

CHURCHES OF CECIL COUNTY

By Ernest A. Howard

The Historical Society of Cecil County

An unpublished work from the 1950s

This series of brief histories of churches of Cecil County was compiled and written by Ernest A. Howard, historian, for the Historical Society of Cecil County. The work, probably completed in the 1950s, was unpublished, but the Society is making his brief accounts available on the Internet.

## Index

|                                      |    |
|--------------------------------------|----|
| Old Bohemia Catholic                 | 1  |
| St. Stephen's Episcopal              | 3  |
| St. Mary Anne's Episcopal            | 5  |
| St. Augustine Episcopal              | 7  |
| Trinity Episcopal                    | 9  |
| St. Mark's Episcopal                 | 11 |
| <br>                                 |    |
| Brick Meeting House                  | 13 |
| <br>                                 |    |
| Head of Christiana Presbyterian      | 15 |
| Rock Presbyterian                    | 17 |
| <br>                                 |    |
| Leeds Methodist Church               | 19 |
| Shelemiah M.P. Church                | 22 |
| St. Paul's Methodist                 | 23 |
| Bethel Methodist                     | 25 |
| <br>                                 |    |
| Hart's Meeting House                 | 26 |
| Mt. Olivet M.P., Warwick             | 27 |
| Perryville Presbyterian              | 28 |
| North East Methodist                 | 29 |
| <br>                                 |    |
| Wesley Chapel                        | 30 |
| Elkton Methodist                     | 31 |
| Union Methodist                      | 33 |
| Hopewell Methodist Church            | 36 |
| <br>                                 |    |
| Cherry Hill Methodist                | 37 |
| Asbury Methodist                     | 39 |
| Perryville Methodist                 | 40 |
| <br>                                 |    |
| Principio Methodist                  | 41 |
| Blythedale Seventy-Day Adventist     | 42 |
| Immaculate Conception Church, Elkton | 43 |
| Janes Methodist                      | 45 |

|   |    |
|---|----|
| The First Sunday School in Cecil County                 | 47 |
| Holiness Christian Church                               | 48 |
| Ministers Who Served Union Methodist Church             | 51 |
| Zion Methodist Church                                   | 52 |
| Text of Address by Earnest A. Howard at St. Mary Anne's | 55 |

## OLD BOHEMIA CATHOLIC

Sir George Calvert, the first Lord Baltimore and a Catholic, obtained in February 1631 from King Charles I a charter to found a colony in America with church and state to be separate, where men might live free from religious intolerance and political oppression. Before the charter could be sealed, Sir George died on April 15, 1632. Cecilius Calvert, for whom Cecil County was named, then became the second Lord Baltimore and heir to his father's royal grant in America. Cecilius was largely responsible for the execution of the plans which his father had made, although he never came to the colony.

Leonard Calvert, younger brother of Cecilius and the first Governor of Maryland, after a perilous voyage in two small ships, the Ark and the Dove, led the colonists ashore on March 25, 1634, on Blackiston's Island, where Father Andrew White, S. J. celebrated the first Mass in the colony of Maryland.

The spirit of tolerance which motivated the colonization of Maryland found a receptive soil in Cecil County, as evidenced by the number of sects represented there in the early days. The Church of England was established in 1692. Baptists settled on the Welsh tract in the northeastern part of the county, and Quakers and Presbyterians predominated in the northern section. Augustine Herman probably belonged to the Dutch Reformed Church. On Bohemia Manor a peculiar sect known as Labadists established their only colony in America, while a settlement of Irish Catholics located at the head of Bohemia River.

To the latter place in the year 1704 came Father Thomas Mansell, S. J. from St. Mary's County to found a Jesuit mission which grew into the Church of St. Francis Xavier or Old Bohemia, the first Roman Catholic church on the Eastern Shore of Maryland. On July 10, 1706, Father Mansell obtained a patent for a tract of land containing 458 acres under the name of St. Zaverius, and to this he added 335 acres in 1721 by purchasing the tract known as St. Inigo, including part of Worsell Manor, from James Heath, the father of John Paul Heath, who founded the town of Warwick near which Old Bohemia Church is located. At that time Bohemia was accessible both by land and water and offered advantages which were influential in its selection as a center for missionary enterprise.

In connection with St. Francis Xavier Church a school known as Bohemia Academy was founded in 1745 by Father Thomas Poulton. Among those who came to this school were John Carroll, afterwards the first Catholic Bishop in America, and his famous cousin, Charles Carroll, the last surviving signer of the Declaration of Independence.

This school was the only one in the colony under control of any order of the Catholic Church and it was patronized by many of the leading Catholic families of the colony. It was the forerunner of Georgetown University in Washington, D. C., founded by Bishop John Carroll in 1789 and the oldest Catholic university in the United States. Every vestige of the old school has long since disappeared, but it is known that the bricks from its walls were used in constructing the rectory, now falling into ruins by the north side of the church.

A tablet has been erected to the memory of the early fathers who labored at Bohemia and are now buried in a plot at the rear of the church. The plot is overgrown by immense old boxwood which has attained a height of seven or eight feet.

