certain information that a Mr. Ramsey and Mr. Whittington Bowen (great-grandfather of Dr. L. P. Bowen) were elders at this time. They are both mentioned as being in the session when Mr. Henry was pastor. (See p. 40, Presbytery of Lewes.) Just a little later we find that the session of Buckingham bore such names as Parker, Spence and Bravard, and all these men may have been in Rev. Hugh Henry's session, but we know positively that Whittington Bowen, Sr., and Ramsey were with him in the session. (This Ramsey is likely Nathaniel Ramsey, whose daughter, Agnes, married Levi Mills, afterward an elder in Buckingham Church.)

The period of the pastorate of Hugh Henry was an interesting time in the colonies. The French had built a line of forts to Chicago on the west and all the way from there to New Orleans on the south. It seemed as if the British would have to use severe means, driving out the French, or else they would have to remain on the east

side of the mountains. We find at this period that the baby of Wakefield, Virginia, is now a young man twenty-one years of age and is sent by Governor Dinwiddie of Virginia, with the important message to the French at Fort Duquesne. It was during this pastorate we see Benjamin Franklin coming into prominence and going to England for a five-year period in behalf of his state. We also find that at this time there are many Indian massacres because of the French influence inciting the Indians to their bloody atrocities until, in 1754, the French and Indian war breaks out, and a year later General Braddock falls in defeat. George Washington is coming to be known as a brave young man and a successful Indian fighter.

I wonder if the men of the Buckingham Church gathered in groups at the church and when the Rev. Hugh Henry came to the preaching service they asked him what he thought of the conditions, he had replied, "Men, this colony will rebel some day and that young man Washington will lead us to victory and be the first president of the new country, which will be called the United States," what they would have said? Would they have called him crazy?

History was in the making in the colonies and it was just as true that history was in the making in Buckingham Church. Hugh Henry was a worker and his name will live as long as there is a Buckingham Church. When he came to the pastorate the old church building was getting old. It had been standing since 1683, or very shortly thereafter, and the members for some years had been talking about the need of repairs or a new building.

We have seen in a former chapter how Edmund Cropper, neighbor of Captain Fassitt and elder in Buckingham, has represented his church both in Synod and in Presbytery. In 1747 Edmund Cropper begins to feel that age is creeping upon him, and in his mind he is think-

ing of dear old Buckingham, the church by the seaside, and there is the thought of its material need, so Edmund Cropper wrote in his will, "I give and bequeath five pounds to be delivered by my executrix to the elders of Buckingham congregation for repairing the said house as they see convenient." (See Worcester County Registry of Wills, Liber JW, pages 121-122.) This will was probated in March, 1753, and in 1757, under the splendid leadership of Mr. Henry, the congregation had decided to build. And, as they are going to erect a new building there is a desire to find a more choice location, one that will be nearer the little settlement which has started to grow up around Burley Inn. Such a location was found and the building lot was secured so that the church was removed from Buckingham Plantation to ground that had been a part of Burley Plantation.

Originally there were three hundred acres in Burley Plantation. Dr. Torrence informs us that it was granted to William Tompkins in July, 1683. In May, 1684, he sold it to Captain William Fassitt, who disposed of it in the following manner: He sold one hundred acres to Thomas Collings and left the other two hundred acres to his two youngest daughters, Sarah, and Comfort (wife of Rev. Hugh Stevenson). The one hundred acres sold to Thomas Collings was left to his son, Thomas Collings, Jr., who sold it in 1738 to Elias Evans. Mr. Evans sold it to William Franklin and William Franklin sold the lot where the Buckingham Cemetery now is to the Rev. Mr. Henry for the new church.

On the 21st day of June, 1757, Rev. Hugh Henry was granted the deed for this property, for which he paid William Franklin twenty shillings. We here quote from the deed: "William Franklin to Rev. Hugh Henry in consideration of twenty shillings current money, receipt is hereby acknowledged, as well as in consideration of having the preaching of the Gospel continued here in

this place for the benefit of the present and coming generation. Hath given, granted, bargained and sold and by these presents doth give, grant, bargain and sell to the said Hugh Henry, his heirs and assigns forever and (his) successors, a certain parcel of land"—here follow the bounds and description of the land—"to Hugh Henry, his heirs, assigns and successors forever for the use of the Congregation of the Presbyterian Dissenters in the said County of Worcester, which goes by the name of the Congregation of Buckingham, and their heirs and successors to be used as a place of divine service, always to remain in trust for the use of the said congregation." (Liber D., p. 187, Worcester County Clerk's Office.)

Here we find the legal transaction which led to the removing of the old Buckingham Church from the Buckingham Plantation to the bounds of the Burley Plantation and erection of the second building, which was a good frame structure. This church served the congregation well and had such men as Hugh Henry, Charles Tennent and John Rankin serve at its sacred desk, but it stood for only twenty-seven years when it was torn down to be replaced by a fine brick building on the same location, by the famous John Rankin.

Manokin Church in Princess Anne was now vacant and they decided that the pastor of Buckingham would be very suitable to them. Manokin Church wanted Mr. Henry and Buckingham did not want to give him up. The people of Princess Anne petitioned Presbytery for the half of Mr. Henry's time, which he had formerly given to Buckingham, and they plead as their ground that from his residence, the Venable place near Salisbury, that the trip was too much for him to come to Buckingham. Manokin won, and Buckingham lost her dearly beloved pastor.

Rev. Hugh Henry was studious and a true pastor. He proved a good shepherd of the flock and old Buck-

ingham on the road by the seaside, had moved to higher ground, literally and spiritually, because he had come this way. Manokin and Rehoboth received one-half of his time, with Wicomico the other half. He left here in 1758 but from the old records of the Presbytery we find that he came again and again to supply the pulpit of his beloved Buckingham.

In 1759 Hugh Henry preached the sermon before the Presbytery, which met in Salisbury, from the text, Second Corinthians 2: 16, and he did so well that he was asked to preach to the next meeting of the Presbytery.

In the fall meeting of Presbytery, October 18, 1760, Rev. Hugh Henry was elected moderator.

In September, 1762, the Presbytery met at Three Rivers and a cloud of sorrow settled on the men because they were mourning the death of Rev. Hugh Henry.

Hugh Henry was a great man, a good man, and Buckingham was better because he had served as a mighty man of God.

CHAPTER VIII

COMING OF THE TENNENTS AND OPENING OF A SCHOOL

The period following the pastorate of Hugh Henry finds Buckingham asking and receiving supplies from Presbytery to administer the sacraments and supply the gospel message. Among the supplies Rev. Matthew Wilson, Rev. Hugh Henry and Rev. John Harris preached and administered the Lord's Supper at various times.

Rev. Charles Tennent was installed at Buckingham Presbyterian Church May 3, 1763, by a committee of the Presbytery of Lewes. Rev. Matthew Wilson preached the sermon on the occasion from the text recorded in Hebrews 13: 17, and at this time the congregation proposed and promised to assist Mr. Tennent in removing, with his family and their effects, from White Clay Creek in Delaware to Buckingham.

His coming was a great day for Buckingham and for Worcester County, Maryland. It was a day when there were no public schools and the only way for a family to educate their children was to employ private teachers. Charles Tennent brought with him his son, William Mackay Tennent, and they founded a school with the younger man as the head master. This school was no doubt the beginning of Buckingham Academy. A half century later we find the pastor then at Buckingham connected with Buckingham Academy and the elders composing most of the board of directors.

Charles Tennent was born in County Down, Ireland, in 1711. He was the youngest son of William Tennent, founder of the Log College. He was trained by his

father, was licensed by the Philadelphia Presbytery, was called to White Clay Creek in New Castle Presbytery, ordained and settled there about 1738. He opened the door for George Whitefield, who preached for him at White Clay Creek, and a number of people drew out of the church, and from that beginning we are informed that Methodism had its rise on the peninsula.

Charles Tennent had been in Somerset County some years previous to this. Col. Levin Handy, in a manuscript history of the Manokin Church, informs us that court records of Somerset County for 1747 reveal the following: "September 23, 1747. Whereas, Mr. Charles Tennent, a Presbyterian minister, personally present here in his Lordship's the Right Honorable the Lord Proprietary of Maryland, County Court of Somerset County, then and there, before his Lordship's Justice in Court, judicially sitting, did take the oath appointed by the Act of Parliament, made the first year of King William and Mary, and repeated the declaration directed by the Act of Parliament, made the 31st year of King Charles II, and subscribed the same, and declared his approbation of the Articles of Faith of the Church of England, and subscribed the same, except those articles, and the part of an article, that is disallowed by all such dissenting ministers."

He named to the court several preaching places where he wished license to preach. He seems, however, to have been more on an evangelistic tour than to have served as pastor at that time, his two pastorates being White Clay Creek in Delaware and Buckingham in Maryland.

Charles Tennent and his son William Mackay Tennent conducted a school in connection with the Buckingham Church. Schools were scarce in those days and the need was great in this section, so that in addition to his ministry in the gospel he served his community

well in another way—teaching and laying broad foundations for education in years to come.

Elders in Buckingham at this time were Messrs. Ramsey, Parker, Spence, Adam Bravard and Whittington Bowen.

Two of Charles Tennent's children married the children of the famous Dr. John Rodgers, referred to above as one of the preachers from the Buckingham pulpit and moderator of the First General Assembly in 1789. William Mackay Tennent married the daughter of Dr. Rodgers, and Martha Tennent was united in marriage to David Rodgers, who was a famous surgeon in his day, performing the first operation removing a portion of the jaw-bone and the first operation on the vagina. (Evidence of the above was found by the writer, a clipping pasted in the Charles Tennent family Bible now in the Department of History of the Presbyterian Church in the U. S. A.)

Charles Tennent, like his famous brother Rev. Gilbert Tennent, was a great preacher, and the love of immortal souls sent him on many an evangelistic journey. He knew and loved men like George Whitefield and the great Jonathan Edwards, and it was but natural that the holy passion should burn in his soul. Like another great preacher of his time he felt that the world was his parish. This passion resulted in his visiting lower Delaware and founding the Blackwater Church, thus making Buckingham the mother of another baby. Blackwater is still standing and a service is held there once a year. How many thousands of souls have been blessed at that dear old meeting house only the great day of the Lord will reveal. It was connected with Buckingham as Buckingham had once been connected with Snow Hill, and this connection was not broken until after 1840 when the work here seemed to the pastor and session to be so important as to demand all the pastor's time. So Bucking-

ham and Queponco and Blackwater had the same pastor for a great many years.

Elder Ramsey became angry with Mr. Tennent and made no little trouble for him. In April, 1767, the presbytery came into see about the uneasiness between the people and their difficulty with the minister. Elder Ramsey preferred a number of charges against Mr. Tennent and they were brought before the presbytery.

The elder owned slaves, so did the minister own slaves, and Mr. Ramsey claimed that the negroes belonging to Rev. Mr. Tennent caught one of his pigs and would have taken it away but were prevented by his (Ramsey's) slaves. Mr. Tennent on hearing of it branded the accusation as false, and Mr. Ramsey claimed that Mr. Tennent said "he was a liar."

Another charge was that Rev. Mr. Tennent told Mr. Ramsey to build an addition to his house so that he could take boarding students, and when he had built the addition William Mackay Tennent refused to admit them to his school unless they boarded elsewhere.

Elder Ramsey also charged that the Rev. Mr. Tennent had slandered him by saying that he was a quarrelsome person and had been very unkind to the former minister, Rev. Hugh Henry.

The presbytery heard the several charges but Mr. John Bell was with the minister when he was supposed to have branded the statement of Mr. Ramsey as a lie, and his testimony was decidedly in favor of the minister.

Elder Whittington Bowen told presbytery that he was in the session meeting when Mr. Ramsey had spoken unkindly to Mr. Hugh Henry.

The case was dismissed and Elder Ramsey was censured by the presbytery for bringing charges against his pastor when he could not prove them. Both the minister and the elder were admonished to be more Christlike and for the sake of Buckingham to live as

brothers in the Lord. The presbytery assigned Mr. Tennent to supply the pulpit at Accomac and from the other duties entrusted immediately following the trial, it would seem that they held Charles Tennent in the highest esteem. Perhaps Elder Ramsey was a quarrelsome person, and knowing William Mackay Tennent as we do, he may have had good reasons in forbidding his students to reside in the Ramsey home. (See Minutes Presbytery of Lewes.)

Charles Tennent was truly an earnest worker, a noble preacher and a great man.

Charles Tennent's body lies buried in the cemetery of old Buckingham Church. He had enemies and unkind things were said about him in the closing years, but he was truly a great man and the memory of his faithful labors still abide. He died in 1771.

Following the death of Rev. Charles Tennent, Buckingham is found (by records of presbytery) asking for supplies for preaching and administering the sacraments, and the request is granted by the presbytery, sending one Rev. T. Ke~~p~~ to supply, and also the young minister, William Mackay Tennent, to supply a part of the time.

William Mackay Tennent became even a greater man than his father, and while a young man living with his father he won the respect and love of all the people, so that his ministry was most acceptable in Buckingham after his father's death. He was great as a teacher and numberless students in the generation following him were proud to bless his memory. He married the daughter of Dr. John Rodgers (the moderator of the First General Assembly), and from the association of this great and good man, as well as that of his own father and famous grandfather, William Tennent, Sr., he was moulded into one of the most beloved Presbyterian ministers of his day. He became pastor of the Presbyterian Church at Abington, Pennsylvania, in 1781, and remained its faithful and

beloved pastor to the day of his death in 1810. He was moderator of the General Assembly in 1797, making the second minister from old Buckingham by the Seaside to receive this, the highest honor in the gift of the Presbyterian Church, his illustrious father-in-law, Dr. John Rodgers being the first moderator, having been elected to moderate the first General Assembly in 1789.

William Mackay Tennent was said by those who knew him intimately to have been noted for his great sweetness of disposition. He was known for his politeness at all times and for his great hospitality.

It is said that when death was approaching he was blessed with an uninterrupted assurance of the favor of God.

CHAPTER IX

REV. JOHN RANKIN, THE MAN WHO WON HIS WAY

The next pastor to come to old Buckingham was Rev. John Rankin. The people of Buckingham heard him and from the first were drawn to him, but there were some difficulties in the way. He was a good preacher but his college work had not been completed to the satisfaction of the presbytery and they were loath to settle him in Buckingham. He seems to have begun his labors at the church in 1775, but for the reason stated above was not formally installed until 1779. He must have suffered untold embarrassment because of this humiliation, but he was faithful and soon was recognized as a master theologian and a prince among his fellow ministers. He was born at Newark, Delaware, March 21, 1750. Rev. Isaac W. K. Handy, writing in the year 1857, informs us that he was of poor but respectable parentage. He was a student of the "Old Academy" in Newark where he acquired a knowledge of the languages. He also studied with Rev. Thomas Read, of Wilmington, and became acquainted with other branches then taught in the Presbyterian schools of that day. He was one of the two young men from New Castle Presbytery to come in answer to a call sent from the Presbytery of Lewes (Samuel McMaster being the other). He was licensed in 1775 and began his work at once as supply to Buckingham and Blackwater in Delaware. His ordination was June 3, 1778, and he was finally installed at Buckingham April 20, 1779.

The elders in Buckingham Church at the time were: Messrs. Parker, Spence, Adam Bravard, Whittington Bowen and Thomas Prideaux (the father of Joshua Prideaux—Thomas Prideaux was commissioner to presbytery October 19, 1779), and most likely John Postley, Levi Mills and Thomas Dale, as these last three are mentioned officially during John Rankin's pastorate as elders, so they were either elders at this time or John Rankin ordained them soon afterward.

No period through which Buckingham has had to pass was so trying as the period in which John Rankin came to the church. In Dr. Isaac W. K. Handy's statement concerning him, we read: "It was a time of prevailing iniquity—wicked men walked abroad in the unrestrained indulgence of every lust; infidelities were rife; strange sectaries were diffusing their erratic and even poisonous sentiments over the length and breadth of the peninsula; and at no time, perhaps, had so great a want of interest been manifested among all classes on religious subjects, but Rankin was not discouraged." Nevins's Presbyterian Encyclopedia says: "At no time had the prospects been more dark or dubious." Enemies were all about. The Revolution was just breaking over the land, and yet in all the storm about his head John Rankin proved himself a true American patriot, true theologian and a mighty preacher of the gospel. Crowds increased. The news of Parson Rankin spread everywhere. Gillett in his history tells us that "Few men have enjoyed greater popularity, and fewer still have turned it to better account." On the Maryland-Delaware line, at a place called Bishop's Mill, a wager was made that Parson Rankin could preach on any occasion without a moment's deliberation. They sent to Buckingham and had him come without being told what it was about. He mounted a stump or box that he might address the election day crowd, and immediately opened his Bible and announced his text, Acts 10: 29:

"Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore, for what intent ye have sent for me." He caught and held them with his impressive message. (From Dr. Isaac W. K. Handy's letter to Sprague's Annals, year 1857.)

John Rankin was just as popular at home as away from home. He was thoroughly human and the people loved him because they understood him. He loved music and found great joy in playing upon the violin, even though the people of that day hated the violin and said it was of the devil. John Rankin didn't believe the devil had a right to own anything, and certainly not an instrument capable of giving out such wonderful melody, so he played his fiddle whenever he wanted to play it and no one criticized him for it. He was also gifted in playing the flute, and while pastor of Buckingham composed both words and music of a hymn.

His sermons were great sermons and yet given in a language which the people could understand. His crowd grew and numbers were added to the church. It was soon found that the church was not large enough to accommodate the people who waited on his ministry. Buckingham was taking on new elements of strength. The little church, once not so strong as Manokin and other churches in the Makemie family, was now ready to do business for the King. John Rankin called his elders and officials about him and revealed his forward program to them. To a man they were with the pastor, and the work proceeded steadily.

Adam Bravard made his will November 9, 1782, and in it bequeathed fifteen pounds sterling to be used in the new church building. He stated: "I will and bequeath and order fifteen pounds to be given towards building a house of worship for the use of Buckingham Congregation." (Worcester Co. Registry of Wills, Liber JW 4.)

The old frame building erected under the pastorate of Rev. Hugh Henry, in 1757, was torn down to make room for the new brick building which would take its place. This building was completed in the year 1784. It has been described to the writer by a dear old lady now in her ninety-sixth year. It had a beautiful interior; contained the old-fashioned box pews, with hinged doors opening into the aisles and a gallery where the slaves sat during services. It was a church among churches and people came for miles to attend the services of worship. Here beautiful horses drew richly decorated coaches, containing fine ladies and worthy gentlemen. This is the dazzling picture as described by this little girl now grown old—it has never left her mind.

An old subscription paper is kept in the Historical Society of the Presbyterian Church in Philadelphia, showing during the stormy days of the Revolution when money was so uncertain that the members of Buckingham pledged to pay Rev. John Rankin in corn. The paper reads as follows: "As we profess ourselves Christians and members of the Church of Christ, we must certainly consider the preaching of the gospel and the regular dispensation of divine ordinances as necessary, and that those who are faithfully employed in the sacred office should be decently supported. It is well known that the depreciation of our currency has for some time rendered our contributions for the support of the Reverend John Rankin very inadequate to his labors in the gospel, and therefore to remedy this evil and encourage his continuance amongst us, it is judged most expedient for him and us that his yearly salary be paid at the old rate, and as corn is the prevailing article in this place, it will always be the best standard; and therefore those who are willing to contribute anything for the above-mentioned purpose, are requested to subscribe their quota in corn, at a half crown per bushel to be paid yearly at some convenient place.



THIS IS THE BUCKINGHAM PRESBYTERIAN CHURCH ERECTED IN 1784 UNDER THE MINISTRY OF THE REV. JOHN RANKIN. IT WAS DESTROYED IN A FEARFUL WIND AND SNOW STORM IN JANUARY, 1857.

If any subscriber or subscribers do not have the corn to spare, the current price of money at the time of delivery will be accepted. Agreeable to this plan we, the subscribers, do promise to be paid to the Rev. John Rankin, or his order our several quantities of corn annexed to our names, or the amount in money at the current price, annually on the first day of June, as long as he remains our stated minister and a regular member of Lewes Presbytery, as witness our hands this 27th day of June, 1779. (The number following each name is the number of bushels subscribed.) Joseph Miller 12, John Aydelot, Sr. 8, Ebenezer Evans 10, John Evans 8, Thomas Henry 6, Jordan Hall 8, William Tingle 6, John Evans (South Side) 8, Enoch Schudder 6, Gimiathon Haney 8, Levy Collings 6, Avery Morgan 6, William Coard 6, Widow Coard 4, Shebna Coard 3, Jacknes Hudson 3, William Evans 6, Samuel Dirickson 5, William Hall 6, Elizabeth Tunnell 6, Richard Parker 2, Noah Collins 8, Littleton Townsend 2, David Wharton 4, John Hatfield 2, John Massey, Jr. 2, Elisha Bridell 8, John Wyat 2, John Richards 3, Eliza Richards 1½, Joseph Houston 2, Sch. Tunnel 3, William More, Jr. 3, Benjamin Holland 6, John Darling 3, William More, Sr., 3, Samuel Aydelot 6, Israel Holland 3, William Aydlot 4, Levin Hill 4, Levin Derickson 6."

The period of the pastorate of John Rankin is one never to be forgotten. He came to serve Buckingham when we were under the dominion of Great Britain, and while here as pastor he saw the galling yoke of the British Empire thrown off. Soon after his coming to Buckingham, a Presbyterian minister (the only minister in Congress) rose in Continental Congress and urged the signing of the Declaration of Independence. That minister was John Witherspoon, and he said to them: "There is a tide in the affairs of men, a nick of time. We perceive it now before us. To hesitate is to consent to our slavery. That

noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in this house. For my part, of property I have some, of reputation more. That reputation is staked, that property is pledged on the issue of this contest; and although these gray hairs must soon descend into the sepulchre, I would infinitely rather they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country."

The only minister to sign the Declaration of Independence was John Witherspoon. The Declaration of Independence is preserved in the handwriting of the Secretary of the Congress, Charles Thompson, who was a Presbyterian. It was first printed by Captain Thomas Dunlap, a Scotch-Irish Presbyterian, and it was first read in public by another Presbyterian, Captain John Nixon. The Presbyterians were in everything and they were blamed by England for it.

King George called the Revolution "A Presbyterian Rebellion." And perhaps he was right. One writer has said that one-half the officers and soldiers in the Revolution were Presbyterians. Presbyterian ministers were persecuted and the Church was blamed by the Tories, and Rev. John Rankin had Tory enemies. Rev. James Caldwell, a Presbyterian minister at the battle of Springfield, ran into the church and brought the hymn books to the soldiers. They had run out of wadding to put between their powder and shot, so the minister passed them the Watts hymn books, saying: "Give them Watts, boys, give them Watts." They took the leaves from the hymn books and drove the British away in utter defeat, but when the British learned that a Presbyterian Parson had been the instrument in turning the tide of battle against them they returned, but failing to find him, shot his wife to death with her baby in her arms.

These patriots were the contemporaries of Rev. John Rankin and he shared their spirit of devotion to his country, and the word has come down to us through the generations that he was a true American patriot.

In the closing years of Rev. John Rankin's pastorate we find the following names among his parishioners: Isaac Evans, Whittington Bowen, Laban Johnson, Peter Collier, William Covington, James Fassitt, Sewel Turper, Lemuel Showell, Thomas Dale, John Moore, Joseph Johnson, William Coard, Esau Williams, John Rackliffe, Rouse Fassitt, William Stevenson, William McGregor, John Postley, Henry Franklin, Layfield Collier, Edward Henry, Joshua Prideaux, Reuben Cropper, William Franklin (son of William), William McCrea, Levi Mills and Valentine Rien.

And there was a dear old woman in the Buckingham of that day, who was called MOTHER DAVIS. Who was Mother Davis? Perhaps no living soul can tell at this late date. She was there and it seems most likely that some one paid her pew rent for her. They must have wanted her in Buckingham. The very fact that she is called Mother Davis may well assure us that she smiled upon the old people and upon the young as they passed her in the aisle after the sermon on those holy Sabbath days. We may be well assured that Parson Rankin looked into the face of this dear old mother in Israel and knew that she was lifting him up in prayer to the Most High God. She was just there, and that is all we know, but isn't it glorious to know that much? Even if we cannot give her father's name or her mother's name, nor tell if she had children and who they were, nor even her own name in full, we are sure that she was there, and after all that makes a pastorate a failure or a success. Every one who goes to church makes it possible for others to go. People say, "I can't do anything." Yes, you can. You can go sit in your pew like Mother Davis did and then

others will go sit in their pews and the church will be filled, and God's blessing will flow to the people because you were simply there. These people who have been faithful in being in their pews have made a glorious history possible because they attended, and that made a glorious Buckingham Church. Whoever Mother Davis was, she bore the heat and the burden of the day and these are the people for whom heavenly things are prepared. May men and women faithful as Mother Davis increase in numbers.

In the closing years of his pastorate the following elders met with him: Thomas Dale, John Postley, Levi Mills, John Davis, William McGreggor and Joshua Prideaux. There may have been others, but these are found named in the records at the closing of Rev. John Rankin's pastorate.

Mr. Franklin Upshur, who claims to be a lineal descendant of Rev. John Rankin, tells me that his sister has in her possession a letter written by Rev. John Rankin's little daughter in the year 1804. This little girl is said to have been born the year her father died, in 1798, and was therefore only six years of age at the time of writing this letter. The peculiarity about the letter is that it is dated, "Burlin." Evidently the town was beginning to be called by this name at that time.

It was during Rev. John Rankin's pastorate that General George Washington designed, and Betsy Ross made, our first American Flag, "Old Glory." The Revolutionary War was fought and won. The Constitution was adopted. George Washington was elected the First President of the United States. Washington City was surveyed and laid off to be a city. The First General Assembly of the Presbyterian Church met and was called to order by the great American patriot, Rev. John Witherspoon, and proceeded to elect the first moderator, Dr. John Rodgers, who had been one of our

preachers at old Buckingham. During this pastorate the cotton gin was invented and the first National Bank in this country was founded. He served as pastor of Buckingham during both the terms of George Washington and died March 2, 1798, while John Adams was President of the United States. He was pastor longer than any other man to serve Buckingham Presbyterian Church. He served from 1775 through all the years to 1798, making a total of twenty-three years.

The mortal remains of this great preacher rest in Old Buckingham Cemetery near those of his predecessor, Rev. Charles Tennent, and not far away from many of the famous old elders.

His tomb was broken in the fearful wind and snow storm which destroyed the church in 1857, but one can still make out from its age-old surface the following:

“In Memory of
the Rev. John Rankin

who departed this life March 2, 1798, a burning and a shining light in this part of Christ's vineyard for twenty years. In mental improvement excelled by few. As a Divine, well instructed in the mysteries of the Kingdom. Taught by the Master to give to each their meat in due season. In private and public life beloved by all who knew him. A faithful, diligent pastor, lovely and pleasant in his life.

Servant of Jesus here repose in peace;
Thy course is finished—won the heavenly prize.
H - - e earth, a glorious crown of righteousness;
And endless bliss await thee in the skies.”

CHAPTER X

IN THE DAYS OF HEROIC ELDERS

The twenty-five years from the death of Rev. John Rankin to the coming of Rev. Thomas Kennedy, M.A., are marked by the service of two pastors, Rev. Stewart Williamson and Rev. Charles Wallace, and a session of as noble elders as ever graced the session of Buckingham Church at any one time in all her history. The death of the Rev. John Rankin left a vacancy that was almost impossible to fill. If there were applicants for the pulpit, it would seem that none were seriously considered for quite a while after the departing of the great man Rankin, who served the longest pastorate of all time in Buckingham Church.

Dr. Thomas Reed, of New Castle, visited and preached for the congregation on December 14, 1801. Dr. Reed acted as moderator of the congregational meeting called for the purpose of electing six elders. After the election the good Dr. Reed set apart the following: Edward Henry, Jacob White, Holland Smack, John Davis, William McGreggor, Joshua Prideaux.

There were a total of thirteen elders in the session after this election and their names are given as follows: David Wilson, John Postley, Thomas Dale, Levi Mills, John Davis, William McGreggor, Joshua Prideaux, Edward Henry, Isaac Franklin, John Moore, Jacob White, Holland Smack and Isaac Ayres.

We also find that three of this number are marked on the old records as being former elders, namely: Thomas Dale, John Postley and Levi Mills. This designation

reveals that these three men had been some time in the session and may have served during the entire pastorate of the Rev. John Rankin, who had now been dead less than three years.

Three more of the group of elders are designated as "Elders before elected." These are, John Davis, William McGreggor and Joshua Prideaux, and the records reveal that these also met in session or were named as collectors in the lifetime of Rev. John Rankin, indicating that they were elected to the session during his pastorate.

This session requested during the month of December, 1801, that Mr. Isaac Evans would be clerk of the congregation, and his business is described in the phrase, "That if he pleased to do it he should be clerk of the congregation to raise the psalms."

On December 25, 1801, the session solicited Rev. Charles Wallace that he would preach for Buckingham as much as might be convenient with his other appointments. Just a little later we find that this church and Blackwater church are anxious to place a call to the Rev. Charles Wallace to become the pastor, but it seems not to have been in the divine will for him to serve the church as a regular pastor until after another should occupy the pulpit for a season of years.

Great things were happening in these early days of the Nineteenth Century and, although there was no regular pastor, the wonderful group of elders were capable of raising hymns, reading sermons, going forward with divine worship and attending to all the affairs of the Buckingham congregation.

On the 8th of January, 1803, the General Assembly of the State of Maryland passed an Act entitled, "An Act to incorporate certain persons in every Christian Church or Congregation in this State." "This congregation, desirous of having a corporate right to manage their temporal concerns to the best advantage, and to enjoy

the effects flowing from becoming a body politic or corporate, mentioned in said Act"—this bench of elders called a regular meeting of the congregation on the seventh day of September and proceeded to incorporate the church and elected by ballot the following nine persons as trustees, to be known as the Church Committee: Edward Henry, Joshua Prideaux, John Moore, John Postley, Thomas Fassitt (son of John and grandson of Captain William Fassitt), William McGreggor, Ambrose White, James A. Collins and Isaac Franklin. (The full text of the Articles of Incorporation may be seen in the records as found in the vault of the Calvin B. Taylor Banking Company.)

Another item of business transacted by this session of that early period was that on the 21st day of April, 1802, they voted to build a Session House, and Messrs. Prideaux and White were named to bargain with John Lamberson to enclose it and lay two floors and put up seats. This was done and they reported that the said Lamberson would build the Session House for thirty dollars. It was built a little to the southeast of the brick church and it stood for many generations as a meeting place of the elders of Buckingham, and there are those living today who knew some of the elders in the session in the days when they met in the old session house. There was a dignity and an awe to the younger people, and knowing the elders went into this session house each Sabbath morning to pray, created a profound impression on their minds.

On June the 5th, 1802, Rev. John B. Slemmons visited and preached in Buckingham church and administered the Lord's Supper. The same year the session wrote to Rev. Samuel McMaster, pastor of Francis Makemie's daughter, Madam Holden, to come preach for Buckingham but, as St. Paul once wrote to one of the churches he could not reach, "He was hitherto let".

Anyway, Rev. Samuel McMaster did not come to preach at Buckingham.

Rev. Stuart Williamson was settled as the regular pastor of Buckingham church early in 1804 and served through to the close of the year 1812. He was a good man and lived a beautiful and Christlike life as he moved in and out before his people.

It was during the pastorate of Rev. Stuart Williamson that Aaron Burr killed Alexander Hamilton in a duel. It was also in his time that Merriwether Lewis and his associate, Clark, made their expedition to the Northwest.

There were mighty men serving the church as elders in this period. In 1802 the elders were: David Wilson, Col. John Postley, Thomas Dale, Levi Mills, John Davis, William McGregor, ~~Joshua~~ Prideaux, Edward Henry, Isaac Franklin, John Moore, Jacob White, Holland Smack and Isaac Ayres.

A whole chapter might be written about each one of these men, telling of their lives and their deeds for the church, how they wrought righteousness and built Buckingham Church into the new church of the future. Let it suffice that we mention only two or three of these elders; elders who were mighty men, even like the mighty men of King David, numbered in threes.

Col. John Postley would certainly rank as a peer among them. He had been in the session of Rev. John Rankin and very likely was his close friend and adviser, helping him plan the brick building, and bearing the burden of its erection and the liquidation of its debts. Col. Postley was a planter, owning three hundred acres of land called "Wheel of Fortune" and "Red Lands" addition, both located on the road leading to Salisbury and between Berlin and St. Martins. He had many slaves, but the generous hearted John Postley did not believe in slavery, and in his last will and testament he granted his slaves their freedom, to take effect within a

given length of time. There were Job and Jacob and Charles and to these three he left all his wearing apparel, to be divided equally between them. He assigned certain fields of which they were to have the privilege of cultivating, paying a portion into his estate, and then on a certain date, approximating five or six years after his death, they were to be forever free. A colored boy called Henry (son of Rose) he assigned to serve his mother until December 25, 1821, after which he was to be forever free. He assigned that mother the task of teaching Henry how to read the New Testament. John Postley loved his slaves and planned their welfare, but he would have their spiritual life amply provided for. How lovingly these black men must have spoken of Marse John as long as they lived.

Then there were the Hudsons not far away. They named their baby Ann Postley, and to Ann Postley Hudson he bequeathed his bureau and the old-fashioned high bed.

A minister was in trouble. Rev. Charles Cummins lost his wife and she died leaving him with a baby less than four weeks of age. John Postley's home was open and he and his good wife cared for that little son as if he had been their own. Mrs. Cummins was a Morris before she married the minister and so the baby is named John Postley Morris Cummins. What a home the Postley home was for that growing boy. Mrs. Postley died when the little fellow was only six years of age. That was in September, 1812, and three years later, when Col. Postley realized that he was near the end of his mortal journey, we find that young Postley Cummins was again with his father, who was now a pastor in Florida, Orange County, New York, but distance made no difference, and the little nine-year-old boy, living in that manse up in New York State, was named by John Postley to inherit all his land. Placed in John Postley's care at less than four

weeks of age, little Postley had fastened his baby fingers in the big loving heart of the old Colonel. John Postley liked the hold of those baby fingers, for John Postley was a lover. He loved the slaves and provided for them even after his death. He loved the Indians and thought of them in his last days on earth, for he was a lover. So he remembered little Postley and wrote in his will that all his land should go to John Postley Morris Cummins. Then he thought, but he is only a child nine years of age, suppose he dies before he becomes of age—so he wrote again: "In case he dies before he becomes of age, leaving no legal heir or heirs, the said land to go to the Presbyterian General Assembly to be used, or the profits used, in instructing in Industrial Arts and RELIGION, the Indians of North America."

Colonel Postley then thought of the poor boys and girls within reach of old Buckingham Presbyterian Church and wrote a paragraph in his will for them as follows:

"All the residue and remainder of my estate, which is not by my will disposed of, I demise and order to be sold at public sale by my executor on six months' credit and taking security and the net amount after all necessary expense and legal claims against my estate are deducted, I do hereby devise and order that it may be put to interest, or be otherwise put to use for the benefit of, and to be applied toward, the necessities or education of poor necessitous young people in the bounds of Buckingham and Worcester hundreds in Worcester County, and I do hereby intreat and nominate and empower and hope they will accept the same for the good of said poor youths, the three following persons: to wit, Coard Hazzard of Populartown, James Law, Jun., St. Martins, and William McGreggor and their successors to have the management and direction of the application thereof as they, or the majority of them, shall and may think best for the good

of the morals and necessities of such poor youth in the said hundreds, and to manage said residue with frugality and care for the said purpose as they in their wisdom may think best. And that there may still be three managers, I wish and order, if they please, that if any of the aforesaid persons before nominated and appointed a person to act with them, or if any of them should incline and intend to move out of said hundred, I wish them all to meet and appoint a person in the place of him that is to remove before he doth remove, that there may always be three to attend to said poor objects. And the person or persons so nominated and appointed to have the same power as those aforesaid intreated, nominated and appointed in this will."

This will named William McGregor, John Postley's personal friend, as the whole and sole executor. It was witnessed by Joshua Prideaux, John Tull and Robert Boyd.

What did this fund for the worthy poor boys and girls do? It helped to educate that Poet Laureate, preacher and historian, Rev. L. P. Bowen, and numbers of other worthy young people, some of whom are living now (1936) and serving humanity well. Such were the men who were elders in Old Buckingham by the Sea in this period of her history.

A splendid monument now marks the grave of Elder John Postley whose mortal remains were laid in the old cemetery on his plantation. Dr. L. P. Bowen started the movement for its erection and he was ably assisted by Mr. Calvin Taylor and others. The large granite monument bears the following inscription:

"Blessed is he that considereth the poor." Psalm 41: 1.
John Postley and wife. He died 1815. Elder in Buckingham Church. Giver of the Postley fund for educating needy students.

**“All honor to the man
Kind, Beneficent
The lives by him inspired
His noblest monument.”**

William McGregor was another worthy elder held in the highest esteem when Stuart Williamson was the pastor here.

