ST. JAMES' CHURCH RECORDS.

Those who care to delve amid the records of the past find much therein to interest them. Whatever be the motive which prompts research, be it for personal advantage or otherwise, the turning over of these old annals brings with it its own full and sufficient reward. Old letters and diaries are full of lights upon history; a bit of paper, carelessly scribbled over in a moment, may contain a clue to something of importance; and "trifles, light as air," may bring "confirmation strong," proving "local habitation and a name" where previously all rested on mere surmise. But the paper to which you are about to listen lays claim to no special historical value, such as belongs to the great majority of the essays read before this honorable Society. All that its compiler hopes is to present a few gleanings from an apparently untrodden field. Let this serve by way of preamble.

From the year 1779, when he succeeded the Rev. Elisha Rigg, the Rev. Joseph Clarkson ministered to the congregation of St. James' Church, Lancaster, until his death, which took place on January 25, 1830.

The volume of the church papers, bearing the title,

RECORDS.
St. James'
Church,
1798—1829,

has, through the courtesy of the Rector and the Warden, been placed in my hands. It is a small, unpretending volume, some 7 by 8½ inches in measurement and two inches thick. Its leaves, unpaged, are of a rather heavy

paper (linen), now yellowed by age, and the entries are written with a quill pen.

Interspersed among the records in this book, Mr. Clarkson has kept an irregular sort of a diary, with running comments and statements of his own. There is a certain simplicity and quaintness in these notes of his which seem worthy of reproduction, and some of them are here given, or, rather, a selection from them, in his own words and spelling. The penmanship, in running hand, is clear, bold and legible, the principal characteristic indicative of its date being the almost uniform use of the long s.

The first entry of interest to us reads as follows:

John Light. Born, November 2nd, 1799. Baptized, December 1st, 1799. Lancaster. Parents, William Pitt Atlee and Sarah Light. Godfather, John Light. Godmother, Catharine Light.

There are few of us who do not remember the subject of this entry. Very curious is it to think how the reading of it to-day put us, as it were, in touch with three centuries.

On July 12, 1801, he notes the baptism of "Elizabeth, a remarkable small child," and immediately following is the record of Cyrus Barefoot, an unusual name, which seems to have died out in this vicinity.

The Lancaster Intelligencer of January 6, 1866, records the death of Martha, better known as "Patty," Barefoot, daughter of Samuel and Jean Barefoot, she having died on December 24, 1865, at Morgantown, aged over one hundred and six years. She was born in Amity township, Berks county, on February 15, 1749, and was baptized at Douglassville, on September 13, 1778, when in her thirtieth year, by Rev. Alexander Murray, as shown by the records of the Morlatton Episcopal Church. The name Barefoot was not

a common one in this section, and is now, no doubt, extinct, so far as Lancaster county is concerned.

The son of Christian Friday was baptized June 10th, 1803. "Very ill, fits. Died next day."

He notes that Horatio Nelson, a son of James Hopkins, Esq., and Ann Ross, died of the "croop."

The next curious name is Pigeon. "October 6, 1809, baptized Violet, a black child, belonging to Miss Fanny Slouch, Lancaster. Born May 1st, 1805. Mother's name, Susan, a black woman; formerly lived in that family."

Here is a singular entry:

"Susan Isabella, born Feb'y 24, 1809, baptized Feb'y 22, 1810, New Holland. Parents, David Ford, Esq., and Anna Statia (Cooke), his wife. Sponsors, Samuel Newell and Mary Clarkson. Mrs. Clarkson stood in the place of Mrs. Susan Feasch, for whom the child is called, and who is understood, by all parties, to be the other female sponsor. N. B.—Mr. and Mrs. Ford and family were on a visit to us at the time from the St. Lawrence."

Under the baptismal record of Elizabeth Bench, at Spring grove forge, Bangor, July 14, 1811, he writes: "N. B.—The Father died this Saturday week before, in consequence of over-fatigue in Harvesting that week (the first week in July), the hottest weather known these many years. He left the field Saturday at four o'clock p. m., and was found Sunday morning about eight or nine o'clock, dead."