In course of time the Jesuit activities shifted from Bohemia to Baltimore and Washington and in 1899 the Jesuit Society turned Old Bohemia over to the Catholic Diocese of Wilmington, which now embraces the entire Del-mar-va peninsula. After regular services were discontinued the maintenance of the property began to suffer and in February 1953 the Old Bohemia Historical Society was formed under the laws of Maryland for the purpose of restoring and preserving the old church.

Old Bohemia Church is located at the end of a paved road two miles north of the town of Warwick. It is a large brick building with a block tower, a slate roof, and four arched windows on each side containing 35 lights - seven high by five wide. The bordering boxwood has almost completely closed across the brick walk leading to the front entrance.

Close by the south side is the tomb of the celebrated Kitty Knight. It is covered by a marble slab bearing the inscription: "In memory of Miss Catherine Knight who died November 22, 1857, in her 79th year". The old cemetery contains also the graves of Capt. Benedict Craddock and Capt. John A. Durkee.

## ST. STEPHEN'S EPISCOPAL

Following the accession of the Protestants King William and Queen Mary to the British throne in 1688, Lord Baltimore, a Catholic, was divested of his authority in the province of Maryland and no longer had any part in the government of his colony. The King having taken possession, in August 1691, sent out Lionel Copley to be the first royal Governor. The Maryland colonists who were members of the Church of England thereupon appealed to the Colonial Assembly "that their religious rights and liberties be secured under a Protestant Government", and the Assembly, which was solidly Protestant, passed the Vestry Act.

This act was signed on June 9, 1692, by Governor Copley, whereby the ten existing counties were divided into thirty parishes. All the territory which now constitutes Cecil County was placed in one of these parishes and called "North Sassafrax". The organization of the parish was commenced in November 1692 and was completed on January 10, 1693. An annual poll tax on each individual was fixed at 40 pounds of tobacco, and all persons whatever their religious views were required to pay this tax to support the clerical establishment. In 1763 the tax was reduced to 30 pounds of tobacco per annum. Tobacco was then worth about five cents a pound.

Nothing is known of the history and location of the meeting house in which the first Episcopal congregation worshipped in North Sassafrax Parish, except that it was standing as early as 1691. Soon after passage of the Vestry Act plans were made for a permanent church near Earleville. One hundred acres of land were purchased from William Ward for 5,000 pounds of tobacco, and an agreement was made with Casparus Herman for building a church of brick or stone, 25 x 35 feet, with four windows and with walls twelve feet high. The cost was to be 18,000 pounds of tobacco.

There was a long delay in obtaining the necessary materials, and consequently this church which stood on or near the site occupied by the present building was not dedicated until 1705. At that time it received the name of St. Stephen's, by which it has been known ever since, although North Sassafras is the legal name of the parish. After that portion of Cecil County north of Elk River was erected into a second parish in 1706, North Sassafras was 30 miles long and 16 miles broad and contained about one thousand taxables.

The rector at the time St. Stephen's Parish was created was the Rev. Richard Sewell. He had been sent out to Maryland by the Bishop of London and appointed to the parish by Governor Francis Nicholson. Dr. Sewell resigned in 1723 after having been in charge of North Sassafras for more than 26 years.

He was succeeded by the Rev. John Urmston, who proved to be a man of such intemperate habits that it was necessary to depose him from his office. The vestry then petitioned the Governor to send them another rector, and in response he sent the Rev. Hugh Jones, who took charge in 1731. He was a graduate of Oxford University and had served as chaplain of the College of William and Mary at Williamsburg, Virginia.

Mr. Jones was an ardent churchman and was caused much annoyance by the Catholics, Presbyterians, and Quakers living in his area. Under his leadership the parish reached its highest degree of prosperity. He died on September 8, 1760, at the age of 90, and lies buried at St. Stephen's with a marble slab marking the site of his grave.

The church was rebuilt in 1737, and in 1823 it was found to be in an unsafe condition and was then repaired. In 1878 it underwent major alterations, at which time it was enlarged by adding a new chancel, changing the form of the windows, and making it Gothic in style by adding a high spire. Each time that the church was repaired the old bricks were used, so that the original bricks were used in the present building, the exterior of which is coated with plaster.

During the Civil War it was suspected that arms might be secreted in the church by Confederate sympathizers, and on Friday, September 12, 1862, Provost-Marshal Bennett of Elkton conducted a search of the building, but no arms were found.

The church is one-half mile north of the village of Earleville. It stands in a spacious plot of ground with large boxwood around it and a burying ground adjacent. By the north side of the church is buried Dr. Thomas B. Veazey, who was one of ten physicians living in Cecil County at the time the United States census was taken in 1790.

The old records of the parish are carefully preserved and contain much information. The church now has about 100 members and the present rector is the Rev. Tracy F. Walsh.