Major Joshua Prideaux was another. He was the son of Elder Thomas Prideaux and his good wife Levinar. His sister married a Marshall and the Marshalls were well known here on the Eastern Shore for many generations. Joshua Prideaux was named by his father with his mother, to administer the affairs of the Thomas Prideaux estate. He was an elder in the session of the famous Rev. John Rankin and was one of the most faithful of all the elders in Buckingham for all time, for Major Joshua Prideaux never missed a meeting of the session or of the committee if he could possibly be there. He was a great man and held in the highest esteem. His plantation was one of the show places in this section a hundred and twenty-five years ago. There were many slaves and the plantation was kept in the finest order. He had a mill. He kept a store and is said to have made salt. On the plantation he grew flax and corn and hay and raised thoroughbred cattle. The plantation house was one of the finest in this whole section and stood facing Ayres Creek. His boats landed in front of the house and he sailed them far and near. His own boats brought goods to his store from the New York markets.

The writer is not certain whether the title given Major Prideaux was earned in the War of 1812, or whether it was purely honorary, but it did not seem to interfere with his fidelity to Buckingham Church nor in the practice of his religion in his home. He is said to have called his slaves into the big plantation house for family

prayer each night. He was an elder in Buckingham for forty years, and most of that time was clerk of the session and attended with a regularity that has never been excelled. He was a witness of the will of Col. John Postley and was said to have served his county as Tax Collector. His two daughters, Sarah and Euphemia, are remembered by a few of the old people now living in this vicinity.

His plantation was frequently the scene of the thrilling Maryland sport of all time—the Fox Hunt, and the Major's popularity, and the fame of the wonderful Maryland foods prepared in his old-fashioned plantation kitchen drew a constant train of guests. Major Joshua Prideaux made no will and the bill of the sale reveals the sad fact that while his father, Thomas Prideaux, had left him comfortably well off, he came to the end without leaving much wealth.

The writer has visited the old plantation and has had pointed out to him the site of the old house, which has been gone for more than forty years, and the place where his grave was once well kept, but is now in the midst of a cultivated field.

The other pastor to come to Buckingham in this period was the Rev. Charles Wallace, and while we are unable to go at length into his family life and ancestry, he seems to have been a bachelor and, as most of the pastors of that time, lived in Poplartown. His ministry was held in favor by the people, for he was a good preacher and pastor, with a most pleasing personality. He is said to have been Irish and no doubt his Irish good humor served to make him more popular with all the people. During the pastorate of Rev. Charles Wallace our country was at war with Great Britain, and the War of 1812 was fought. Why do they call it the War of 1812 when most of it took place after that year? Washington City was burned during the time of this war and also the

pastorate of Rev. Charles Wallace. The firing of our Capital took place August 14, 1814.

Charles Wallace also believed in the Irish and Scotch ghost—the banshee. One day while on horseback, he was just about to cross the little stream this side of Poplartown, Ironshire as we call it now, when he heard—shall we say he thought he heard—the cry of the banshee. He went to his boarding house in Poplartown and told the lady he had heard the call of the banshee and knew he must die. He then rode on horseback to Dover, Delaware, and there he did die. Thus Buckingham was left vacant again.

His pastorate was from early 1813 to the close of 1819, or a little more than six years.

CHAPTER XI

BUCKINGHAM'S MOST BELOVED PASTOR

The next pastor to come to the pulpit of Buckingham was the Rev. Thomas Kennedy, M.A. In the year 1823, the same year the President of the United States, James Monroe, advocated the Monroe Doctrine, this brilliant young man came to preach to the people of Buckingham. He came as a representative, or missionary, from the Board representing the General Assembly, and from the very first his labors appealed to the people.

He received into the Church at the first Communion service Miss Charlotte Selby, Charles R. Henry, Mrs. John A. Gettry and her daughter Jane.

May 24, 1823, was Communion Day and those who partook of the blessed elements were:

Mr. William McGreggor, Mr. Joshua Prideaux, Mr. Jacob White, Mr. Isaac Bredell, Mr. James A. Collins, Mr. Henry Franklin, Sr., Mr. John Fassitt, Mrs. Patty Franklin, Mrs. Sarah Franklin, Sr., Mrs. Sarah Henry, Mrs. Louise Tindal, Mrs. Martha Collins, Mrs. Rachel Bowen, Mrs. Mary Bowen, Mrs. Mary Selby, Mrs. Ann Bredel, Mrs. Agnes Mills, Mrs. Martha Riley, Mrs. Rebecca Timmons, Mrs. Elizabeth Tingle, Mrs. Euphemia Bowles, Mrs. Leah Newton, Mrs. Nancy Franklin, Mrs. Elizabeth Wilson, Mrs. Eleanor Mumford, Mrs. Francis Fassitt, Mrs. Juiliana Henry, Mrs. Isabella Williams, Miss Elizabeth Franklin, Mrs. Charles H. Henry, Mrs. Hettie Stevenson, Miss Andasia Evans, Miss Charlotte Selby, Mrs. Ann Fassitt, Mrs. Mary White, Mrs. Sarah Franklin, Jr., Miss Rhoda Bowles,

Mrs. John Fassitt, Mrs. Isaac I. Ayres, Mrs. Robert Boyd, Mrs. Hetty Boyd, Mrs. Elizabeth Parker, Mrs. Mary Fassitt (wife of Wm.), Mrs. Hannah Showell, Mrs. Nancy Timmons, Mrs. Charlotte Purnell, Mrs. Jane Kennedy, Mrs. Anna Franklin, Mrs. Betsy Franklin, Miss Hannah Johnson, Mrs. Eleanor Fassitt, and the following colored people: Peter Johnson and Dinah Johnson. Making a total of fifty-three communicants coming to the Lord's table on this first communion season after Rev. Thomas Kennedy became the pastor.

It is also interesting to look over the names of the children baptized by Rev. Mr. Kennedy the same day: Charles William Showell, son of Lemuel Showell and Mary, his wife; Mary Bell Fassitt, daughter of Elijah Fassitt and Rachel, his wife; Margaret Eleanor Bowen, daughter of Robert Bowen and Andasia, his wife.

It is interesting to know that a sister of the baby Mary Bell Fassitt, grew up and became the grandmother of Mr. John Gillis, Judge of the Orphans' Court, and the baby Margaret Eleanor Bowen grew up and became the mother of Mr. Calvin B. Taylor.

If we could print the whole list of children baptized by Rev. Mr. Kennedy, what memories would stir in the minds of the descendants, but there are too many in the list. The people in those days believed in consecrating their children to God and no doubt holy desires were stirred in the hearts of the children as the hand of this good pastor was laid on their heads, or later as they sat in the family pew to listen to the words of the man of God. The children could not understand the great sermons but they sat patiently, and to them the great Kennedy in the pulpit was pointing the way to heaven and that was enough to help sweeten their young lives.

A lady now (1936) resident in Berlin, who was born just a few years after Rev. Thomas Kennedy's death, tells me of her aunt speaking often of him as being so very

saintly, that as a growing girl she felt he must have been angelic, and she learned from the old people then living that he was held in the highest esteem. Perhaps no pastor on the long list of the men of God who served Old Buckingham Church has ever been held in such high esteem as Thomas Kennedy.

Rev. Thomas Kennedy accomplished a great many things that were of real value to Buckingham. He was an ardent worker for the cause of education and was made a member of the Board of Directors of Buckingham Academy, and wrote for the institution a set of rules and regulations. It is likely that he was one of the founders of the Academy, for in his writing the statement is made regarding the erecting of an Academy building at the lot now used and held for a school between the villages of Berlin and Poplartown. This was no doubt the school operated by Charles Tennent and his son William Mackay Tennent, for the Presbyterians were leaders in the cause of education as shown by the Buckingham elders and trustees on the Board of Directors of Buckingham Academy: Isaac Bredell, James A. Collins, Major Henry Franklin, Dr. John L. Spence and Zadok P. Henry. These, with their pastor, made six out of eight Presbyterians on the Board.

It was during the pastorate of Thomas Kennedy that a new manse was prepared for the use of the minister. Mr. Thomas Fassitt of Philadelphia gave a lot, with a house on it, to the church. The committee met with Mr. Kennedy on September 25, 1825, to discuss the advisability of building on the lot. Isaac Bredell, Major Joshua Prideaux, James A. Collins, Major Henry Franklin and Captain Lambert P. Ayres were named a committee to examine the property to see what could be done. It took them a year to report, but on September 19, 1826, they recommended that a two-story house be erected as an addition to the one already there, that it be eighteen

feet in front and twenty-five feet back. The building committee was appointed February 22, 1827, and consisted of Messrs. James A. Collins, Major Henry Franklin, Captain Henry Franklin and Captain Lambert P. Ayres.

May 28th it was Resolved that Captain Henry Franklin purchase in Snow Hill: one keg white lead, three gallons of oil, twenty-five pounds of putty; and that Charles R. Henry furnish the balance of the materials, viz: two hundred panes of glass, locks, latches, hinges, screws, nails, etc.

A committee was appointed to inspect the parsonage house and see if it was finished and completed agreeable to the contract, on January 16, 1828, and as Rev. Mr. Kennedy died in October, 1827, he did not have the pleasure of occupying the manse he had helped to erect. (The Kennedys boarded with Elder James A. Collins in Poplartown.) The new parsonage was rented for the year 1828 to a Mr. M. McCay. It was decided to fence the yard and garden, and to repair the stable and carriage house, and Messrs. James A. Collins and Isaac Bredell were the committee to attend to these repairs.

Rev. Thomas Kennedy came to the pastorate of Old Buckingham by the Sea, July 15, 1823, a mere boy a little past twenty-two years of age. He died October 4, 1827, having served only the one pastorate a short four years and two months. His only pastorate, and yet in it he reigned in the hearts of the people. He loved the rich and the poor and gave to his pastorate all there was to give. No pastor was ever so universally loved as was this Prince of God, as is shown in the statements made by those who knew him to those who are now living, and from whose lips I pass their testimony on to you.

Dr. L. P. Bowen, illustrious son of Buckingham Church, has left the testimony in a piece of writing I hold in my possession, "From my cradle I heard from the survivors of his flock the most reverent and affectionate

allusions to Thomas Kennedy as evidently their ideal of a pastor and messenger of God. Surely it is well worth while to have lived even so short a life and to have left such beating hearts behind. Go stand by Kennedy's grave and get new inspiration from Buckingham's hallowed past."

No wonder that the preacher who conducted his funeral left in writing: "Such was the universal burst of sorrow, that it was long before the minister would dare to interrupt, with his voice, grief so sacred."

On October 5, 1827, the day following Mr. Kennedy's death, there was a joint meeting of the session and the committee with the following present: Messrs. James A. Collins, Isaac Bredell, Henry Franklin, Sr., Charles R. Henry, Robert Boyd, Dr. Thomas L. Fassitt, Henry Franklin, Jr., Robert Pitts, Zadok P. Henry, Lambert P. Ayres, Dr. John L. Spence, Dr. James Rackliffe, and Joshua Prideaux. The following resolutions were passed:

1st. "We revere the memory of our late friend and beloved pastor, the Rev. Thomas Kennedy. He was a faithful, laborious and able minister of the New Testament.

2nd. We deeply sympathize with his afflicted and disconsolate widow. We tender to her our deep sorrow in this mysterious providence.

3rd. We pledge the congregation for all the funeral expenses.

4th. We shall always cherish towards his relic and child the tenderest and kindest feelings of friendship and love.

5th. We shall give all needed assistance and counsel to his widow in the adjustment of her private affairs.

6th. Should his beloved and respected widow prefer remaining within this neighborhood she shall be invited to occupy the parsonage in the time that the congregation shall be vacant.

7th. A copy of these resolutions shall be entered on the Session Book of the Presbyterian Church of Buckingham and a copy transmitted to the friends of our deceased pastor."

Thomas Kennedy died at the home of James A. Collins in Poplartown, now called Ironshire. (This Mr. Collins was the grandfather of Mrs. Calvin B. Taylor, and his old house is still standing.) Rev. Thomas Kennedy left a young wife, Jane C. Kennedy, and their baby, Mary Thomas Richardson Kennedy, who was baptized on the day of her father's funeral by the preacher who officiated. He was twenty-six years, 11 months and 27 days old. Loving hands laid his mortal remains to rest in old Buckingham Cemetery and the old stone bears this record:

"Sacred to the Memory of The Reverend Thomas Kennedy, A.M., who was removed October 4, 1827:

"When great and unexpected is the woe,
Still we adore the hand that deals the blow;
E'en in our sorrows much advantage lies,
They teach humility and make us wise.
A faithful pastor, pious, mild and kind,
Beloved of all, approved by every mind,
Here lies entombed, the immortal spirit still
In higher scenes performing all His will,
Lives and delights in God, called up to prove
The boundless blessings of eternal Love.
Sleep, sacred dust, until thy Lord shall come,
Then rise immortal to thy heavenly home."

And who was the man to preach the funeral of Rev. Thomas Kennedy and baptize his little daughter, Mary? It was none other than Rev. Thomas B. Balch, pastor of Snow Hill, in whose home the only known portrait of Rev. Francis Makemie was burned in a fire which destroyed his residence.

Preserved in the old session book is the obituary which came from his pen and is given here because it is one of the most outstanding testimonies of this nature the writer has ever read.

Obituary by Rev. Thomas B. Balch

Died at the house of James A. Collins in Poplartown, Maryland, on the fourth day of October, Anno Domini Eighteen hundred and twenty-seven, the Rev. Thomas Kennedy, Pastor of the Presbyterian Church of Buckingham, leaving a mourning widow and an infant child.

The deceased was born in Sussex County, New Jersey, on the seventh day of October, 1800. He received his education partly in Easton, Pennsylvania, from whence he was removed to Newton and placed under the care of the Rev. Mr. Campbell, and from thence to Somerville where he completed his elementary course. He was graduated at Princeton College in the fall of 1817, and entered the theological seminary shortly after, where he remained three years. On the third of October, 1821, he was licensed to preach the gospel by the Presbytery of Newton. On the fourth of October, 1822, he was solemnly ordained as an Evangelist by the same Presbytery. He was installed in his charge at Buckingham on July 15, 1823.

It may be said with truth that few could have fallen by death in this district of country whose loss would have been so deeply felt, and universally deplored. On the day of his interment the Presbyterian Church of Buckingham was crowded to overflowing by the weeping flock. Young and old, rich and poor, met together to embalm the remains of their pastor, their friend, their benefactor and their guide. Such was the universal burst of sorrow that it was long before the officiating minister could dare to interrupt, by his voice, grief so sacred.

Mr. Kennedy came, but a few years since, to the Peninsula a perfect stranger, but in a short time he succeeded in establishing a character for piety, probity, zeal, disinterestedness and benevolence rarely equalled by one of his years. He won the affections of the people by his cheerfulness, his gravity, and affability of manners. He was an able minister and an animated preacher, an excellent scholar, a useful citizen, a judicious counselor, a constant friend and a Christian gentleman. The great objects of Christianity filled his mind and his affections. This led him constantly to watch for the good of his people by fervent prayer and assiduous study. He earnestly desired to be useful to his fellow men by making known, as widely as possible, the truth of the Bible, by disseminating correct principles of morals and fostering benevolent and literary institutions. His kindness to the poor, his fidelity to the rich, his tenderness to the afflicted, his sympathy to the bereaved, his affections and love to all, will not soon be forgotten.

It is a mysterious providence when a young, promising minister is thus cut down in the bloom of life and the flower of his usefulness, but it only verifies the declaration of the prophet, "Thou art a God that hideth Thyself, O God of Israel." The Savior, or the declaration of one greater than a prophet, "What I do thou knowest not now, but thou shalt know hereafter." Let his bereaved flock remember this and prove the sincerity of their attachment by following his bright example, so far as he followed the Lord Jesus.

The Boards of Elders and Committee met after the funeral service was concluded, and a unanimous resolution was sent to the Rev. Alexander Campbell of Dover, Delaware, to visit us in our destitute situation, and if on acquaintance with the congregation he should be pleased, to become our pastor.

Rev. Alexander Campbell came to Buckingham November 17th and supplied the pulpits of Buckingham and Blackwater in Delaware, and his labors were so pleasing to the people that he continued with them, but the call was not presented in Presbytery until September 26, 1828, when the Presbytery met in Buckingham Church. Rev. Joshua Moore was the moderator. The call was placed in the hands of Rev. Mr. Campbell and he was installed on September 29, 1828. The salary from Blackwater was to be one hundred and twenty-five dollars a year, and from Buckingham it was to be three hundred and seventy-five dollars a year.

Rev. Alexander Campbell was the first of the Buckingham pastors to reside in the manse called "The Parsonage House," which was erected on a lot given by Mr. Thomas Fassitt of Philadelphia, and was on the Berlin-Snow Hill road. Berlin was then a small settlement and the Trappe, where the Trappe Mill now is, was quite a town.

The writer has talked to an aged colored man, who was familiar with all this country, his recollection going back to within twelve or fifteen years of the coming of Alexander Campbell, and he informs me that he remembers the Old Burley Inn in Berlin, and that it had bolts in the garret floor where they chained slaves when they were to be sold. He tells me that he remembers that there was a big hotel at the Trappe when he was a boy and the town at the Trappe was very much larger than Berlin. Dr. L. P. Bowen, who was born eleven years before this ex-slave, has left this statement about Berlin, as it was at the time of Rev. Mr. Campbell's pastorate: "Berlin was then but a little village of scattered houses." The manse of that day would have thus been in the center of the triangle, the towns of Trappe, Poplartown and the little village of Berlin forming the points of the triangle.

Alexander Campbell is not to be confounded with another man by the same name who was, at the time of our Mr. Campbell's pastorate, starting Bethany College in West Virginia and perfecting the movement of the Disciples of Christ Church, which he had started in the year 1827, laboring in Pennsylvania, Ohio and West Virginia, which was the year our Alexander Campbell came to Buckingham. There were four men by the name of Alexander Campbell at the period of which we write: one an American politician, born in Pennsylvania, but removing later to Illinois; another, Sir Alexander Campbell, was a Canadian Statesman at the same period; Alexander Campbell, the Founder of the Disciples of Christ Church, and our Alexander Campbell, pastor of Buckingham Church.

John Quincy Adams was President of the United States when this pastorate began, and John C. Calhoun of South Carolina was Vice President. Henry Clay of Kentucky and Andrew Jackson of Tennessee were both being mentioned as presidential timber. Chicago was a fort, practically unheard of, but by the time his pastorate closed it had grown to be a prosperous town.

Alexander Campbell was interested in the farmers and while pastor here he invented the mowing machine. The name and glory went to the McCormick, who married Rev. Mr. Campbell's daughter, but this minister of Buckingham was the inventor.

The wheelwright shop where this first mowing machine was made stood in the Henry Davis yard, beside the present Methodist Church in Berlin. This mowing machine was tried out in a field on the road to Libertytown, just beyond the present home of Dr. Thomas Y. Franklin.

Rev. Alexander Campbell was an inventor but he was also a great scholar and a mighty preacher of the Word. The church moved forward under his pastoral

care, and when, in July, 1837, he relinquished his duties as pastor of Buckingham and Blackwater, Buckingham had grown stronger and showed a seventy-five per cent increase in membership.

During this pastorate Littleton P. Bowen was born. Dr. John P. R. Gillis, George A. Parker, Henry Franklin, Jr., John M. Nelson and John R. Coard were elected elders. James Monroe, ex-President of the United States, died, the Alamo fell and David Crockett was killed.

The mighty work of God was witnessed under his ministry, for on the pages of the old session book (kept in the vault of the C. B. Taylor Banking Co. in Berlin) we read that there was a four day's meeting in preparation of the Communion, and the Spirit of God came mightily on the people. Forty-four, mostly young people, were greatly moved and took the allotted section to unite with the church. (See Minutes for February 8, 1833.) The pastor was assisted by Rev. John Michellmore. On Friday, April 19th, the people were so busy with their home duties that few came, but on Sunday there were one thousand present and the house was so crowded that no invitation could be given. On Monday a great number took the allotted section, signifying their desire to unite with the church. Rev. Mr. Michellmore of Lewes and also Rev. Nickolas Patterson preached in this four-day session. On Sunday Rev. Mr. Michellmore baptized the little daughter of Alexander Campbell. Her name was Ann Eliza, daughter of Rev. Alexander Campbell and Mary, his wife.

During Rev. Mr. Campbell's pastorate the Buckingham church was given a new roof. He was a great scholar and a good pastor. Buckingham was better because he had come this way.

He baptized a long list of infants whose names are preserved in the old session book. I wonder what that other Alexander Campbell (founder of the Disciples of

Christ Church), whose faith did not include the baptism of infants, would have said had he come this way and found a preacher by his own name doing the work he did not believe in.

During this pastorate, Osceola, the great Chief of the Seminoles, was captured and imprisoned first at old Fort Marion at St. Augustine, Florida, and then removed to Fort Moultrie at Charleston, South Carolina, where he soon died.

Buckingham sustained a great loss at this time in the death of the senior elder, Mr. Joshua Prideaux. He had served the church faithfully in session and in presbytery. He had been in the session when Rev. John Rankin sat as its moderator, and for more than forty years had had part in the deliberations of all the affairs of Buckingham. He was a great man of affairs and a pillar in the church. He passed to the great beyond in 1836, just one hundred years ago.

CHAPTER XII

ONE OF BUCKINGHAMS' GREATEST PASTORS

Rev. Isaac William Ker Handy, of Washington, D. C., a Licentiate of the Presbytery of the District of Columbia, was the next pastor called to the pulpit of Buckingham Presbyterian Church. In June, 1838, he preached two sermons for the congregation and the people were so pleased that they determined to place a call in his hands just as soon as possible. He was given a salary of four hundred and fifty dollars per annum and required to pay fifty dollars a year rent for the use of the parsonage house. His ministerial labors began on the first day of September, 1838.

The Handy family had long been connected with the Eastern Shore, but his father, James Handy, was an official of the Treasury Department at Washington, D. C., and was a most prominent citizen of that city.

We are told that Isaac W. K. Handy was born in Washington, D. C., at half-past four o'clock on the afternoon of December 14, 1815. He was baptized in the Bridge Street Presbyterian Church of Georgetown, D. C., by the Rev. Steven B. Balch, D.D. Beginning at the early age of four he went to school successively to Rev. Joshua T. Russell, Mrs. Mary Corbett, Daniel H. Haskell, Alexander H. Plumley and Salmon P. Chase (afterwards Chief Justice). He attended Charlotte Hall Academy and graduated from Jefferson College in Pennsylvania. He entered Princeton Theological Seminary, November 12, 1835, and completed the full course. He was licensed in April, 1838, by the Presbytery of the District of

Columbia. He was a candidate for the Buckingham pulpit in June.

The call of the Buckingham Presbyterian Church was voted by the congregation in June, 1838, but he was not installed until the following November. His labors began with the first Sabbath in September, and at a pro-re-nata meeting of the Presbytery of Lewes, November 3, 1838, he was ordained and installed as the Pastor of Buckingham in Maryland, Blackwater and Laurel Churches in Delaware. This ordination service must have taken place in Buckingham Church. (Records do not say positively.) The following ministers are named as being present: Messrs. McKnight, Mustard, Dewitt, and Fried. The Rev. Mr. McKnight preached the ordination sermon and gave the charge to the people. Rev. Mr. Mustard gave the charge to the minister.

The elders of Buckingham Church at the time of the coming of Dr. Handy were: Captain John Fassitt, Isaac Bredell, Robert Boyd, Schoolfield Lambertson, Dr. John P. R. Gillis, John Hudson, John R. Coard, Captain William Holland, Alexander Massey, Jr., James C. Marshall, George A. Parker and Henry Franklin.

The young pastor boarded at a boarding house on Main Street kept by two maiden sisters, Misses Comfort and Nancy Ayres. This house (so the writer has been informed) was the old "Burley Inn", and stood across the street from the Berlin Grade School, about where the home of William Farlow now stands. One day, as the minister sat there in his room, the stage coach discharged its passengers just across the street and a lovely young woman by the name of Mary Jane Rozelle Purnell, returning from a girl's school in Newark, Delaware, was among them. She lived with her parents in Queponco (a section of country extending from Newark, Md., toward Salisbury), their home stood facing the Sewell Brittingham farm where his son, Ralph Brittingham, now lives.

The minister's eyes fell upon her and he felt that she was the one and only woman in the world for him. Her mother protested but he won his suit and Mary Jane Rozelle Purnell became Mrs. Isaac W. K. Handy. When she first entered Buckingham Presbyterian Church as a bride she was dressed in a pink silk dress, with low neck, neck adorned with a gold chain and a lovely cross. She wore a pink silk poke bonnet tied under her chin. Flowers adorned the front of the bonnet and her pretty brown curls protruded beneath the back of the bonnet. Her beauty and neatness of dress so impressed one lady in the congregation (Miss Addie Jarman), that she described the picture to a little girl who is now entering her eightieth year and remembers distinctly the description which she has given the writer.

The Handys moved into the old Buckingham Manse between the church, which at that time stood in the cemetery, and Ironshire, the place where Alexander Campbell thought out his plans for the invention of the mowing machine.

Rev. Mr. Handy was able as a preacher of the gospel and was greatly interested in research. He gathered much of the information relative to the history of Presbyterianism in this section and when a few years later he started to write about these facts he had the subject well in hand and wrote as a master.

The people loved him devotedly and among them one in particular—just a little boy, unnoticed by many but destined to be one of the greatest, if not the greatest son of Buckingham—who was none other than Littleton P. Bowen.

This little boy went down to the old parsonage house to see the pastor, and he was so small that he would sit on Mr. Handy's knee to recite his catechism to him. Dr. Bowen was only five years of age when Rev.

Mr. Handy became pastor of Buckingham, and he recalled so many things about the great man of God. The little boy seemed to appeal to the minister and a friendship grew up between them which was never clouded, for Dr. Bowen told Dr. Handy's son, Mr. Egbert Gilliss Handy, and he informed the writer that they corresponded as long as Dr. Handy lived. Dr. Bowen would say of him, "He secured my first job for me." Did he mean as a teacher in Delaware, when he started out as a young man, or the pastorate he served in Missouri? Or was it a job about town when he was a boy? Anyway, the great man was Dr. Bowen's ideal, and it may be that he gained his love for history from Dr. Handy.

Things did not stand still with a man like Isaac W. K. Handy as the pastor. The church, always numerically small, and always connected with another church in order to have a pastor, began to be felt as a power in the community. Crowds increased and the gospel came as a gospel of power and there seemed a likelihood that the church, which had been founded (as Dr. Handy wrote) by Francis Makemie to be a branch of the congregation of Snow Hill, was now to become one of the leading Makemie churches.

In the spring of 1840 Rev. Mr. Handy requested that Buckingham church should use all of his time, and that Black Water and Laurel should be detached from Buckingham. The Blackwater church was very unwilling to accept this arrangement as they had been so long with Buckingham.

Buckingham, however, urged the request on account of the work being too heavy for one minister to handle, and as Indian River and Laurel were willing to employ a pastor if Blackwater would go in with them, on May 25, 1840, the congregation extended a full time call to Rev. Isaac W. K. Handy and agreed to pay him a salary of four hundred and fifty dollars.

This salary may have seemed to the men of that day as quite enough for their pastor's needs, but it was not. On one occasion he said to his wife, "I have a marriage ceremony tonight and I wish you would let me have this fee, for my clergy coat is worn out at the elbows." She consented and when he came in he said, "I can have a whole new suit, for the groom gave me a fee of fifty dollars." That groom was Mr. Curtis Jacobs.

This same year there is an interesting note, in that three generations united with the church at the same time, Mary Jane Rozelle Purnell Handy (Mrs. Isaac W. K. Handy), Mrs. Maria Bowen Purnell, her mother, and Mrs. Mary Riley Bowen, her grandmother, and they were publicly received July 26, 1840.

Few pastors have left such abiding impressions on a people as did Dr. Handy on the people of this section. He was a man of such brain power. His thinking was clear and his sermons were masterpieces. Then he was so full of vigor. Like the great Head of the church his very life was filled with the thought, "I must be about my Father's business." Preaching, calling, caring for the extensive field of spiritual tasks, he still found time for research, and while here he talked with the old people and learned from them about the men who had gone before him. He knew about Rev. John Rankin, because he asked questions of the people here who had listened to John Rankin preach, and he wrote the things he knew. He wrote like a master for he was a master. He was a Southerner and he gloried in it. When the church lost its head about the abolition of the slaves, Isaac W. K. Handy dared to stand on the floor of Synod and speak in defense of his Southern people. The power and eloquence of this great young speaker, as he spoke before the Synod of Pennsylvania in the City of Philadelphia, awakened them to the ability of the man. They opposed him, but they could not answer him, and after his powerful address, showing

the viewpoint of the Southern people, the man who had opposed him most bitterly nominated him, and the Synod elected him as its moderator.

Before coming to the pastorate of Buckingham he had once offered himself to go as a missionary to the Sandwich Islands, and the missionary call impelled him to seek the fastness of the West, and so he resigned the pastorate May 10, 1844. Elder Robert Boyd made the motion, that "while we regret the decision of our pastor, we submit to the Will of Providence that calls him from us, and request that he continue his labors whilst he remains with us." Another resolution was passed by the session on June 22, 1844, as follows: "Resolved unanimously that the session of Buckingham Presbyterian Church cherish warm feelings of attachment and entertain undiminished confidence in the late pastor, the Rev. Isaac W. K. Handy, and cheerfully bear testimony to his zealous and faithful labors in our midst for the last six years, and regret that the inscrutable ways of Providence should have induced him to terminate the pastoral relation, which has so happily existed, to seek another and more extended field of usefulness." Signed, George A. Parker, Moderator, and Henry Franklin, Secretary.

It is not in the scope of this work to tell of the subsequent years of the men who served here as pastor, but Rev. Mr. Handy, afterwards to become Dr. Handy, was such an unusual man in every way that the author will take the liberty of telling just a little additional of the incidents of his unusual life. He became a missionary in Missouri, settling in Warsaw, and penetrated a country almost inaccessible. He preached in the courthouse before many desperadoes and irreligious people. Timid and shrinking though Mr. Handy was, he preached boldly and labored as an apostle, touching forty-two counties, riding the wilderness and swimming swollen streams on horseback. He reached people who had not heard a

sermon in years, and in this bleak wilderness left a flourishing church.

He built a handsome brick church in Warsaw, the only church then in the city.

One homely incident comes to us from the Handy family when they first moved to Warsaw, Mo. The Purnells, father and mother of Mrs. Handy, had given them a slave girl, and when they first moved to Warsaw she went to the post-office for the mail, but instead of giving them the name of Mrs. Handy's mother she asked the postmaster if there was a letter from "Ole Miss", and when they told her they did not know who "Ole Miss" was she went home in a great fury.

Martin Van Buren was President of the United States when Rev. Mr. Handy came to Buckingham Church as pastor, and Harrison and Tyler served their term while he was here. James K. Polk was elected the year he left for the West. Joseph Smith, the Mormon, was killed the year he left here, and Brigham Young took the Mormons to Utah and started building Salt Lake City in 1847, while Dr. Handy was in Missouri.

The earnest and zealous labors of the missionary of the wilderness were brought abruptly to a close, for on the 29th day of February, 1848, Mrs. Handy died, and the missionary, with their four little children, brought the body of the dead wife back to the Eastern Shore, traveling two thousand miles to lay her here in Buckingham cemetery. One has said that he returned to Maryland discouraged and broken-hearted.

He could not be idle long, so accepted the pastorate of Old Drawyers and Fort Penn and served from June 10, 1853, during which time he built a handsome brick church at Middletown, Delaware.

Working for a college here, and a missionary field there, he was always a busy man. A member of the General Assembly in Cleveland in 1857, he went with the

southern wing and next to Dr. Rose, of Alabama, was perhaps the most influential personality in the Southern Church. In 1853 he accepted a call to the First Presbyterian Church of Portsmouth, Virginia, and began his work there in February, 1854. He received seventy-five persons into the fellowship of the church at one time. He was there during the yellow fever epidemic and was the only surviving minister out of four, who remained. In 1862 he conducted sixty-two funerals and preached a sermon for each one of them. The honorary degree of D.D. was conferred upon him in 1859 by Marysville College.

One incident the author had thought to omit, or merely mention, is the fact that Dr. Handy was imprisoned after he left Buckingham Church, but in looking over the records of this imprisonment it seems that perhaps no period in the life of this great man reveals the grand man he was, so much as this experience.

When the necessity arose for him to take a sick wife to Delaware to see her aged parents (in 1862), he was given a safe conduct pass from General Dix. In Delaware he was treacherously arrested on complaint of a fellow minister, whom he had befriended, and thrown into the federal prison at Fort Delaware, as a political prisoner. He was Southern in his sympathies and had no doubt proved himself too much in argument for the other minister as they sat at the supper table together. Fifteen months is a short time, but certainly not when a man is unjustly imprisoned, and when he has children and a sick wife depending on him. His strong constitution was broken and his hair turned prematurely gray, and yet he walked as a ministering angel among the other prisoners (it is said) and was known and loved by all of them because of his pure life and his words of inspiration to his down-hearted fellow prisoners. He preached to them every day that he was not too sick to be off his own bed.

Once while he was expounding the Scriptures to his fellow prisoners he fell from sheer exhaustion. He organized Bible classes and a Young Men's Christian Association and kept alive religious influences in every form. He administered the Lord's Supper regularly to the men. A great revival broke out in the prison and seventy-five Confederate officers professed conversion. It is said that many of the converts entered the ministry and served acceptably for many years. Did the black-hearted scoundrel, the brother minister who ordered his arrest while Dr. Handy was a guest in his home, do one-tenth as much Kingdom work in the time of Dr. Handy's imprisonment? He made the prison his parish and he was a glory to Fort Delaware as he was a glory to Buckingham and all the other churches where he served. The noble prisoner, with his thick shock of uncut, white hair, moving within his parish of prisoners, attracted much attention and he was released after fifteen months, in exchange for a Mr. Culbertson who had been captured by the Confederates during the invasion of Pennsylvania. He was so broken in health after the trying ordeal that he could not enter upon the duties of the pastorate for some time.

In 1874 he published a book entitled "United States Bonds," which was a journal of his prison life. He wrote a manuscript history of Buckingham Church, and it is thought he was arranging for its publication when he was finally stricken in the City of Philadelphia. No one else knew so much about the history of Buckingham as he did, and it is hoped that some day the manuscript will come to life. This manuscript may have been burned with other things in a bonfire of certain things from an old garret where two of the Handy trunks had been stored, or it may be hidden away at Anchuka, the home of the descendants of Moses P. Handy.

Mrs. Calvin B. Taylor told the writer that Dr. Handy lost the records, and said that Rev. Arthur Dougall

wanted to write a history of Buckingham Church, and he sought to find the records which had been loaned to Dr. Handy, but could never locate them, although he was pastor here just a few years after the great man's death.

In 1865 Dr. Handy accepted the pastorate of the churches at Gordonsville, Virginia, and Orange Court House, where he served for five years. He was offered the pastorate of the First Church of Winchester, Virginia, but declined it and accepted the pastorate of the old Augusta Presbyterian Church near Staunton, Virginia, in the year 1870. He suffered for some years with a throat affection, but his church gave him a leave of absence and he visited friends in New York, Pennsylvania, Delaware and Maryland. While still pastor of the "Old Stone Church," Augusta County, Virginia, he developed Bright's disease and died at the home of his son, the Hon. Moses P. Handy, in Philadelphia. He passed to the great beyond June 14, 1878, and they laid his mortal remains to rest in the cemetery at Old Fort Defiance, near Staunton, Virginia, in the midst of the parish to which he had given the last eight years of his life.

His monument, at his own request, bears the following inscription: Isaac William Ker Handy, son of the late James Henry Handy, of Washington, D. C. Forty years a preacher of the Word. Born December 14, 1815. Died June 14, 1878. He died in the faith of the Covenant; a wretched sinner saved by grace. Remember all ye that pass by that death will assuredly come to you."

Perhaps Buckingham Presbyterian Church never had a greater man for her pastor. The ambassador and writer, Hon. Moses P. Handy, was his son and, like his mother, lies buried in old Buckingham cemetery. Mr. Egbert Gilliss Handy, author and publisher, is the only

surviving son, and resides at Hastings, On-the-Hudson, New York.

Rev. Isaac William Ker Handy was the son of James Handy, son of Captain George Handy, son of Colonel Isaac Handy, son of Samuel Handy, the progenitor.

CHAPTER XIII

THE CHURCH PASSES THROUGH A TRYING PERIOD

Rev. Gaylord L. Moore was the next pastor called to the pulpit of Buckingham. He came in a trying time and the period of years following his pastorate were trying years.

Rev. Dr. Isaac W. K. Handy was a man universally loved and he had gone from the pulpit to a mission field, and to his name a certain amount of glory was given by the people. It would be a hard task to secure a man to take the place of this great and good man, so the elders of the church decided it would be wise for them to ask the one coming to the pulpit to come as a supply for one year.

Then it was deemed wise to appeal to Snow Hill to be taken in joint relationship with them as in the old days, but this relationship was not satisfactory to all parties concerned, so an invitation was extended to Rev. Gaylord L. Moore, December 26, 1844, and he began as a stated supply for one year. On October 15, 1845, a unanimous call was voted to him. He had come for the year, but within ten months he had won all hearts and they wanted to be sure to secure him as the minister and so the congregation gladly extended the call. The Presbytery met in the Buckingham Church in a pro-renata meeting on the 17th day of February, 1846, and installed Rev. Gaylord L. Moore as pastor of Buckingham Presbyterian Church. Rev. J. J. Graff, of Snow Hill, preached the sermon on the occasion, from 1st Corinthians 1: 11, and gave the charge to the pastor. Rev. Cornelius

Mustard presided, propounded the constitutional questions and delivered the charge to the people. The people were of a mind to worship, for the records tell us that the services of the Sanctuary were well attended on that day.