November 6, 1812. Confirmed by Bishop White, at Bangor Church, seventy-five persons. "N. B.—I have baptized, as here recorded, forty since 25th of Oct. (Sunday), i. e., thirteen days, viz.: 19 adults and 21 under age, 40."

"Robert, born May 28th, 1804, so says the mother from recollection, baptized August 5, 1813, at my house, Lancaster. Parents, Aaron Nixon and Elizabeth Hunter, his wife.

"N. B.—The Father enlisted last year in Lancaster, having previously bound the BOY to Kline, Butcher, who, with his wife and the mother, Mrs. Nixon, stood for the Boy."

He tells us that James Perry Davis was named "from Commodore Perry, of Lake Erie memory."

In St. James' Church, December 26, 1813, among other colored people, "John, an old negro man, from Guinea, when about ten or twelve years of age, brought up in the Penrose's Family, in Philada, received adult Baptism. About sixty years of age. Very well informed on Baptism, etc."

When the son of Samuel Dougherty and Margaret Lithgow, his wife, was baptized on August 22, 1815, Mr. Clarkson writes: "Mother dead; Father living in ye Country; all Presbyterians. Rev. Mr. Sample refused to Baptize the child last Sunday, the 20th. The Father was affronted, and so called on me."

"Joseph Rob (or Raub), Baptized Sunday, Nov. 24, 1816, Bangor. Son of Joseph Rob and Barbara Miller, his wife.

"N. B.—The Father died at the close of the late War, in this Country, with Cold, &c., having been frost-bitten. The Widow and Child live with her Father, near Churchtown. He was enlisted by Lieutenant Church, at Churchtown, for five years, or during the War. Of course, the Widow is entitled to his Lands or Commutation pay. He belonged to the Sixteenth Regiment of Infantry. Thus particularly noticed, in case of necessity."

At the baptism of Ellen Derben, February 23, 1817, he says that the father, Stephen Johnson, coloured man, lived with Judge Franklin, and the mother, Hannah, his wife, black, lived with Madam Reigart. Was that a common title of courtesy in those days?

Venus Laurel, a black child, was baptized March, 1817, "at my house. The father, Frank Laurel (mother, Venus, dead), was raised with old Mr. Work, Donegal, Presbyterian. Rev'd Mr. Arthur did not baptize the Child. I sent the Father to him." Possibly the good minister did not consider "Venus" a Christian name.

Of Lachman Monroe Ross, from Scotland, who taught school in New Holland, and wove, he comments: "Poor, but a great name."

In another instance, the baptism of twin sons, he says: "These two make twelve sons alive and four daughters alive, the oldest of the sixteen only twenty-two years of age. One grandchild alive and one dead."

We learn, 1819, that "Peter Gray, many years ago," was Sexton of St. James'.

Of James Burton, a weaver, in the employment of Ober & Kline, in 1819, he writes: "His Grand Father, a Parish Clerk in Ireland, for fifty years, and then his Father, for many years, and he was preparing for the same, but came to this Country."

On January 16, 1820, Mr. Clarkson baptized a child at Pequea. "He a Presbyterian, she raised in the Lutheran Xch (he says of the parents). He keeps the Turnpike gate fifteen miles from Lancaster. Rev. Wm. Latta refused to baptize the child without a recommendation."

In 1820, he mentions "a Miss Moore, who kept a weekly school for the ladies as a nursery for the Sunday-school, or in addition."

Of a Mr. Elliot (John), he says he "preached very acceptably and regularly; professed to be an Independant."

At the baptism of the three children of Joseph Rutter, at Christ Church, he writes: "The mother of Joseph Rutter still alive, living with David Trout (her son-in-law); very old, but hearty old lady; must be eighty-five or nine-

ty ; her son, Joseph, is sixty-three. The old man has been dead several years—say fifteen. His name was Henry."