## ST. MARY ANNE'S EPISCOPAL

On account of the increase of population in Cecil County, the General Assembly at the session of 1707 passed an act erecting a second parish known as North Elk, which embraced all that part of the county north of the Elk and east of the Susquehanna River. Although the legal name of this parish is North Elk, it has been called St. Mary Anne's Parish since the erection of the church at North East which is called by that name. The early history of the parish is involved in obscurity due to the fact that all the records prior to 1743 were destroyed by fire.

The present church was built in 1742, although there is evidence that there was an older one on the same site, which was probably built soon after the creation of North Elk Parish. It is known that some time during the first nine years after it was created the vestry sent a petition to the Bishop of London, under whose care the Established Church in Maryland had been placed, praying for the services of a minister and a donation of books for use of the parish. The petition stated that a church had been built and that the revenue of the parish was about £40 per annum; that the population was a mixed one and that all sorts of religion prevailed among the people.

It was probably in response to this petition that Queen Anne presented the vestry with a large Bible, which is one of the treasured possessions of the church. This bible was printed at Oxford, England in 1716 by John Baskett, who was the royal printer. The Queen also presented a prayer book and communion vessels which are highly prized. The communion silver was made in 1717.

The bishop was unable to comply at once with the request for a minister, and it was not until 1722 that the first Episcopal minister in the person of the Rev. Walter Ross appears to have labored regularly in the parish. In 1724 the vestry petitioned the court for a levy of five pounds of tobacco per poll to enable them to finish an addition to the church. The Rev. Walter Hackett was inducted into the parish in 1733. In his first report he stated that his baptisms were numerous, one of them being an Indian and four others colored persons.

Mr. Hackett died in 1735 and was succeeded by the Rev. William Wye, who took charge of the parish in the same year. Under his administration the venerable old church now standing was built. On the corner stone of the church is an inscription which begins with the name of the rector and is followed by the initials of the vestrymen of 1742. The names of the vestrymen were Henry Baker, Nicholas Hyland, Zebulon Hollingsworth, Edward Johnson, Thomas Ricketts, and John Currer.

As a result of the zeal and success of the Methodists, the spiritual affairs of North Elk Parish languished to such an extent that it was without a rector during the interval from 1801 to 1835. Part of this time the vestry house was used as a school and on one occasion during the War of 1812 the church was used as a barrack for a company of soldiers awaiting transportation to Baltimore.

It should be remembered that after the Revolutionary War the Established Church in Maryland had fallen upon evil days. Since a majority of the clergy remained loyal to King George, most of them found it expedient to leave the country. The Catholics, Baptists, Methodists, Quakers, and other dissenters who had been forced to pay taxes to maintain the rival church were active in promoting the feeling against the Episcopacy.

The church is a well-constructed brick building standing on South Main Street in the center of a spacious plot of ground which is enclosed on three sides by a formidable granite wall. It has a gambrel roof of the Dutch type, four windows on each side with round arches, and a bulls-eye window high in the west wall. A square tower topped with a cupola was added in 1904 by Robert Brookings as a memorial to his father and mother and brother, who are buried in the church-yard. Mr. Brookings, founder of the Brookings Institution in Washington, D. C., was born in the Fourth District of Cecil County and received his education at West Nottingham Academy.

In the church, on the south side of the altar, is buried the Rev. Joseph Coudon, rector from 1787 to 1792. He was the first priest to be ordained by Bishop William White in America. Mr. Coudon was also the first man to receive the degree of A. M. from Washington College, Chestertown, Maryland, after having been headmaster of the Kent County School before it attained the rank of a college. He succeeded in North Elk Parish by his son-in-law, the Rev. William Duke, a learned man of many interests, who resigned to become professor of modern languages at St. John's College in Annapolis. Mr. Duke and his only daughter, Hetty, lie buried near the side of the church.

Other names connected with St. Mary Anne's are those of Captain Jeremiah Baker and the Rev. Enoch K. Miller. The grave of Captain Baker, a Revolutionary patriot, for whom one of the local chapters of the D.A.R. is named, is close to the west entrance to the church. The Rev. Mr. Miller was rector from 1874 to 1891 and is outstanding among the long list of ministers. A tablet to his memory has been placed on the north wall of the church. The Rev. Giles B. Cooke followed Mr. Miller and served until 1904. For many years he was the sole survivor of the staff of General Robert E. Lee.

This church-yard is one of the oldest in Maryland. There are many headstones bearing dates in the 1600's, which mark the dates of birth of those buried, and there are crude field stones which are believed to indicate the graves of Susquehannock Indians.

6

## ST. AUGUSTINE EPISCOPAL

The Manor Chapel, later renamed St. Augustine, located in the village of Augustine, is held in veneration not only for its antiquity and for its history but also because it was the place of worship of many of the county's early settlers on Bohemia Manor and the surrounding area. The official records date back to 1692, and it was without doubt one of the thirty churches paying tithes to the Bishop of London in 1690--two years before passage of the Vestry Act.

As was often the case with the early parish churches in Maryland which had a popular as well as an official name, so the Manor Chapel, later the Manor Church, was also called St. Augustine Church. The name St. Augustine applied to the church and parish seems to have been chosen as a permanent memorial to Augustine Herman, Lord of Bohemia Manor, although the term might naturally have suggested itself as an appropriate one, being that borne by the great Christian Father of the early centuries.