During this pastorate we notice the announcement of the death of two men who were greatly beloved, and both had been for many years members of the session: Captain John Fassitt, who was a grandson of the first elder of Buckingham, Captain William Fassitt, and the other was Isaac Bredell. Isaac Bredell was a most influential man of his day and had served on the session for nearly thirty years.

These were the days of James K. Polk's administration, and during the pastorate of Gaylord L. Moore the United States was engaged in the Mexican War. Gold was discovered in California and the great rush of 1849 was staged.

The slavery question was being agitated at this time and the North and South were being separated slowly but surely. Church meetings could not keep away from the question and much feeling was being stirred.

In the Triennial General Assembly action was taken condemning the institution of slavery, and on the Minutes of the session of Buckingham under date of June 25, 1846, is recorded, "Whereas the subject of slavery has been agitated from year to year regardless of consequences, and denunciations of the most sweeping character have been pronounced against all those who, in the smallest degree, participate in it; and whereas this unmitigated warfare upon an institution so completely interwoven with all the civil relation of society, is highly calculated to disturb the peace and unity of the Church, to produce discord and disunion among its members, to impede if not prostrate all the benevolent operations of the day, and to impair the usefulness and efficiency of the ministry. Therefore, resolved: that we, the people of Buckingham

Church in congregation assembled, do consider that the action of the Triennial General Assembly has virtually excinded us, consequently we do hereby disclose our determination henceforth to cease all ecclesiastical connection with that body.

Resolved, that we dissent from the action of the General Assembly in 1837, when it disowned certain synods and presbyteries.

Resolved, that if the Presbytery of Lewes fails to unite with the (Annual) General Assembly, our pastor is hereby requested to take the necessary steps to attach himself, together with this church, to the Presbytery of Baltimore.

Resolved, that the foregoing preamble and resolutions be forwarded to 'The Presbyterian' for publication."

John P. R. Gilliss, President,
Thomas I. Franklin, Secretary.

—(From the session minutes, pages 39 and 40,
date June 25, 1846.)

It seems that the Presbytery of Lewes did not meet the approval of the session of Buckingham, and on February 23, 1847, the session decided to request the Presbytery of Baltimore to take the church under its watchful care. Rev. Gaylord L. Moore, Mr. George A. Parker and Mr. Henry Franklin were named to draft a minute and report to the next session meeting.

On March the 13th this same committee was named to present the petition to the Presbytery of Baltimore as follows:

"Resolved, that in accordance with the congregational action of June 25, 1846, the Presbyterian Church of Buckingham will, and does hereby apply to be received, under the watch and care of the Baltimore Presbytery." (Minutes, March 12, 1847, page 42 of the session minutes.)

Such an arrangement could not long be satisfactory. The distance to the meetings of the Presbytery of Balti-

more would necessitate endless travel, and the means of travel in that day were such that President Andrew Jackson had been thirty days driving from The Hermitage, his home, in Nashville, Tennessee, to Washington, D. C. It was the thought of this great inconvenience, no doubt, that made the session request to be taken under care of, rather than in full membership of, the Presbytery of Baltimore.

August 15, 1847, the discussion arose in the session with regard to starting a Presbytery of the Eastern Shore, and Mr. Henry Franklin, Dr. John P. R. Gilliss and Mr. George A. Parker, were appointed a committee to draft a minute expressive of the views and wishes of the session in reference to the formation of a Presbytery on this shore, and report at a future meeting.

April 16, 1848, the session makes note of the sad news of the death of Mrs. Isaac W. K. Handy.

January 7, 1848, the minutes mention the decease of Captain Henry Franklin and Captain John Hudson (father of Daniel C. Hudson, later to be surveyor and elder).

Rev. Gaylord L. Moore thus served in trying and stormy times, yet he led the church wisely and well. The children loved him and the people loved him, too. The salary he received was only three hundred and fifty dollars a year, and it goes without saying he had difficulty in adjusting his wants to such an amount. On April 28, 1850, he presented his resignation.

But Rev. Isaac W. K. Handy was now in the pastorate of old Drawyers and on May 19th he visited Buckingham and moderated the session. Perhaps his influence had much to do with the outcome of that meeting, and the love for the pastor had its influence; anyway, the session refused to accept the resignation of the pastor, Rev. Gaylord L. Moore, but raised his salary from three hundred and fifty dollars to four hundred and fifty dollars.

For more than a year longer Rev. Mr. Moore served as pastor and was most acceptable. On June 8, 1851, when he presented his request for the Presbytery of the Eastern Shore to dissolve the pastoral relation, a body of resolutions were passed assuring him of the kindest wishes and regards. The church asked him to continue to pray for them that the Holy Spirit would guide. He was assured of the most friendly regards and prayers of the elders.

The Presbytery met at the Old Rehoboth Church in July, 1851. George A. Parker was delegate and Captain William Holland was alternate. Thus ended the pastorate of the Rev. Gaylord L. Moore.

Rev. Gaylord L. Moore removed to Missouri and did a wonderful work for the Master there. Years later, when a young minister from Buckingham named Littleton P. Bowen was invited to preach in his pulpit and expressed nervousness, the man of God put his great arm around the young preacher and said to him: "Son, no one is more interested in your preaching than I am." Young Bowen felt the warmth of that fatherly caress and he never forgot the lovable Gaylord L. Moore as long as he lived.

Mrs. Calvin B. Taylor tells the writer that she was brought up in Hannibal, Missouri, and while Gaylord L. Moore was pastor of the Second Presbyterian Church there, she was one of his parishioners. This was many years after he left Buckingham, and she remembers him as tall, raw-boned and with very long arms. His hair was snow-white and graced his kindly, lovable face. Mrs. Taylor tells the writer of a humorous happening at the church one Sabbath when her baby sister strolled into the aisle and happened to hear the preacher use the word "devil" in his sermon. The four-year-old was so surprised that she called out: "Mr. Moore said devil, Mr. Moore said devil."

Rev. Mr. Moore married a Miss Martin of Cool Springs, Delaware, and when the end came they were both brought back to the Peninsula and laid side by side in the cemetery of Cool Springs.

Rev. George P. Van Wyck was called as a stated supply for four months, on December 25, 1851. The arrangement was by the church committee and they agreed on paying him at the rate of five hundred dollars per annum and the rental on the parsonage for the same length of time (Committee book, December 25, 1851, page 198).

The services for the four months seem to have been satisfactory, and on March 28, 1852, he was unanimously elected pastor. Dr. John P. R. Gillis was moderator and Loring Johnson, secretary. (Session book, March 28, 1852, page 59.)

The congregation convened again Friday, April 2, 1852. Rev. James L. Vallandigham was called to preside and Elder Albert J. Fassitt acted as secretary. The call was presented and read for the pastor-elect, Rev. George P. Van Wyck, and was unanimously adopted.

Presbytery met in the Buckingham Church, July 15, 1852. The sermon was preached by the Rev. Mr. Town on the text, 1st Corinthians 4: 1, 2. The charge was given to the pastor by the Rev. Mr. McPhail and the charge to the people by Rev. James L. Vallandigham.

Rev. George P. Van Wyck was a bachelor and at least one maiden lady who waited upon his ministry held hopes that he would think upon her. No doubt he was so heavenly minded that the single life appealed to him as being the ideal life for one in the ministry.

During his pastorate in Buckingham, "Uncle Tom's Cabin" was published and had its great influence in bringing the slavery question more and more to the front, leading to the outbreak of the war between the States. It was at this time that Captain Matthew C. Perry

forced a treaty with Japan and opened the Japanese ports to all nations for the first time.

Rev. Mr. Van Wyck may have ministered to the spiritual needs of Whaleyville, but whether he preached there the writer cannot say. It was, however, about the close of his pastorate that there was a movement on foot which resulted in the founding of Eden Presbyterian Church in Whaleyville.

Dr. John P. R. Gilliss, who had been for many years a most influential elder in Buckingham Church, and owned a large plantation between Berlin and Whaleyville, was greatly interested in seeing a Presbyterian church there. He had married into the Whaley family and Mr. Peter Whaley, Sr., came to his help. This was unusual, for Peter Whaley had been a vestryman in old St. Martin's Episcopal Church, but he helped Dr. Gilliss nobly in the work of bringing the new church into being.

Buckingham helped too, and sent her pastors to administer to the people, so when the new Eden Presbyterian Church was founded in 1854, it was the third one of Mother Buckingham's children. The new church was erected in 1855 and Rev. William Graham, pastor of Buckingham, was Eden's first pastor. The pastors of Buckingham were also the pastors of Eden, and as the years passed the new church was served by Rev. A. A. Haines, Rev. William C. Handy, Rev. Benjamin T. Jones, Rev. William D. Mackey and Rev. William M. Hersman.

Rev. William A. Graham was next called to the pastorate of old Buckingham by the Sea. The call was voted by a meeting on April 22, 1855. Dr. J. P. R. Gilliss was elected to moderate the meeting, and another elder, Albert J. Fassett, was elected secretary. The call provided for the new minister to serve Blackwater Church in southern Delaware and Eden Church in

Whaleyville, Maryland, in connection with Buckingham Church, and the salary was to be six hundred dollars per annum.

Mr. Graham was a single man and lived close to his people. There was a Methodist brother living two and a half miles out of Berlin and he was sick. Mr. Graham found that he could be helpful to him, and every Monday morning would walk out to the farm and spend hours with him. He would eat dinner with them and little by little won the hearts of the family. That invalid Methodist brother was Mr. Zadok Bowen and the home gave in return a wonderful life to spend years of service in the Buckingham Presbyterian Church for, from that home came Jennie Bowen Davis, wife of one of our present elders, Mr. Horace Davis.

The people all loved Mr. Graham and the work of the Lord prospered under his pastoral care, and within a year after his coming we find the officers of the church making plans for the repairing of the building.

The church was the brick building which stood in the cemetery, and had been standing there for more than eighty years. Berlin had grown since its erection and most of the membership had come to be residents of the town. These were anxious to move the church into the corporation limits, but the people on the plantations opposed its being moved. Naturally the people on the plantations had horses and conveyances, while the people in Berlin had to walk, and the walk out of town to the church had become a burden. For some years a lecture hall had been maintained in town for the prayer meeting service, and the people were dreaming of the day when Buckingham would be brought into Berlin.

January 18, 1857, there came the heaviest snow and wind storm in the memory of man, a fierce wind driving before it a very heavy snow. The oldest member now in

Buckingham Church is Mrs. Mary Bowen, at this time (1936) in her ninety-sixth year. She united with Buckingham Church seventy-six years ago and is greatly beloved by all the people. Mrs. Bowen's husband was William Bowen, brother of Dr. Littleton P. Bowen, and before her marriage her name was Baker. Her father was Captain Solomon Baker, who had retired from the sea, and they were living on their farm at the Trappe. Mrs. Bowen recalls the night of the storm as vividly as though it were yesterday. She recalls that it was Saturday night. The burden of the household was upon her shoulders because her mother was sick and the old slave woman, who was so dependable, was taken ill, too; so, young as she was, being about sixteen years of age at the time, she had the care of cooking and keeping the house. During the night the fierce wind blew the kitchen door open and the kitchen was filled with snow. The well also was filled with snow which drifted many feet above the top of the well, so that at Captain Baker's, as at many other places, they had to melt snow in order to provide water.

Buckingham's old brick church felt the full force of the storm out there on the high ground with no protection from the fierce wind. It was an old building and they were talking of repairing it, but no one dreamed that it was in danger. No one worried or stayed up that Saturday night to see if the church would stand the storm, for every one thought that it was most substantial. The wind grew fiercer and the snow gathered until its weight on the roof, and the driving wind together, broke down the famous old brick church, and the next day the people were greatly surprised to see their church in ruins. The church had been erected during the ministry of Rev. John Rankin in 1784, and in that lonely, howling storm in the night, with no living soul to watch, the debris carried for some distance and fell across the tomb of John

Rankin, as if to awaken the sleeper or to call him to witness that the mighty work of his life had fallen in ruins.

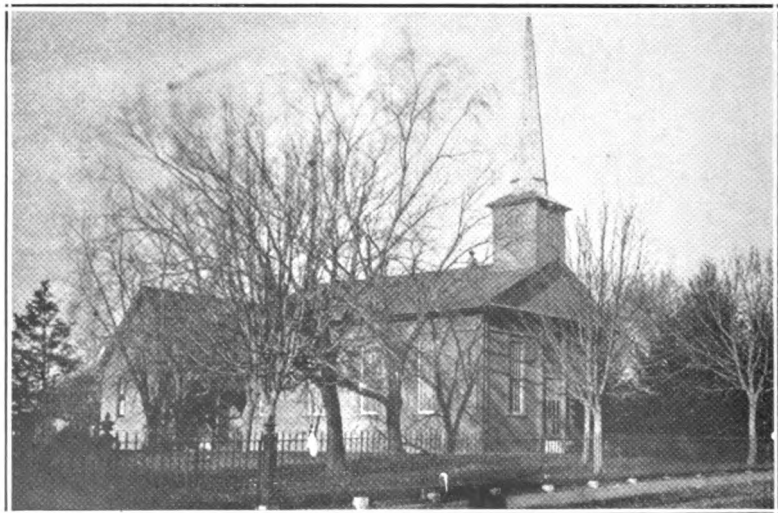
The writer has interviewed another witness of this storm, a colored man, whose word is respected by white and black and whose mind is as clear and memory as sharp as a steel needle. His name is Isaiah Fassitt and he was then thirteen years of age and remembers how the people came from far and near to see the ruins of the famous old church. He tells me that the snow was the deepest he has seen in his lifetime, that it came up to the neck of grown men in many places, while the fierce wind had swept the fields until the snow was not so deep, yet the average depth would have been four feet. When this great weight of snow rested on the church roof and the terrible wind drove against it, the building collapsed.

There was one beloved woman in the church, whose home was at the place where the Safberg home stands—Burleigh Hill—and she was getting up in years and the people dreaded to tell her about the church being wrecked, but when the news came to her she said, "Thank God, now we can have a church in town." That woman was Mrs. Rebecca Pitts whose daughter, Miss Grace Pitts, is a resident of Salisbury and still loves the church, and her granddaughter is Mrs. Samuel Quillin (daughter of elder Dr. John Pitts), who for many years served Buckingham Church as the organist.

The removing of the church to town, however, was not such an easy matter; the Showells and other influential people were loath to leave the old church yard, and they debated long about leaving the beloved graves without the protection of a church building. The majority, however, voted and proceeded to purchase the lot in town (which is the site of the present building) from Mr. John H. Marshall, and plans were made for the erection of the new church. The feeling of the minority, however, would not down, and at a committee meeting



BEAUTIFUL INTERIOR OF THE BUCKINGHAM FRAME CHURCH WHICH WAS DESTROYED BY FIRE IN 1904, SHOWING EASTER DECORATIONS



BUCKINGHAM PRESBYTERIAN CHURCH ERECTED UNDER THE PASTORATE OF ALANSON A. HAINES IN 1858 AND DESTROYED BY FIRE IN 1904

held January 18, 1858, Mr. Lemuel Showell made a motion that a committee be appointed to raise money for the erection of a church at the old site. The following men were named on this committee: John M. Taylor, John D. Showell, John W. Henry, John Bishop and Albert J. Fassitt. Perhaps the project did not appeal to the people. At any rate the new church was erected in Berlin.

A sad thing happened at this time. The beloved pastor, William A. Graham, lived only a short time after the church collapsed, dying in May, 1857, making the ninth man to pass from the pulpit of Buckingham Church into the better world, that is, dying while still engaged as pastor. The pastors who had died while still serving at the sanctuary were: Rev. Francis Makemie (he was not pastor, but had oversight as a father and founder), 1708; Samuel Davis, 1725; Rev. Hugh Stevenson, 1744; Rev. James Scougal, 1746; Rev. Charles Tennent, 1771; Rev. John Rankin, 1798; Rev. Charles Wallace, 1819; Rev. Thomas A. Kennedy, M.A., 1827; and Rev. William A. Graham, 1857.

Rev. Alanson A. Haines was called to Buckingham to take up the work of the late Rev. Mr. Graham. He began his work during the summer of 1858 and was formally installed September 22, 1858. The call was from Buckingham and Eden Presbyterian Churches and provided for a salary of seven hundred dollars per annum, paid in half yearly installments. This meeting was held in the Methodist Church in Berlin and was moderated by Rev. A. C. Heaton of Princess Anne, and Dr. John P. R. Gilliss was the secretary. The sermon was preached by Rev. Wm. C. Handy of Lewes.

Mr. Haines proved to be of great help in the planning and erection of the new church building and took a share in the work himself. We find on page 218 of the old committee book that Rev. A. A. Haines was made a

committee of one to purchase a bell for the new church. This was September 27, 1858. Mr. Haines purchased this bell and it sent forth its melodious Sabbath call for more than forty-six years, when it was ruined in a fire. This destructive fire was more than thirty years ago, but the bell is remembered and those who were familiar with it tell me that it was the sweetest toned bell ever heard in this section of the Eastern Shore.

Mr. Haines also did a heroic work at Eden Church. Mrs. Abisha Collins, then a small girl, recalls that he made a missionary talk and then gave the children an ear of popcorn to plant and sell for the missionaries. She planted her ear and sold the popcorn for one dollar a bushel.

The new church was to be a frame structure with plenty of room for the needs of the congregation. The outside was to be painted stone gray, and the inside to be furnished in walnut. The new minister gave the church a fine walnut pulpit. A picture, still in the possession of one of the members, Mrs. Thomas Norris, shows the church beautifully decorated and represents the lovely pulpit and interior. When the church was destroyed by fire (1904) a part of this pulpit was saved and from the remains four taborets, or stands, were made. Two of these are now in the present building. One belongs to Mrs. Thomas Norris and the other to Mrs. Horace Davis.

Alanson A. Haines is remembered by at least two in the present congregation. He was of medium weight, blond, with light blue eyes.

One lady, then just a child, received this impression of him, "He looked just like he was in pain, or just ready to fly up to heaven. He never smiled, or if he did smile he did so as if he thought it a sin. Children loved him and the strange part is they took to him just like flies to molasses."

Another lady remembers him and thinks the above description is not a just estimate of him but just the

early impression of the first lady. Both agree that he was a great lover of children. Mrs. Horace Davis recalls that he gave her the first baby doll she ever had.

He was a zealous worker and it is said that he was never thrown with a young person that he did not ask, "Are you a Christian?"

Alanson A. Haines came back to Buckingham when he was growing old, during the pastorate of Rev. William M. Hersman, and again later.

He was a grand good man and may be remembered as the first pastor to shepherd the flock after they had moved into the town of Berlin.

CHAPTER XIV

THE MAN WHO FOUND FRANCIS MAKEMIE'S GRAVE

No history of Buckingham Presbyterian Church would be complete unless it told the story of the most illustrious son Buckingham has ever produced. The name of the one who holds this high honor is Littleton Purnell Bowen, preacher, poet, historian, leader of men, fosterer of public welfare and author of many books.

It may well be said that no history of the Eastern Shore would be complete without mentioning him, and the best historians of this section quote freely from his "Days of Makemie" or from things he has said in other writings.

Littleton P. Bowen was born June 5, 1833, and lived to the advanced age of ninety-nine years, ten months and three days, passing to the heavenly reward on April 8, 1933. He lacked only fifty-eight days of being one hundred years old, and many people were hoping that he would reach that age, but He that doeth all things well had better things in store for this great hero.

Dr. Bowen was a Presbyterian pastor and the writer regrets that he did not serve Buckingham as pastor, but truly no pastor ever loved Buckingham so well and so long as did Dr. Bowen. When he felt that he had completed his life's work he moved back to Berlin that he might spend his last days in Buckingham church and while here, waiting for that last summons to come up higher, he wrote these characteristic words: "I was born in Buckingham, baptized in Buckingham, took my first Communion in Buckingham, was licensed to preach in

Buckingham, was ordained a minister in Buckingham, found a model preacher's wife in Buckingham, and have come back to die in the bosom of Old Buckingham."

The old brick church was standing when he was born and his home was on a farm just back of the Trappe, on Trappe creek, and many hundreds of times did he walk to the beloved church from his home. His father was Robert Fleming Bowen and his mother was Andasia Ironshire Franklin Bowen. He was descended on his father's side from Rhoda Fassitt Bowen, daughter of Captain William Fassitt, the first known elder of Buckingham church, so that the blood of this great old hero flowed in his veins. Mr. Calvin B. Taylor, Robert Bowen and all the Trappe family of Bowens are descendants of Captain Fassitt.

He was aided in securing his education by the Fund left by Colonel John Postley and is perhaps the first, or among the first, to avail themselves of this fund. When Dr. Isaac W. K. Handy came to the pastorate of Buckingham, Littleton Bowen was only five years of age. The writer has been told that he would go to the manse down on the Snow Hill road and sit on Dr. Handy's knee to recite the catechism to him. He never forgot Dr. Handy and as long as the doctor lived L. P. Bowen kept in touch with him by correspondence. He has left in writing the statement that Dr. Handy secured for him his first job. Sitting there on Dr. Handy's knee, when he had recited his catechism, the good pastor told the boy about the early days of Buckingham. He told him Makemie founded the church and when little Lit became a man and a writer he told every one that Makemie founded Buckingham and he told them aright, for Dr. Handy had all the records, and he knew.

People so often say to the writer: "If only Dr. Bowen could have talked with you he could have told you everything about the history of Buckingham." Or they

say, Dr. Bowen was a great historian and he loved Buckingham so much, it seems so strange that he never wrote her history." The answer to these questions is a very simple one. Dr. Bowen wrote down the sum and substance of all he knew about Buckingham in a historic statement which is kept among the Buckingham archives in the Calvin B. Taylor Bank in Berlin, Md. The information which it contains may be found in an article entitled, "A Visit to Makemieland" in "The Presbyterian" under date of January 3, 1929, written by Mr. Harry Pringle Ford just after a visit to Dr. Bowen, who gave him this information.

Dr. Bowen was not a student of Buckingham. He was a student of Francis Makemie, and Mrs. Helen Parker Schmerber quotes him as saying, when asked about old Buckingham, "I don't know, child; I was looking for Makemie." The fact is he never felt the urgent need of writing a history of Buckingham and therefore never conducted a research into her past.

Young Bowen went to Lewes, Delaware, at the early age of eighteen and taught school, then he went to Apalachicola, Florida, and taught school for four years, then returned and studied law under Judge Franklin in Snow Hill. He was admitted to the bar and had one case. He plead just one case, for he knew that God had called him into the ministry and he determined that he would give his all to that call. His early studies had been well done in the old Buckingham Academy and, with the experience of teaching at Lewes, Delaware, and in Florida, he was ready to begin his course in theology, so he went to Kentucky and entered the theological seminary at Danville and had that grand prince of teachers, Dr. Robert Breckinridge, and surely Saul of Tarsus never leaned on the words of Gamaliel more than did this young Eastern Shoreman on the words of Dr. Breckinridge. He then entered Princeton Seminary and graduated from there

in the class of 1862. His first pastorate was Milford, Delaware, where he preached four years, remaining until 1866. He was sent as a commissioner to the General Assembly in St. Louis and received a call to the church at Palmyra, Missouri. In 1871 he married Miss Ellen Powell, of Berlin, Maryland, and they went as bride and groom to the Big Creek Church at Rensslear, Missouri. He served this charge four years and then removed to Paris, Missouri, and spent his time as an Evangelist until 1878, when he was called back to the Eastern Shore of Maryland as pastor at Pocomoke City, of the Pitts Creek Church, Rehoboth and Beaver Dam Churches. In 1880 he was called to the pastorate of the church in Marshall, Missouri, where he remained eleven years, till 1891. Then for four years he again served as evangelist with Marshall as his headquarters. In 1895 he was called to Monroe, Louisiana, and served the church there as stated supply for five years. It was while serving the Monroe church that he wrote the beautiful book, "The Daughter of the Covenant." It was here also, in this beautiful Monroe, fragrant with the honeysuckles and Louisiana flowers fanned by the beautiful humming birds, that some of his most delightful writings came from his brilliant mind. It was also here that he faced a great sorrow, for Mrs. Bowen was called home and he (while his daughter Lilian remained in Louisiana) took her remains to the cemetery which he had named, in Marshall, Missouri, and where he had made the dedicatory prayer in 1886. Marshall was dear to him. He had planned the theme and named the cemetery, Ridge Park, and while there had written, "Idyl of Ridge Park." While pastor here in Marshall he had been granted the D.D. degree by Westminster College of Fulton, Missouri. In 1900 he and his daughter moved back to Marshall and resided there for eight years, but in 1908 he was again called to the Eastern Shore as pastor of Mother Rehoboth Church

and resided in Pocomoke City. Here he could go on with his investigations and follow out the dream of his life, for he was a student of Makemie. He served Rehoboth for four years and then moved back to his beloved Berlin and spent the last twenty-one years of his life in peace and happiness.

But the great thing of his life was not to be found in the service of a teacher or a preacher in the ordinary way. The Presbyterian Church in the United States of America owes a great debt of gratitude to Dr. Littleton Purnell Bowen, a debt which it has not paid. And if they should erect to his memory a monument as tall as his beloved pines of the Eastern Shore, it would not be too much.

He is not only the man who found Makemie's grave, for in a true and noble sense, he is the man who found Francis Makemie. He spent tedious years of toil searching the court records of Accomac County, Virginia, Worcester and Somerset Counties in Maryland. He found the reward of his search in three different avenues. He found the desk—the only known piece of movable property which had belonged to Francis Makemie—in the hands of a stranger and devotee of another faith. This marvelous heirloom, handed down from Makemie to his daughter, Madam Anne Holden, she had given to her beloved pastor, Dr. Samuel McMaster. Dr. Bowen rescued this priceless treasure at his own expense and used it as a convenience and an inspiration while he wrote the great book, "The Days of Makemie." Then he presented it to the Union Theological Seminary of Richmond, Virginia, where they keep it in a fireproof room and guard it as with their lives. Thousands of dollars would not be sufficient to secure this desk from its present and worthy guardians.

Our great denomination owes Dr. Bowen a debt of gratitude because, in his unending search, he found the grave of Makemie under the stench and desecration of a

cow-pound, and he never rested until he saw the land purchased and the sacred resting place redeemed and dignified by a monument costing many hundreds of dollars. Every Presbyterian who can, should make the pilgrimage to Accomac County on the Eastern Shore of Virginia and find his way to Makemie Park and there look upon this wonderful monument, crowned by the figure of the founder of our Church in these United States, and there in that sacred spot before God pledge himself to newer and nobler deeds for the faith we love.

Dr. Littleton P. Bowen should be known as far as Presbyterianism in these United States is known, for he not only found a desk that had belonged to the great Makemie, nor stopped at finding the sacred spot where rest the mortal remains of the man who planted our Church in this Republic, but he pressed on with untiring zeal, and Littleton P. Bowen is the man who found Makemie, found him after he had slept for more than a hundred and fifty years. He found the man and revealed him to us.

What did the Presbyterian people in America know about Makemie except that he was hailed as the father and founder of organized Presbyterianism, and that he had been persecuted by one Lord Cornbury in New York because he dared to preach righteousness. And to those who have never heard of Dr. Bowen, nor read his work, what do you know about Rev. Francis Makemie more than these few bare facts? Dr. Bowen found Makemie and revealed him. He has made the youth from Donegal to come, a breathing, living soul from the Presbytery of Laggan in answer to the call of Colonel William Stevens. He has shown him founding these early churches, all now more than two hundred and fifty years old—Rehoboth, Snow Hill, Buckingham, Manokin, Wicomico, Pitts Creek and (the once existing) Rockawalkin.

Let the story of Dr. Bowen be told to the Presbyterian youth in summer conferences and by Presbyterian fire-sides. Let us tell how he toiled over dusty court records and searched in forgotten cemeteries, and how he talked with aged folk, both white and black, in order that we, the Presbyterians of America might know our Founder.

This man, Littleton Purnell Bowen, has done the outstanding piece of work in our church in the last century, and a monument should be erected in our National Capital, or in some other accessible spot, to commemorate the accomplishment of his years of research.

Dr. Bowen felt it keenly that we should ignore our worthy and honored dead. He never asked for honor. He worked without pay. No one could have paid him, for the things he did were too grand and fine to be measured in terms of money.

Colonel Postley's grave was desecrated and the stately pines of the old plantation were cut away and the plow had leveled his grave but Dr. Bowen, who had stirred the action to rescue Makemie's grave, encouraged the school children to place a monument at Colonel Postley's grave. Why should not a grateful church remember and memorialize Dr. Bowen, for the good he has done is monumental.

Dr. Bowen was no mere rhymer, he was a poet. When Pocomoke City was looking for a pastor the old Doctor was ninety-nine years old, and he twits them with the following lines:

“What's the matter with predestination,
That it cannot get a pastor,
Why not try to stir its pegs,
Getting on a little faster?
If they find they can't agree,
Why under heaven not call me?”

Twice I lived in Pocomoke,
Behaving myself right well;
Giving them prodigious sermons,
Preaching heaven and preaching hell;
Whether in winter cold or summer heat,
Makemie himself could not half beat.

And lo, they hunt creation over,
Testing every look and feature,
North and South and East and West,
Ransacking for a preacher,
And here I am fitting to a T,
And never once they think of me.

Yes, a hundred years
And still no tie to sever,
And loving the girls delightfully,
And just as well as ever;
While in place of former mates
The manse another mistress waits.

Pity they're not good looking,
This rush of candidates;
Fail to adorn the pulpit,
From ever so many states;
But none to measure up to me,
As handsome still as I can be.

Wonder if my good friends, the Methodists,
Might my perfections see,
And with their better judgment
Might set their traps for me,
And all John Wesley's skill employ,
To capture old John Calvin's boy."

Dr. Bowen retired when he was in his eightieth year and came to Berlin where he lived long enough to wear out three typewriters, and his daughter had purchased him the fourth one when he was ninety-nine years old.

He wrote essays for school boys and girls and found a warm place in all hearts, both adult and children. He could write a poem on any theme at any time. He wrote appropriate poems on birthday occasions or any other occasion.

Here is a sample of the flow of his typewriter when he was ninety-nine years old, which he quaintly styles,

“Methuselah Rhyming”

God made this world in beauty,
 And His work's been good to me,
 His stars, His rainbows and His flowers,
 And His songbird's ministry;
 But leading all there sweetly blends,
 My treasure of a thousand friends.
 Mine's been a happy life,
 More sunshine far than cloud;
 Ninety-nine congenial years,
 And through them all I'm proud,
 That through them all in bright array,
 These friends have gladdened all the way.
 You see I've loved the children,
 Who have about me hung;
 I'm sure that their caresses,
 Have helped to keep me young;
 With better than wine they filled my cup,
 From little babies clear on up.
 Now I start upon my hundredth year,
 As frisky as can be,
 And all the world is smiling,
 Folks good and kind to me;
 I send them love without a flaw,
 From Worcester's spony Methuselah.

Dr. Raymond Pearl, of Johns Hopkins, once asked
 Dr. Bowen, “To what do you attribute your old age?”

Dr. Bowen said, "First I refuse to worry. Second, I am in love with God's great outdoors. Third, I will not impose on my stomach. Fourth, I always look on the bright side of things, and Fifth, I have boycotted all doctors and their miserable drugs." Dr. Pearl wrote back: "Dr. Bowen, you ought to live forever."

No wonder the children all loved him. He was a blessing to every one he met. People who knew him well say that you could not talk to him without feeling better. He had the faculty of making you feel that he was interested in you and in all that concerned you. He loved the minister who was serving as pastor of old Buckingham, Rev. J. Russell Verbrycke.

Dr. Bowen came peacefully to his end April 8, 1933, and it was fitting that he should have services held for him in the two churches he loved the most, Buckingham in Maryland, and his beloved "Old Rock Church" in Marshall, Missouri, and then to be borne to the cemetery he had named and to rest there beside his beloved wife in "Ridge Park" at Marshall, Missouri.

Just as this book goes to press, Roland Trader, a fine young man of our Buckingham congregation, has raised a fund for building a memorial arch at the entrance of old Buckingham cemetery to the memory of Dr. Bowen, and although he was laid to rest in the West, loving hearts will long cherish his memory here on his beloved Eastern Shore.

CHAPTER XV

FROM THE PATH OF DUTY TO THRONE ROOM OF A KING

Rev. William C. Handy was the next pastor to come to old Buckingham. He succeeded Rev. Alanson A. Haines and, like him, was full of life and wanted to see things going forward.

The call to the Rev. William C. Handy was voted to him at a meeting of the congregation, December 10, 1860. This meeting was moderated by the Rev. William D. Mackey of Snow Hill, and Mr. D. C. Hudson was chosen secretary. This call carried with it the payment of seven hundred dollars per annum as the salary. The committee chosen to sign for the congregation consisted of Mr. Zadok P. Henry, Sr., Littleton P. Franklin and John R. Coard.

The Eden Church of Whaleyville was also a party to this call and their representatives being present signed for Eden church. The men from Whaleyville were Messrs. Thomas Whaley and Levi Duncan.

Steps were taken in this meeting to ascertain how much could be raised for the pastor's salary, and the committee appointed to this task was composed of the following: Zadok P. Henry, Jr., George W. Covington and William B. Coard. The elders at the time of the coming of Rev. Mr. Handy were Messrs. John R. Coard and George A. Parker, and the number was left at only two for quite a time. It is true that these men were wonderful elders but in earlier chapters was noted the presence of a large number of elders, usually twelve, and sometimes the unlucky, or lucky, thirteen. It seems

strange that from the large group there should be only two. Yet, important as the work was during the pastorate of Rev. Alanson A. Haines, when they were engaged in the erection of the new church building, we find the session meeting always with the two great old war horses, Messrs. George A. Parker and John R. Coard. This condition was overcome, however, for Mr. Handy laid upon the people the necessity of having a larger session and they eventually responded to the need.

It is interesting to note the procedure of this election, and one would think that there was a feeling of danger in undertaking to have an election of elders. It was an honor to be an elder in Buckingham. It is still an honor and always has been, and because of the honor in this high place Rev. Mr. Handy thought it necessary to have certain rules, as follows:

1st: "Upon the day appointed, due notice having been given and the congregation assembled, the moderator of the session shall announce the number of elders deemed by the session advisable to be chosen."

2nd: "No nominations to be made, but two members of the existing session being chosen as tellers, each member to vote for that number, if they see fit to vote for so many, by ballot."

3rd: "The ballots being counted, the member deemed by the session to be advisable, having the highest number of votes to be chosen, provided that number of votes amount to a majority of all the ballots cast."

4th: "But in no case any one to be chosen who has not a majority of all the votes cast, and in no case the ballot to be repeated." (See session book for January 27, 1864.)

The congregation met on the seventeenth of February and the following were chosen as ruling elders in Buckingham church: Daniel C. Hudson, Littleton P. Franklin, Henry D. Tingle and Zadok P. Henry, Jr.

May 8, 1864, three of the four were solemnly set apart for the office of elder. Mr. Zadok P. Henry asked for further time to consider before ordination, and while he served most faithfully as a member of the committee, he seems never to have been ordained as elder.

The church committee, or trustees, at the time of Mr. Handy's coming to Buckingham were: Zadok P. Henry, Jr., George A. Parker, Littleton P. Franklin, William R. Coard, Gilbert L. Bowen, B. Jones Taylor, John R. Coard, D. C. Hudson and Henry D. Tingle.

Rev. William C. Handy was distantly related to Dr. Isaac W. K. Handy and like him in being a very fine man. He was like him also in that he, too, was a blond.

His first pastorate was Lewes, Delaware; his second, Canton, Mississippi, and old Buckingham was his third. He graduated from Princeton in the class of 1855. During September, 1855, he entered the theological seminary at Danville, Kentucky, and two years later, October 1, 1857, he married the daughter of his professor, who was none other than Dr. Robert J. Breckinridge.

Dr. Breckinridge was unusual in many ways but especially in being a wealthy Presbyterian preacher. His granddaughter, and daughter of Rev. Wm. C. Handy, tells me that wherever her father moved, Dr. Breckinridge would buy her mother a farm and often when they removed from that place she would sell the farm, keep the money, but her father would buy her another farm when they settled in a new place.

This daughter is the wife of Mr. Jacob Smith, a druggist in Princess Anne, Maryland, and has in her possession an autobiography of her father. It was left in pencil writing but has been copied by his son, Mr. L. Irving Handy, whose sister has loaned it to the writer to be used in this present work. This paper seems to be an address to his class at Princeton to have been given at their fortieth anniversary (1895). It follows:

"My dear classmates: There is not much in my life of interest to the general public and very little to be of interest even to you. I was born in Northampton County, Virginia, August 10, 1835, and graduated, as you know in 1855.

In September, 1855, I entered the theological seminary at Danville, Kentucky. On April 15, 1857, I was licensed to preach by the Presbytery of Baltimore. On October 1, 1857, I was married to the daughter of my theological professor, the Rev. Dr. Robert J. Breckinridge of Kentucky. On October 15, 1857, I was ordained to the work of the ministry.