In connection with the record of the baptism on Sunday, March 31, 1822, of the six children of Patrick Humes and Susan Martin, his wife, is the following little bit of romance: Those concerned lived near Pequea, and "Mr. Joseph Addleman knows him well, having lived in that neighborhood sixteen years." "He (Patrick Humes), a weaver, from Ireland, about eighteen years of age, a single man, after being in this country about four years, went to Ireland, on a visit to his Friends. Returning, The Vessel very crowded; was boarded by an English press-gang, to take as many single young men as they wanted. Susan Martin, being a passenger, and a perfect stranger to Patrick Humes, stepped forward and said he was her Husband, which saved him. As soon as they landed, he married her. The above six Children are theirs, and as well managed as any Children I ever saw. The Parents are well respected in the Neighbourhood; are about to remove near Pittsburgh this Spring."

On another occasion, July 13, 1822, he notes "Mother, child and sister very well dressed." Of one man he says, "Wears his beard from some peculiar circumstance." He baptized one, "William Degustus," colored; also, "James Clendenin, a colored man, quite respectable; born August, 1756, sixty-seven years of age." 9th September, 1823.

In the same year he baptized one who "had been afflicted for seven years or more with pain of body and mind, but was now quite composed."

The following entry is very pathetic: "Joseph Marsh, born April 1, 1797, aged twenty-nine years and seventeen days. Received Adult Baptism April 17, 1826, St. John's Church, Pequea. He

has been afflicted with Rheumatism for many years, say twelve or thirteen years. Every joint in his body has been affected; the large ones, his hip joints dislocated; eyesight gone; his digestive powers good; eats plentifully; and,what is most extraordinary, his mind perfectly sound and strong; in fact. improving by reflection on what he read before he lost his sight, and what is now read to him by his Mother and others. His piety is of the purest kind, having been refined by passing through the Furnace of affliction, not seven times, but seventy times seven. His patience and resignation to the will of his Heavenly Father are without example almost. For the last six years he has lain in the same identical posture, without a murmur."

Coming to the burial records he complains that a mulatto child was buried in the church yard, said to belong here, but was only on a visit at the time of its death, "and so deceived me."

"Thursday, March 30, 1815, Arthur Evans was buried in St. James' churchyard, this day, from Mr. Trissler's (carpenter), with the Honors of War, had been a Volunteer in the Baltimore Battle, from Little Britain. Mr. Trissler paid $5 to me."

Another note says, April 20, 1815, of a child's burial: "Was to pay $3, but did not—cheated me." In another entry he says, the boy "first had worms and the disorder turned to decay, was sick five months, paid me $4."

January 20, 1816. Voltaire, black boy of Mr. Yeates. In our yard, very improperly. Evidently the name condemned him in Mr. Clarkson's opinion.

Friday, June 7, 1816. "Col. George Ross, buried in St. James' churchyard, Lancaster, in his fortieth year, general decay of the system, from exposure in the late war at New Orleans, where he was an active Partizan officer, and

greatly distinguished himself. He came to Lancaster from New Orleans last fall, partly on account of his Health. He was buried from Family Connection Right. No fees charged or asked."

The will of "George T. Ross, late Colonel of the Forty-fourth Regiment, late of New Orleans," is on record in the Register's office, at Lancaster, in Will Book M. Volume 1, p. 72, and among other items recites: "I order and direct that my friend and physician, Dr. Eberly, prepare my body to be immersed in a hogshead of strong Rye Brandy and that said hogshead, containing my body, shall be conveyed from Lancaster to New Orleans in care of Messrs. Boyle and Hand, merchants at Baltimore, and it is my request that they receive the same and ship it off in the first vessels sailing for New Orleans." The will is dated May 28, 1816, and was probated on March 31, 1817.

Of a funeral at Pequea, in April, 1817, he writes: "I knew nothing of the funeral till the Sunday or Sunday week afterward, when I was requested to preach a Funeral Discourse, by the Widow and her Mother. I did allude to 'the' death the first time I preached at St. John's, after the request, Sunday, the 12th of May." On the 25th he says of another funeral at the same place: "I was sent for and attended, but did not preach, was not requested, dreadful rainy day, but few people." On the 29th, death seems to have been busy at Pequea that month, he was there again. "Sent for and preached 'the' Funeral Discourse, very large assemblage of people." On the 30th was buried "old William Jones, for many years (15 say) Sexton of St. John's Church, Pequea. I did not attend, not invited. He was faithful and did his Duty. Dropsy in ye Chest."