The parish records contain no description of the original chapel. According to the decision of the vestry, which met at the Manor Chapel on November 10, 1733, a new chapel was to be built "at or near the place where the old Chapel now stands". Even at that early date (1733) the chapel which was then standing was considered old. At that time the vestry made an agreement with John Bubenhime and James Bayard for the building of a new chapel at a cost of 55,000 pounds of tobacco. It was to be 30 x 40 feet in the clear with a semi-circular chancel having a radius of ten feet. It was not until August 6, 1761, sixteen years after completion of this brick church that Benjamin Sluyter deeded to the vestry, at a price of 400 pounds of tobacco, two acres of land for the new church and for a burying ground. This ground was a part of the original Labadee tract.

In 1741 Andrew Rider accepted the office of sexton of the Manor Chapel. The vestry in that year drew an order on the sheriff for 40 shillings with which to pay him for one year's attendance.

In 1744 St. Augustine Parish was set off from St. Stephen's Parish and embraced all the region between the Bohemia and Elk rivers or the northern part of St. Stephen's Parish.

From its inception St. Augustine Parish stood in close relation to St. Stephen's. From it came the clergy officiating in St. Augustine Church up to the time of the Revolutionary War. The Rev. Hugh Jones, a zealous churchman and a strong partisan of the Lord Proprietary, was the first rector of the brick church erected in 1733, and also the first rector to assume charge of St. Augustine Parish after its organization. He was succeeded by the Rev. Joseph Mather, and following the latter's resignation the Rev. Philip Reading was presented by Governor Eden in 1774. He remained in charge until 1776 when the Established churches in Maryland were closed by the war with Great Britain.

7

During the British invasion of Cecil County in August of 1777 a division of Hessians and Scotch Highlanders under General Knyphausen crossed the Elk River and encamped for a short time near St. Augustine Church, the windows of which they destroyed. Following this desecration and with disruption of the congregation, the old church was permitted to fall into ruins and finally no trace of it remained.

There seems to be no record extant which gives the date of when the present chapel was erected. The earliest event of record is that of May 1, 1838, when the Rev. I. P. Bausman was engaged by the vestry as rector of the church for one year at a salary of \$100. The church was therefore erected prior to that date. Whatever the age of St. Augustine at the time, it was consecrated on November 30, 1841, by Bishop William R. Whittingham.

About 1892 activities diminished and ceased entirely at St. Augustine. An annual service was held for a few consecutive years and finally the church was closed. In 1923 the Rev. John Fredrik Virgin assumed charge of St. Augustine and Trinity parishes jointly. He immediately became interested in St. Augustine and began the work which ended in the restoration of the church building. At that time practically the entire structure was rebuilt. It was re-dedicated on October 24, 1926 by the Right Rev. George W. Davenport, Bishop of the Diocese of Easton.

The present church stands in the midst of large locust and maple trees. It is a frame building about 25 by 35 feet with a bell tower. It has three windows on each side and two windows and the entrance at the west end. The ceiling is arched and the nave is divided by box pews with swinging doors. The chancel is rectangular in shape and contains an altar which was added in 1891.

In the cemetery surrounding the church on three sides are both marked and unmarked graves of members of the early families of Bohemia Manor. Among the army officers buried there is Col. Edward Oldham, who served in the Continental Army under General Greene. He was a descendant of Augustine Herman, a brave soldier, and a member of "The Society of the Cincinnati". His gravestone gives the date of his death as November 4, 1798.

## TRINITY EPISCOPAL

Trinity Church, Elkton, is the offspring of historic North Elk Parish, whose origin dates back to 1706 and which included within its bounds all of Cecil County north of the Elk River.

A connecting link between the mother parish and Trinity Church is the Rev. William Duke, who took charge of North Elk parish in 1793, succeeding his father-in-law, the Rev. Joseph Coudon, who had served as curate for two years previous to his ordination in 1789. The Rev. Mr. Duke continued as rector of North Elk parish for three years, after which his energies were devoted to educational work. During the greater part of the time between 1796 and his death in 1840 at the age of 83 he was a resident of Cecil County. He taught a school on Bow Street in Elkton and at one time was principal of the Elkton Academy.

The old St. Mary Anne's Church in North East was, in theory, the parish church of those in the vicinity of Elkton who adhered to the Episcopal faith, but there was no rector of the parish from 1801 down to 1835. In this era of weakness and depression the church people of Elkton felt impelled to take some action looking toward the securing of a rector or of some one who could give personal attention to the needs of the work at hand.

Early in the year 1832 an organization was effected under the name of "Trinity Church", the original vestrymen being James Sewall, Zebulon Rudolph, Samuel Hollingsworth, Henry Hollingsworth, Henry Andrews, Rowland Ellis, and Thomas S. Thomas. The Convention of the Diocese of Maryland, under date of June 1, 1832, gave its consent to the formation of a separate congregation in Elkton. The lot upon which the first Trinity Church was erected was deeded to the vestry by Samuel Hollingsworth and his wife, Ellin North Moale, on August 8, 1832, and a church edifice was soon completed. This was a frame building with the chancel at the northwestern end, which is the reverse of its present position.