My first pastoral charge was at Lewes, Delaware. My second (during 1860) at Canton, Mississippi, but my health proving unable to stand so warm a climate, I accepted a call to the church at Berlin, Worcester County, Maryland where I passed in peace the years of the war.

In the fall of 1865, my voice having entirely failed, I felt it my duty to my people to resign my pastoral charge, though my congregation wished me to take a vacation.

The next five years were spent, one as principal of Washington Academy, Somerset, Maryland, two as school examiner of the county, two as editor of the "True Marylander." During the whole five years I carried on my farm and during two of them I was interested in merchandise.

In February, 1871, having recovered in a degree my voice, I became pastor of the Presbyterian Church at New Scotland, Albany County, New York, and in 1874 I accepted a call to the Reformed (Dutch) Church at Schoharie, N. Y., thus leaving the Presbyterian Church.

I took this step with great reluctance, as my ancestors were Presbyterians in America before there was a Presbyterian Church here, or they had sent to the Old Country for Father Makemie, the first Presbyterian preacher, and I felt that I and my children had a great inheritance in

that church. But God made my way plain by showing me it was my duty to give my growing family of children better opportunities of education than were possible to me in New Scotland, and God rewarded me for the sacrifice by making me so happy and contented in my new relations that I feel no desire to return.

In 1880 I resigned this pastoral charge. During 1881 and 1882 I was editor of the "Sower and Mission Monthly," at that time the organ of our Boards; and all the Notes on the Sunday school lessons (besides a great deal more) published in that paper during those two years were from my pen. During most of this time I was also pastor of the Central Avenue Reformed Church, Jersey City, New Jersey.

At the beginning of 1883 I removed my family to Northampton County, Virginia, where I remained until September, 1892, farming some land I possessed in that county, preaching whenever my health and opportunity permitted, and for two years of the time editing the county paper.

In September, 1892, my old charge at Schoharie invited me to supply them for three months and before that time expired gave me a unanimous and loving call to become again their pastor, which I accepted.

God has blessed me with eight children, six sons and two daughters. One of my sons went early to My home in heaven. My other children (now all grown) remain, not only loving, but children of whom any man might well be proud. He has also added to me fourteen grandchildren, three of whom have gone on before me and eleven of whom remain to love and pet their grandfather.

I have not gathered much of this world's "moss" in my passing through it. Indeed, most of the more than sufficient means I have received, from first to last, from dying kinsfolk has slipped away from me, taken to itself

wings and flown away, leaving me still poor in this world's goods. But in the forty years of hard study and deep experience, which have followed my graduation, I have acquired knowledge (far more precious than gold or silver) which I freely and lovingly pass over to you.

I have learned that there is nothing in this world worth being, save being like Christ; nothing worth thinking, save the thoughts of Christ; nothing worth doing, save the works of Christ; nothing worth receiving, save a fellowship with Christ in His life and sufferings in this world, and a conformity to his death. The whole sum and substance and happiness and glory of human life is, so to live as to make the life and character of the now invisible Christ, visible to men; and by making His visible to make the invisible God visible. Here and here only are happiness and honor and glory unutterable opened up freely to us.

If I am not greatly misinformed, the date of my marriage, October 1, 1857, shows that I was the first of the class to marry. My eldest son was born August 27, 1858, thus showing me to have been the first of the class to have a child born to him. By these two events I justly acquired the title of "Class Patriarch." And if you could only see my two lovely daughters, my five stalwart sons, my three daughters-in-law, and my little army of grandchildren all gathered around me and my wife, I think no member of the class would deny that I have fully justified my right to the title.

Many things, of no importance in themselves, yet very singular, have happened to me within these forty years.

I have by invitation of the rector preached at an Episcopal Church at the regular morning service, while the rector himself read the regular form of morning prayer. I suspect I am the only living non-episcopally ordained

minister in America to whose lot such a service has ever fallen.

I have been called by his flock to administer spiritual consolation to a Catholic priest, supposed to be dying. It is true he was not dying but they thought he was and promptly sent for me. Is there another Protestant preacher in America with a like experience?

I have been compelled—only because I was too poor to buy a court suit—to decline the honor of receiving an invitation to dine with a reigning king, an honor pressed eagerly on me by one who, having been long the prime minister and hereditary personal friend of that king, had it fully in his power to secure me the invitation he offered. I doubt much if any native born American, save your humble “Class Patriarch,” was ever called on to decline such an honor. And boys, I wanted to dine with that king badly, oh, so badly! I had no conception how badly I wanted to dine with a king until I was suddenly and unexpectedly called on to push aside the honor.

One great compliment has been paid me. After having preached one night in a mountain school house, a mother in Israel took me by the hand and, with tears in her eyes said: “Mr. Handy, the Lord does help you wonderfully.” Since then all compliments have been insipid to me, as they were to the Duchess of Devonshire.

One great honor was paid me last summer. When my church was under repairs, and my children were putting in a memorial window to me, my congregation insisted that it should bear the statement that I had been twice their pastor, because they said they wanted a permanent memorial, that, having lost me once, they had the good sense both to recall and resecure me.”

One great pleasure has fallen to me in life. I have invariably retained the affection of every people to whom I have been pastor.

I feel that I have rendered incalculable service to literature by never writing a book, though at least half a dozen books are all the while boiling within me.

Classmates, the words of your patriarch are ended. May the blessing of God be upon each one of you."

The following note stands at the head of the paper as handed to the writer: "I have found among some of father's papers, a rough lead pencil draft, in his handwriting, of a letter, or more probably a speech, containing a brief autobiography. It seems to have been prepared for the fortieth (1895) anniversary of his class at Princeton College. Whether he ever actually sent such a letter I do not know. I know he never attended any reunion of his class, and my impression is that he never revisited Princeton after his graduation. Thinking that this little autobiography, which is doubtless the only thing of its kind father ever attempted, will be of interest to his children, I am having typewritten copies of it made for them. Possibly some one of the copies may be preserved to interest his great-grandchildren. This autobiography has the merit of modesty."

L. I. Handy
(L. Irving Handy)

February 6, 1910.

Rev. Mr. Handy tells us that he spent the years of the Civil War here at Buckingham peacefully. He lived on a farm which was evidently purchased by his illustrious father-in-law, Dr. Breckinridge, just south of Berlin and at that time a colored regiment was stationed not very far away, about the old Decatur place, and the dusky soldiers often called on Mr. Handy for help or helpful advice.

He was a man of most pleasing personality and he made the truest friends wherever he went. Gifted with a rare sense of humor and being a great conversationalist he was the center of attraction in every group. He en-

joyed his family and imparted to them the wonderful traits of his own fine character. When he was pastor in Buckingham his son Robert was a small boy and on one occasion he said, "I don't mind saying my prayers at night but twice a day is too much. I can take care of myself in the daytime." Evidently Robert Handy resented being made to say prayers night and morning, or more likely he had a sense of humor of his own. One time when his sons Robert and Irving were talking about going into politics, Mr. Handy said: "Boys, the trouble is, you are both too honest for this world but not honest enough for the next." Both Robert and Irving were excellent young men. Irving Handy will long be remembered as an outstanding orator and a glory of his profession in the State of Delaware.

William C. Handy was a close friend of Mr. Zadok P. Henry and his family. Mr. John D. Henry, in the Exchange and Savings Bank, one of our finest citizens, tells the writer that Mr. Handy baptized him. His sister, Mrs. Ethan A. Carey, also felt kindly towards her father's church and tells me that Rev. Wm. M. Hersman baptized her.

In the address written for his class in Princeton, Rev. Mr. Handy mentions having been invited, and that he preached in an Episcopal church with the rector present. The writer is informed that this was Old Hungars Church, in Northampton County, Virginia.

His reference in the same document stating that he had been invited to dine with a reigning king opens one of the beautiful incidents of this book, and when the daughter of Rev. Mr. Handy told this story of her father to the writer, he thought that it was one of the finest things in the whole life of her father and one of the most wonderful incidents of the book. It was like this:

Sometime after Wm. C. Handy left the pastorate of Buckingham he served a church in Schoharie, New York.

There in the town of Schoharie this faithful pastor walked the streets and trudged from door to door of his parish doing the ordinary work of the Shepherd of the flock. One day some one said, "There is a German family up the street in trouble; maybe, you can help them." Thus on the path of duty Mr. Handy went, offering his consolation and aid. He found Carl Von Linden in dire need and he met that need and Carl appreciated the help and the helper. Carl Von Linden's frau also appreciated Mr. Handy and she would say, "There are two gentlemen in Schoharie, Lieutenant Carl Von Linden and Dr. William C. Handy." Well, now why should a man who was reckoned so great by his wife be in need of charity? Just this, Lieutenant Carl Von Linden signed a report for a Captain. That report was wrong and the Captain was capitalized for it while Lieutenant Carl Von Linden was offered his choice of being court martialed, or resigning his commission and leaving the country, as a reward for carelessly signing a report he did not read. He took the latter and came to America. Nothing to do, and in a moment in the dead of winter he came to want, but, as we say in this Eastern Shore, "He overed it" and never forgot Mr. Handy's kindness.

One summer Mr. Handy and Robert took a trip to Europe and when Carl Von Linden knew he was going he said, "I'll give you a letter to my uncle." Mr. Handy found this uncle was Prime Minister to the King of Luxemburg and when he presented the letter to him he caught the pastor in his arms and said, "You know Carl?" Then he took Rev. Mr. Handy into the Throne Room of the king and showed him a wonderful painting of one of the Von Lindens saving the life of the king five hundred years before. This great man was next to the king and insisted on this former pastor of Buckingham dining with the king but, as he explained in his humble way in the paper, he declined because he could not afford to buy

a suit of clothes fine enough to wear at court. This incident gives rise to the heading of the chapter, "From the Path of Duty to Throne Room of a King." But isn't life like that? If we do our every-day tasks well perhaps our paths will lead to palaces, or at least to pleasant places.

This great prime minister to the king made much of our friend and even walked with him down to the palace gate where Robert Handy (perhaps still worrying over his two prayers a day, but now a young man) sat, with another young American. Mr. Handy's heart was almost in his mouth. He wondered, "Don't those ignoramuses, those blooming yankees, know they are in the presence of Royalty? Will they sit there and let me walk this royal personage to the carriage door?" Then there was a stir and Robert ("Bless his heart," said Mr. Handy) got out of the carriage and pulled the other young American out, and when Rev. Mr. Handy and the Prime Minister approached they were standing at attention. Mr. Handy said that he could have kissed Robert for saving the situation.

Rev. William C. Handy had many close friends, and during his lifetime he was remembered by many gifts and bequests from wealthy people who loved him. It has been told the writer by a member of his family that altogether he must have inherited close to one hundred thousand dollars.

Rev. William C. Handy came to the close of his earthly pilgrimage on Friday, December 10, 1909, and we may be sure that this genial, lovable, pastor of Buckingham has found the fullest bliss in that heavenly land, for it was always more heavenly wherever he went.

CHAPTER XVI

THE BOY PREACHER AND THE FIRST MANSE IN BERLIN

The next pastor to come to the sacred desk of Buckingham was very young. He was the Rev. Benjamin T. Jones, a boy in size and in appearance, with a boyish face and a heavy shock of black, curly hair. He was installed as pastor in the summer of 1866, taking the place of the Rev. Wm. C. Handy. Rev. Dr. White, pastor of the church in Salisbury, came to Buckingham and assisted in the installation.

The elders at the time of this boy pastor were: George A. Parker, John R. Coard, Littleton P. Franklin, Henry D. Tingle and Daniel Caleb Hudson.

The Church Committee were: Rev. Benjamin T. Jones, President; Zadoc P. Henry, Henry D. Tingle, Dr. John H. Taylor, William B. Coard, George A. Parker, Daniel C. Hudson and L. P. Franklin.

Zadoc P. Henry and Daniel C. Hudson took the Sunday collection, and George A. Parker and Henry D. Tingle attended to the renting of the pews.

It was during the pastorate of Rev. B. T. Jones that William Showell passed to the other world. In his will he had left to Buckingham Church the sum of one thousand dollars, and Lemuel Showell, son and executor, turned over the amount of nine hundred, twenty-five dollars and eighty-eight cents, the state and government tax amounting to seventy-four dollars and twelve cents. This money the committee ordered the treasurer to invest in United States Government Bonds.

Rev. B. T. Jones served perhaps the shortest pastorate of all the men who have had the honor of being minister to this historic old church. He served just one year, and yet in that short time he endeared himself to the people so much that they all called him Bennie Jones. It is not certain as to where Bennie Jones boarded. He must have boarded in the home of Elder Henry D. Tingle, for Mrs. Tingle is said to have looked upon the boy preacher with the loving care of a mother to her own son.

Bennie Jones, as the people lovingly called him, was pastor here in the reconstruction days and, while the Eastern Shore was not affected in these carpet bagger times as other sections, still blood ties and sympathies were touched by the numerous stories from the regions farther south. Andrew Johnson was President and Washington, D. C., struggled in those times of political unrest.

During the pastorate of Bennie Jones at Buckingham the United States bought Alaska from Russia for the sum of seven million, two hundred thousand dollars, destined to be a field of Presbyterian missionary endeavor for many generations, with such heroes as John Brady, Sheldon Jackson, S. Hall Young, and many others.

Bennie Jones presided as moderator of the session July 7, 1867, for the last time, but in that meeting he received into the membership of Buckingham Church a man who had been a member and an elder for many years, but had gone to New England for a sojourn. That man was Rufus K. M. Baynum who would one day become a minister in the Presbyterian Church and serve faithfully. He was received on the above date by certificate from the First Presbyterian Church of Boston, Mass.

Bennie Jones also baptized a dying baby in the home of Elder Littleton P. Franklin and received others into the

membership of Buckingham. He went away and finally became a professor in Lincoln University.

Rev. William D. Mackey was the next pastor called to the pulpit of Old Buckingham. He had served for a time as pastor of the Presbyterian Church in Snow Hill and long before had married a Berlin lady, Miss Laura Pitts.

He was installed on the twenty-third day of October, 1868. He was on the field earlier than that, however, as we find the session inviting him to moderate and to serve as moderator of the session until he should be made permanent moderator by installation.

For a while he taught school in Berlin because of a vacancy made by the departure of Dr. Henry Hudson, brother of Daniel Hudson, who went West in order to practice medicine.

During this pastorate a great interest was shown in the cause of foreign missions and the cause of benevolence in general. The Week of Prayer began to be observed in the church and at that time they asked help to come from the outside to assist with the preaching.

Rufus K. M. Baynum, who had been elder for many years, returned and was received into the church again in the closing of the pastorate of Rev. Bennie Jones, and was again asked to become elder. The congregational meeting was called and he was re-elected. On the occasion the pastor, Rev. Wm. D. Mackey, preached the sermon from Titus 1: 5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The Rev. Geo. P. Van Wyck, whose pastorate here had been about eighteen years previous, was visiting in Berlin, and he delivered the charge to the elder and to the people. This was September 27, 1868.

Mr. Baynum had been away from Berlin in the city of Boston for some years, but had come back to fit into

the fellowship and work, and his earnestness seems not to have abated, and his influence among the people was still felt. On December 14, 1869, Mr. Rufus K. M. Baynum was asked to take charge of, and lead, the congregational singing. There were two or three young ladies going into the choir and a number of good singers in the congregation, but no organ, or instrument of any kind. Mr. Baynum brought out his tuning fork, and by getting the pitch from the back of a pew with his tuning fork, raised the melody and who knows but that the music of the Buckingham of that day was as good as it is in this day of pipe organs and choir heralds. A few months go by and Mr. Baynum is being prepared for another service. Buckingham Presbyterian Church gives another son to the Presbyterian ministry, for, on April 24, 1870, the following resolution was adopted:

“Whereas it is understood that R. K. M. Baynum, a member of this session, intends to apply to the approaching meeting of presbytery for licensure to preach the gospel, therefore be it resolved that our moderator be directed to express to the presbytery our entire confidence in the piety and zeal of Brother Baynum, and our belief that he would be very effective and acceptable as a preacher of the Word.”

This meeting was closed with a prayer by Elder Littleton P. Franklin. If this prayer was for the one who planned to enter the ministry (it most certainly must have been), it was fully answered, for Rufus K. M. Baynum entered the ministry of the Presbyterian Church and served acceptably for many years at Strasburg, Pennsylvania.

Rev. William D. Mackey may be remembered as the first pastor to have a place of residence in the town of Berlin. Mr. Haines evidently had a boarding place, and so did Rev. Benjamin T. Jones, but the one married pastor serving Buckingham since it was moved into town

was the Rev. Wm. C. Handy and he owned a farm to the left of the Snow Hill road a little south of Buckingham Cemetery—the place where Mr. George R. Miller now (1936) lives—and he lived there, but Mr. Mackey lived in a rented house which stood on the lot where our merchant, Mr. Joe Hollins, now lives. The house, however, was destroyed by fire many years ago and is remembered by some of the older residents of Berlin.

Mr. Mackey was a solid gospel preacher and did faithful work. He was earnest and won his way to a great many hearts. In presenting the cause of benevolence to the church he would say: "We earnestly exhort all our people to a large amount of Christian liberality. Let each one, whether rich or poor, give *something*, and give as the Lord has prospered him, and let it be done deliberately, cheerfully, intelligently, and as an act of worship. If any one shall be unable to attend church upon the day of collection, let the contribution which has been determined upon be handed in at the first opportunity. We believe it to be exceedingly important that a Christian people should grow in 'The Grace of Giving.' We are convinced that we cannot expect to have the divine blessing resting upon us, and to have spiritual prosperity, unless by labor and self-denial and sacrifice we manifest a sincere love and devotion to the great cause of our MASTER."

It was during this pastorate that the newly organized Synod of Baltimore changed Buckingham back into the Presbytery of New Castle. (See minutes for July 9, 1870.)

About this time the news of the great Chicago fire was spread far and near, and the story of the cow kicking over the lantern, thus setting fire to the western city, was told in many homes on the Eastern Shore of Maryland.

Rev. William D. Mackey was a trusted and kind friend and he won his way into the hearts of the people

who needed to know Christ. Dr. John W. Pitts united with the church under his ministry, as did quite a few others. He also won his way to the young people and we find this group of young women coming into the communion of Buckingham at one time: Emily Franklin, Minnie I. Franklin, Ellen McMullin, Sarah Kate Bowen and Mary I. Sturgis.

CHAPTER XVII

A POPULAR PASTOR AND STARTING OF A NEW CHURCH

When Rev. William D. Mackey left the pulpit of Buckingham Church there was a period of uncertainty. The people knew the thing they wanted to do but God Who rules in the Church, and will rule and govern it to the end of time, saw to it that things were so directed that only the right pastor was to come to the pulpit.

A delegation from the Eden Presbyterian Church in Whaleyville met with a delegation from Buckingham Presbyterian Church on February 13, 1871, and they agreed that when a call was made for a new pastor Buckingham was to have preaching every Sabbath morning and every Sabbath evening and that Eden was to have preaching every Sabbath afternoon. Elder John R. Coard was chairman of that meeting and Elder Daniel C. Hudson was the secretary.

A call was issued on April 2, 1871, to Rev. J. H. Stewart. This was a congregational meeting and the moderator was none other than Dr. Littleton P. Bowen (here on a visit), and the secretary Daniel C. Hudson.

On May 28th another call was issued to a Rev. Mr., Webb, but on reconsideration the congregation decided that this call was not to be forwarded to Rev. Mr. Webb unless the Eden Presbyterian Church should extend a call to the same man and further, that Buckingham is to pay seven hundred dollars salary, but this call, like the one before it, seems to have been of man and not of God, for on the recommendation of Dr. L. P. Bowen, a friend from Missouri by the name of Rev. William M. Hersman

was brought before the session. On October 29th the congregation met and gave Rev. Mr. Hersman a unanimous call.

A strange entry is made in the records in the spring of the year 1871, in which Gilbert L. Bowen is appointed "to rent out the church yard until the grass shall be sufficiently grazed down."

It is said that when Mr. Hersman visited Port Deposit, Maryland, to preach in the Presbyterian Church, shortly before going to Missouri, one of the elders, Mr. Steele, met him at the church on the Sabbath morning and introduced him to his daughter Mary. He afterward related that Mary was the best looking girl he ever saw, and when he learned that he was to dine in the home of the Steeles on Monday, he prayed that as a proof she was to be his wife, that the Lord would send Mary Steele to the door, and sure enough, Mary met him at the door. His sojourn in Missouri was not long and when he came to Berlin as the shepherd of the Buckingham congregation, he brought Mary Steele as a bride.

The elders at the time of the coming of Mr. Hersman were John R. Coard, George A. Parker, Daniel C. Hudson, Henry D. Tingle and Littleton P. Franklin, good sound men, who were experienced in the matters of the Kingdom of God.

The Church Committee was composed of the following: Messrs. Henry D. Tingle, George A. Parker, Littleton P. Franklin, Gilbert L. Bowen, Dr. John W. Pitts, Zadok P. Henry, B. Jones Taylor, John R. Coard and D. C. Hudson. A good group of men whose sound business judgment would be needed, for the church had great business ahead.

The only minister's residence since the old parsonage-house (where Rev. Alexander Campbell, Rev. Isaac Handy and Rev. Gaylord Moore had lived) had been sold, was the rented house standing where Mr. Joe Hollins now

lives, and so this group look about for a property they can buy. The residence of the late Dr. John H. Taylor is offered to them and on December 11, 1871, they authorize the secretary of the committee to purchase it. This was the property on Bay Street, where Mr. Frank Baysinger now lives, just two doors from Dr. Holland's residence, and was the first manse to be owned by the Buckingham congregation in the town of Berlin. The indebtedness on the property was ordered paid off at a meeting of the committee on June 3, 1872. The order mentions it as the property of Dr. John H. Taylor (deceased).

Our attention is called at this time to the gift of a good woman who had lived in Berlin, but moved to the City of Philadelphia, Mrs. Louisa Richardson. This gift was for the sum of fifty dollars. A little more than a year passes and we find the church is sending resolutions of thanks to Mrs. M. E. Kortright for the two thousand dollars bequeathed to the Buckingham Presbyterian Church by her mother, Mrs. Louisa Richardson. We are informed that Lady Kortright built and named the Richardson Memorial Presbyterian Church in Philadelphia for her parents. What wonderful women are these! Both mother and daughter! Noble and true friends of Buckingham! May they never be forgotten. We shall hear more of Lady Kortright and her noble gifts as the years pass.

The group of business men find that they need a seal for the church and so they adopt the undated side of a certain United States gold coin. This particular coin was the two dollar and fifty-cent piece. In the year 1878 they decided to change this seal and use the initial of the church.

In Berlin the Methodist parsonage is next door to the Presbyterian church and there was a movement on in the spring of 1873 to exchange the Doctor Taylor

property for the Methodist parsonage. Mr. Zadok P. Henry was assigned the task "To exchange parsonages with the Methodist Episcopal Church, 'North', provided they will agree to pay this committee the sum of six hundred dollars to boot."

It seems, however, that the Methodist Episcopal Church, North, did not see this offer as a good Methodist bargain and Mr. Henry had to report no trade. The church soon sold their manse, however, for the good Presbyterian merchant, Mr. John N. Henman (Mrs. Hattie Norris' uncle), bought it for the consideration of eleven hundred dollars.

The church then bought the J. A. Wise property, where the present manse is located on North Main Street, and proceeded to put the house in good condition for the pastor. The building committee was composed of William Warrington, George A. Parker and Daniel C. Hudson.

Rev. Mr. Hersman and his good wife, Mary, walked into the hearts of the people. He did not act as a king, or a prince. He was a red-blooded man. He loved his people and they loved him in return. He had time for all the people's burdens. They spoke of him as "Our kind of a man." He loved the farmers and bought himself a little farm and apple orchard at the edge of Berlin. The Eastern Shore Times building now stands on a part of that farm. He loved animals and I have been told that he kept two New Foundland dogs.

This pastor had the gift of tears. He would put his soul into the things he told the people and they wept with him. During his pastorate there occurred the outstanding mystery crime of the century. It was the kidnaping of Charley Ross. Were there other kidnapings in the nineteenth century? They were overshadowed by the disappearance of this boy who never came back. Mr. Hersman could never get over the kidnaping and

disappearance of Charley Ross and he never talked about it without crying. One lady tells me that he led the congregation in weeping about Charley Ross many a time.

The people loved this good pastor and would not think of letting him go. If he resigned they would not hear to it. In 1875 he felt impelled to leave on account of the health of his wife. His resignation was presented to the congregation in regular meeting, June 20, 1875, and the communication from the pastor was read by the secretary, but it was answered by the following motion: "Whereas, the Rev. William M. Hersman, pastor of this church, has tendered his resignation owing to the afflicting domestic circumstances, and the duty which he owes to his family, therefore,

Resolved, 1st, that this congregation desire to express their sincere sympathy for their pastor and his family in their affliction, but believing that there is no necessity for the dissolution of the pastoral relation between us, we respectfully request him to withdraw his resignation.

2nd, Resolved that a leave of absence from his official duties be granted him for such time as the illness of his wife may render necessary. Mr. George A. Parker was the chairman, and Littleton P. Franklin, secretary pro tem of this meeting.

Again, in 1877, when the people learned that another church was ready to place a call in his hands they immediately put their heads together and increased his salary, lest he should accept the other call, which was to the Presbyterian Church at Newtown (Pocomoke City).

Then, under this pastor, we find that there was something being constantly done for the church and the Kingdom. They are painting and repairing the manse, again, painting the church, or rebuilding the gates at the church yard.

It was during this pastorate that the cemetery was laid off in lots and beautified. Then we find them corresponding with the Diamond State Organ Company of New Castle, Delaware, and buying a pipe organ. It was a used organ, having been for a short time in the home of one Mr. James, but after the church had contracted with the firm, Mr. Hersman found he could save money for the church and the organ was bought and installed for the sum of three hundred, thirty-three dollars and eighty-six cents.

Mr. Hersman found the community of Libertytown without gospel care, so he went out and preached to the people. The writer has talked to a man who was with him in those first services. He tells me that this grand preacher stood beneath the trees there at Libertytown and preached to them. That was the beginning of the Presbyterian Church there and in October, 1874, we find that he and his elders, Messrs. George A. Parker and Daniel C. Hudson, are making application to the Presbyterian Board of Church Erection for two hundred and fifty dollars to build a church at Libertytown. This church was erected, and years later sold and removed to make room for the present beautiful Faith Chapel. The old building is still standing and is being used by Thomas Brittingham as a store.

There were children born to the Hersmans while they were in the manse. One, a very lovable little boy named Hugh, was destined to become a great man. One day little Hugh slipped away from his mother and into the pulpit and said to his father, "Don't preach so long. You just kill me." His mother's comment was, "Do you suppose he is voicing the will of the congregation?" At another time little Hugh, when being chided for talking in meeting said, sweetly, "Why can't I bissit a little?" Many years later this little boy was elected to Congress from California and served with honor. One day when Hugh Hersman, the statesman, was walking up the street

of his town in California he came to a group of men who were discussing womankind, and one of them asked him, "Mr. Hersman, what is your idea of an ideal woman?" Mr. Hersman removed his hat from his head and answered, "Gentlemen, my mother."

It was in the closing days of this pastorate that two grand elders passed from this earth to their great rewards. One of them was Dr. John P. R. Gilliss, who had given his life for the people in his unstinting service as a country doctor, and in unwearrying service to his church. He had been a member of the Buckingham Session when Major Joshua Prideaux sat with him as a fellow elder. He had known Colonel John Postley, for he was seven years of age when the good Colonel died, and lived near the Postley plantation. Can it be that he was one of the boys in Buckingham and Worcester hundreds remembered by the good Postley in his last will and testament? He was set apart by ordination the same day that George A. Parker and John R. Coard were ordained, back in 1833. Dr. John P. R. Gilliss never did things by halves. He was a typical Southern gentleman and he gave to his church and his party his warmest heart's devotion. He was one of the founders of Eden Presbyterian Church, and that church, being near his plantation, and feeling that his service was needed there, he cast his lot with her and so, when the baby church named Eden was born to Mother Buckingham, it cost Buckingham this wonderful elder. Dr. John P. R. Gilliss was born July 28, 1808, and departed this life July 1, 1881.

The other elder to change worlds at this period was Mr. George A. Parker. Ordained the same day as Dr. Gilliss he, too, sat as an elder with Major Prideaux and possibly both these fine young men looked in wonder upon the famous Major and listened with reverence to the words he spoke, for he was an old man, having been born back in 1767, and they were mere boys in com-

parison to the great Major Prideaux. George A. Parker was born in 1806 just after the Session in which Colonel John Postley, Major Prideaux and their fellow elders sat, had erected the old Session house, just a little south-east of the brick church. He picked up the pen when Major Prideaux laid it down, for George A. Parker was not only elder in Buckingham for fifty years, but he was clerk of the session for most of that time. He was called to be moderator of the session and other meetings of Buckingham, if there were no minister present. Or, if they asked him to be secretary and let another be moderator, it made no difference for George A. Parker gave to his beloved Buckingham his best in any and all places where he could serve. He was a merchant, and many times the session met with him in his store. He never gave his loyalty to any other church. Buckingham was so dear that he could look upon it and say with David, "I will dwell in the house of the Lord forever." He stayed with Buckingham to the very end of his days, for it was his very life. Surely he could say, "Lord I have loved the habitation of Thy house, the place where Thine honor dwelleth."

William M. Hersman was a ceaseless worker and while these great old heroes were passing over, others were coming into the church to take their places. Miss Lizzie Tilghman was baptized and united with the church December 21, 1881, just shortly before his pastorate closed.

Mr. Calvin B. Taylor was received into the communion of the church January 15, 1878, by Rev. Mr. Hersman. He was just a boy, twenty-one years of age, but destined to play such a great part in Buckingham for the next half century.

This pastor was always busy and people listened to him. He would suggest to the ladies' sewing circle that they should give fifty dollars for the painting or

repairing of the manse, and they would do it; or, he would speak to a young man or a young woman and he or she would unite with the church. It is a matter of record that the night before he left Berlin the session was called together and they went to the home of William Timmons, where Mrs. Martha Ann Timmons was received by the session and baptized by Mr. Hersman.

The closing of his pastorate came because of the physical condition of Mary Steele Hersman, his wife. It seemed the only way to save her from tuberculosis was to go West, so he resigned on Christmas Day, 1881, to take effect February 1, 1882. They left Berlin for California February 4, 1882, and it is said that as they sat at supper the evening of February 3rd, he said, "Darling, I would be willing to live ten years less if I could stay here in Berlin."

He had been here as pastor for ten years and soon he was pastor of the Presbyterian Church in San Luis Obispo, California, and served there as its beloved pastor for ten years. Then, on account of the health of their son Joe, they went to San Martin and there the Founder of Libertytown Presbyterian Church organized another Presbyterian church. Five children were born to the Hersmans, but only their son Hugh lived to manhood.

In 1904 Rev. Mr. Hersman went to the heavenly country. His mortal remains were brought back to Maryland (the old home of his beautiful Mary) and laid away in the cemetery at Port Deposit. Mary leaned upon her son Hugh and threw the sunshine of her beautiful life wherever she went. Her evening came in 1933 at the age of eighty-six, and she was placed beside her companion in the old cemetery in Port Deposit, Maryland.

CHAPTER XVIII

A DEATH AND A MARRIAGE

The next pastor to be called to the famous old Church was Rev. Andrew T. Hays, a young man who made an impression that has lingered throughout the years.

When the Rev. Mr. Hersman left the pastorate of old Buckingham, the elders were not just sure as to the calling of a new pastor immediately. They felt that it would be wise to take a few months in which to encourage the members to keep up their financial obligations and get ready for the time when they would see fit to place a call. In the meantime Rev. David Connaway, pastor at Snow Hill, preached for Buckingham occasionally.

The committee for the year 1882 were: Messrs. William Warrington, Littleton P. Franklin, Henry D. Tingle, Dr. John W. Pitts, Daniel C. Hudson, William T. Bowen, John N. Henman, and Zadok P. Henry.

The elders were: Daniel C. Hudson, Littleton P. Franklin and Henry D. Tingle.

Just a few months prior to this time, news of the assassination of James A. Garfield, President of the United States, came to the Eastern Shore and at this time Chester A. Arthur was President of the United States.

In the summer of 1882, Rev. Horace D. Sassaman visited and preached in Buckingham and found many friends. On July 27th there was favorable talk of placing a call in his hands but Providence evidently had other plans in store for his people here.

During the following winter, on February 26, 1883, the Committee met at the church but there was no fire and they adjourned and reassembled at the store of Miss Jennie Bowen (Mrs. Horace Davis). The members in attendance at this meeting were: Messrs. H. D. Tingle, L. P. Franklin, P. J. Hickman, William Warrington, William T. Bowen and D. C. Hudson. Mr. Wm. T. Bowen was elected chairman and Mr. Hudson, being secretary, recorded the minutes and in this meeting they elected the minister who had preached for them the day before, as a Supply for three months at the salary of one hundred and seventy-five dollars for the three months period. His name was Rev. John C. Wyckoff and a young lady of that congregation has described him to me as a small man but always well dressed and handsome. Yes, he was married, and the Wyckoffs boarded in the home of Mrs. Mary Louise Tingle where the high school now stands.

In May of this year we find the work progressing nicely at the Libertytown Presbyterian Church and a conveyance is hired for the purpose of taking four Sabbath school teachers out each Sabbath afternoon.

Rev. Andrew T. Hays, the new pastor took charge of Buckingham the first of June, 1883, and soon won his way into all hearts. The late Rev. A. T. Hays has one relative living now and that is his youngest brother, Mr. Joseph K. Hays, of Baltimore, who tells me that he visited his brother here very often and drew the impression that his brother was conscientious in his work and seemed to win with young people.

Rev. Mr. Hays was born at Emmitsburg, Maryland, and graduated from Lafayette College in 1880, and from Princeton in the class of 1883, coming directly from Princeton to the pastorate of Buckingham Presbyterian Church.

Those who remember Mr. Hays tell me that he possessed a most pleasing and winsome personality and he was devoted to the new church at Libertytown, going out there every Sabbath afternoon with the Sabbath school teachers, and taking a very active part in the work himself.

Mr. Hays was a single man but he lived at the manse, taking his meals elsewhere.

The work was carried on in detail for we find that in July, 1884, they are building a porch at the manse. Then at another time there are repairs to be made on the manse and we find the name of Miss Mary Ann Anderson given as the one who collected for the amount to be paid for these repairs. And who was this Miss Anderson? In answer the writer has been told that there were some grand workers among the women of Buckingham. Mrs. Jane Layton, Mr. John Henman's wife's mother, whose home was next door to Dr. Charles Holland's residence, was a faithful worker and opened her home for the meetings of the session. Her home was between that of Dr. Holland and Mr. Frank Baysinger, where Mrs. Charlotte Hammond now (1936) lives. Mrs. Calvin Taylor came to Berlin as a bride and resided in the Baysinger house, which had been used just prior to that time as the Presbyterian manse. Mrs. Taylor remembers Mrs. Layton as a grand, good woman and, being the mother of children, she gave a wonderful motherly care to the bride next door.

Miss Mary Ann Anderson was wealthy and made her residence at the hotel. This gave her a great deal of time for her church and she was truly a noble woman in the cause of Christ.

During the pastorate of Rev. Mr. Hays, Miss Emily Franklin, one of the best singers in Buckingham choir, and one of the faithful teachers in the Libertytown Sabbath school, passed from the Church Militant to the Church Triumphant. She was a sister of Dr. Thomas Y.



1, REV. ISAAC W. K. HANDY; 2, REV. GAYLORD L. MOORE; 3, REV. BENJAMIN T. JONES; 4, REV. ALANSON A. HAINES;
5, REV. WILLIAM M. HERSMAN; 6, REV. ARTHUR DOUGALL; 7, REV. ANDREW T. HAYS; 8, REV. CHARLES A. WALKER;
9, REV. W. H. BANCROFT; 10, REV. THOMAS E. KERR; 11, REV. J. RUSSELL VERBRYCKE.; 12, REV. WILLIAM C.
HANDY. THE AUTHOR REGRETS THAT MORE PICTURES OF FORMER PASTORS COULD NOT BE SECURED IN TIME
FOR THIS WORK.

Franklin and daughter of Elder Littleton P. Franklin. Miss Emily Franklin was sorely missed.

They had good music in those days when Rev. A. T. Hays was here, and the little pipe organ, the first one, was played by a splendid young lady, Miss Jennie Bowen, who is still with us and we know her as Mrs. Horace Davis. She doesn't play the organ now, but she is a grand Bible teacher and has taught for sixty-one years in the Buckingham Sabbath school.

While Mr. Hays was pastor here an appropriate gift came to Buckingham Church from Mrs. Annie Showell, wife of Lemuel Showell. The gift consisted of two beautiful communion plates to be used in the Communion Service. This gift came in 1885 and met a real need, so that it was both beautiful and useful.