He notes, "Paul Zantzinger buried June 25, 1817, at the German Lutheran

Burying Ground. I attended, but did not officiate; he died suddenly, Monday morning, early, June 23, 1817, in 15 minutes." It is rather singular to find this entry in the St. James' Records, unless it be explained by the fact that the man had been prominent during the Revolution.

The Lancaster Journal of Wednesday, June 23, says:

Suddenly, on Monday morning last, in the 73rd year of his age, Paul Zantzinger, Esq., one of the oldest and most respectable inhabitants of this borough.

October 4, 1817. "Charged $5. Mr. ——— to see to it; never did."

"April 13, Saturday, 1816. Attended the Funeral of a young Man, at the Factory this afternoon, at 4 o'clock, named Thomas Jefferson Medcalf (a dreadful cold, windy day). He died by being injured in the Skull at play—a few days after the accident."

"John Atlee, a coloured man, living with Willm. Jenkins, Esqr., died with the small-pox, in the natural way. The disease very prevalent. The Physicians beginning to inoculate with the small-pox matter. Was buried in St. James' churchyard, Tuesday, Feb'y 2nd, 1819, by order of Mr. Robert Coleman, Church Warden, gratis."

May 5, 1819. "Old Dinah, above 100 years of age, buried in St. James' churchyard. I was in Philad. Belonged to the Slough family."

The will of Dinah McIntire, dated at Lancaster, on December 18, 1818; probated May 21, 1819 (will book M, vol. 1, page 273), among other things recites that she "be decently buried," and that her "executor pay funeral expenses out of her estate, and, after said expenses are paid, the balance of estate to go to Jacob Getz," whom she also appointed as her "executor and my only heir."

The Lancaster Journal of May 7, 1819, records as follows: "Died, in

this city, on Tuesday last, Dinah McIntire (a colored woman), but better known by the name of 'Old Dinah, the Fortune-Teller,' in the one hundred and thirteenth year of her age. She was born in Princess Anne county (Maryland), and was purchased about sixty years ago by the late Col. Matthias Slough, of this place, and was then the mother of four children, none of whom continued long enough in this world to outlive their mother. She has left her property to Mr. Jacob Getz, who had behaved to her in the evening of her days like the Good Samaritan. Her property consisted of three lots and seventy or eighty dollars in specie. The house and lots are on a pleasant and elevated situation within the precincts of this city. Dinah was much of an oddity in all her dealings, more particularly in the vocation of fortune-telling. For six months past she was in the habit of paying visits to old acquaintances in various parts of the city, and retained her mental faculties until her last."

This is the woman after whom Dinah's Hill, in this city, was named, and she was said to have resided in the small frame house that formerly stood at the angle of Vine and Strawberry streets.

"September 3, 1821. Monday. A dreadful hurricane and Rain all along our Coast; but few hours' difference at N. York, Philad., Norfolk, Boston, Charleston, etc."

The largest wedding fee that he mentions receiving is £6; the smallest, 7s. 6 d. For "breaking ground" in the churchyard $5 is sometimes charged, but, as a rule, $2.

Mr. Clarkson seems to have recorded every funeral which he attended, and never fails to inform us at which he officiated, or where he was not invited to preach. Among his baptisms we find notes that the parents of the in-

fants presented belonged not only to his own communion, but to members of the Quaker, Roman Catholic, Lutheran and Reformed Associate Churches.

So we close our "gleanings." The sheaf herein garnered may be an imperfect one, but the gathering of it has been full of enjoyment.

MARY N. ROBINSON.

Author: Robinson, Mary N.

Title: St. James' Church records / by Mrs. M. N. Robinson.

Primary Material: Book

Subject(s): St. James Episcopal Church (Lancaster, Pa.)
Church records and registers--Pennsylvania--Lancaster.
Church buildings--Pennsylvania--Lancaster.

Publisher: Lancaster, Pa. : Lancaster County Historical Society, 1900-1901.

Description: [78]-88 p. ; 23 cm.

Series: Journal of the Lancaster County Historical Society ; v. 5, no. 3 and 4

Call Number: 974.9 L245 v.5
Location: LCHSJL -- Journal Article (reading room)

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