The first rector of Trinity Church was the Rev. William Henry Reese. He was succeeded by the Rev. Henry Lyon Davis, and he by the Rev. Henry Williams, who had charge of both Trinity and North Elk Parish. From 1841 to 1858 the Rev. Robert Lloyd Goldsborough held the rectorship, and then in succession came the Rev. Richard H. Waters, the Rev. R. H. B. Mitchell, the Rev. W. D. Mitchell, and the Rev. Henry A. Skinner. In 1880 the rectorship was assumed by the Rev. William Schouler, who terminated his active ministry in May 1917, after serving Trinity Church for 37 years.

To the Rev. Mr. Waters is largely due credit for erection of the Gothic edifice at the corner of Bridge and Main streets in Elkton where Trinity congregation has worshipped since 1866. The church was consecrated by the Right Rev. John B. Kerfoot, Bishop of Pittsburgh, on St. Barnabas' Day (June 11), 1867.

In 1871 Trinity Parish was erected, taking in not only the town of Elkton but the entire eastern portion of the former North Elk Parish.

Through the efforts of the women of the church the parish was provided with a rectory in 1877. In the intervening years it has undergone considerable enlargement and improvement. The church building also has undergone various alterations, notably after it was partially destroyed by fire on January 12, 1895. Following its renovation at that time the church was re-consecrated on July 5, 1896. Trinity parish house was erected in 1904.

Trinity Church contains many items which are memorials to former members. Practically every article of furnishing is a memorial gift, and there are also a number of memorial windows and tablets.

A sketch of Trinity Church is incomplete without a record of the building of St. Andrew's Goldsborough Memorial Church at Andora, about six miles north of Elkton. This church had its inception in a service held by the Rev. William Schouler in Andora schoolhouse on April 15, 1888. Steps were taken on that occasion to organize a Sunday School and in the initiation of the work and its subsequent maintenance for many years the rector had the aid of Dr. George A. Steele, who served as Superintendent and lay reader.

Through the gift of a lot by Mr. and Mrs. John W. Quien, of Andora, the way was opened for the erection of a church, and on the afternoon of September 4, 1894, the cornerstone of St. Andrew's Church was laid with appropriate services. The church was opened for service for the first time on Easter Day (April 14) 1895, and was consecrated on October 18, 1900.

Owing to a change in the population and character of the people in the community, it was necessary to discontinue regular service in St. Andrew's Church about 1925.

## ST. MARK'S EPISCOPAL

Susquehanna Parish is in the northwestern corner of the Diocese of Easton. It is bounded on the north by Pennsylvania, on the east by Principio Creek, on the south by Chesapeake Bay, and on the west by the Susquehanna River.

St. Mark's, the parish church, is in the extreme southern end of the parish, west of the town of Aiken on a paved side road about one-quarter mile off the main highway (U. S. #222) leading from Perryville to Port Deposit. It stands on rising ground and commands a superb view of the Chesapeake Bay.

Although St. Mark's is over 100 years old, Susquehanna Parish did not come into existence until 1913. Prior to that year it was a part of North Elk Parish, which was erected in 1706. With the exception of a small chapel which stood near Battle Swamp and was the property of the Church of England long before the Revolutionary War, there is no record of any other church building erected by the Episcopal Church in what is now Susquehanna Parish until 1844.

Under the leadership of the Rev. Robert L. Goldsborough, who became rector of North Elk Parish in 1841, the first building was erected as a "chapel of ease" to St. Mary Anne's Church in North East, in order to provide a place where services might be held for a number of families living in the vicinity of Perryville and Port Deposit who found it impossible to travel the nine to twelve miles to St. Mary Anne's. The land was donated by the Misses Gale, who were large land owners in the neighborhood, and their private burial ground was incorporated in the present cemetery at St. Mark's. All who helped in building the chapel were to have lots in the cemetery.

The corner stone was laid on April 3, 1844 by the Bishop of Maryland, the Rev. William R. Whittingham, and in December of the same year the first service was conducted by the Bishop's brother, Richard Whittingham, Jr., who was at that time a candidate for Holy Orders and a lay reader by appointment of the Bishop. After the ordination of Mr. Whittingham he became assistant to Mr. Goldsborough and had charge of St. Mark's Chapel for several years. When he was called to the rectorship of a parish on Long Island, no other assistant was secured for Mr. Goldsborough and he carried on the work alone. This work included Elkton, for although Trinity Parish had separated from North Elk in 1832, Mr. Goldsborough was asked to take charge of Trinity as well as North Elk Parish.

The little chapel was soon found to be too small and about 1866 a new chancel and two more windows were added, making four on each side. For about 20 years after Mr. Goldsborough's resignation there were frequent changes in the rectorship, and then in 1874 the Rev. Enoch K. Miller accepted a call to North Elk Parish, where he served with marked success for 17 years.