There comes to us a record of one of the Communion services of this church, famous for the dignified and beautiful way in which this holy institution is always celebrated. On that date, June 8, 1884, the Communion was celebrated with holy solemnity in the church and when it was over the pastor, Rev. Mr. Hays, with two of the elders, Daniel C. Hudson and Henry D. Tingle, went directly across the street to the home of Captain James Bratten, father of our George Bratten, for the purpose of administering the communion to Mrs. Turner, then the oldest member of Buckingham Church. Andrew T. Hays, the pastor, leaves us the record that this dear old saint, Mrs. Bratten's mother, had been a very faithful member throughout the years, and at this time had been so enfeebled for the past three or four years, that she could not get across the street and attend the means of Grace at the House of the Lord, nor could she have the comfort of the Lord's Supper. Then he tells us who were in attendance in this upper room communion service: Mrs. Turner, her daughter Mrs. Bratten, her granddaughter Miss Annie Bratten, the church organist Miss

Jennie Bowen, Miss Grace Pitts, and Miss Julia Pitts. The service was impressive, all present partaking of the Holy Elements and the occasion closed with a song and prayer.

Another beautiful service took place on June 14, 1885, when the pastor ordained and set apart to the Holy Office of the Eldership, Mr. Calvin B. Taylor, Mr. John N. Henman and Dr. John W. Pitts.

In the summer of 1886 Rev. Mr. Hays visited England and Scotland to improve his usefulness and help his lagging health, but in October he developed typhoid fever and lived just one month. Dr. John W. Pitts was the attending physician and thought that he was rapidly recovering. He was recovering, but some one brought him a quail and the doctor told him he might chew it but not to swallow any of the meat. The hunger was too great and he swallowed some of the tasty meat. That night, November 23, 1886, at 11 o'clock he passed to the great beyond. It is said that his death led his unsaved father, Mr. Joseph Hays of Emmitsburg, Maryland, to Christ.

The church was in deep mourning, touched as they had not been since the untimely departing of Rev. Thomas A. Kennedy, and the pulpit and organ were draped in heavy mourning, which remained a long time.

Shortly after his death the church was visited by a former pastor, Rev. A. A. Haines. He preached three nights of the week; then on the following Sabbath, February 27, 1887, he preached and administered the Holy Communion.

Rev. Thomas S. Armentrout was the next pastor to come to old Buckingham pulpit. It was his first pastorate and he came directly from the Seminary to Buckingham Church. He was born in Monroe County, Virginia, and brought up near Lewisburg, West Virginia. His school work was done in Hampden Sydney College, Washington and Lee University, and his seminary course was taken

at Union Theological Seminary, Richmond, Virginia. When the beloved pastor, Rev. Andrew Thomas Hays, was called by death, a period of a few months passed in which the pulpit remained vacant. The congregation continued to meet, however, and held their services of worship. We find the record that on January 2, 1887, also on February 13th of the same year, Dr. John W. Pitts read a sermon to the Buckingham congregation. Many other times the worshippers gathered in the morning prayer meeting and thus the Sabbath mornings were given in worship to God.

It is recalled that nearly a half century ago, when the Rev. Mr. Armentrout came to Berlin, the train stopped at the building now called "the old freight station." He was met by the grand old surveyor, Daniel C. Hudson, a man who had been elder in Buckingham for many years, and as they walked up Broad Street from the station they met one of the young ladies of the church in front of the Warren residence, and Mr. Hudson said, "Mr. Armentrout, I want you to meet our organist, Miss Jennie Bowen." They talked for a while in front of the Warren residence, never dreaming that in a short time the new minister would select one of the Warren girls to be Mrs. Armentrout. The fact of this meeting was mentioned by Mr. Armentrout in a letter to Mrs. Davis (then Miss Jennie Bowen) just after his being entertained in her home during the fall meeting of Presbytery in October, 1934.

Rev. Mr. Armentrout came to the church October 16, 1887, and was ordained and installed November 6th of the same year, the ordination and installation service being in charge of a committee of New Castle Presbytery, consisting of Rev. Mervin J. Eckles, of Salisbury; Rev. Willard Richardson, and Rev. J. W. Alexander of Middletown, Delaware. Mr. Armentrout had evidently visited Buckingham in the spring, for we find that the church discussed giving him a call on the following dates: April

3rd, April 10th, and on April 24th the call was voted to him.

Mr. Armentrout tells the writer that his first service after coming to Buckingham Church was conducting the funeral of Dr. Hilary Pitts.

A beautiful school girl fell in love with the young minister and, unknown to her parents, wore a lock bracelet on her arm as an engagement token. Rev. Mr. Armentrout carried the key to this bracelet on his watch chain. That girl was Edith Warren and within a few short months she became Mrs. T. S. Armentrout. We admire his judgment in selecting a Berlin girl, for he was following in the footsteps of men like Rev. Hugh Stevenson, Rev. Isaac W. K. Handy and Rev. William D. Mackey. Mrs. Armentrout's sister, Miss Myra Warren, became the wife of Rev. Andrew T. Hays' brother, Joseph K. Hays, and they reside in Baltimore, Maryland, now.

The church was looking forward at this time for we find that a stairway to the balcony was removed to make room for a Sunday school library.

One of the most victorious tasks for the Kingdom came to its full triumph about the close of Mr. Armentrout's pastorate, a piece of Kingdom service which was as precious as a diamond of the very highest value. When Rev. William M. Hersman preached his last sermon in Buckingham he said, "I commend Liberty to your care." These words may have impressed the congregation that Sabbath morning or they may not, but they did make a deep impression on the mind of an invalid. That invalid was Miss Minnie Ironshire Franklin. She was very ill and remained bedfast for eight years. Her sister, Emily Franklin, whose name has been mentioned in this chapter as a wonderful singer and faithful Sabbath school teacher, and of her death, was at the time of the going away of Mr. Hersman in perfect health. No one dreamed that Miss Minnie would recover and live for many years and

that the dreaded typhoid fever would lay hold on Miss Emily and take her away in just a short time. Miss Minnie I. Franklin, though constantly very sick, bore the need of her church to the Throne of Grace in her daily prayers. Each Sabbath her sister Emily would come fresh from the Worship service and tell Miss Minnie all that she could remember of the minister's sermon. On that particular occasion Miss Emily entered the room of her invalid sister to tell her about Mr. Hersman's farewell sermon. Instead of taking a seat, she walked to the foot of her sister's bed and repeated the minister's words as he had spoken them: "I commend Liberty to your care." Miss Minnie Ironshire Franklin has told the writer that those words burned into her very soul. She knew there was something that she could do and must do. The plan came to her mind as if by divine inspiration and a few months later, August, 1883, she sent word for a number of girls to come to her room. In a very short time one Saturday afternoon seven girls gathered in the invalid's room. Feeble though she was she said, "Girls, would you like to build a church?" They looked at her for a moment and one of them asked, "Do you really mean it, Miss Minnie?"

"Yes," she replied, "the Chapel at Libertytown is too small to accommodate either its congregation or its Sabbath school. It looks more like a little schoolhouse than anything else. Would you like to build a larger one in its place?"

They agreed that they would, but seemed to doubt so great an undertaking. Then Miss Minnie told them she would give five dollars as a fund and once in two weeks they were to meet in her room from two to four o'clock and make articles for sale. Crocheting outfits and materials were ordered and the little band was trained in using the crochet needle by their invalid friend. Little articles were made and sold and the fund started to grow.

Miss Minnie organized these seven girls into a Childrens' Home Mission Society and while many came and went, the seven original members were: Myra Warren, now Mrs. Joseph Hays of Baltimore; Edith Warren, now wife of Rev. Thomas Armentrout of Wilmington, Del.; Louisa R. Franklin, now Mrs. Robley Jones of Snow Hill, Md.; Marie Pitts (daughter of Dr. John W. Pitts), now Mrs. Samuel Quillin of Salisbury, Md.; Margie Dilworth (deceased); Sallie Tingle (niece of Elder Henry D. Tingle), now in Wilmington, Del.; Addie B. Henry, now Mrs. Ethan A. Carey, resident at the old Fassitt Plantation, Berlin, Md.

Nearly as many more attended for a short period of time, but the seven named were the charter members and remained through the undertaking of building a church. Myra and Edith Warren were daughters of Mr. Morgan Warren, an engineer, who was highly respected in the community. Edith married a minister, the pastor of Buckingham, and Myra married the brother of a former pastor.

In the autumn of 1883, Miss Emily Franklin and Dr. Thomas Y. Franklin both lingered several weeks with typhoid fever. Dr. Tom and his sister, Miss Minnie, are still with us, but the beautiful and talented sister, Miss Emily received her call to come home to God. This was on Monday afternoon, November 19, 1883, and during the pastorate of Rev. Andrew T. Hays, whose pastorate closed by his dying with the same disease just three years later, as has already been told in this chapter.

Miss Emily Franklin is said to have been a wonderful singer, and on her death bed she asked some one to sing the "Evening song to the Virgin," and when they said they could not sing it, she sang it, marvelously. She sent farewell messages to her friends and those who were in the room said she spoke like one inspired. To her sad

'mother she said: "I will not say good-bye, but good-night." To Rev. Mr. Hays, her pastor, she said: "Next Sabbath day, when you are singing 'Praise God from Whom all blessings flow' I shall be singing it in Glory." Buckingham congregation lost much when they lost Miss Emily Franklin, for she was not only a trained singer but one of the finest of Sabbath school teachers. Then, she loved her church and her heart was with the undertaking of her invalid sister and the seven little girls, so on her death bed she left a bequest of five hundred dollars for the building of the new Libertytown Chapel, and fifty dollars for the Childrens' Home Mission Society.

Perhaps the thought and time given to this little Society kept that invalid from giving up, but there was something to be done for God, and Miss Minnie tells the writer that she felt certain she would recover. Did she recover in time to see the new church dedicated? This will be told in the next chapter which will tell of the building of the present beautiful Faith Chapel.

The Society of little girls met regularly and sewed, crocheted and embroidered and their articles would be sold to visitors to Miss Minnie's sick room and in the autumn there would be held a fair. These bazaars, or fairs, as they called them, would be held in the evening and the girls would sell the articles, also ice cream and cake.

This heroic group of girls, under their efficient but invalid leader, carried on for five years and accumulated a hundred dollars a year, making a total of five hundred to go with the five hundred left by Miss Emily Franklin, and thus the venture of Faith succeeded and reached its full triumph in the pastorate of Rev. Thomas S. Armentrout, and it should be remembered that it was the faith of an invalid, Miss Minnie Franklin, which made it all possible, and that is why it is called FAITH CHAPEL.

Another gift for the Libertytown building, of fifty dollars, came from Mr. Joseph Hays, father of the late pastor, Andrew T. Hays, of Emmitsburg, Maryland.

On April 9, 1888, the Franklin family, Buckingham Presbyterian Church, Worcester County and the State of Maryland, suffered a great loss: the family, in the death of their father; the church, in the loss of one of its most faithful elders; and the state, in the death of a most highly honored citizen, Hon. Littleton P. Franklin. He was laid to rest in Buckingham cemetery with the pastor, Rev. T. S. Armentrout, officiating.

Another well known resident of Berlin was called away during Rev. Mr. Armentrout's pastorate, Dr. Hilary Pitts, father of Dr. John W. Pitts. Dr. Hilary Pitts was not a member of the church but he made a profession of his faith in Christ and expressed a desire to unite with Buckingham Church. Rev. Mr. Armentrout conducted his funeral service July 6, 1887.

Rev. Mr. Armentrout resigned the care of Buckingham Church, September 30, 1888, and on October 10th he moderated the session for the last time. He went to the pastorate of the Presbyterian Churches in Felton and Harrington, Delaware. From there he went to the pastorate of the old Spruce Creek Church in the Huntingdon Presbytery, Pennsylvania. He was then called to the old First Presbyterian Church in Gallipolis, Ohio.

Again he heard the call to the Peninsula and accepted the Lower Brandywine Church, Wilmington, Delaware. He retired in 1927 and now resides in Wilmington. He and Dr. J. Russell Verbrycke are the only former pastors of Buckingham Church still living.

It was at this time (1889) that a new room was built to the Buckingham Presbyterian Church. Lady Martha Kortright, whose wonderful generosity has already been mentioned, gave Buckingham Church an unlimited check and the Kortright chapel was built. When she

came to visit the church in a few months, she walked the full length of the room and never said a word. The people felt that they had not spent enough and she was disappointed because she had sent an unlimited check and they had used so little. It may be that we the children of the heavenly Father too often deal with Him the same way. He is our Father. He is so rich and yet we do not use the unlimited checks he has so generously given us.

CHAPTER XIX

WORTHY SONS OF A WORTHY FATHER

Rev. Charles A. Walker was the next pastor to be called to the pastorate of Buckingham. He was at the time serving as pastor of the Church at St. Georges, Delaware, which was his first pastorate. The call was voted to him April 17, 1890, and Mr. Calvin B. Taylor made the motion that "We call the Rev. Charles A. Walker, of St. Georges, Delaware, at a salary of eight hundred dollars together with the parsonage," and calling for a rising vote the motion was unanimously carried.

Mr. Walker began his work July the first and from the very beginning was greatly loved by the people.

The elders at the time were: Messrs. Daniel C. Hudson, Dr. John W. Pitts, Henry D. Tingle, Calvin B. Taylor, and John N. Henman.

The church committee was composed of the following: Messrs. C. B. Taylor, Wm. Franklin, Wm. Bowen, Henry D. Tingle, P. J. Hickman, Morgan Warren, Wm. Warrington, Dr. John W. Pitts, and E. D. Martin.

The new pastor was truly a shepherd in the finest sense of the term, and his kindly interest went out to every one he met. One day as he was passing along the street he met a little boy with his pony and cart.

"Wait a minute, son," he called to the boy.

The boy was just breaking the awkward pony and perhaps felt a bit embarrassed at first, but the good pastor went over the pony and looked at the harness and the way it was put on the pony, and then he said,

"You certainly know how to hitch him up. I know he will be well broken for you know just how to manage him and the harness is on just as well as a man could do it."

The boy never forgot Mr. Walker and from that moment on the church meant something more to him than it had ever meant before. He found his way to the church and within a few years united with it and through the years has been a great helper. Mr. Walker never knew how much good he did in that one conversation. It was just the fine spirit of the man to say and do something helpful for young and old.

He was a great friend of the poor and wherever there was found a need he was there with his sympathy and his prayers. He has been away from Buckingham pastorate now more than forty years and yet his name is still familiar, and many who knew him then have never ceased to think of him and love him, because he was a lovely character.

He came to the pastorate a bachelor, but at the close of six months this condition was overcome. On December 31, 1890, he married a very charming lady who made a most admirable minister's wife. She was a Mrs. Newton, a young widow with four children, but he was a good father to his newly acquired family. On January 1, 1891, the day the bride and groom came to the manse, they found that Mr. Calvin B. Taylor and Mrs. Taylor, with the other elders and their wives, had gathered at the manse and prepared a wonderful Eastern Shore turkey dinner, and the greeting was so friendly that Mrs. Walker remembers it to this day.

Mrs. Walker was of German birth, and a trained singer, and she soon found a place of service in which she rendered such outstanding help that she will never be forgotten in Berlin. Buckingham choir was second to

none when the Walkers were here, and full credit is given to this talented wife of the pastor.

Rev. Mr. Walker found the need of an organization to take care of church improvements, so on April 13, 1891, he organized "The Church Improvement Society." This organization undertook to do all that the name implies. Both old and young were admitted and the only condition was the payment of twenty-five cents a year for dues. They gave an entertainment and laid in a nice little sum and pretty soon the committee passed a motion allowing them to make any improvements about the church they felt necessary, except to build a vestibule. The entertainment was presented on June 12th, and despite a rainy evening the organization cleared almost twenty-seven dollars. Mrs. Charles A. Walker, with that marvelous grand opera voice, was one of the main drawing cards for that evening.

The new Faith Chapel at Liberty was completed the year Rev. Mr. Walker came to the pastorate, and we find that on October 20, 1890, the committee accepted the building of the builder, and then came the day of dedication. It was a day long to be remembered and a large crowd gathered for the dedication service. Mr. Walker preached the sermon and the beautiful Faith Chapel was solemnly and beautifully dedicated to the glory of Almighty God. Even to the benediction it was impressive and beautiful. One of the faithful members who sat in that dedication tells me that never a pastor pronounced a benediction quite like Mr. Walker. You just wanted to lower your head a little lower as the beauty of his voice penetrated to farthest reaches of the chapel. Was Miss Minnie I. Franklin there? Yes, she had worked so hard to make possible the erection of Faith Chapel, and God in His good providence granted that she had recovered a measure of health, and was there. On that Sabbath afternoon the rain started to

come down as Dr. Thomas Y. Franklin's fast horses made the journey bearing himself and his sister, but, as they came in sight of Liberty, the sun came out in a burst of glory. Miss Minnie I. Franklin walked from the carriage of her brother into the chapel and sat in an arm-chair which had been provided for her comfort. I think every one must have been happy because it was the triumph of faith. Minnie I. Franklin, lingering for eight years dangerously ill and constantly thought to be near the end, dared to believe, and she lived to prove that faith on a bed of serious illness can reach out its powerful arm and erect a church to the glory of God. One who was there said, "Our hearts were all too full for utterance."

The old church was sold to Mr. E. White for one hundred and fifty dollars; some years later he sold it to Mr. Thomas Brittingham for fifty dollars, and it is still used as a store.

Mr. C. B. Taylor, Rev. Charles A. Walker, and Dr. John W. Pitts were appointed December 21, 1891, to purchase a bell for Liberty's New Faith Chapel. They also proceeded to enclose the church lot, erect shutters for the belfry and grain the interior, making Faith Chapel a beautiful place of worship.

The minutes of the session record, "December 17, 1893, session met at Libertytown (Mission) immediately before the communion service. Present, the pastor, Rev. Charles A. Walker, and elders D. C. Hudson, John N. Henman and Calvin B. Taylor. After due examination the following were admitted into full communion of the church on profession of faith, seven being baptized: Lee Bishop and Jane Elizabeth Bishop, his wife; William E. Griffin and Rosa Anna Griffin, his wife; Purnell Johnson Dennis and Mrs. Purnell Johnson Dennis, his wife; Mary Alice Dennis; Sewell Humphrey Brittingham and

Ida May Brittingham, his wife; Horace Trader and Anna Bell Hadder.

"The above additions were the result of nearly three weeks of special services, held during bad weather. Rev. Mr. Walker baptized Margie Bell Dennis, infant daughter of Mr. Purnell Dennis." Thus we see that the work of the Kingdom was being carried forward in all its departments.

It was in the pastorate of Rev. Charles A. Walker that Miss Erexine Henry left to Buckingham Church a bequest of two thousand dollars.

The Presbyterian manse at that time stood in the center of a large lot which included the present manse lot and the lot of Mr. Ernest Burbage, with part of the manse on each lot. Part of this old manse was later moved away and placed on Powellton Avenue, where it stands today and is the home of Mrs. Florrie Bishop. The other part of the old manse remains and is used by Mr. Burbage as a barn. In this old manse two children were born to Rev. and Mrs. Walker. There were six children born to them altogether, four boys and two girls: Ralph, Theodore, Trembeth, then the two girls, Arva and Virginia, and last but not least, Thomas. These children would make good material in proving that the children of the manse do make the worthwhile people of the land. A great deal could be said about these fine girls. Their mother says: "both are married and doing well." Of the boys, Theodore is a great business man in New York, Trembeth stands high in the world of Radio. He started as a boy with the Victor Talking Machine Co., in Camden, New Jersey, and has climbed to the top. Thomas Walker, youngest of them all, is now pastor of a church of four hundred members in Haverhill, Massachusetts, and is doing well. Rev. Dr. Ralph Walker was born in this old manse August 6, 1892, and he has made good in the chosen work of his father. Until recently he was pastor

of the great Euclid Avenue Baptist Church in Cleveland, Ohio, which he served for six years, and when the Presbyterian General Assembly met in Cleveland in 1934 as the guest of the Old Stone Presbyterian Church, they secured the building of the Euclid Avenue Baptist Church (the Rockefeller Church) for their sessions, because of its arrangement. How many Presbyterian pastors in that General Assembly admired the great church and thought it must have a great man for a pastor and yet came away without knowing he was born in a Presbyterian manse. Dr. Walker, the son of our former pastor of Buckingham is a poet and, like his mother, a wonderful singer. He has just now been called to be pastor of the Baptist Temple in Los Angeles, California. He left Euclid Avenue Baptist Church in Cleveland and assumed his duties in the Los Angeles Temple, January 1, 1936. He has three thousand members in that great church and we understand it is one of the greatest Baptist Churches in this country. But we are to tell about Rev. Charles A. Walker, his father, and here before me is a poem by his son, Rev. Ralph Walker, entitled, "His Father's Portrait." Why not let us see this former pastor of Buckingham as his illustrious son saw him. The poem reads:

"I gaze on my father's picture,
And mark the deep furrowed line of care;
Impress of all life's duty written there:
The steadfast, noble, never-ending thought of others;
The gentle keeping of the little ones
Whom God entrusted to his tender care—
All lines of love, of Christlike tenderness,
And graven deep, and changeless.
Oh, Christ himself, who called thee
To be a pastor of his people here,
Himself did give thee those kind eyes,

From which the love of God doth shine,
 And warm the hearts of men who know thee,
 And hear thee speak and see
 The lovely ministrations.
 They say I have my father's eyes,
 My father's mouth. O God, if Thou didst make me
 Somewhat his likeness—grant me too,
 Of him whose bone I am, and flesh I am,
 A measure of his spirit; of his gentle love of men,
 Of his love of thee; and of his gracious attributes
 That make his face so beautiful:
 For as I look upon it it stirs my heart,
 And wrings proud tears, that fall
 Upon a sacred altar lately made
 In reverence and love for him
 Who moulded all my life.”

Written by this worthy son of Buckingham Presbyterian Manse as a tribute to his father, and let the writer state it is in perfect harmony with the high opinion lingering still in this, his pastorate of many years ago.

Since writing the above, the writer has this day (February 26, 1936) received from Dr. Ralph Walker a sketch of his father, which we are glad to give as the conclusion of the chapter. He requests that this material be used as my own and built into the chapter, but it is better that he have full credit. The people still remember Ralph as a sweet little boy and it will be a pleasure to have this sketch of his father written by this famous and worthy son.

The life sketch by Rev. Ralph Walker is as follows:

“Rev. Charles Astor Walker, D.D., the son of John and Mary Walker, was born into a splendid Christian home in Germantown, Pa., on March 18, 1853, and died at his home in Cedarville, N. J., on June 19, 1928, aged 75 years, 3 months, and one day.

Dr. Walker was the son of an humble yet successful home. His father was a carpenter, who, by dint of hard toil, succeeded in educating his large family.

Dr. Walker was a personal friend of the famous Cyrus Curtis, who became the head of the Curtis Publishing Company and made an international success of the Saturday Evening Post and other leading periodicals. At one time he urged Mr. Walker to become his partner. Instead of accepting, Mr. Walker pursued his studies in theology and served his denomination for more than forty-five years, usually at small salaries.

Dr. Walker was educated at Blair Academy, Blairstown, N. J., was graduated from Lafayette College, Easton, Pa., in 1883, with the degree of B.A., and from Union Theological Seminary, N. Y., in 1886.

He was ordained into the Gospel Ministry by the Presbytery of New Castle, August 4, 1886, and was immediately called to the pastorate of St. Georges Presbyterian Church, Delaware, which he served for four years, until 1890.

While serving the St. Georges Church, romance came into the life of this earnest young preacher of the gospel. Mrs. William H. Newton, described by her friends as "a brilliant type of beauty, of outstanding culture and talents," who had been recently widowed, was soprano soloist in the small, but always crowded, St. Georges Church.

An article appearing in the "Delmarva Star," Wilmington, Delaware, of February 10, 1935, signed by an unknown writer, "J.B.C.," contains the following allusions to Mrs. Walker:

"In 1885, or thereabouts, the church people of St. Georges proposed to give a series of concerts, and engaged Miss Virginia Candidus, then living in Philadelphia. She won the hearty applause of the social element of that community, who naturally admired her brilliant

type of beauty, her outstanding talents, her culture, and her thoroughly human and spiritual understanding."

After the concert she was the overnight guest of the well-known Newton family, and she met the handsome gay youth to whom she was soon after married. They went to California (Oakland and San Francisco) where they resided for a few years. Mrs. Candidus-Newton sang in numerous concerts and recitals, and for a period of six months, or more, sang the role of "Josephine" in the Gilbert and Sullivan light opera, "Pinafore."

Mr. Newton fell a victim to typhoid, and died in California. His widow brought her four small children back across the Continent, took up her residence in the City of Philadelphia, where she soon attained a place of influence and popularity in musical and church circles.

Charles Walker, on a visit to Philadelphia, heard Mrs. Newton sing a famous gospel hymn, "My Ain Countree," in the Old Pine Street Presbyterian Church. He often told his children in later years: "I fell in love during the first verse, and decided upon a proposal of marriage during the chorus."

During the St. Georges visit of Mrs. Newton, supplemented by his own frequent visits to Philadelphia, Mr. Walker carried on an ardent suit and succeeded in winning the hand of the beautiful young widow in spite of opposition from many other brilliant suiters.

Very shortly thereafter, Mr. Walker received a call from the Buckingham Church and before many months brought a bride to share the manse, and then just before his first sermon his wife arose to sing, "My Ain Countree."

Dr. Walker was the father of six children. Ralph, the eldest, was born in the Manse of Buckingham. After four years of most happy and successful work among the people of Berlin, Dr. Walker was called to the

Nanticoke Church in the Presbytery of Lackawanna, Pennsylvania.

He had a nervous and physical breakdown in 1899, and was advised by his physicians to leave the ministry for a time and seek an outdoor occupation. Accordingly, he took his growing family to Milford, Delaware, and spent seven years upon a farm. There were days of great soul-searching and many difficulties.

The writer of this article wishes that he might know how to speak in proper appreciation of the devoted service of father and mother to that family of children.

Unused to farm work, this brave preacher learned the technique of agriculture, accustomed himself to field labor, and wrested from the soil a living. On many a Sabbath he would arise unusually early, care for the farm work, and drive with his horse and buggy long distances to preach in rural churches.

Mrs. Walker sang as soloist in the Presbyterian Church of Milford, and gave singing lessons to many in the community. Health fully restored, Dr. Walker was called and installed as pastor of the Osborn Memorial Church in Cedarville, New Jersey, and afterwards to Grace Church in Camden, New Jersey, from which he resigned in 1917, seeking quietude for his declining years.

He retired to Cedarville, New Jersey, and upon urgent request of his former church, the Osborn Memorial Church, he became its stated supply. He served the church with great acceptability until the day of his death.

Charles A. Walker was a man of genuine modesty and simplicity of life. He did not seek for places of prominence, but contented himself with pastoral service; in many instances, among the poor and needy.

His ministry was characterized by many acts of Christian faith. He never could bring himself to put money aside even for needed savings for old age, as long as he saw people hungry and in need. He denied himself

all his life for the sake of his children. In all these personal sacrifices, his devoted and lovely wife shared fully.

Unaccustomed to the abstemious life of the manse in churches which could not afford large salaries, Mrs. Walker adjusted herself to the new conditions, and her entire lifetime, since her marriage, has been characterized by patience, self-denial, and Christian contentment.

Dr. Walker was famous all his life for his loyalty to his friends. He never forgot a friend, and, whenever it was possible, kept in constant correspondence with the kindred spirits who had aided him in his ministry, or to whom his letters might prove a blessing.

He died on Monday night, June 20, 1928, having preached two sermons the preceding day. On the evening of his death, although afflicted with angina pectoris, Dr. Walker made his way on foot several miles out into the country to pray for a dying woman—a Catholic, who could not, in that isolated district, secure the services of a priest.

Many kind and beautiful things could be spoken of this humble servant of the Almighty Father. He was a very lovable man. So far as his children know, he never had an enemy. He was particularly loved by the poor and humble folk, yet great and successful men spoke proudly of his friendship.

In the pulpit he was particularly powerful in public prayer. His expression, in sacred petition, was poetic and sometimes rhapsodic, so his hearers were "literally transported heavenward," as has been often said.

His sermons were always simple, Scriptural and evangelical. He won many hundreds to Christ and the Church. His work was never sensational, he never occupied the pulpit of a so-called "Great City Church" but today, not only his children and widow rise up to call him blessed, but many a home and a heart in the eastern cities remember him with Christian love and gratitude.

His widow lives (1936) at the old home in Cedarville, New Jersey. There are nine living children—three Newtons, and six Walkers.

Ralph Walker, born in Berlin, is now pastor of the Temple Baptist Church of Los Angeles, California, one of the most outstanding churches on the West Coast.

Thomas B. Walker, the youngest of the Walker family, is pastor of the Portland Street Baptist Church, Haverhill, Massachusetts. All the Walker children are devoted to, and active in, the work of the church.

Of Charles A. Walker it may well be said, "Servant of God, well done."

His son, who has assisted in the preparation of this chapter, when he thinks of his father, is moved to quote the lines of Bayard Taylor,

"Sleep, warrior, sleep, in honored rest,
Thy truth and valor bearing;
The bravest are the tenderest,
The loving are the daring."

We end by quoting a favorite text often read in the Walker family's private devotions, Col. 2: 5: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

CHAPTER XX

THE PASTOR WHO NAMED HIS SON FOR THE CHURCH

Rev. Arthur Dougall was the next pastor to be called to the historic old church. He was just out of the seminary, but he was serious and earnest, and the people soon knew that he was putting the business of the King in its rightful place.

The writer has secured from Mrs. Dougall, through Mrs. Hattie Norris, the following historic statement about this fine young pastor who was called so early to his great reward: "Arthur Dougall was born November 6, 1869, at the family home 'Fern Glen,' near Schenectady, New York, the son of William Dougall and Susan P. Tinning. William Dougall immigrated to this country from Milanathort, Kinrosshire, Scotland, in 1833.

Arthur Dougall received his primary education at the district school in Alplaus, N. Y. He then entered the Union Classical Institute of Schenectady, graduating in two years. He was the leader of his class and winner of the Veeder prize for the best declamation.

He entered Union College, Schenectady, N. Y., in 1888, graduating in 1892 with honors. He was awarded a special essay prize in Greek History and in Latin. He won the first Blatchford prize for the best graduating oration. He was president of his class in his Sophomore year and at graduation was elected Class Day orator and Ivy orator. He was elected to the Phi Beta Kappa society and was a member of the Phi Delta Theta Fraternity.

After leaving college he attended Princeton Theological Seminary at Princeton, New Jersey, and was ordained a minister of the gospel, October 10, 1895, by the Presbytery of New Castle. His first pastorate was Buckingham Presbyterian Church in Berlin, Md., one of the oldest Presbyterian Churches in the United States, which was founded by Francis Makemie, 1690.

After five years he was called to Fort Plain, New York, becoming pastor of the (Dutch) Reformed Church, which is also one of the oldest churches of that denomination in this country.

Within three years he was called to the First Presbyterian Church of Canandaigua, New York. In 1904 he accepted a call to the First Presbyterian Church of Elmira, New York, which is one of the oldest churches in that section, having been founded in 1795. He remained there until his death, October 18, 1909.

In June, 1895, Mr. Dougall married Elizabeth Veeder Dollar, of Schenectady, New York. Two sons were born to them in Berlin, Arthur Buckingham Dougall and William Paxton Dougall.

Mr. Dougall was a Mason. He was also a member of the Elmira City Club and the Elmira Country Club."

Our church records at Buckingham show that the call for the service of Rev. Mr. Dougall was voted to him in a meeting of the congregation on the 21st of March, 1895. This meeting was held in the Lecture Room or, as it is sometimes called, the Kortright Chapel. It was called to order by the visiting minister, Rev. S. W. Reigart, who acted as moderator. The secretary was the good and trusted Daniel C. Hudson.

He began his pastoral labors the first Sabbath in July, so that the Dougalls came to Buckingham in less than a month after their marriage, but were not the first bride and groom to occupy the manse.

He was received into the Presbytery of New Castle on October 1, 1895, and was ordained and installed as the pastor of Buckingham Presbyterian Church on October 10th.

During the pastorate of Rev. Mr. Dougall a great Presbyterian elder came to be known throughout the United States as a great man, and for a time it seemed that he would get to be President of the United States. That man was William Jennings Bryan. William McKinley, his opponent, outran him and received the honor of the Presidency, but William Jennings Bryan, though never president, held first place in the hearts of the people and a place on the front page of the papers, such as no president has ever had, for thirty years. We can never estimate the good done by this great man. In the General Assembly of the Presbyterian Church, on the Democratic platform forcing them to nominate (a Presbyterian) Woodrow Wilson, or on Chautauqua programs or the Lecture platform, he was a mighty force for good, and we may be sure that national politics were cleaner in Arthur Dougall's time because such a man as the Commoner was a great national figure.

The crowds increased in Buckingham and on February 16, 1896, the following young men were appointed to act as ushers in Buckingham Church: John Dale Rayne, Henry J. Anderson, Samuel Quillin, William Holloway, Horace Davis and Walter Whaley.

The elders at this time were: Henry D. Tingle, John N. Henman, Calvin B. Taylor, Daniel C. Hudson and Dr. John W. Pitts.

The church committee consisted of Henry D. Tingle, Dr. John W. Pitts, Daniel C. Hudson, Calvin B. Taylor, John N. Henman, Parker J. Hickman, W. Flemming Bowen, Zadok P. Henry and Henry J. Anderson.

Rev. Arthur Dougall was young, and while he was not experienced in preaching, he was so magnetic and

pleasing in his personality that he won all hearts. And then, he was a good man. He was consecrated and always in earnest. One of his great expressions was, "to God be the glory."

The session records for January 31, 1896, reveal something of the kingdom work that was being done. It reads: "Berlin, January 31, 1896. Session met in the lecture room in the evening after the preparatory services for Communion on the Sabbath. Present, Rev. Arthur Dougall, pastor; Dr. John W. Pitts, Calvin B. Taylor and D. C. Hudson, ruling elders.

After examination the following persons were admitted into full membership of this church: Mr. Josiah Alexander Boston and his wife, Mrs. Mattie Emma Boston, Mr. Robert Gibbs, Miss Maggie May Davis, Miss Ellen Mary Showell Henman, Mr. Charles Burbage and Mrs. Della Burbage, his wife, Miss Mary Bell Workman, Master Charles H. Workman, Mr. Horace Davis, Miss Goldie Lenore Davis, Mrs. Lily D. Scott, Miss Lillian Dale Scott, Miss Elizabeth Catherine Hammond, Miss Stella Brady Powell, Miss Annie Hanley, Miss Sarah Elizabeth Coffin, Mrs. Anna Purnell, wife of Thomas Purnell, and the following persons were also admitted, subject to their baptism: Mr. John Dale Rayne, Mr. Robert Staton Adkins, Mr. Henry James Anderson, Mr. James Nicholson, Miss Hetty Catherine Workman, Miss Lena Pearce Bell and Miss Mary Lee Gibbs. This was a nice class and many of these remain with us to this day; one, Mr. Horace Davis, being a ruling elder and superintendent of the Sabbath school. It takes much more work on the part of the pastor to receive a class into the church than the average church member knows, and Rev. Arthur Dougall was certainly busy at his task.

It was at this time that another baby was born to Mother Buckingham, making her fifth, and the youngest of her family of children. This baby was the Ocean City

Presbyterian Church. The organization by the Presbytery did not take place until April, 1909, when a committee from the Presbytery of New Castle, consisting of Rev. Wm. H. Bancroft, Rev. John Henderson and Rev. T. S. Armentrout with elder John N. Henman from Buckingham and elder Charles Dale from the Eden Church met, and formally organized the Ocean City church. The Buckingham church dismissed to the new church at that time the following members: John E. Lynch, Mrs. Minnie M. Lynch, John E. Jones, Aralanta Quillin, Ada Hastings, Etta P. Adams, Clifford P. Cropper, Hattie L. Quillin, Gertrude Powell, Florida Quillin, Lillie Taylor, Mary Bunting, Violet Cropper, Ella B. Taylor, Nadine Showell, John Hagan, Mrs. John Hagan, May Hastings, Harry S. Bunting, Jesse L. Mumford, Rosetta Jester, Ruth T. Kingsley, Lena Johnson, Mrs. A. B. Showell, Horace Richardson, Asa Quillin and Mrs. Asa Quillin.

A few members were also received from the M. E. Church, South, at Taylorville, Maryland, L. J. Bunting, Samuel Johnson, Leah H. Johnson, William H. Parker, Elsie M. Wyatt, Edith V. Adams, Mary H. Mumford. All these appeared before the committee and were examined as to their knowledge of Christ as their Savior. These were received on the profession of their faith and Wm. H. Parker was baptized.

The congregation being duly assembled in the evening of the same date, a sermon was preached by the Rev. T. S. Armentrout. The people were then questioned by the chairman of the committee as to their willingness to be organized into a Presbyterian Church. They gave their fullest consent.

The church then being organized they proceeded to the election of elders which resulted in the election of L. J. Bunting, Samuel Johnson and John E. Lynch. These were solemnly ordained and duly installed in the Ocean

City Church and the meeting was adjourned with the apostolic benediction by the Rev. John Henderson, but this was not the birth of the Ocean City Church. It was its graduation day. It was born a dozen years before this time. When Rev. Arthur Dougall, pastor of Buckingham went down and preached and received members, administered communion, and performed baptisms and did all the work of the kingdom, it had its birth. The members he received were placed on the Buckingham roll until the day that the baby church should come to its graduation and be ready to care for them, which event we have just recounted.