Under Mr. Miller's successor, the Rev. Giles B. Cooke (1891-1904), St. Mark's went forward. Between 1896 and 1900 various improvements were made. A bell was given to the chapel by St. Matthew's Church, of New York City, a furnace was installed, and a pipe organ was put in. The windows were enlarged and plain glass was replaced by stained.

In 1898 the Guild of St. Mark's undertook the building of a parish house in the town of Perryville, to be used for Sunday School classes, parish gatherings, and for meetings of various organizations. The parish house was built the following year and is about a mile and half from the church.

In 1913 St. Mark's was divided from North Elk and Susquehanna Parish was created. St. Mark's was in its 70th year when it ceased to be a chapel and became St. Mark's Church. The Rev. J. Gibson Gantt (1904-1906) had succeeded Mr. Cooke as rector, but resigned because the North Elk Parish was too large for one man to administer. Being familiar with existing conditions, Mr. Gantt was largely instrumental in obtaining approval of a petition for division of the parish when the question was brought before the Diocesan Convention in 1913.

The first rector of Susquehanna Parish was the Rev. Clarence M. Conant, who remained for only one year. Succeeding rectors were the Rev. Henry Chamberlaine, the Rev. Paul Williams, the Rev. R. M. D. Adams, and the Rev. James Warren Albinson. During Dr. Albinson's ministry a new parish house was erected near the church in order that its activities might be concentrated in one location. The old one in Perryville is now used for regular church services.

The present rector, the Rev. L. Mark Brewster, came to the parish in 1949.

## BRICK MEETING HOUSE

The distinction of being the oldest house of religious worship standing within the present borders of Cecil County belongs to the Brick Meeting House. This historic landmark is at Calvert, on Route 273, about midway between Blue Ball and Rising Sun. Prior to 1878, when the name Calvert was adopted by the U. S. Post Office Department, the village was known as Brick Meeting House or East Nottingham.

This location was selected by William Penn when in company with some of his followers he visited the section in the spring of 1701. During this visit he is said to have indicated an elevation from which the land slopes away in all directions as a "likely spot for the worship of God" and at that time he dedicated forty acres of land for the combined purpose of public worship, the right of burial, and the privilege of education. This verbal declaration was the only title by which the property was held until 1765, when a deed was given by Thomas and Richard Penn, who were then proprietors of the province of Pennsylvania. The land was not within the domain of the Penns, as the establishment of the Mason and Dixon Line was soon to demonstrate, but the title has always been recognized as a valid one.

The early meetings of the Friends were held in the home of James Brown. He and his brother William were ministers of the gospel who had migrated from New Castle, Delaware, and were pioneer settlers in this neighborhood. The first public meeting house was erected in 1706. The date is disclosed in the journal of Thomas Chalkley, an English Quaker, who gives an account of his travels in the province of Maryland in the year 1706 and records (page 44): "About this time also was built a meeting house at a place called Nottingham, which is a large meeting and increases greatly".

The building was constructed of hewn chestnut and poplar logs and was roofed with slate obtained from somewhere along the Octoraro Creek. The brick portion of the building was added in 1724, the bricks being burned in a kiln not far from the meeting house. In 1751 the woodwork was destroyed by fire, and during the next year the south end was torn out and replaced by a stone addition which doubled the capacity of the original structure. Although one-half of the walls of the old house are stone it still retains its name of "Brick Meeting House".

Inside it has a movable partition which may be used to divide the building into two rooms, and its gallery with benches for slaves serves as a striking reminder that the institution of slavery once existed in Cecil County. The records of Nottingham Monthly Meeting since 1739 are preserved, but the Society of Friends at Calvert is no longer active and the ancient meeting house is beginning to show signs of neglect and deterioration.

In April 1778 a detachment of General William Smallwood's American troops occupied the Brick Meeting House and converted it into a hospital for the sick and wounded soldiers who had been disabled in the campaign in New Jersey. It was used for this purpose for about three months. During this time the Friends worshipped in a neighbor's barn. Although as a matter of principle the Quakers opposed war, they were willing to do their part and treated the soldiers with much kindness, giving them food and blankets, and in other ways contributing to their comfort.

While the meeting house was being used as a hospital twenty-eight Continental soldiers died and were buried in the adjoining cemetery now known as Rosebank. In honor of these men the old door step, a native stone, was taken from the west door of the brick end of the building and converted into a memorial marker which was unveiled on Memorial Day, 1930. It bears the following inscription:

"In memory of the unknown soldiers buried at Brick Meeting House while it was used as a hospital in 1778. Erected by the Friends, the D.A.R. of Cecil County, American Legion, and the Calvert Woman's Club."

One of the most noted names associated with this locality is that of Marquis de Lafayette. On April 11, 1781, Lafayette with an army of 1200 men left the Head of Elk and marched to Brick Meeting House, which was reached about sunset. After camping that night in the surrounding woods they crossed the Susquehanna River on the following day at Bald Friar Ferry en route to Baltimore and Yorktown, Virginia.