In fact, if you follow back to 1892, you will find that a good officer of Buckingham church, whose name has been mentioned many times in this book, was laying foundation stones seventeen years before the organization date. That man was Mr. William Warrington and his wife. Mr. Warrington and his good wife, Mrs. Emily Warrington, and their daughter, Miss Virgie, took care of the Atlantic Hotel during the winter months. There were just a few families then in Ocean City. Mr. Reverdy Dennis and his wife, Mrs. Ella E. Dennis and their children, helped the Warringtons and a Union Sabbath school was started in the old Ocean City barroom. Then they were shifted to the dance pavilion, but that was the starting. Then there were the families of Robert Quillin, George Lewis, George Farlow, Daniel Trimper, Mrs. Amanda Coffin (a widow) and Isaac Coffin, besides Mrs. Annie B. Showell and her two children. There were also two families that came over from the main land, Mr. Lambert Brittingham and a Mr. Turner. So we see here, the true story of the beginning of the Ocean City Presbyterian Church as told by Mrs. Reverdy Dennis, who still lives and remembers well, those days of beginning.

Rev. Arthur Dougall was the first minister, and although he had no call as such, he performed all the

labors of a pastor and laid well the foundations of the new church. It was through the earnestness of this fine young minister that Mrs. Alice Waggaman gave the lot for the church. The people and their children worked and saved five hundred dollars for a church and through the influence of Mr. Calvin B. Taylor, they secured five hundred dollars from the Presbytery and Mr. David Adkins built the church for only one thousand dollars, no doubt giving his time. Mr. Taylor was an elder, Mr. Adkins and Mr. Warrington were members of the committee of Buckingham church. Mrs. Dennis tells the writer that many of the Buckingham people came to their aid. The church was built during Arthur Dougall's pastorate. The session records of Buckingham Presbyterian Church reveal something of Rev. Arthur Dougall's work at Ocean City. Under date of December 12, 1897, we read: "Session met in the church at Ocean City on Sunday afternoon. Present, Rev. Arthur Dougall and elders Calvin B. Taylor and John N. Henman. After examination as to their knowledge and Christian experience, the following persons were admitted to the membership of this church: Miss Lulu Quillin, Mrs. Anna Lela Lewis, Miss Nellie Baker Bowen, Mr. Matthew Macguire, Mr. Charles Quillin and Mr. John Hagan. The latter was admitted subject to baptism and during the service that followed was baptized. The Lord's Supper was then administered. Session adjourned. Opened and closed with prayer."—Arthur Dougall, Moderator and Clerk Pro tem.

Thus we see the baby, Ocean City, was born, the church built and Communion administered during the pastorate of Rev. Arthur Dougall, and we are told that his untiring efforts had much to do with making it all possible.

Again, on March 20, 1898, we read: "Session met in the Ocean City Church before the worship service and

received the following: Mr. Thomas Elijah Richardson and Mrs. Henrietta Catherine Richardson, his wife; Mrs. Ella Elizabeth Dennis and Miss Bessie Estelle Dennis (wife and daughter of Reverdy J. Dennis); Mrs. Annie Virginia Long, Miss Margaret Ellen Lewis and Mrs. Mary Ellen Quillin. Then again they had their regular worship service and administered the Lord's Supper.

The good work went on in Buckingham Church with many people uniting with dear Old Buckingham, and at Libertytown the Faith Chapel was receiving additions right along, because of the work of this good minister.

Rev. Arthur Dougall loved Buckingham Church and called it "My First Love." He loved it so much that he named his first born for the church. Two sons were born to the Dougalls while residing in the manse in Berlin, Arthur Buckingham Dougall and William Paxton Dougall. He loved the church so much that as he thought of her glorious past he felt the urge to write her history, but he seems not to have located enough of the records to begin the work. If he had written, the present writer feels confident that the work would have been well done, for Arthur Dougall did everything well. He did find enough of the records to put down in writing that the church was founded by Rev. Francis Makemie, and he placed the date at 1690. The present writer would make no comment on this date only he believes it to have been earlier. It does not matter whether it was in 1690 or 1683, or any year between them. We do know it had a building before 1697 and we also know that "It was founded by Rev. Francis Makemie, as a branch of the congregation of Snow Hill."

In the early part of 1900 Rev. Arthur Dougall received a call to a church in New York State and the Presbytery of New Castle, meeting in Milford, Delaware, on the 27th day of February, 1900, dissolved, at his request and the concurrence of Buckingham Church, the

pastoral relation existing between them. He went to the new pastorate the first of March.

He served well in Buckingham and as long as those who knew him shall have their being, they will hold him in fond remembrance. He served his other pastorates well and when, on October 18, 1909, he was called to the upper fields of service, he was at the time the honored pastor of a great church in Elmira, New York—The First Presbyterian.

He loved the children and on June 13, 1909, just four months before he died, he wrote for the Children's Day exercises the little poem entitled "Childhood."

"Childhood is life's springtime;
 What we sow we'll reap.
 Let us pray our Savior
 Hearts and minds to keep.

Let us shun bad habits,
 Evil thoughts and deeds;
 For a bitter harvest
 Comes from such vile seeds.

In the book of nature,
 In the Bible, too,
 God designs to teach us
 What He'd have us do.

If we would be happy
 In this world below,
 We must be like Jesus,
 To His mandates bow.

Strewing seeds of kindness
 All along the way,
 Growing more like Jesus
 Every single day.

When life's task is over
We shall hear His voice:
'Well done, faithful servant!
With thy Lord rejoice'."

It is likely that he drilled the children to sing this poem as a song which they sang on Children's Day, and little did anyone dream as they heard it that the beloved pastor would go in so short a time to hear the "Well done, thou good and faithful servant, thou hast been faithful, enter thou into the joy of thy Lord." He died October 18, 1909.

CHAPTER XXI

A DISASTROUS FIRE

Rev. Wm. H. Bancroft was next called to be the pastor of Buckingham. Mr. Dougall left for his new pastorate on the first of March, 1900, and on the twelfth day of April there was a congregational meeting at Buckingham, presided over by Rev. J. B. North of Snow Hill, for the purpose of electing a pastor. D. C. Hudson was clerk at that meeting and he has left this wording, "The Rev. Wm. H. Bancroft, of Chester, Pennsylvania, has preached so much to the satisfaction of this congregation, the session thought it their duty to convene the congregation to take into consideration the advisability of extending him a call." Mr. Calvin B. Taylor and Mr. D. C. Hudson were to sign the call in behalf of the session; while Messrs. D. J. Adkins and Geo. A. Bratten were to sign on behalf of the congregation.

William H. Bancroft was born August 7, 1858. His father was Reuben F. Brancoft, who was a manufacturer engaged in extensive iron industries. The family removed over into Camden, New Jersey, when William was a boy, but he continued his studies in the Philadelphia schools. Later he entered the University of Pennsylvania and graduated from the Department of Medicine in the class of 1882, with the title M.D., which fact was known to very few, if any, of the people in Berlin. Dr. Bancroft is said to have been of a retiring nature and never spoke of his being a doctor of medicine. In Camden the Bancrofts attended the Second Presbyterian Church, and

from this church William entered the gospel ministry during the pastorate there of Rev. William Boyd, D.D.

He graduated from Princeton in the class of 1885 and was ordained by the Presbytery of West Jersey and settled as pastor of Chichester Memorial Presbyterian Church in Boothwyn, Pennsylvania, in October, 1886, and remained its pastor until 1892. He was then unanimously called to the pastorate of the young Bethany Church in South Chester and remained pastor there until he was called to Buckingham.

One of the first forward movements of this time was the building of a new room to the Buckingham Church. Mr. and Mrs. Calvin Taylor lost their only child, little Collins Taylor, and they very generously gave the new room to be used as an infant room in his memory. Mr. Horace Davis was now becoming known as one of the best builders in this end of the county, and he was the contractor to erect this much needed addition to Buckingham. You will recall the Kortright Chapel, or lecture room (so called because of the old lecture room in use before Buckingham was moved into town) was erected by Lady Martha Kortright back in 1889. That made the second room, and this new room added to the end of the Kortright Chapel, made the church a well arranged three room building. It was convenient, and then it was a worshipful and beautiful church.

Doctor Bancroft began his ministerial labors in Buckingham June 1, 1900, and oh, what sermons he preached! The newspaper eagerly printed his sermons every week and people who were not members of his church waited for the paper that they might read the sermons of the Presbyterian pastor in Berlin.

During these first years we find the names of a number of women helping along the work, too, for on August 29, 1901, Mrs. Lottie Hammond, Mrs. Alice

Bowen and Mrs. Mattie Boston are named a committee to receive and disburse money to the poor.

The manse roof was mended and the church roof painted. An acre of ground was bought and added to the cemetery. A new fence was erected, enclosing these resting places of the sacred dead. The fence cost \$751.88, and we find Mr. Horace Davis named to price the old fence and posts. He is also named to place cedar hitching posts around the Buckingham Cemetery, and these tasks must have been well performed for he was elected as a member of the church committee.

On the first day of October, 1904, the town of Berlin suffered a disastrous fire which swept through from West to East, leveling many acres of residences, churches and business houses. The Episcopal Church was burned. Dwellings fell in the path of the hungry flames. Whole blocks of pleasant homes and fair gardens were left blackened and charred. In spite of all that could be done the unleashed tiger of flame leaped upon the three-room frame structure of Buckingham Church and left it a mocking pile of ashes. I quote from the man who was its pastor, Dr. William Henry Bancroft: "In the calamity that hurt three congregations, the loss of a parsonage and the loss of churches that were loved by many a soul, the pews of those churches sacred with hundreds of precious memories, their pulpits the place where many a beloved minister's voice heralded the gospel, their organs the tryst of bewitching melodies, their steeples each a land mark, their bells solidified music that was often broken into calls to worship, having summoned successive generations, but now forever silent." Again he said: "God has placed in our hands a diploma of fire, graduating us into larger experiences of scholarship."

He said the "bells were solidified music" and perhaps he was right. That bell in the tower of Buckingham was the one bought back in September, 1858, by Rev. Alanson

A. Haines, and those who knew the beautiful music as it sounded forth on Sabbath mornings, tell the writer it was the sweetest toned bell ever heard on the Eastern Shore, but that fire ruined the bell forever.

At another moment Dr. Bancroft is saying: "There is no reason that I should dwell on the recent calamity that visited this town. The blackened ruins of two churches, of nearly a score of homes, one of them a minister's home, and of places of business, all speak today with an eloquence that is far above the touch of my lips and tongue." Mrs. Thomas Norris quotes Dr. Bancroft as saying, "I saw the spark fall and could have put it out if I had had a cup of water."

Many people have tried to describe this fire to the writer but seem to confound it with another fire which occurred some years before this one. There is, however, a brief description preserved in the session minutes by a man who is absolutely trustworthy, Elder Daniel C. Hudson. I quote his words: "On Saturday afternoon, October the first, 1904, a fire started in the Veneer Works on the west of the D. M. & V. Railroad, and was driven by a high west wind through the southern part of the town, destroying two other steam saw-mills, sixteen dwellings, Buckingham Presbyterian Church, and St. Paul's Episcopal Church, together with a number of stables and other outbuildings. On Sunday morning, the following day, their minister being away, our Methodist brethren kindly offered us their church for our Communion services, which was gladly accepted, and our pastor, Rev. Wm. H. Bancroft, preached there both morning and evening." Elder D. C. Hudson, Clerk.

There was another loss in the burning of the church. When it was built, back in 1858, that grand man, Mr. Geo. A. Parker, planted shade trees in the churchyard, which he grew from the seed. There were at the time of the fire twenty-three of these seedlings grown to be

large maples and the fire destroyed all of them but one, and it is gone now. Mr. Parker had closed his earthly labors twenty-four years before this fire destroyed these lovely trees of his planting.

The people of the Stevenson Methodist Episcopal Church in the dark hour of need, proved themselves brethren in the faith in every way. It was a gracious boon to come to Buckingham's need that first Sabbath after the fire. The congregation found a temporary home in the high school and immediately started their new task of rebuilding the temple.

We find that at the time of the fire the session met with the following elders usually present: Daniel C. Hudson, John N. Henman, Dr. John W. Pitts and Calvin B. Taylor, but this group of faithful men was soon to be broken, for within just a few months after the fire Daniel C. Hudson was called to his heavenly reward. It brings a tinge of sadness to look at the minutes of March 2, 1905, dated and partly written in Mr. Hudson's clear and beautiful hand, and then it stops short without his signature. A comment on the margin written by his pastor tells that his illness prevented the finishing of the record for that date. He was received into Buckingham as a communicant the same day as Dr. Littleton P. Bowen, December 24, 1858. He was ordained an elder in Buckingham Presbyterian Church, May 8, 1864, at which time Littleton P. Franklin (who died back in 1888) and Henry Daniel Tingle (at this time senior elder) were ordained. He had served as elder at the time of his death, a total of forty years and eleven months, rarely ever missing a meeting of the session, or committee of the church. His funeral was conducted at his late home on Saturday afternoon, April 8, 1905, at 3 o'clock, and Dr. Bancroft preached a memorial sermon on Sabbath morning. The elders spread resolutions of appreciations on the session minutes, testifying to his sterling character

and to the fact that through long years he had been a bright and shining light in the community.

Gilbert L. Bowen was another of the great workers to change worlds at this time. He had been faithful in his work as a member of the committee through many years, but on March 9, 1905, while stopping at the home of his great-nephew, Mr. Calvin B. Taylor, he was gathered to his fathers. Mr. Gilbert Bowen was an uncle of Dr. L. P. Bowen and, like other members of the Bowen family, lived to a ripe old age. He celebrated his birthday just the day before his death, being ninety-three years old.

When the old church was destroyed by fire, there was a desire to start erecting a new building as soon as possible, and on the seventeenth day of the same month we find that Dr. John W. Pitts made a motion in committee to build the new church of brick and about the size of the one that had burned down. October 23d the matter went to the congregation and the motion was made by Mr. Calvin B. Taylor to build a church of the size and dimensions of the old church, and that it be of brick with a slate roof, that there were to be three rooms: an Audience room, a Sabbath school room and an Infant Class room. The motion was carried without a dissenting voice. Then the right of creating sub-committees was placed in the hands of the church committee.

The church committee met on the following day, October 24th, at the office of Mr. Calvin B. Taylor. Those present were: Rev. Wm. H. Bancroft, D. C. Hudson, C. B. Taylor, P. J. Hickman, H. J. Anderson, Robert J. Massey, John N. Henman and Dr. John W. Pitts. In this meeting the building committee was named as follows: Rev. Wm. H. Bancroft, D. C. Hudson, J. W. Pitts, Horace Davis, D. J. Adkins, Dr. T. Y. Franklin and John W. Burbage.

This meeting also appointed a soliciting committee to secure subscriptions for a new church building and they were: H. J. Anderson, Miss Lizzie Tilghman, R. J. Massey, Mrs. William Holloway, S. M. Quillin, Miss Mary Henman, John D. Rayne and Mrs. Lizzie Harrison.

And did these committees work for the new church? Yes, they did work heroically, and not only did the committees work but the people worked and saved in order that the destroyed temple could be rebuilt.

Several bids were made, ranging around eighteen and nineteen thousand dollars each, but a young man in the church wanted to do a work of love and offered to build the church for eleven thousand dollars and the contract was given to him. That was Mr. Horace Davis and the inside story of the building has never been told. It has been told to the writer that there are two churches in Philadelphia by the same architect and same plan, each costing twenty-eight thousand dollars, and when we find that Mr. Davis built this beautiful church of Holmesburg Granite and turned it over to the congregation for only sixteen thousand dollars, it goes without saying that the builder did not have anything for his own services, but that every day he was giving in a princely way.

The disastrous fire drew the pastor and the people very close together and each and every one did their best in bringing about their desire for the new house of worship. They were generally concerned as to the sort of church it would be. Some felt that they would be glad to have another frame church, and some felt they might be able to raise enough to build a brick church. The pastor, Rev. Bancroft, wrote to Lady Martha Kortright and laid the matter before her. Others had written but to no avail. The pastor's letter drew a response and when the letter was opened you may imagine the joy of pastor and people when they looked at Lady Kortright's check for the sum of five thousand dollars. Would it be frame

or brick. No, it would be neither. It would be of stone, and the very finest stone.

Mr. Davis looked about for stone only to find that the stone would cost almost as much as his contract would bring him. Then he went to Holmesburg and laid the proposition before the officials of the company and they made him a favorable price and he ordered many cars of the finest Holmesburg granite. Then he found to his dismay that the erection of the walls would run into thousands, so what could be done with this problem? He learned through his architect, Mr. George E. Savage, of Philadelphia, that he had a trusted Italian by the name of Nicola Maronne just finishing the building of a Carnegie Library at Vineland, New Jersey. He went immediately to Vineland and found Nicola Maronne and asked him, "What are you going to do now?"

"Nutting," answered the good natured Nick.

"Nothing? Haven't you anything to do now?"

"Oh, go to Italy, maybe," he answered.

"How would you like to go to Berlin, Maryland, and build me a church?" Mr. Davis asked.

"Oh, all right," answered Nick.

"How much a day do you want for your work?"

"Four Dollar."

And so Nicola Maronne was employed to build the walls of the new granite church in Berlin.

"Now, Nick," said Mr. Davis, "I want a number of good men as your helpers."

"All right," said Nicola. "You come to my place tomorrow and I'll have the men there."

Mr. Davis tells me it was one of the roughest places he ever saw. Nicola lived several flights of steps up from the ground, and there were pigs and chickens and everythings else on the landings, but he found the Maronne apartment and an Italian woman said, "Nickie, he be back." Nickie came back and he and his men were

brought to Berlin and did a wonderful piece of work in erecting the granite walls.

Builders have their problems, and this builder who had lost his own home in the fire that had destroyed the church, faced daily problems which would have thrown the strongest hearts in despair, but his love for Buckingham and his conquering faith kept him going. Here is a problem of the level, someone on the committee wanting the front of the church to come only to a certain height, which would have put the back of the church six inches under ground, and the contractor had to apply his instruments and show the objector that the water would stand around the building. Then the problem of the rise in materials had to be met. The contract called for long leaf, yellow pine, and the price was out of reach. That meant extra trips and searching through many mill yards, but at last the very material was found at a mill in Baltimore and was shipped to the builder, overcoming the problem of that week.

One day Mr. Calvin Taylor drove by and said, "Horace, I want to see that circle you are building."

"All right, I'll hold your horse."

And as the builder stood there in his working clothes and old gloves, a man drove by and asked, "Who is building that church?" "I am," was the ready response.

"Whose home is that over there?" he then queried.

"Mine," answered Mr. Davis.

"Humph," he grunted and drove on.

Probably the builder got more kick out of the visit of the questioner than the questioner did himself, but the church went on up, rising by the touch of the master workman. Besides Nicola Maronne and his stone masons, there were the carpenters in the employ of Mr. Davis, Mr. A. N. Gibbs (always a prince and a gentleman), William J. Holland, Charles Bethards, Thomas

Jarvis and Joshua Johnson. Good workers, every one of them.

Nor can we forget Miss Mary Anderson who was asked by the church officers to make a suitable box to keep the church papers, and many other tasks she did. Then scores of others were helping, too. It is said that the congregation bought nothing new that year. They sacrificed and gave. One lady wore stockings on her arms so that the summer coat would do, and she gave the money the new coat would have cost. A little boy four years of age pledged five dollars and sold popcorn and paid his pledge.

On June 13, 1905, the corner stone was laid with great ceremony, the pastor delivering the address and the elders lifting the stone into place.

There were great rejoicings as the people felt that the church was being erected, and surely they rejoiced in giving.

The church was soon called to mourn the death of another of her faithful servants. Henry Daniel Tingle the senior elder, was taken with a lingering illness and before the new church was completed he went home. He had been a member of Buckingham for over half a century. He was ordained elder by Rev. Wm. C. Handy, May 8, 1864 (the same day Mr. Daniel C. Hudson was ordained), and had served as an elder for forty-two years. The elders spread on the session minutes a tribute to him for his faithfulness in attending all meetings of committee and session and services of worship throughout the years. Mr. Tingle was true blue. If the church did not have money to pay the pastor he would lend them the amount. Such men as these good elders of Buckingham will surely be pillars in the temple of God. Mr. Tingle died December 8, 1906.

Then one morning Rev. Mr. Bancroft made an announcement to the congregation, still worshipping in the

high school, and it brought a thrill of happiness to all the people. The announcement was: "Next Sabbath we will worship in our new church," and it ran like electricity through the congregation. One dignified Presbyterian lost her dignity and came sliding down the banister, and that was one of our best workers, Miss Lizzie Tilghman. Did she lose her dignity? No, the writer would say not, for the same spirit of happiness which made King David dance before the returning Ark filled the soul of our good friend, and she slid down the banister because her heart was filled with rejoicing and expressed her happiness and the happiness of all the others. Israel following Zerrubabel back to their homeland rejoiced and God's people always rejoice at their triumphs in Him.

The New Buckingham was now finished and every one was in preparation for the service of dedication of the new temple to the service of God. The date of dedication was fixed for March 25 and 26, 1906. Sunday, March 25th, there were three grand services, and two beloved pastors who had been serving in other fields were in the pulpit of the new Buckingham. Rev. Arthur Dougall, then pastor of the First Presbyterian Church in Elmira, New York, preached the sermon Sabbath morning from the text, "And ye shall know the truth and the truth shall make you free." John 8:32. Mrs. Charles A. Walker sang a wonderful solo. Rev. Charles A. Walker, then pastor of Osborn Memorial Presbyterian Church, Cedarville, New Jersey, preached in the afternoon, and Rev. Arthur Dougall sang the solo, "Face to face," as only Arthur Dougall could sing it. The pastor of Buckingham, Rev. Wm. H. Bancroft, preached at night, and Mrs. Charles A. Walker sang in this service to the delight of every one.

Monday evening the platform service had the following ministers present and taking part. The pastor, Rev. W. H. Bancroft; Rev. J. B. North, LL.D., of Snow Hill; Rev.

Howard England, Rector of the Episcopal Church; Rev. A. H. Bates, of Ocean City and Eden Churches; and Rev. Arthur Dougall, of Elmira, New York.

William S. Hudson (one of our good officers) was the first baby to be baptized in the new church.

There then, was the New Church—the new Buckingham—dedicated to God and His glory and housing a congregation now two hundred and fifty-two years old (1936), and as pretty as any church on the Eastern Shore of Maryland. We say one of the oldest Presbyterian Churches in America, and that is true, having been founded by Francis Makemie shortly after the founding of Rehoboth and Snow Hill, and yet housed in a beautiful Holmesburg granite building that stands today as new as the morning.

The art windows are worth taking hours to study. Rev. Mr. Dougall said they were as beautiful as any Tiffany windows he had ever seen. The new pipe organ, these wonderful windows and other extras, made a total cost of only sixteen thousand dollars, and it was dedicated free of debt.

The builder did not stop with the building. He planted, like Elder George A. Parker had done a half century before him, maples to beautify the churchyard, and these trees stand in majesty and beauty today, making Buckingham to look like a jewel in a perfect setting.

The congregation appreciated the work of Mr. Davis and before the new church was complete he was elected a member of the Church Committee and has kept faithfully serving as a committee member ever since his election, which took place at a meeting of the congregation held in the High School Auditorium May 18, 1905. On January 18th he was elected treasurer of the church and has remained in this honored position since the day of his election twenty-nine years ago. On June 20, 1909,

Buckingham congregation elected him an elder and on the following Sabbath he was solemnly ordained to this sacred office. Mr. Robert J. Massey was elected and ordained on the same dates as Mr. Davis: elected June 20th and ordained June 27, 1909.

He was now in a position to give valuable counsel and he, with his good friend, Mr. Calvin B. Taylor, were on the lookout for things that would aid the Kingdom's advance. On November 16, 1909, Mr. Taylor moved to place hitching posts in the church yard and at the same meeting Mr. Davis made a motion to advertise in the "Advance" to sell the manse and one-half the manse lot. The motion carried and although the highest bid only offered sixteen hundred and twenty-five dollars, Mr. Ernest Burbage came to the rescue and bought the old manse and one-half the grounds, paying two thousand dollars, thus enabling the church to erect a new manse.

The women helped, too, and what church could run without the blessing of noble Christian women? On motion of Mr. Calvin B. Taylor the committee to plan the manse was composed of women. Probably that is why we have such a nice building, there wasn't a man to muss up the plans. The committee consisted of the following: Mrs. Calvin B. Taylor, Mrs. Horace Davis, Mrs. Ernest Burbage, Mrs. Wm. H. Bancroft, Miss Lizzie Tilghman, Mrs. William Holloway and Mrs. G. A. Harrison.

About this time two of our good ladies were added to the cemetery committee, Mrs. Bettie Bowen and Mrs. Kate Hudson. No wonder the church succeeded.

And when it seemed good to raise more money for the new manse, to add to the two thousand Mr. Burbage had paid for the old manse, they selected another competent group of our noble women to solicit these funds. The soliciting committee was composed of the following: Mrs. Kate Hudson, Miss Lizzie Tilghman, Miss Lillian

Scott, Miss Minnie Hammond, Miss Mary Purnell and Miss Eulalia Bartlett. They were given just two weeks to accomplish the task and yet they did their work nobly.

Then came bids for the work. Powell and Cathell of Berlin and Slemmons of Salisbury, but the committee decided that a builder who could build a church could build the new manse and the contract went to Mr. Davis, who did the work.

On December 27, 1910, another faithful servant passed away, Dr. John W. Pitts. He had been an elder for twenty-five years and superintendent of the Sabbath school for eighteen years. His death was mourned as a great loss to Buckingham.

The new manse being complete, Elder Robert J. Massey gave fifty dollars on a new Majestic range, and this range still cooks majestically. Four ministers' wives have burned delicate fingers on this grand cook stove, now serving its twenty-sixth year: Mrs. Wm. H. Bancroft, Mrs. Thomas Kerr, Mrs. J. Russell Verbrycke and Mrs. I. Marshall Page.

The Bancrofts moved into the new manse but remained less than a year. Rev. Mr. Bancroft resigned during the month of May, 1911, and they left in June, returning to their beloved Chester, Pennsylvania. Here he yielded himself to literary work for about four years, when again he heard the call of the pulpit and became pastor of the Olivet Presbyterian Church in Moores, Pennsylvania. He remained there for about three years and returned to Chester and to his beloved literary work. He was the author of several volumes of sermons and poems, his best known being "The Anthem Angelic" and "Shining Pathways."

Rev. Wm. Henry Bancroft, M.D., died January 15, 1921, leaving his wife (who, before their marriage was Miss Margaret C. Baldwin, of Chester, Pa.), who still

lives in Chester. He also left a son, William Wallace Bancroft, and a number of friends wherever he lived.

To the day of his death he regarded his work in Berlin as the best achievement of his life. The church gratefully remembers that he secured the gift of five thousand dollars from Lady Kortright for the new church Sabbath school room, known as the Kortright Chapel; that he secured the gift of twelve hundred dollars from Mr. Andrew Carnegie for the new organ and that when dedication was impossible without the raising of three hundred dollars, he was one of three men to lay down one hundred dollars each.

CHAPTER XXII

REV. THOMAS E. KERR, AN IDEAL SHEPHERD

Rev. Thomas E. Kerr was the next pastor to come to the pulpit of Old Buckingham by the Sea. He came from the pastorate of the Upper Octorara Presbyterian Church, just outside of Parkesburg, Pennsylvania.

Rev. Mr. Kerr was born in Buckinghamshire, England, as was Colonel William Stevens of a long time before, and thus the new pastor of Buckingham came from the same source as the name of Buckingham came. The reader will recall that the name Buckingham came from the name of the Buckingham Plantation, named in honor of Colonel Stevens' home Shire in England. Mr. Kerr was born June 16, 1864 (while Rev. William C. Handy was pastor of Buckingham), and was brought to America when he was a small boy, only five years of age.

He graduated from Auburn Seminary in the class with John Timothy Stone. He served a pastorate at Big Flats, New York and at Muncy, Pennsylvania. He then answered the call to the Upper Octorara and from there came to the pastorate of Old Buckingham.

His great work was that of being a shepherd to the flock. He knew how to organize and the result of his ability to manage the work of the church told in the increased Sabbath school attendance and in the advance along all lines of endeavor for the Kingdom. He was installed at Buckingham May 24, 1912. H. Everett Hallman was the moderator of the New Castle Presbytery and presided at the installation. The sermon was preached by Rev. Littleton Purnell Bowen, D.D., and Rev. John

L. Rushbridge, pastor of Ocean City Presbyterian Church, delivered the charge to the people.

At the beginning of Mr. Kerr's work the envelope system was adopted. Elder John N. Henman made the motion and Mr. Franklin Upshur seconded it, and the system was started. This was a great advance over the old quarterly collection system and the result of this advance movement is still showing to this good nineteen, thirty-six.

There were four elders in the session when Rev. Mr. Kerr came as pastor. They were Calvin B. Taylor, John N. Henman, Mr. Robert J. Massey and Mr. Horace Davis.

The church committee for the year 1912 consisted of the following men: Messrs. Horace Davis, John W. Humphreys, E. B. Burbage, Franklin Upshur, R. J. Massey, C. B. Taylor, J. A. Boston, W. L. Holloway and Samuel M. Quillin, Jr.

June 6, 1912, we find the following names were enrolled: Mr. Henry Clay Dilworth and Mrs. Matilda Sherwood Dilworth, his wife, Mrs. Sarah Kerr, wife of Rev. Thomas Kerr, Miss Ruth Kerr and Master William Kerr, daughter and son.

Mrs. Kerr was not long in finding a place of service. She started a men's Bible class and built it into a very large and enthusiastic group of men devoted to the study of God's word. Mrs. Kerr was an interesting teacher, perhaps the most interesting Bible teacher to come to this section for many generations. The class found their teacher a bundle of surprises; she kept them guessing and they kept on learning. The attendance was always good. Under the influence of the Kerrs the whole school took on new life. The Men's Social Union was organized and added much to the social life of the church. The good times experienced by the people of Buckingham in Mrs. Kerr's time have never been forgotten.

Some years after they had moved away, Mrs. Kerr was back on a visit and in a letter just prior to her coming she asked, "May I have my boys again, for just one Sunday?" Invitations were sent out and even though some of them had gone to other places of worship they assembled and enjoyed another blessed day with the Book of Books again.

Among the first recommendations the new pastor asked the privilege of publishing a quarterly bulletin and it was so successful that within a year the officers were glad to make it a monthly publication.

During the first year Mr. Kerr was here, Mrs. Helen Schmerber and her brothers, Messrs. Justus and Frank Parker, presented to Buckingham Presbyterian Church a beautiful individual communion set in honor of their grandfather, Mr. George A. Parker, who served as an elder in Buckingham church from 1833 to the day of his death. A select committee of fine young women were chosen to take care of this communion set. They were Mrs. Guy E. Boston, Mrs. Selby Purnell, Mrs. Robley J. Holland, Mrs. Allison P. Collins, Miss Minnie Vincent and Miss Pearl Boston.

The session placed the following resolutions on the minute book under date of November 21st and made public the presentation exercises, November 24, 1912. Dr. L. P. Bowen preached the sermon at the Sabbath morning worship service from the text: "The righteous shall be in everlasting remembrance," Psa. 112:6. Resolutions presented were: "Whereas Justus Parker, Mrs. Helen Schmerber and Jas. Frank Parker, have been pleased to present a complete individual communion service to Buckingham Presbyterian Church in loving memory of their grandfather, Mr. Geo. A. Parker, who was for over forty years a useful and honored elder in this church: Be it resolved: That we, the session and members of Buckingham Church accept this beautiful

gift with grateful appreciation of love and devotion which prompted its giving; and gratitude to Almighty God for such lives and devoted service to Buckingham Church as that life to whose memory the gift is made."

The minister's wife, Mrs. Thomas Kerr, felt that a great work could be done among the women and so she brought into being a new organization to do Church Aid Work, and this organization is still a mighty force for good in Buckingham and is called "The Church Circle." Mrs. Kerr was the first president of the Circle and laid the foundation of this important branch of the work well. Perhaps we will learn more about the Church Circle in another chapter, but its many accomplishments and whatever achievements belong to it, the women who know remember that we are all indebted to Mrs. Thomas Kerr for starting this work in the right direction.

In the year 1912 we note the passing of another of the men having served the church as an elder. Mr. John N. Henman was called to rest on December 14, 1912. He and Dr. John W. Pitts and Mr. Calvin B. Taylor were ordained and installed the same day, June 14, 1885. Mr. Henman had served as an elder for more than twenty-seven years and had given valuable service as a committee member and as an elder through the years.

Mr. Kerr believed in having evangelistic services and arrangements were made for the Rev. S. S. Aikman, D.D., of Philadelphia, to conduct services. These meetings must have been very successful for quite a class united with the church following this series of meetings and the communion service held on the 8th day of March, following these meetings of February, had one hundred and eleven communicants, and among the long list of those received were: Mr. and Mrs. Gordon Burbage, Mr. William R. Purnell, Mr. Covington Derrickson Powell and Alberta Celia Powell, Ernest Emory Burbage, John Winder Humphreys and Maud Bounds Humphreys,

and when we consider how many of these are still good and faithful workers, we may be well assured that those meetings were a glorious success.

When the annual election came around in 1913 the name of Mr. John Winder Humphreys was added to the list of committeemen.

Concrete roads were being laid at this period and the highway was laid through and the church had to pay one-half for the part in front of the manse, the church and the cemetery. Mr. C. B. Taylor made the motion and Mr. Franklin Upshur seconded it that the chairman and secretary give a note binding the committee for Buckingham's part of the new road.

We also find the church tearing out the old brick pavement and laying concrete sidewalks.

In April, 1914, the iron fence was offered for sale and Mr. Davis, who had succeeded years before in selling the old cemetery fence, was asked to sell the churchyard fence.

The Christian Endeavor Society was awakened in the time of Mr. Kerr's pastorate and while we were getting ready to celebrate the fifty-fifth anniversary of Christian Endeavor here in Buckingham in February, 1936, the writer found that the Endeavor in the pastorate of Mr. Kerr celebrated the thirty-fifth anniversary back in 1916 and here is a valuable paper which was given at that celebration: "Long years ago a Scottish minister was on his way one bright Sabbath morning to his church, when he was overtaken by one of his deacons, who belonged to the fault-finding class, and he immediately began to grumble about the lack of progress in the church. 'Your preaching seems to lack unction and power, produces no results. Why in twelve months there has not been a single addition to the church.' 'Yes, there was one,' said the minister, mildly. 'One; yes, there was one, but only a boy.'

“With heavy heart the old man preached his morning sermon and the words fell like drops of lead from his lips. After service he was passing through the churchyard on his way home, when a timid touch on his arm almost startled him. Looking down, he saw a boy. ‘Please, sir,’ said the lad, ‘I would like to ask you how I ought to study. I want to be a missionary.’

“The minister’s heart swelled within him. ‘Only a boy,’ but what if this boy should carry the message to millions! He taught him all he could and through his influence the lad entered a university.

“The old man passed away. Years rolled on and the boy entered his life-work. His name was whispered softly at first and then it was spoken so that it filled two continents. When he returned from the field in Africa a princess of the realm counted it an honor to sit at the table with him, and kings did him homage. His name was Robert Moffat. ‘Only a boy—a boy made into a prince of God.’

“Buckingham Christian Endeavor is trying to make such boys. It seeks to bring them under the influence of the Master. It recognizes the only true basis of manhood is Christian character. Who can say what the lives of our young people will be? You have seen tonight a little splendid work our Juniors are doing under their devoted leaders, some of our grown up Endeavorers. As they grow in years they grow in interest. We have a lot of diffident, shy, but earnest young people who need, as did Gideon, a messenger of God to make them count mightily for the Church and for righteousness. Let us hold in readiness our sympathy, suggestions and strength for them. The possibilities of enlisting and enthusing our young people promise a speedier obedience to the command, ‘Go ye into all the world.’

“We are met in this thirty-fifth anniversary of the noble organization of Christian Endeavor, not in any

spirit of narrow denominationalism, for we recognize all the evangelical branches bent upon the same mission. We rejoice in their success—for we are co-workers, having the same God, the same Christ, the same heaven. Still, we are proud tonight to be known as Presbyterian Endeavorers. Our church has had a record of labor, of struggle, of victory, of blessing. Let us be loyal to it. Let us stand in our lot as Presbyterians and be able to give a reason for the faith that is in us.”—This paper was given February 2, 1916, by Mrs. Jennie B. Davis.

Yes, the work of the Kingdom went forward in all departments when Mr. Kerr was here.

Dr. Joel Gilfillin, who was pastor-at-large, held a revival for Mr. Kerr, preaching March 2nd through March 19, 1916. Mr. and Mrs. A. D. George, Evangelistic Singers of Frankfort, Indiana, had charge of the music.

Among the other good and true workers received during the pastorate of Rev. Thomas Kerr were Dr. Charles Holland and his good wife, Mrs. Abbie White Holland.

The Green Hill Presbyterian Church at Wilmington, Delaware, called Rev. Mr. Kerr to be their pastor and on the 10th of November, 1917, he announced this fact to the session. Resolutions of regret were passed and the whole church felt that his going would be a great loss to them. He had come to Buckingham at a moment when he was sorely needed. If anyone had hard feelings they forgot about them because of the lovable spirit of the pastor and his good wife. One lady said of his going away, “I never felt such pain before at the going of a pastor.” Then some years later when Mrs. Kerr returned for a visit and had her old class reassemble around her, it was a day never to be forgotten. Mr. Kerr was so natural and so lovable that he just fitted in anywhere and you couldn't hurt his feelings. During the Aikman revival the visiting minister was being entertained in the

Davis home and one day Dr. Bowen was to come along with Dr. Aikman and as they passed along the street Mr. Kerr joined the party and came in with them. "Mrs. Davis, do you have room for me?" he asked.

Her table was set and there was no room for him and without a moment's hesitation she said:

"No, not now, I haven't any room for you, but come back and have supper with us."

He took no offense but came back and they had a delightful evening meal together.

It is said by one who knew him well, "To know him was to love him."

When Mr. Kerr had served a time at Green Hill, in Wilmington, Delaware, he was called to the pastorate of the Union Church near Kirkwood, Pennsylvania. Here the manse commanded a beautiful view and there was a lovely lawn. One Sabbath morning they looked out and there was a delegation on their lawn from the Green Hill Church in Wilmington. Then on another Sabbath morning they noticed people gathering on the lawn, and it was a party of friends from the Upper Octorara Church, where he was pastor just prior to coming to Buckingham. And then there was a delegation on his lawn from Buckingham. The delegations had all come to spend the Sabbath, bringing their lunches, but they wanted to hear Mr. Kerr preach and to spend the day with him and his family.

During Mr. Kerr's pastorate the great World War inflamed Europe and then spread throughout the world, eventually involving our own country. From our church or congregation went forth the following: Miss Ethel Campbell, Naval Red Cross nurse; Ralph Dantine, Jerry Campbell, Walter Dilworth, Howard Dill, Bennie Ewell, Reese Disharoon, Edward Disharoon, William Jarman, Dale Boston, Watson Hayward, Fred Bethards, Howard Purnell, Preston Disharoon, John Hammond,

John McGregor, George Burbage, John W. Burbage, Jr., Ewell Porter, Boyd C. Parvin, Floyd Trader, Ara Bowen, Jr.; and from Libertytown: Fred Williams, Clarence Massey and Ralph L. Brittingham.

Ralph L. Brittingham received the D.S.C. Medal for volunteer service under fire. Libertytown is still represented, for Russell T. Hastings is with the United States Army in the Hawaiian Islands.

Mrs. Kerr preceded her husband to the better land, and on the beautiful Easter morning, nineteen hundred and thirty-four, his daughter Kathryn, in whose home he was living, came to his bedside and found him fallen gently asleep! How beautiful his going! How beautiful had been his living!

CHAPTER XXIII

THE SHEPHERD THAT REMAINED

Rev. John Russell Verbrycke, D.D., was the next of the long line of pastors to come to historic old Buckingham Church.

Rev. Thomas E. Kerr's last Sabbath with the church was December 9, 1917, and the church did not wait as had often been done when the pulpit was vacant, but on the 17th day of January, 1918, they met and extended a call to Dr. Verbrycke. This meeting was held at the close of the regular prayer meeting service in the Kortright Chapel and Rev. R. L. Riddle, pastor of the Ocean City Presbyterian Church, acted as moderator. Mr. Calvin B. Taylor, being clerk, took the minutes of this meeting.

The church was fortunate in securing as their pastor Dr. J. Russell Verbrycke, for he had succeeded in most of his undertakings in life and although he was used to serving larger fields he had spent a number of his summer vacations at Ocean City and was already in love with the Eastern Shore.

Dr. John Russell Verbrycke was born November 5, 1860. His father was John Verbrycke and his mother Hannah Elizabeth Verbrycke, of New Brunswick, New Jersey. His education was received in New Brunswick. He attended Rutgers College Preparatory School and then entered Rutgers College (now Rutgers University), in the year 1877, graduating in the year 1881. That same year he entered the Theological Seminary of the Reformed (Dutch) Church in America and graduated in 1884.

Between his junior and senior years in the seminary he served on the mission fields of the Presbyterian Church on the Kickapoo Indian Reservation in Kansas with headquarters at Netawaka, Kansas.

He was licensed and ordained to the gospel ministry by the Classis of New Brunswick in June, 1884. The Reformed Church is very thorough in the work of examining the candidates and at this time they were so thorough that they devoted an entire day to this examination, but this young man was thorough in his preparation and came forth from the examination with honor.

He had chosen the ministry as his life work and he chose a minister's daughter to be his life companion. On June 5, 1884, he married Elizabeth S. D. Easton, whose father was the learned Rev. Chalmers Easton, D.D., who served the Presbyterian Church faithfully and long as a pastor.

To this union two very fine children were born and they have lived to bring both honor and happiness to their parents. The son is Dr. J. Russell Verbrycke, Jr., who is a famous surgeon of Washington, D. C., and their daughter, Lillian Easton Verbrycke is now Mrs. Boyd C. Parvin, of Pitman, New Jersey.

Our brother's first pastorate was Preakness, New Jersey, Reformed (Dutch) Church where he served from the year 1884 to 1887. He then became pastor in the same denomination of the Church in Piermont, on the Hudson, New York, and served from 1887 to 1893.

In the year 1893 Dr. Verbrycke was called to the pastorate of the Gurley Memorial Presbyterian Church (now Gunton-Temple) in Washington, D. C., where he served faithfully for nineteen years. It is said that when Dr. Verbrycke was received into the Presbytery that they voted to omit the customary examination because of the well known orthodoxy of the Reformed (Dutch) Church. While serving this pastorate he was honored with being

made moderator of the Washington City Presbytery which was in the year 1897. He served as secretary of the Presbyterian Alliance of Washington City for the years 1897 through 1899.

In the year 1912 this presbytery also honored him by sending him as a commissioner to the General Assembly of the Presbyterian Church, which met in the City of Louisville, Kentucky, that year and had as its moderator Rev. Mark Allison Matthews, D.D., L.L.D., pastor of the largest Presbyterian Church in the world—the First Presbyterian Church of Seattle, Washington, with a membership reaching the seven thousand mark.

Dr. Verbrycke served in the great mass meetings with famous evangelists such as Dwight L. Moody who, with his famous singer, Ira D. Sankey, created a great stir; and the no less famous evangelist, "Gypsy" Smith.

While pastor in Washington City he served as a member of the inaugural committee at the inauguration of William Howard Taft as President of the United States. It was also while serving in the pastorate of the Gurley Memorial that Dr. Verbrycke attained great Masonic honor. He had identified himself with the Masonic Fraternity years before, and had gone through the chairs, having been elected Master of the Wawayanda Lodge F. & A. M. No. 315 of Piermont-on-the-Hudson, New York, and when he entered his field of service in the Nation's capital he found a wide open path in his beloved fraternity. He was soon made a Knight Templar. He was also honored by becoming a thirty-second degree Mason in the Scottish Rite. He is a life member in Washington Commandery No. 1. He served for six years as chaplain of the Benjamin B. French Lodge No. 15. He was made chaplain of Hiram Chapter No. 10 R. A. M. He was also chaplain of Washington Council No. 1, having been elected to this honored place in the year 1910. He was elected prelate of the Washington

Commandery Knights Templar No. 1 on April 11, 1899, and served with distinction for thirteen years. He was assistant chaplain of the Grand Lodge of the District of Columbia for the year 1910-11. He was then made chaplain of the Grand Lodge for the year 1911-12. He was prelate of Albert Pike Consistory No. 1, M. R. S. 32 degree from 1893-1900. He was prelate of the Grand Commander of the District of Columbia, being elected May 14, 1906, and serving with honor until he was called to a church in another city.

In 1912 Dr. Verbrycke was called to the pastorate of the First Presbyterian Church in Vineland, New Jersey, and while there rendered a service to the church organization in Vineland and to the Presbyterian Church in the U. S. A. which will long be remembered. He found the congregation thinking in terms of a new building and he proved himself a leader of the finest quality, for despite strong opposition from a minority group, he succeeded in erecting to the glory of God a most magnificent granite church building, which is both large and handsome in appearance. He dedicated this new church edifice on the 25th day of June, 1915. It was during his pastorate in Vineland that he was elected moderator of the West Jersey Presbytery.

Dr. Verbrycke and a physician organized a hospital in Vineland, New Jersey, while pastor in that city, and though urged to become first president, he served as its vice-president, allowing the first honor to go to another.

Buckingham Church chose wisely when they extended a call to this man who had won the applause of the finest people wherever he had lived, and in choosing a pastor who had been a success, within less than a month after losing their beloved Thomas E. Kerr, they were laying well the foundations for the future.

The elders at the time of Dr. Verbrycke's coming to the pastorate of Buckingham were: Mr. Calvin B.

Taylor, Mr. Horace Davis and Mr. Robert J. Massey, but during the pastorate the number was increased, for on April 25, 1926, Mr. Ernest Burbage, Dr. Charles A. Holland and Mr. John W. Humphreys were elected as ruling elders.

The first election of the church committee after Dr. Verbrycke came to Buckingham placed the following men in this important office: R. J. Massey, C. D. Powell, E. E. Burbage, C. B. Taylor, Horace Davis, J. W. Humphreys, Wm. R. Purnell, James Bratten, and Guy E. Boston.

Dr. Verbrycke seemed to fit into the new pastorate real well. There was a growing need for work among the boys and he organized a Boy Scout Troop and did a splendid work with the boys for five years. He has placed in the hands of the writer a complete line-up of patrols and their leaders and officers. We cannot name them all but these were wonderful boys and wonderful days in their scouting experiences. The Troop was organized June 3, 1918. Dr. Verbrycke was scout master. Robert J. Massey and Covington D. Powell were assistant scout masters, and later Thomas Kerr Taylor was appointed in 1920. They maintained camp two years at North Beach and two years at Public Landing. Dr. Verbrycke had been scout master five years before coming here which, with the five years here made ten years of consecutive service.

Mrs. Verbrycke found a place, too, and began a heroic work as president of the Woman's Home and Foreign Missionary Society. The pastorate at Berlin was a long one and naturally there are so many great things to be told of the Verbryckes and their work for the Kingdom that it would take a whole book to tell it all. There is, however, much that can be told and here is a description of a most beautiful Christmas program which was presented on the night of December 23, 1923. The account

comes to the writer from the account given in the newspaper of the town and from the lips of those who had to do with the presentation of the program. It should recall a thrill of memories to the residents of Berlin as they read again the details of this Christmas program, and to the residents in distant areas it will reveal the wonderful spirit of the people who were carrying forward the work of the Kingdom at that time. One has said, "the Christmas program which was presented at the Buckingham Presbyterian Church last Sunday night, entitled "The Nativity" was one of the most beautiful ever witnessed in Berlin. It was a marvel of attractiveness." This marvelous pageant was started and brought to perfection within a week. Miss Pearl Boston was the leader and she was ably assisted by Mrs. Verbrycke, Mrs. Lizzie Harrison, Mrs. Robert J. Massey and Mrs. Chester Gunby.

It was a pantomime, and while the succession of Bible scenes were being enacted, perfect silence reigned on the platform and in the congregation, as the splendid voice of Dr. Verbrycke presented the explanation in the presentation of the Holy Scriptures. Miss Helen Hayward made a charming angel as she led the angelic group, which was composed of Eleanor Adkins, Dorothy Davis, Ann Upshur, Elizabeth Davis, Mamie Davis, Margaret Ann Dennis, Doris Trader, Virginia Trader, Virginia Rayne, Frances Rayne, Mary Davis, Alice Holland, Mary Humphreys, Lulu Widgeon, Ella Powell, Mary Lynch, Nancy Bremer, Irene Workman and Dorothy Timmons. These presented a glorious picture of heavenly visitants with their white wings.

The scribes were: Mr. John W. Humphreys, Mr. Delos Cutright and Mr. Dale Boston, while Mr. Ernest E. Burbage, Mr. Laurence Cutright and Mr. Gordon Burbage appeared as the Wise Men from the East. The Shepherds were represented by Milton Cropper, Allison P. Collins, Covington D. Powell and Bruce Walston,

and they did their work of attending the flocks by night in a wonderful way.

Joseph Harrison was the electrician. Mrs. Ernest Burbage and Mrs. Al. Harrison did invaluable work in acting as a costume committee.

Mr. Horace Davis was out of town much of the week but rendered a much needed service in instructing the angels. Mr. John Humphreys and Mr. Robley Holland prepared the stage.

Rev. Dr. Littleton P. Bowen took the part of the old Saint Simeon, and Miss Minnie Ironshire Franklin was Anna, the prophetess and they created a deep impression. Mr. Calvin B. Taylor was Zacharias, the High Priest, and the picture he presented as he came forth and lighted the fires at the sacred altar will never be forgotten. One informant says, "Howard Dill distinguished himself as the brutal tyrant, Herod. He even abstained from smiling." Little Douglass Boston was exquisite as a page.

The most lovely picture in the whole scene was that of Joseph and Mary, played by Mr. Walter Coe and Miss Ruth Cutright.

The organist, Miss May Hastings, rendered invaluable service in leading the angel music and the Sunday School orchestra entertained the audience while the stage was being changed. Some one has written about this pageant. "The young people will never forget what they saw of those visible Bible scenes." The tableau at the close was charming, something to be dreamed about. Dr. Verbrycke was as proud of his flock as they were of their pastor.

During the pastorate of Dr. Verbrycke the great World War was brought to a close by the signing of the Armistice on November 11, 1918, thus ending the most spectacular and deadly war in all history. Let us pray

that no such slaughter of human beings shall ever occur again.

In the month of April, 1919, there is an account of the class Dr. Verbrycke received into the Church and Mr. Taylor, the clerk, records that a fine congregation was in attendance, and then he mentions the spiritual value by saying it was a precious service.

On January 4, 1920, we find from the record book that the pastor preached a very fine sermon on the text: "I have set before thee an open door." Thus we find the shepherd caring for his flock and bringing to them good spiritual food.

On the 25th day of February, 1921, it fell to the lot of this good pastor to conduct the funeral service of one of the most beloved women of Buckingham Church, Mrs. Kate Bowen Hudson, whose husband, Mr. Daniel C. Hudson, had served the church for more than forty years as an elder. He had preceded her to the great beyond, having departed this life back in 1905. It may be truly said that few women have ever served in Buckingham who were better known or more universally loved than Mrs. Daniel C. Hudson. She was an older sister of Mrs. Horace Davis, and a desk-mate in school, and chum of Miss Minnie I. Franklin. She was a cousin of Rev. L. P. Bowen and he wrote a beautiful poem to her memory. The last three of the eleven verses read:

"Her godly mother did not know
When moulding Kate's church life,
That God's designs were shaping her
To be an elder's wife,
And win the crown and wave the palm
With elder's wives of Buckingham.

Since our venerated founder
Put on the victor's crown,

A hundred elders' families
 Have gathered by the throne;
 And now our Kate has joined the band
 Ascending from Makemieland.

Has not our good Dan Hudson,
 Amid the song and psalm,
 Asked her for you, asked her for me,
 And his old Buckingham?
 Another link divinely given
 Between the ancient church and heaven."

—From "Our Kate," by Rev. L. P. Bowen, D.D.

Buckingham was Dr. Verbrycke's fifth pastorate and during the time he served on the Presbytery's committee of National Missions for several years. He was commissioner to the General Assembly from the Presbytery of New Castle in 1927, which convened in San Francisco. The meetings of the General Assembly were held in Calvary Presbyterian Church where Dr. Thomas Easton (Mrs. Verbrycke's father) had served many years as pastor years before. Dr. Verbrycke had preached here one summer. It was on this trip he and Mrs. Verbrycke visited the Hawaiian Islands.

In fact, Dr. Verbrycke was quite a traveler throughout his lifetime, having traveled extensively in the United States, Europe, Alaska and Canada. This travel did not interfere with his service as pastor, for in the fifteen years at Buckingham he performed 156 baptisms, 157 marriages, received into the church 272 and conducted 270 funerals.

Total money raised for the church and general Assembly, \$66,666; for all benevolences and missions, \$19,078. These figures from the General Assembly Minutes show the generosity of the people. During the pastorate of Dr. Verbrycke the obligation of the Eden Presbyterian Church to the Board of Church Erection

was paid, and full credit is given to Mr. H. Lee Timmons for giving four hundred dollars to clear the Eden Church obligation. Mr. Timmons, a trustee, and Mr. Charles Showell Dale, an elder, passed to the great beyond during his pastorate. On March 19, 1922, Dr. Verbrycke conducted the funeral of Elder Dale, who was seventy-two years old; on September 22, 1923, he also conducted the funeral of Mr. H. Lee Timmons, sixty years old.

Dr. Verbrycke had not been here more than two years when a grateful congregation met and voted him a raise of three hundred dollars a year on his salary. Then at a later date it was raised to two thousand dollars, the largest salary Buckingham has ever paid one of its pastors, and yet revealing that Buckingham was alive and interested and going forward in the work.

It also fell to the lot of Dr. Verbrycke to conduct the funeral service for another faithful servant in Buckingham on October 7, 1927, Miss Mary Ann Anderson, whose name has been mentioned on the pages of this book in earlier chapters. She was the librarian of the Sabbath school and always in her place. She was so devoted to her church that she came to every service although she was too deaf to hear the sermons. Dr. Verbrycke tells the writer that the acousticon was put in the church for her special benefit. She attended through loyalty to her God and for the sake of her example. The Fourteenth Chapter of John was her choice scripture and the minister read it to her every time he called, even when she was on her death bed.

On April 10, 1933 (just sixty-five days before the writer became pastor of Buckingham), Dr. Verbrycke conducted the funeral of his close friend, Rev. Dr. L. P. Bowen. Dr. Bowen loved Dr. Verbrycke devotedly, and would often say, with a twinkle in his eye, "He steals my texts, but he preaches so much better sermons from them than I could that I shall not say anything."

Another greatly beloved worker to be laid to rest in the years of this pastorate was Mrs. Elizabeth Harrison, who was both faithful and prominent because of her missionary and Sabbath school work.

The Church found in Dr. Verbrycke a trained musician. He could play the pipe organ, teach music, help out with the singing, and he has the record of having designed and installed three new pipe organs during his ministry, one at Piermont-on-the-Hudson, New York, one at Gurley Memorial Presbyterian Church in Washington, D. C., and the other at his church in Vineland, New Jersey. He had a most thorough musical education, occupying a period of ten year's study. Buckingham found him a real helper in the musical work of the church, and he renders valuable help on occasions to this day.

In 1928 the church took an advance step in the erection of a new social hall, known as the Calvin B. Taylor Hall. For a long time the ladies of the Church Circle had faced untold drudgery in giving the suppers for the church. For a long time they had discussed the need and had hoped for a way to meet it.

Then to the great delight of every one a check came from Mr. Calvin B. Taylor for three thousand dollars for the building of the social hall. This check was presented in a meeting of the Church Circle and they rejoiced knowing that a great number of burdens had been thrown off their shoulders. Others gave to the new hall but it was the munificent gift of Mr. Taylor which made it possible. This hall is one of the most usable and convenient social halls on the Eastern Shore and is so arranged that the entrance may be seen from Main Street, adding much to the picture of the beautiful Holmesburg Granite Church and the lovely grounds.

Mr. Taylor was a great giver. His regular Sabbath contributions to Buckingham were surprisingly large. His special gifts were beyond the counting. He gave to

many small, needy churches and his right hand hardly knew what his left hand gave. He gave one thousand dollars towards the building of the recreational hall at the Mother Rehoboth Church and many other gifts in assisting, like that other elder of long ago (John Postley), young people in getting an education. It is said that as a boy he encouraged a colored boy who was grown and awkward, but that boy became the great Dr. Charles Tindley, of Philadelphia. Mr. Taylor taught him the letters of the alphabet, and how to read, and gave him much encouragement. Perhaps no one in a century made such great advancement as did Charles Tindley. He did not know a letter of the alphabet at seventeen but resolved to learn something new every day, and when he went to Philadelphia and served as janitor of a church no one knew he would some day be its pastor, but he did, and he made that great church greater than it ever would have been but for him. They wanted to make him a bishop and his denomination offered him great honor, and it all came about because Mr. Calvin Taylor, as a boy, had helped him. Dr. Tindley never forgot Mr. Taylor and when the books came pouring from his ready pen he always sent Mr. Taylor an autographed copy of the first edition.

On May 31, 1932, Elder Calvin B. Taylor was called from this earth to his heavenly reward and his loss was more keenly felt than that of any man to be taken in many decades. He was a beloved citizen and twice served as a Representative in the Legislature of Maryland, being elected in 1899 and again in 1912. He had a keen insight into the needs of the people and as a representative in all public affairs the people depended on him. He was missed by his church beyond all words to measure the loss, for Buckingham Presbyterian Church had come to lean on his strong arm as an aged mother on her trusted son. He united with the church as a very young man

back in 1878 and the remaining fifty-four years of his life he served as only love can serve. He was ordained an elder in Buckingham just forty-seven years to a day before he died, his ordination having taken place May 31, 1885. He was a good elder and served at the Altar of Buckingham in such a way as to bring honor to the church and glory to his heavenly Master. He served many years as superintendent of the Buckingham Sabbath school and his service in this capacity will long be remembered.

Dr. Verbrycke conducted his funeral on June 3, 1932, and they laid his body to rest in the old Buckingham cemetery and men knew that a mighty prince had fallen asleep.

On September 27, 1932, Dr. Verbrycke resigned his care of Buckingham to take effect the last Sunday in December. A news clipping printed in the local paper at the time expresses the feeling of quite a few of his parishioners: "Residents of Berlin of every denomination, and we may add, of no denomination, will regret the necessity of the retirement of Dr. Verbrycke from the pastorate of Buckingham Presbyterian Church."

Dr. Verbrycke gave up his active ministry because in his sensitive consciousness of duty he felt that his tremendously important and arduous tasks should fall upon younger shoulders. There are few persons in Berlin who will agree with Dr. Verbrycke that he ought to retire. A plebiscite on the subject probably would result in a unanimous rejection of his proposal. Everyone who has listened to his scholarly and spiritual sermons and has noted the vigor of his mind cannot but feel that he has many years of the fulness of life before him, and that this vigor and these years would hold much of value to those who look to him for leadership. What his legion of friends are not competent to pass on, however, is the inner sense of responsibility and to Dr. Verbrycke's

judgment in this respect they must yield. Knowing him as they do they are confident that his decision has been reached only after the most devoted consideration.

We are delighted, however, that despite this retirement, Dr. Verbrycke will remain in Berlin, to which he has contributed so much in his fifteen years of service.

Dr. John Russell Verbrycke closed his ministry with the closing of the year 1932, built a comfortable residence here in Berlin and may truly be styled, "The Shepherd that Remained."

Throughout the two hundred and fifty-two years of the history of the church only three pastors served a longer term than Dr. Verbrycke, and one of these took two terms to make the total longer than Dr. Verbrycke's pastorate.

Rev. John Rankin was pastor of Buckingham twenty-three years. Rev. Samuel Davis was pastor twelve years and then came back and served seven years more, making a total of nineteen years. Rev. Hugh Stevenson (son-in-law of our first elder, Capt. Wm. Fassitt) was pastor for eighteen years. Dr. J. R. Verbrycke was pastor for fifteen years, being the fourth in line of long pastorates. The next nearest only reached a total of eleven years, thus putting Dr. Verbrycke's pastorate as the longest since the days of Rev. John Rankin, who died in 1798.

CHAPTER XXIV

BUCKINGHAM AS IT IS TODAY

The next pastor to come to the famous old Buckingham pulpit was I. Marshall Page, the writer. He has no space for speaking of himself, only to say that he came from the pastorate of the Juniata Presbyterian Church, of Altoona, Pennsylvania, where he had been called from the pastorate of the Boulevard Presbyterian Church of Columbus, Ohio. He has been employed as a pastor continuously for seventeen years in Ohio, Pennsylvania and the Buckingham Church in Maryland.

The call was voted to him May 23, 1933, and he began his labors as minister of the congregation, June 15, 1933, just one hundred years to a day from the election of George A. Parker and Dr. John P. R. Gilliss as elders in the Buckingham Church. He was called to Buckingham Church in less than six weeks after the death of Dr. Littleton P. Bowen, thus never meeting the famous son of Buckingham, but he has read everything available that the good old doctor wrote.

Now let us look at Buckingham Church and its splendid personnel of members and workers as we find them today. Let us look upon them getting ready for the coming of a new pastor, and as we see them in their tasks we shall find the true spirit of this great people.

The writer preached in Buckingham May 21, 1933, and it would seem that the church had in mind the thing they intended to do, for Monday morning they ordered a man to plow the garden at the Buckingham manse and elder Ernest E. Burbage and his good wife planted it so

that the new minister would have a garden growing for him even before he reached the new parish. Did you ever hear of anything like that? Well, that is because you don't know the finest people in the world—the people on the Eastern Shore. Tuesday evening the congregation met and voted the call. Then the church looked about to find what repairs were needed in the manse. Mrs. Thomas Norris and Mrs. Ernest Burbage, as members of the manse committee, must have given up everything else they had to do because from garret to basement they redecored, painted and papered, and when the writer and his family came to occupy it it was clean and beautiful in all its fourteen rooms and bath.

The church was also overhauled, new timbers were placed beneath the floor and happy church people cleaned and prepared the beautiful temple for the worship of God.

June 15, 1933, the writer, his wife and four children, left Altoona, Pennsylvania, at 5 o'clock in the morning and a little after three in the afternoon parked their Chevrolet in front of the Buckingham manse where a group of ladies, representing the Church Circle, were waiting to extend them a genuine Eastern Shore welcome. The ladies gathered were Mrs. Edward Timmons, Mrs. William Thomas, Mrs. Thomas Y. Franklin, Mrs. Guy Boston, Mrs. Ernest Burbage, Mrs. George Thomas, Miss Pearl Boston. Mrs. Calvin Taylor came in and brought a beautiful magnolia blossom (a great favorite of the mistress of the manse) but went away, while Mrs. Horace Davis, being unable to get around with the other group, waited at Mr. E. E. Burbage's next door to greet the new minister and his family.

That evening meal will never be forgotten for we were escorted to the home of Mr. and Mrs. Covington D. Powell (now Mayor of our fine little city), and such a feast as they spread before us—chicken a la Maryland, and everything that these grand Eastern Shore housewives

know how to put along with it. We were greeted at the dinner table by Mr. Powell's son-in-law, Dr. Frank Lewis, now coming to be recognized as one of the finest physicians on the Eastern Shore, and his good wife, Mrs. Ella Powell Lewis, and the son of the home, Roland Powell (just home from a military academy), of fine, noble bearing.

We spent our first night at the manse although we were urged to other entertainment. We had no sooner finished that good Maryland chicken dinner than the moving van, which had left Altoona the night before, pulled up to the manse and unloaded our household effects. Then came one of the good officers of the church, Mr. Oscar Trader, and a group of Buckingham boys and men, Messrs. E. E. Burbage, Roland Trader, Creston Trader, E. E. Burbage, Jr., Hartwell Timmons, Thomas E. Taylor, C. D. Powell, A. P. Collins, Laurence Cutright and others, who took our things and placed them just where they were wanted by the lady of the manse, and by early bedtime we were so at home that you would have thought we had been living here for months.

Then, while all the other things were happening, Miss Irene Workman, one of the beautiful girls of the congregation, took the three little Page girls for an automobile ride here on the Eastern Shore. Irene is now Mrs. Moore for, in a few months she and Milton Moore let the writer conduct their beautiful marriage ceremony in the lovely Buckingham church.

Then we took a look into the pantry and found that the good ladies had put up many cans of cherries, just then ripening on the trees in the garden. They had been to the great fig tree, growing so gorgeously in the back yard, and had canned the delicious figs for us. The grocery stores had been visited and supplies of flour, bacon, canned stuffs, breakfast foods and everything to make our new life delightful had been provided.



REV. I. MARSHALL PAGE, THE PRESENT PASTOR OF BUCKINGHAM
PRESBYTERIAN CHURCH

The next morning we had a look into the garden, which the church had planted for us as soon as they knew we were coming, and it was ready to begin using. Delicious asparagus was sending up its tasty shoots, lettuce, radishes, and other things were ready for the spring harvest. Yes, the Eastern Shore is a good place to live. I have lived among these people for three years and they are always grand.

During that first evening many of the young women came in to see us and help with many smaller arrangements, and they made us feel good by telling us what they were going to do for our three little girls to make them happy and comfortable in their new home.

It was good to see them in the reception they gave us on one of the evenings of the following week. Miss Pearl Boston, one of our fine Berlin teachers and superintendent of the grade school here, and Mr. Douglass Boston, another teacher, decorated the Calvin B. Taylor Hall until it was a thing of beauty. Mrs. Delos Cutright gave a recitation. Mrs. Corinne Timmons, president of the Church Circle, sang "By the Waters of Minnetonka" very beautifully and then she gave the following original reading:

"In the history of our Buckingham Church many wonderful volumes of prose and poetry have been added to its library, and we are gathered together on this auspicious occasion to have another volume MARSHALLED into our midst.

"This new volume seems to be firmly bound, with a fine frontispiece as a helpmate, and several smaller PAGES, full of cheer and sunshine, to help constitute this wonderful book.

"In behalf of our Church Circle we welcome this new volume into our midst and we trust that the backs of the volume may be strong in binding together all our organizations."

This play upon the name of the new minister seemed to be very appropriate. Then we found our genial elders much in evidence, Messrs. Horace Davis, John W. Humphreys, Ernest E. Burbage, Dr. Chas. A. Holland and Robert J. Massey.

The evening with its speechmaking, greetings, refreshments and handshakings made us feel how very welcome we were.

Then came the reception into the Presbytery of New Castle in the First Central Presbyterian Church in Wilmington, Delaware, and a little later the installation in Buckingham Church with the Rev. William Gibson, of New Castle, as moderator of the Presbytery, presiding. Rev. Thomas A. Williams, of Wicomico Church, preached the sermon; Rev. J. Paul Trout, of Manokin Church gave the charge to the people and the Rev. Hermann Bischof, of Mother Rehoboth, gave the charge to the pastor.

The people here told the new minister that Buckingham Church was one of the oldest churches in America, being one of the churches founded by Francis Makemie and, after nearly three years of investigation of this claim, he is able to present the unbroken line of ministers and elders from Rev. Francis Makemie's time to the present. There may have been one or two men who preached in old Buckingham as Supplies for a short time whose names are omitted, and the list of elders is not supposed to give all the names of those who have been elders in the church. Many elders' names have been lost because many elders never attended Presbytery, and there is no way to secure the complete list of names. The list, however, is authentic, having been compiled from church papers and records, and legal documents, and it lists one or more elders in each pastorate from Rev. Francis Makemie, 1683, down to Marshall Page, 1936.

The list showing pastors and elders who served with them is as follows:

- Rev. Francis Makemie, 1683-1686
Elder Capt. William Fassitt
- Rev. Samuel Davis, 1686-1698
Elder Capt. William Fassitt
- Rev. Francis Makemie (Fatherly oversight to 1707)
Elder Capt. William Fassitt
- George MacNish, Supply
Elder Capt. William Fassitt
- Rev. John Hampton, 1707-1718
Elders Capt. William Fassitt, Edmund Cropper
- Rev. Samuel Davis, 1718-1725
Elders Capt. Wm. Fassitt, Edmund Cropper
- Rev. Hugh Stevenson, 1725-1744
Elders Capt. Fassitt (till death 1734), Edmund Cropper
- Rev. James Scougal, 1744-1746
Elder Edmund Cropper
- Rev. Wm. Robinson, 1746-1747
Elder Edmund Cropper
- Rev. Samuel Davies, 1747-1748
Elder Edmund Cropper
- Rev. John Rodgers, 1748-1750
Elder Whittington Bowen, Sr.
- Rev. Hugh Henry, 1751-1758
Elders Whittington Bowen, Nathaniel Ramsey
- Rev. Charles Tennent, 1763-1771
Elders Ramsey and Bowen

- Wm. Mackey Tennent, Supply
Elders Whittington Bowen, Ramsey, Spence,
Parker and Adam Bravard
- Rev. John Rankin, 1775-1798
Elders Whittington Bowen, Sr., Thomas Prideaux,
Adam Bravard, Parker, Spence and John Postley
- Rev. Stuart Williamson, 1804-1812
Elders David Wilson, Col. John Postley, Thomas
Dale, Levi Mills, John Davis
- Rev. Charles Wallace, 1813-1820
Elders Wm. McGreggor, Joshua Prideaux, Ed-
ward Henry, Isaac Franklin, John Moore,
Jacob White, Holland Smack and Isaac Ayres
- Rev. Thomas Kennedy, M.A., 1823-1827
Elders James A. Collins, Isaac Bredell, Robert
Boyd, Lambert P. Ayres, Henry Franklin and
Major Joshua Prideaux
- Rev. Alexander Campbell, 1827-1838
Elders Robert Boyd, Isaac Bredell, Henry
Franklin, Joshua Prideaux, Geo. A. Parker,
Dr. John P. R. Gilliss, John M. Nelson and
John R. Coard.
- Rev. Isaac Wm. K. Handy, 1838-1844
Elders Capt. John Fassitt, Isaac Bredell, Robert
Boyd, Schoolfield Lamberson, Dr. John P.
R. Gilliss, Capt. William Holland, John
Hudson, John R. Coard, Alexander Massey,
Jr., James C. Marshall, George A. Parker
and Henry Franklin
- Rev. Gaylord Moore, 1845-1851
Elders Robt. Boyd, Capt. Wm. Holland and
others.

- Rev. George P. Van Wyck, 1853-1854
Elders Albert J. Fassitt, Dr. John P. R. Gilliss,
Geo. A. Parker and others
- Rev. William A. Graham, 1855-1857
Elders Albert J. Fassitt, Geo. A. Parker and
others
- Rev. Alanson A. Haines, 1858-1860
Elders Geo. A. Parker and John R. Coard
- Rev. William C. Handy, 1860-1865
Elders John R. Coard, Geo. A. Parker, Daniel
C. Hudson, L. P. Franklin and Henry D.
Tingle
- Rev. Benjamin T. Jones, 1866-1867
Elders Geo. A. Parker, Daniel C. Hudson and
others
- Rev. William D. Mackey, 1868-1871
Elders Littleton P. Franklin, Henry D. Tingle
and others
- Rev. William M. Hersman, 1872-1882
Elders Coard, Hudson, Franklin, Tingle and
Parker
- Rev. Andrew T. Hays, 1883-1886
Elders D. C. Hudson, H. D. Tingle and L. P.
Franklin
- Rev. Thomas S. Armentrout, 1887-1888
Elders Calvin B. Taylor, John N. Henman, Dr.
John W. Pitts and others
- Rev. Charles A. Walker, 1890-1895
Elders D. C. Hudson, H. D. Tingle, C. B.
Taylor, John N. Henman
- Rev. Arthur Dougall, 1895-1900
Elders Dr. J. W. Pitts, H. D. Tingle, C. B.
Taylor and others

- Rev. William Henry Bancroft, M.D., 1900-1911
Elders Daniel C. Hudson, Henry D. Tingle, Dr.
John W. Pitts, Calvin B. Taylor, Horace
Davis and Robert J. Massey
- Rev. Thomas E. Kerr, 1912-1917
Elders Calvin B. Taylor, Horace Davis and
Robt. J. Massey
- Rev. J. Russell Verbrycke, D.D., 1918-1932
Elders Calvin B. Taylor, Horace Davis, R. J.
Massey, J. W. Humphreys, Dr. Charles A.
Holland and Ernest E. Burbage
- Rev. I. Marshall Page, 1933 to present
Elders Horace Davis, Robt. J. Massey, J. W.
Humphreys, Ernest E. Burbage and Dr.
Chas. A. Holland

And now with the claim of the people fully proved let us look at a few of the leaders of Buckingham Church as they are today.

Mr. Robert J. Massey

Mr. Robert J. Massey has been an elder in Buckingham Presbyterian Church for more than twenty-five years. He is a retired merchant and lives at Ocean City, eight miles away, during the summer but he and Mrs. Massey spend their winters in Florida. They are lovable people and although away from us so much of the time that they cannot give the time to Buckingham Church they once gave, it is always a pleasure to have them when they can get back to us.

Mr. Horace Davis

Mr. Horace Davis is an outstanding business man of Berlin. He is engaged in the coal business on a large scale and is a manufacturer of brick and ice. He enjoys looking after his farms and is very fond of horses.

Mr. Davis is interested in clean politics and has served his State as a member of the State Legislature, having represented Worcester County in 1922 and again in 1927.

He is also a Director in the Calvin B. Taylor Bank and a liberal contributor to his church. For more than twenty-five years he has been an active elder in Buckingham Church, and for many years superintendent of the Sabbath school. The school is wide awake and is outstanding for its almost one hundred percent attendance. He knows how to keep his school in the best of spirits, and the Sabbath school has come to be known as the "Smiling Sunday School."

Mr. Davis is well-known in the Presbytery of New Castle and has a large circle of friends throughout the bounds of the Presbyterian Church. He has served his church on the Board of National Missions of the Presbytery of New Castle and has represented the Presbytery as a Commissioner to the General Assembly.