It was at East Nottingham that Benjamin Chandlee settled in 1714 and established a clock making business which was carried on by his sons and grandsons until about 1816. During this time the firm of Chandlee and Sons of Nottingham attained a skill in the manufacture of clocks, compasses, and other scientific instruments which was not surpassed by any other firm in America.

## HEAD OF CHRISTIANA PRESBYTERIAN

About a mile and a half west of Newark, Delaware, on the Nottingham Road, stands the Head of Christiana Church. It is located at the foot of a slope, surrounded by large maple trees, with an old cemetery on the north side extending to the highway. Although the church is about 200 yards east of the Maryland line in Delaware, many of its founders lived in New Munster, Cecil County, and it is therefore appropriate that it should be included among the churches of that county.

Head of Christiana is so called because it is near the head of Christiana Creek. In the early part of the last century the name was spelled Head of Christianna, and a stone set in the south wall of the present edifice spells it that way. The name is reminiscent of the Swedish settlers who sailed up the Delaware River until they came to Minquas Creek, which they named in honor of their Queen, Christina. Later it became Christiana. A reminder of the first name is still heard when the church is referred to locally as Head of Christine.

A Presbyterian congregation was organized here some time prior to 1708, by a few persons who had previously worshipped at New Castle, Delaware, and their first meeting house was probably built in that year. It was a log building and stood in that part of the cemetery where now lies the grave of the first pastor, the Rev. George Gillespie. No description of this building has been preserved, but it was probably very much like other very early Presbyterian churches which had no fire-places, were poorly lighted by windows, and often did not have even a floor.

The original members, who were inured to hardships because they nearly all lived in rude log cabins, were descendants of the Swedes and Dutch and largely of Scotch-Irish immigrants who had fled from persecution in their homelands and brought with them their faith and strong religious convictions.

Mr. Gillespie, the first pastor, was installed on May 28, 1713. He was born in Glasgow, Scotland, in 1683, was a graduate of the University there, and came to America when he was 29 years old. He labored among this congregation for 47 years until his death on January 2, 1760. During his ministry the original log church was replaced by a brick church in 1750. An accurate description of this building is not available, although it is believed that the entrance was from the south side (just the opposite of the present building) and that it was reached by a long flight of stairs to the door. From early records it appears that there six elders, equally divided among New Castle County, Delaware, Chester County, Pennsylvania, and Cecil County, Maryland, the two Cecil County elders being Andrew Wallace and David Alexander.

The first recorded members of the church, apart from the elders, were Abram Emmet and his two sons, who later were among the founders of Rock Presbyterian Church in 1720. Some former members of Head of Christiana were also among those who were instrumental in establishing a Presbyterian Church in Elkton in 1833.

The second pastor was the Rev. John McGrery, a graduate of Princeton College. He was installed on May 10, 1769. A few years after his installation the American Revolution broke out and the pastor and his members gave loyal allegiance to the Colonial cause. Mr. McGrery served for 31 years until his death on June 18, 1800. A considerable period of time often elapsed in those days before a vacant pulpit could be filled, because it was a difficult matter to secure a new pastor, and it was not until 1812 that the third pastor, the Rev. Andrew K. Russell, was installed.

On Sunday, March 14, 1858, as the congregation was assembling, their church was totally destroyed by fire, the cause of which was never definitely determined. Plans were made at once to rebuild and the present large and commodious brick building was the result. It has a social hall in the basement and on each side of the upper floor are four handsome stained glass windows.

In the cemetery here is buried George Johnston, the distinguished author of the History of Cecil County.

## ROCK PRESBYTERIAN

The early settlers of the northern part of Cecil County were Scotch Presbyterians who had been driven by persecution and oppression from Scotland to Ireland and from Ireland to America. They commenced emigrating to this country at the beginning of the 18th century. The chief landing places were Philadelphia and New Castle, Delaware, and from these ports they scattered throughout Pennsylvania, Delaware, Maryland, and as far south as North Carolina. In the wild wilderness of America they sought religious freedom and found it. Though widely scattered they soon erected meeting houses and traveled many miles for the purpose of worship.

In the spring of 1720 the only Presbyterian church in Cecil County was one at the head of Broad Creek, on Bohemia Manor, which was organized by a few Scotch emigrants who had settled in that neighborhood. Its only pastor was the Rev. Alexander Hutcheson, a Scotch-Irish Presbyterian, who was installed in 1723. During most of his pastorate he was directed by the Presbytery to supply the church on Elk River, as the Presbyterian congregation in northern Cecil was then called. The Bohemia church appears to have become extinct by 1740.

What is now known as the Rock Church was founded in 1720 by members of the Head of Christiana living in New Munster who wished a church nearer their homes. For a short time this congregation was supplied by the Rev. George Gillespie and other ministers of the New Castle Presbytery until in 1724 they secured their first pastor, the Rev. Joseph Houston. Like most of the early Presbyterian ministers, he was a native of Ireland.

Their first meeting house was located at the stone graveyard at Lewisville, Chester County, Pa., and was probably a small log house with no floor, no fireplace, and a few small windows. The benches and pews were supplied by the members according to their own tastes and means.