Mr. Ernest Emory Burbage

Mr. Burbage is another of our faithful elders. He is president of the Calvin B. Taylor Bank and head of Burbage, Powell & Co. Department store. His hobby is fishing, and few men on the Eastern Shore can beat him when it comes to bringing in the great red drum. He lives next door to the manse and keeps the pastor supplied with fish of his own catching all during the season.

Mr. Burbage is also a good neighbor and both Mr. and Mrs. Burbage share many things with us. They very kindly say to the preacher neighbor, "Go to the tool house and get any of the tools you need." That is a treat to one who likes to garden and can have access to an abundance of garden tools without even the asking. The writer told some of the church people that he thought

“the finest thing they ever did was to put such good neighbors as the Burbages next door to the manse.”

Mr. Burbage is also a grand church man, faithful in the Men's Bible Class, where he has to listen to the pastor, and then always in both the worship services of the Sabbath, and rarely ever missing the prayer meeting.

Doctor Charles A. Holland

Dr. Holland is another of our elders and one of whom we are all justly proud. He went to school in Massachusetts, attending Mt. Hermon, where he was a fellow student of Rev. Sam Higginbottom, the great agricultural missionary of India, so that he is well trained religiously as well as medically. He can pray for a patient as well as prescribe. He is truly a Christian gentleman. Among his arduous duties he has cared for all the pains and aches of those of us who reside in the manse.

Then, Dr. Holland is a real doctor. It is said of him that if you want to know what is the matter let Dr. Holland examine you. He is reputed to be one of our finest diagnosticians, and when he pronounces the name of your ailment, you will always find that he has named it correctly.

Mr. John Winder Humphreys

And now last, but by no means least, is the trusted clerk of our session, Mr. John Winder Humphreys. Mr. Humphreys is the general manager of the Adkins Lumber Co. in Berlin, and spends a great deal of time in drawing and figuring the architecture of many forms of buildings. He is also one of the directors of the Calvin B. Taylor Bank and looks after many of the outside financial interests of this going institution.

Mr. Humphreys is mathematical in turn and a born teacher. He has charge of one of our finest classes of boys in the Sabbath school and the minister's son, now in his fourteenth year, is proud to be in his class.

He is a great help to Buckingham Church cooperating with Mr. Burbage in keeping the investments belonging to Buckingham Church and the Buckingham cemetery, placed to the best advantage. He also keeps the records of the church carefully stored in a strong box in a vault of the Calvin B. Taylor Bank, and as clerk of the session he is preserving the doings of the present Buckingham in such a way that they will be easily perused in days to come. We could not get along without Mr. Humphreys.

Buckingham Church is also fortunate in her group of women workers whose faithfulness cannot be excelled by any church anywhere. We have told how Mrs. Edward Timmons, as president of the Circle, received the new pastor. That was in 1933.

In 1934 Mrs. Minnie Adkins was elected as president of this fine group of women and did her work so well that the unusual thing happened and she was unanimously elected for the second term. During these two years great things were accomplished for Buckingham. An order was given from the ladies and the John Wanamaker Company, of Philadelphia, placed a rich new carpet on the church floor. Mrs. Schmerber and Miss Pearl Boston went as a committee to Philadelphia and made the selection. New hymn books were also placed in the church and although the combined bill ran close to \$1000.00 it has been just about liquidated.

Buckingham Church entertained the Fall Meeting of the New Castle Presbytery in 1934. There was a two days' session on the first and second of October. Old acquaintances were renewed and the men from Delaware expressed themselves about the wonderful Eastern Shore cooking provided by Buckingham Church.

No church on the Eastern Shore is more conveniently arranged for serving a church dinner than we are here at Buckingham, with our fully equipped Calvin B. Taylor

Hall, and our ladies know how to serve a grand dinner. Mrs. Helen Schmerber is the new president of the Church Circle and with her thorough business experience we are hoping for great things during the coming year.

It would be impossible to tell in the space we have here of the fine women who make up the great list of workers of the church. Many names have already been given and while we cannot begin to give them all, what could we do without Mrs. E. E. Burbage, Mrs. Minnie Adkins and, shall we say, the minister's wife in the kitchen with all the other helpers, Mrs. Edith Burbage, Mrs. Sharpley, Mrs. Hartwell Timmons, Mrs. Jesse Taylor, Mrs. Sewell Cropper, Mrs. Annie Dennis, Mrs. Humphreys, Mrs. Horace Shockley, Mrs. Selby Purnell, Mrs. Sunie Mason, Mrs. Gordon Burbage (at the coffee urn), Mrs. W. R. Purnell, Mrs. Charles Jarman, Mrs. Effie Vickers, and in the dining room Mrs. Tom Taylor, Mrs. Daisy Holland, Mrs. Mary Gunby, Mrs. Jennie Gibbs, Mrs. Sewell Cropper, Miss Carrie Burbage, Mrs. Matthews, Mrs. Lena Rayne, Mrs. Edna Mumford, Mrs. Mary Cherricks, Miss Minnie Vincent, Mrs. Abbie Holland, Mrs. Henry Onley, Mrs. Ryan Hanley, Mrs. John Gilliss, Mrs. Chas. C. Hudson, and all the others who help.

We would not forget the group of our choice younger women who constitute the Buckingham Club and who have rendered much valuable service to the church. Their newly elected president is Miss Virginia Trader.

We cannot get along without Miss Lizzie Tilghman with her care of the Sunday school library and her help with the church finance; nor Mrs. Jennie Bowen Davis, the splendid teacher of the Women's Bible Class, or Mrs. Lucy Cutright, who substitutes whenever she is needed. What would we do without our own good organist, Mary Louise Taylor, or the fine young teachers like Dorothy Davis, Eleanor Boston, Mamie Davis, Mary Humphreys,

and Nina Strickland? Well, Buckingham is blessed with these fine groups of women who serve her so faithfully.

Then take our trustees, the church committee, and we have Mr. C. D. Powell, mayor of our city and one of our finest business men, Mr. W. R. Purnell, one of our good merchants, Mr. Oscar Trader, who assists Uncle Sam by taking the mail to and from the trains, Mr. Al. Collins, a prince of landscape gardeners, engaged for many years with the great Harrison's Nurseries (the largest in the world), William Hudson, clerk in the Adkins Lumber Co. and a faithful volunteer fireman in our little city, and Delos Cutright, who also looks after the church, and it is easy to see that the Buckingham of today is a pretty substantial Buckingham.

Then there are a number of our fine men who have been on the Board, or ought to be, Mr. Guy E. Boston, who is one of the faithful employees in the Post Office and looks after his pastor's fire insurance. Mr. Victor R. Strickland, owner of a chain of variety stores with one in Berlin, where he carries an immense stock of merchandise, is another one of our fine members. Mr. and Mrs. Strickland with their four lovely daughters, Virginia, Nina, Vivian and Doris were received into the church by the present pastor and to his great delight, Mr. Strickland, who owns a very fine speed boat, took him out on the deep sea and taught him how to catch the famous Blue Fish.

There is Vincent Holland, one of the tellers in the Calvin B. Taylor Bank, Howard Dill (our smiling barber), and Ralph Davis, in the five and ten cent store. There are Calvin Pruitt and Earl Timmons who sweeten the town at their busy sweet shop. There is Victor Boston, who supplies our town with fine food, being the owner of one of our most up-to-date grocery stores. These men are princes, every one of them.

Take a look at the Christian Endeavorers. Charles Safberg made a matchless president and during the tenure of his office entertained the State's District Christian Endeavor convention. Paul Lynch then took the helm and the Young Peoples' work moved forward. The Christian Endeavor Birthday celebration was a great triumph. Paul was really a good president. Now Doris Rayne is doing a grand work and this year the birthday celebration was a success. We are proud of these fine young leaders and Buckingham is truly running forward on the feet of her youth.

On April 6, 1936, it became the writer's sad duty to conduct the funeral service for Miss Minnie Ironshire Franklin, whose name is mentioned so many times through this book. She had celebrated her birthday just a few days before her departure, being eighty years old. She was a gifted poet, a faithful church member and was honored and loved by a great host of friends. Her life was one of suffering but through it all she was patient and with her rare sense of humor she met life as with a ray of sunshine.

The beautiful Holmesburg granite church stands on the main highway from Wilmington, through Berlin, to Cape Charles. It is one of the most beautiful of the Makemie churches. Active groups of members are caring for the work in all the varied departments. A good Missionary Society under the presidency of Mrs. I. Marshall Page invariably meets their apportionment and as an organization the society is doing good work. A Sabbath school with classes for every member of the family is in reach of all our people. A fine group of men gather in the pastor's class every Sabbath morning. The ladies gather to listen to Mrs. Horace Davis.

The women's work is known as the Church Circle and full mention has been made of their organization. There is a social organization known as the Buckingham Club

for young women of the church. Then last but not least visitors are thrilled at the presence of so many young people in all of our services, so Buckingham Church goes forward.

CHAPTER XXV

STORY OF THE MAKEMIE CHURCHES BY THEIR PASTORS

We come now to a consideration of the whole group of Makemie Churches and as we journey through this territory, so well named by Dr. L. P. Bowen as "MAKEMIE-LAND," let us look for the evidence of the Founder of our Presbyterian Church in America as seen through the eyes of different men. In the story of Buckingham we have dealt almost exclusively with one field—the field called from the earliest days of the Eastern Shore—"SEASIDE." We have seen that it was a territory of plantations and old Buckingham was pre-eminently the church of the plantations. In the study we have talked about the Fassitts and of other people living in the "Sea-side" country around Buckingham. Now it will be well to go to Mother Rehoboth, the oldest Presbyterian Church in America, and listen to the story of the founding of the oldest of all the Makemie Churches as told by that splendid shepherd of the people, Rev. Hermann Bischof, D.D.

Let us visit Snow Hill, another Church founded by Makemie, and get the story of their fine new pastor, Rev. Robert Pickens Davis. Let us get the story of the Old Manokin Church by our good friend, Rev. J. Paul Trout, and drop into Wicomico Church in Salisbury and hear Dr. Thomas A. Williams tell the story of how Makemie founded the Church there. Let us visit Pocomoke City and see the good Bishop of Pocomoke, Dr. J. Sidney Venable, lately moderator of New Castle Presbytery, and have him tell us about Makemie and

the Pitts Creek Church and how Madam Holden, Makemie's daughter, remained devoted to this old church. Then let us run across the Virginia State line and meet Dr. F. D. Thomas, the pastor of the Makemie Memorial Church in Accomac, Virginia, and get the story from his own lips. Accomac, Virginia, is just forty miles from Berlin, Maryland. Mother Rehoboth is thirty-five miles from Berlin and Manokin Church in Princess Anne thirty-three miles from us. Wicomico Church (in Salisbury) is only twenty-three miles from Berlin, Snow Hill is sixteen miles away, while Pitts Creek Church, at Pocomoke City, is twenty-nine miles distant.

Now don't say this would be too great a trip, that it can't be done. It can be done, and these good men, pastors of the whole group of churches founded by Makemie, are here waiting to speak with you. The writer is glad to present them, for they are fine men and their story appears over their own signatures.

Here comes my good friend, Dr. Hermann Bischoff. Take the microphone.

REHOBOTH CHURCH

"In order to appreciate the history of the Rehoboth Presbyterian Church in Somerset County on the Pocomoke River, one would wish to learn the history of the English Government during the Seventeenth Century, inducing the Scotch to migrate into Ireland, and the subsequent persecution of the Presbyterians and the inducement of the Scotch-Irish to emigrate to America. Also the border difficulties between Virginia and Maryland on the Eastern Shore.

These Scotch were lovers of independence. The rights they cared most about were the rights of conscience. The right to worship God as their enlightened conscience directed.

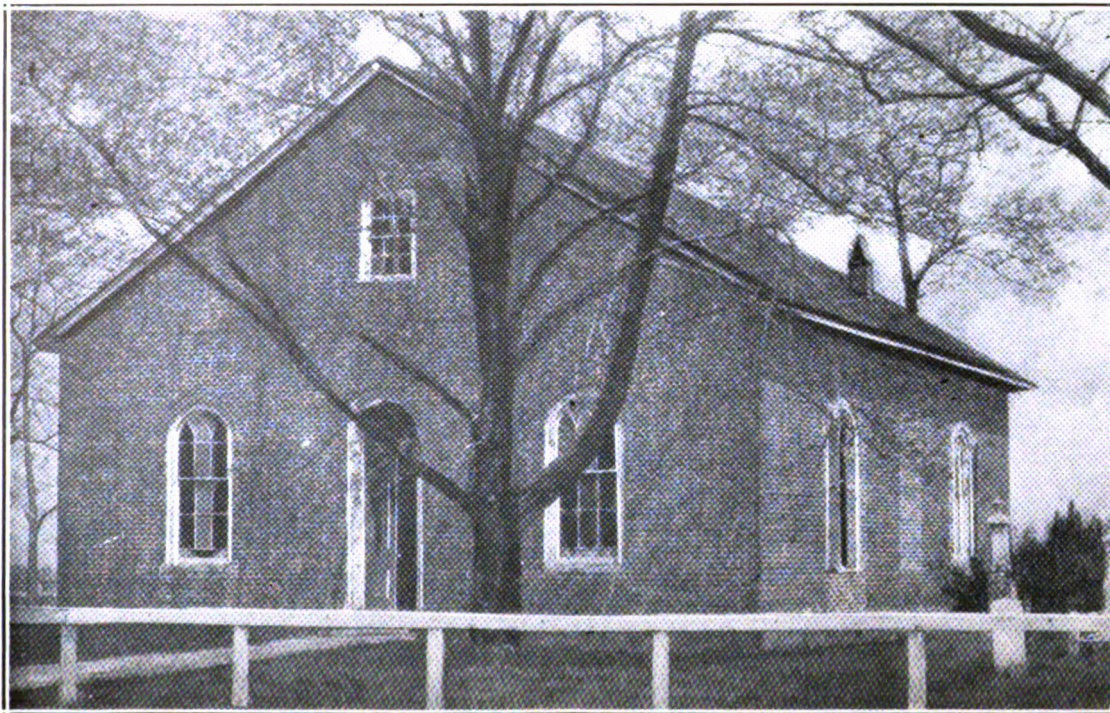
Henry James Ford in his book, "The Scotch-Irish in America" says: "The first distinctly Scotch-Irish settlements known to have taken place in America were on the Eastern Shore of Maryland. Religious toleration was one of the inducements to settlers offered by the Lord Proprietors." Scotch and Scotch-Irish are synonyms with Presbyterianism.

Dr. Torrence in his book "Old Somerset on the Eastern Shore of Maryland" states, "There may have been Presbyterians in Somerset prior to the date at which we are able to positively identify a man of that order of the faith among the population of the county. We reach the year 1670 before we find reference in the remaining local records to David Brown, a Glasgow Scotchman, whose credentials are absolutely beyond question. Brown is a self-evidencing Presbyterian, his will eloquently testifying to his respect and reverence for his church by a legacy 'for his better support' left to Thomas Wilson, Sr., whom we identify as minister of the Manokin congregation."

Dr. Howk in his booklet, "Rehoboth by the River", gives the following fact of David Brown: "We find it set forth on the Somerset county records, that the Grand Jury in 1672, through their foreman, David Brown, a Scotchman and certainly a Presbyterian, called Rev. Robert Maddux to preach at four places in the county. One of these places was 'The house of Mr. William Stevens at Pocomoke,' that is, of course, Rehoboth."

In 1680 the Presbyterians must have increased to a goodly number, for in that year we have Colonel William Stevens of Rehoboth writing to the Presbytery of Laggan in Ireland for a minister.

The Minute of the Presbytery of Laggan, in the north of Ireland, records the following: "December 29, 1680, Colonel Stevens from Maryland besides Virginia, his desire of a Godly minister is represented to us. The



**REHOBOTH PRESBYTERIAN CHURCH, REHOBOTH, MARYLAND
THE OLDEST PRESBYTERIAN CHURCH IN AMERICA**

meeting will consider it seriously and do what they can in it. Mr. John Heart is to write to Mr. William Keyes about it and Mr. Robert Rule to the Meetings of Route and Tyrone, and Mr. William Trail to the Meetings of Down and Antrim."

This Colonel Stevens, a native of Buckinghamshire, England, patented the Rehoboth plantation as his home in 1665, taking the name from Genesis 26: 22, meaning "There is room." About three-quarters of a mile north of Rehoboth Church lie the remains of this truly great man. The inscription on the slab is the following: "Here lyeth the body of William Stevens, Esq., who departed this life the 23rd of December, 1687, aged 57 years. He was for twenty-two years Judge of the County Court, one of his Lordship's Council, and one of the Deputy Lieutenants of the Province of Maryland, Vinit Post Funera Virtus."

On the appeal of Colonel William Stevens to the Presbytery of Laggan, in Ireland, for a minister, Francis Makemie answered this petition and is found in Rehoboth Town on the Pocomoke River early in 1683.

Dr. Torrence in his book states, "Can we doubt that when the Rev. Francis Makemie came to Somerset County in 1683, he established his headquarters at Rehoboth, the home of Colonel Stevens on the Pocomoke River."

Just at this time active consideration was being given to the laying out of a town on Pocomoke River, about a mile to the south of Colonel Stevens' home. This town which was finally established under the name of Rehoboth, had its actual legal genesis in certain legislative enactments of the session of the Maryland Assembly held October-November, 1683. In and around this Rehoboth Town a congregation of Presbyterian faith soon developed. According to Dr. L. P. Bowen the present Rehoboth brick building, which was erected by Makemie in 1706, was the third building. Francis

Makemie had difficulties in building his new "meeting house" with the powers that be.

Dr. Torrence states, "This order of council, February 21, 1705-6, brought the question to an acute stage, and about six weeks later, on April 5, 1706, we find Mr. Robert Keith and Mr. Alexander Adams of the Church of England in Somerset County with Mr. Francis McCemie (Makemie) a dissenting minister, in person before the council sitting as the Upper House of Assembly. Mr. Makemie complains of their (i. e., his and his congregation's) liberties being infringed by a certain order of the council prohibiting a meeting house within less than a half a mile of any established Church all ready built." Hearing the argument from both sides, the council refused to rescind the order against which Makemie was protesting, concluding its deliberation with the following decision. "Upon which both parties being heard and it appearing to his excellency and her majesty's honorable council that the house (i. e., the meeting house) was already erected on Mr. McCemie's own proper lands, advised that this matter be layd before my Lord Bishop of London for his decision, and that in the meantime Mr. McCemie be at liberty to preach in his house according to the tolleration." "By the action of the council in April, 1706 and 1707, the Rev. Francis Makemie and the Presbyterian congregation of Rehoboth made marked progress towards the objection of their appeal. Mr. Makemie's action in erecting this house of worship on his own land, to which he still held the title (the title thereto only passing under Makemie's will) was most astute. The "Meeting House" was admitted by the council to have been built "On Mr. Macemie's owne proper lands" therefore the board granted him "libertye to preach in his house."

Thus Francis Makemie won his contention by building the "Meeting House"—the Rehoboth Church—

on his own land and then deeding the property to the "Presbyterians Forever."

At present Rehoboth is in a prosperous condition. The church building is well cared for. We have a large parish building and a modern manse.

Rehoboth is looking forward to the erection of a monument by friends to the founder of organized Presbyterianism in America—Rev. Francis Makemie—and the hope of restoring Old Rehoboth as Francis Makemie built it in 1706.

Hermann Bischoff, D.D."

Thanks to you, Bishop of Mother Rehoboth! Now let us hear from Makemie Memorial Church of Snow Hill, Maryland, the church that is only sixteen miles from Berlin. Listen to Rev. Mr. Davis and you will catch his Southern accent!

Take the microphone, Rev. Robert Pickens Davis, of Snow Hill.

SNOW HILL CHURCH

"When Francis Makemie came to the colonies at the request of Colonel William Stevens, he quickly found his way to Snow Hill, Maryland. As the missionaries of the Apostolic Church, as well as those today, sought the cities, or more populous centers, to begin their work, so Makemie made this his practice when he came across the waters. News was spread abroad upon his arrival at Rehoboth Plantation, and people gathered from near and far. He preached there and before long sailed up the Pocomoke River about twenty-four miles to the town of Snow Hill, which had been settled since 1642.

A town to be called Snow Hill, was established in Somerset, now Worcester County, by an act of the provincial legislature, passed in the year 1684, and I believe, that the Presbyterian Church in that place, is nearly, or quite as old as the town. Snow Hill was

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settled by English Episcopalians, and Scotch and Irish Presbyterians. It was not a matter of gathering the Dissenters from all the countryside that he came to Snow Hill, it was to minister to those whose homes were here. Since Makemie had started to Ashley River in the Carolinas (he actually went only as far as Norfolk Virginia), in the fall of 1683, it is most probable that he had organized the Dissenters here into the Snow Hill Presbyterian Church before his departure.

During the years 1890-93 Rev. David Bruce Fitzgerald served as pastor and it was during the first of this pastorate that the memorial building was completed and dedicated and the name of the church changed to the Makemie Memorial Presbyterian Church. The original church building stood on the east side of what is now Bank Street, somewhere between Green Street and what is now known as the County Wharf, and is referred to in an old deed, "Opposite to ye Church," which was the Protestant Episcopal, or Church of England. In 1748 the second building had been built on the present property, and the third one was built back in the center of the property in 1795. The present building was begun in 1887 and dedicated June 29, 1890.

Very humbly prepared by

Robt. Pickens Davis."

Very good, Mr. Davis. Now we are going to hear from another Makemie Memorial Church just about forty miles from Berlin, the Makemie Memorial Church at Accomac, Virginia. Rev. F. D. Thomas is the honored pastor. All right, Rev. Mr. Thomas, give us your Broadcast:

MAKEMIE CHURCH

"The Rev. Francis Makemie was settled in Accomac County, Virginia, probably as early as 1683; for as early as 1690 there are court records indicating his presence

some years before. From that time to his death in 1708 he was probably engaged in preaching the gospel, although he was not formally licensed to preach as a Dissenter till the year 1699, yet from the number of churches he had organized on the shores of Virginia and Maryland, prior to 1708, and from the state of prosperity in which he left them, we are left to infer that for many years he had been propagating his doctrines in the County of Accomac, where he had fixed his permanent residence, as well as elsewhere.

Makemie first preached at "The Meeting House" about one-half mile from the present Makemie Church building. In Hennings statutes may be found an Act of Assembly authorizing the sale of the property in 1790. In April, 1838, the ruins of this old church were still to be seen. This "Meeting House" group formed the nucleus of the reorganized church at Accomac Court House.

In 1836 East Hanover Presbytery in Virginia sent a home missionary to labor in this section, and on August 13, 1837, Makemie Church was reorganized as now constituted under its present name. The site selected for it was Accomac Court House, known then as Drummond Town. From that time the church grew with reasonable progress.

In 1883, the pastor of Makemie Church, with a commission, organized Naomi Makemie Church at Onancock, Virginia, near to Makemie's early home.

In 1894 Clark Church at Daugherty, Virginia, in Accomac County, was organized mainly from Makemie Church members.

In 1925 the Makemie Church building was restored as nearly as possible to its original state before the Civil War, with boxed-in pews and a mahogany pulpit, old fashioned settee, and chairs and table, given by the Brick Church of New York City.

F. D. Thomas."

Thanks for your broadcast, Dr. Thomas! Although you are in the Presbyterian Church in the United States, and we are in the Presbyterian Church in the United States of America, we are glad to have you in the "Makemieland" family and we want to see more of you and the fine men who are pastors there on the Eastern Shore of Virginia.

We will now get the inside story of the famous old Manokin Church from the beloved minister, J. Paul Trout. Stand a little closer to the microphone, please, we want the whole United States to hear you.

MANOKIN CHURCH

This old Church (Manokin Presbyterian Church, Princess Anne, Maryland) had its beginning in a group of worshipers who were meeting at "the house of Christopher Nutter" near the head of the Manokin as early as 1672 with a certain Robert Maddox as preacher. The congregation was probably organized by the Rev. Francis Makemie when he was in the county about the summer of 1683. The first pastor of the church was the Rev. Thomas Wilson of the same North Ireland Presbytery as Makemie and once pastor of the church at Killibegs in County Donegal.

Thomas Wilson purchased a farm about a mile and a half south of the church and settled there with his two sons, Thomas and Ephraim. His sons to several generations were elders in the church at the head of Manokin.

A meeting house was built in his pastorate, probably soon after he was installed, and certainly by 1697 when the sheriff reported the meeting houses of the "Dis-senters," including one "at Manokin." In 1723 the ground on which the church was standing was deeded to the minister and elders and their successors; being part of "Nutter's Purchase," which establishes the fact that the old church (and the present one is on the same site)

stood near the house of "Christopher Nutter" where they first worshiped over sixty years before. The present building was erected in 1765, a few years after the Rev. Jacob Ker of Freehold, N. J., began his thirty years pastorate of Manokin. It was extensively renovated and changed in 1873 during the long pastorate of Dr. Austin C. Heaton.

The people of the church have ever been sturdy and devout Presbyterians with a great love for the old church of their fathers. The congregation has always been conservative ecclesiastically and theologically, remaining on the Old Side in 1747 and with the Old School in 1839.

J. Paul Trout.

Thanks to you, Dr. Paul Trout. You are serving a great old church and your statement is just to the point.

Some of our Makemie pastors are arriving a bit late so the announcer will give you his sketch about Buckingham.

BUCKINGHAM

The name Buckingham came from Buckingham plantation, where the first building was erected in the time of Francis Makemie. Buckingham plantation was granted to John White and surveyed to him in the year 1679. John White was a brother-in-law of Colonel Stevens (who wrote the Presbytery of Laggan for a minister), and four years after the establishing of Buckingham plantation, Francis Makemie arrived on the Eastern Shore. He established Buckingham Church, as Makemie himself said, "As a Branch of the Congregation of Snow Hill," and the first building was on Buckingham plantation. The plantation was named by John White, brother-in-law of Colonel Stevens, in honor of Colonel Stevens whose birthplace was Buckinghamshire in England. Buckingham Church was built on the north side of the Buckingham plantation and received its name from the planta-

tion. We have the record of the surveyor, Daniel C. Hudson, running a line around the old Buckingham lot sixty-six years ago, and the lot is positively identified and is less than a mile from the present site of the Church. In 1757 Rev. Hugh Henry bought of William Franklin a new lot and removed the church a half mile nearer to its present location, where the Buckingham cemetery is. This Hugh Henry Church was torn down and replaced by a brick church in 1784 by Rev. John Rankin. John Rankin's brick church was destroyed in a storm in 1857 and a new site was purchased in Berlin, just a few blocks farther north, and a frame building was erected. This was destroyed by fire in 1904 and the present building of Holmesburg granite was erected. Buckingham stands out as one of the brightest of the Makemie Churches. It has not moved around like some of the Makemie churches for miles from its original location, but stands today in less than a mile of its first location two hundred and fifty-two years ago. Buckingham is not clouded in obscurity, but can trace her pastors from Makemie to the present, and she can show an unbroken line of elders from Makemie's day to the present year. (See Chapter 24.) Buckingham can name one of her elders who was an officer in the county at the same time Colonel Stevens was living and serving as an officer in the county, and was here when Colonel Stevens wrote to the Presbytery of Laggan for a minister. This elder was Captain William Fassitt and records show that his family remained in Buckingham Church and gave the first manse to the congregation, left legacies, as witnessed by his own will, and those of his descendants, with Thomas Fassitt giving the manse in which Rev. Alexander Campbell, Rev. Isaac W. K. Handy and Rev. Gaylord Moore lived, and the legacy of John Fassitt and other descendants. Buckingham can show Captain Fassitt's pew number on an old sheet, yellow with age, and prove that he represented

the church in presbytery in 1709—the year after Francis Makemie's death.

Buckingham can describe the first of her five houses of worship from court records, as it stood in 1697, "Thirty feet long, a plain country building." Are some of our old churches clouded in obscurity? Buckingham stands out in the bright light, shining on her "Sea-side" country with its plantations, where she has thrown her undimmed rays for two hundred and fifty-two years.

Buckingham has never changed her name. Like Manokin and Rehoboth she goes by the same title today as she did in the days when Francis Makemie came and preached in her pulpit. It is true they used a descriptive phrase "the meeting house in Sea-side," but her name was Buckingham and always has been. Buckingham gave her son, Littleton Purnell Bowen, who did so much for all the Makemie Churches and to whom belongs the honor of discovery, and but for this son of Buckingham there would be no Makemie Monument, nor would "Makemieland" be known as it is today.

I. Marshall Page, Pastor.

Now here comes the pastor of Pitts Creek, Pocomoke City, and though we had to wait a little while he still has time to give us his statement about Pitts Creek being one of the group of Makemie Churches. Dr. Sidney J. Venable takes the microphone.

PITTS CREEK CHURCH

Rev. Samuel MacMaster, pastor of Rehoboth, Pitts Creek and Snow Hill Churches, 1774-1811, and also the pastor of Makemie's daughter, Madam Anne Holden, and one of the executors of her will, dated 1787, says "As to the time of the Pitts Creek congregation being formed, we can give no particular account. However, it appears that both the Rehoboth and the Pitts Creek people worshiped in the same house for some considerable

time; but from the inconveniences of crossing the river, or whatever cause to us is unknown, another house of public worship was built on the east side of the River about seven miles higher up (at Pocomoke City, then known as Stevens Ferry), which is since gone to ruin, and another built more centerable to the congregation, and still continues and is called the Pitts Creek Presbyterian Church" (located near the Virginia-Maryland line at the head waters of Pitts Creek from which the church received its name."

In the court records of old Somerset County of 1735 we find reference to the "Meeting House on the easternmost side of the Pocomoke River," which definitely places the Pitts Creek Church near the Virginia-Maryland line prior to that date, and also states that Rev. Henry Hunter was the minister. From the same source we learn that Mr. John Mills, Sr., willed to the session of Pitts Creek Church in 1799 the land upon which "said Meeting House now stands." The present colonial church edifice was erected upon this same land about a hundred years ago and in which gather each Lord's Day a goodly number to worship where their forefathers worshipped before them.

In 1844 a large number of the members were living in the growing town called Newtown (now Pocomoke City) so another church edifice was erected that year in the town, similar in design to the one near the State line. This branch of the church grew more rapidly, so in 1888 a beautiful brick structure of Gothic design was erected, using the original building as a part of its Bible school equipment. So the Pitts Creek Church is one organization, but with two places of worship in which each Lord's Day services are held. A beautiful spirit of cooperation exists between the branches of this old Makemie Church.

The church has two possessions which it prizes very highly, both gifts being presented to the church by

Madam Anne Holden, a daughter of Makemie who worshipped in this church. The first gift was two silver communion cups, which were used by the congregation for a number of years, and are now on display at the Historical Society in Philadelphia as a part of the Makemie exhibit. The other gift came through the will of Madam Holden, when she bequeathed "the sum of 100 pounds" in 1787 to the session of the Pitts Creek Church, which was the initial gift to our Endowment Fund which is still intact. Sidney Johnson Venable, D.D., Pastor.

Thanks, Dr. Venable! We are glad to have this valuable information about the beginning of Pitts Creek Church.

And last, but not least, here comes the genial pastor of Wicomico and he is just in time to get in on the broadcast. Dr. Thomas A. Williams, tell us how you know Wicomico Church was founded by Rev. Francis Makemie.

WICOMICO CHURCH

From the court records of Somerset County, March 12, 1672, we learn that the house of Thomas Roe was appointed by the Grand Jurors as a preaching place. This would lead us to believe there was a Wicomico Church before Francis Makemie came to America in 1683. In another court record of old Somerset County we read that on June 12, 1706, Mr. George McNish and Mr. John Hampton were permitted to preach at the "meeting house on Mr. Joseph Venable's land." The "meeting house" was the first church building of the Wicomico congregation. It was situated on the Wicomico River about four miles from the present site of the City of Salisbury. Some time later it was moved to a new site on the Wicomico River at Rockawalking.

On April 11, 1830, the church which the congregation had erected in the town of Salisbury was dedicated, and

on the 2nd of May, 1830, the Sacrament of the Lord's Supper was observed for the first time in this new church. The church was situated near the old mansion of "Poplar Hill" on a lot donated by Mrs. Sarah Huston. There it remained until 1838 when it was removed to a more central location in the town. The congregation continued to worship in this edifice until 1859 when it was sold to the Baptists and the present house of worship erected. It is interesting to note that the Baptists moved the old frame church to a location on North Division Street, made certain renovations and the congregation of the Allen Memorial Baptist Church worships in it regularly every Sabbath.

The Rev. J. H. T. Waite wrote an historical sketch of the Wicomico Church to A. D. 1861, in which he said, "In 1859, the congregation in town believing that it would be much more to our comfort and advantage as a Christian church, resolved to build a brick church 43 by 65 feet, with a semi-octagonal lecture room (chapel) of the same material in connection with the rear wall."

This church was built and enlarged in 1912 under the pastorate of the Rev. Wilson T. M. Beale and renovated in 1933.

Thomas A. Williams, Pastor.

Just in closing may the writer call attention to the fine spirit among the men who are pastors of the Makemie Churches. We feel that we have so much to do for the Master, and that our tasks are common tasks, and we are trying to meet them in the spirit of true brotherhood. Sometimes we hear speakers talk about "Original Makemie Churches" as if being founded by Makemie does not make every church in the Makemie group original. One court record names five preaching places and no doubt some have mistaken this record and thus talk about

“Five Original Makemie Churches.” This of course would tend to create unfriendly feeling among the other Makemie Churches, who happen not to be named in this particular record. In another court record ten years earlier three Makemie churches are named. It would be unwise to say we are one of the “Three Original Makemie Churches.” The expression “Original Makemie Churches” is misleading and, for the peace of all concerned let us give full honor to each and every one of our beloved Makemie Churches, in honor preferring one another.

There are special honors belonging to different churches. Rehoboth is the oldest Presbyterian Church in America. All the writers who have lived in “Makemie Land” have given the credit to Rehoboth without one moment’s hesitation. Hon. Irving Spence, who was an elder in the Snow Hill Church and wrote a hundred years ago, gave the honor to Rehoboth. Dr. Littleton P. Bowen did the same thing. Dr. Clayton Torrence, in his wonderful new book, gives this honor to Rehoboth, and the present writer feels that this honor should go to her as the only reasonable result of the labors of Francis Makemie, who came in answer to the letter of Colonel Stevens, and naturally began his service at Colonel Stevens’ Plantation—РЕНОВОТН. Buckingham claims the special honor of having contributed most, for she gave Littleton P. Bowen, the man who found our “Makemieland” and revealed its great historic wealth. Pitts Creek claims the special honor of the friendship and bequests of Francis Makemie’s daughter. Wicomico has the high honor of being in the largest town on the Eastern Shore. Let us place each crown on the head where it belongs.

The Makemie churches are working together in the erection of a new Makemie Monument at “Old Rehoboth Church.” The East Side, which points to the church will bear the following inscriptions:

**“The Church of the Living God,
The Pillar and Ground of Truth”**

(Seal of the Presbyterian Church carved here)

REHOBOTH CHURCH

Erected by Francis Makemie in 1706, on his own land which he willed in 1708 to the Presbyterian congregation and to their successors forever. This is the oldest Presbyterian church edifice in America. Makemie himself preached in this house, and since his day the light of the gospel has unceasingly shone from this pulpit.

The South Side will give the list of Makemie Churches :

MAKEMIE CHURCHES

- Buckingham Church,
Berlin, Maryland**
- Makemie Church,
Accomac, Virginia**
- Makemie Memorial Church,
Snow Hill, Maryland**
- Manokin Church,
Princess Anne, Maryland**
- Naomi Makemie Church,
Onancock, Virginia**
- Pitts Creek Church,
Pocomoke City, Maryland**
- Rehoboth Church,
Rehoboth, Maryland**
- Wicomico Church,
Salisbury, Maryland**

The West Side will be dedicated to Rev. Francis Makemie:

“He was a burning and a shining light”

(The burning bush Seal of the Irish Presbyterian Church carved here)

THE REV. FRANCIS MAKEMIE

1658-1708

Apostle of Presbyterianism in America, landed near this place in 1683. Labored among the Scotch-Irish in Old Somerset County. His parish extended from the Carolinas to New England. Father of Organized Presbyterianism in America. Moderator of the First Meeting of the Original Presbytery, 1705-6. His grave at Makemie Park, Virginia.

The North Side to Colonel Stevens points to his homestead and grave:

COL. WILLIAM STEVENS

1630-1687

Judge—Churchman—Founder

In Old Somerset County. Patented and named this plantation **REHOBOTH** (There is room). His grave is one mile north. He wrote the letter in behalf of the Scotch-Irish Presbyterians in this section to the Presbytery of Laggan, North Ireland, asking for a Godly Minister. Makemie answered the call.

My good friend Dr. Bischof is trying to get a main highway to run by Rehoboth Church and success seems to be crowning his efforts.

The writer has hoped that some day the Presbyterians in America would put some loose pocket-change together and open a ferry across the Chesapeake Bay in the vicinity of old Rehoboth Church, and Dr. Bischof tells me such a ferry could run from Shelltown, near Rehoboth, Maryland, to Reedsville, Virginia. This would turn thousands of tourists by way of the oldest Presbyterian church in America. It would meet a real need and no doubt be a paying investment, for there is no ferry nearer (I am told) than Claiborne or Cape Charles.

FINIS

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