For nearly 100 years this church was the only place of worship where the people of the entire community assembled for that purpose. In going to church they either rode on horseback or walked. It was not unusual to walk 8 or 10 miles to church. The people were widely scattered and preachers were scarce and the amount of preaching at any one place during a year was small. When they all came together it was important to hear as much as possible; hence the sermons were long, usually over an hour, and there were two of them in a day with an hour or half-hour interval for lunch.

In 1739 George Whitefield, the English evangelist, came to America and preached to immense crowds. His preaching had the effect of dividing the Presbyterian congregations throughout the colonies into two distinct groups known as the "Old Side" and the "New Side", the latter name being given to those who adhered to the doctrines of Whitefield. The Rock congregation, like many others, was split by the controversy that arose from Whitefield's preaching, and a "New Side" was organized in 1741. This led to the erection of a second meeting-house in that year in Sharp's cemetery, about a mile north of Fair Hill. Very little is known of this church except that it was a frame building covered with clapboards. What became of the building is not known. When a reconciliation of the two sides was accomplished in 1761 the re-united congregation continued to use the Sharp's meeting-house for a short time.

During part of the time of the division of Rock Church the Rev. James McDowell had charge of the "Old Side" branch which continued to worship in the old church at the graveyard near Lewisville. Mr. McDowell taught a classical school at his residence about a mile southwest of Lewisville. This school was removed to Newark, Delaware in 1767, and was the germ from which sprang Delaware College and the University of Delaware.

The "New Side" congregation was without a pastor for eleven years until they obtained the services of the Rev. James Finley, who was installed in 1752. Mr. Finley also had charge of the Presbyterian church in Elkton for a few years after he became pastor of Rock church, but this pastoral relation was dissolved in 1760, probably on account of the reunion of the old and new sides of the original Rock congregation which took place in the following year. Mr. Finley's connection with Rock church extended over a period of thirty years, during much of which he resided on the White Hall farm near Andora, or Poplar Hill as it was formerly called.

It was during Mr. Finley's pastorate that the present church was erected by the united congregation, as shown by a petition which Robert Mackey and George Lawson presented to the court in 1766 stating that the congregation had purchased a piece of land from David Elder and Michael Wallace near where the Little Elk Creek crosses the road leading from Newark to Fair Hill and had erected thereon a meeting-house for public worship. They asked that the house be registered in accordance with an act of the British Parliament which required that all places of public worship be registered with the civil authorities.

After Mr. Finley was released with great reluctance the Rock church was without a stated pastor for 26 years, during which they depended upon supplies; often they had no preaching for months at a time. In 1803 the church needed a new roof and other repairs, and such was the poverty of the congregation that they obtained an act of the General Assembly authorizing them to raise money for this purpose by means of a lottery, but there is no record that the plan was ever put into effect.

After being without a pastor for 26 years the congregation gave a call to the Rev. Robert Graham, who was installed in December 1809 and served until his death on November 5, 1835.

The Rock church was remodeled in 1844 and again in 1872 and 1900. It is a handsome Gothic stone structure which stands on the bank of the Little Elk Creek on U. S. Route 273. It has pews of grained ash with walnut trimmings, a walnut pulpit, and stained glass windows. A well equipped church house was built by the side of the main building at a cost of \$13,000 in 1953 and dedicated on September 27th of that year.

Few churches have had such a variety of names as the Rock. It was at first called the New-Erection on the Branches of the Elk River, then Elk River, Great Elk, Upper Elk, and Elk. The first time that the name "Rock" appears upon the records is October 1787. Then it is seen no more until 1793, from which time to the present this has been the only name. By act of the General Assembly of Maryland in 1801 it was incorporated as the Rock Presbyterian Church in North Milford Hundred, Cecil County, State of Maryland.

The present pastor is the Rev. James Albert Junker, who was installed on July 25, 1954.

## LEEDS METHODIST CHURCH

### JOHN WILSON COMES TO AMERICA

The history of Leeds Church begins with the coming of John Wilson to Cecil County in the year 1804. Mr. Wilson was a native of Yorkshire, England, where he had learned the art of making broadcloth. He was brought to America by the Cecil Manufacturing Company which had been organized in 1794 to manufacture woolen goods and had built a stone mill on the Little Elk Creek about one-half mile above the site of the present Marley Mill. The foundation of this old factory may still be seen along the branch line of the B & O Railroad which follows the course of the Little Elk northward from Childs Station.

### THE OLD STONE CHURCH

Mr. Wilson was not only a manufacturer of fine cloth but he was also a preacher of the society known as Independent Presbyterians. After locating in Cecil County he gave to the settlement which grew up around his factory the name of New Leeds in honor of his native city of Leeds, England. With the assistance of the people in the neighborhood he built a stone church in 1812 and served as its pastor until his death in 1830.

This church was substantially built of native stones with walls 18 inches thick. In outside dimensions it was 35 feet long and 30 feet wide. There were two windows in the front and two in the rear and one in each end. The windows had upper and lower sashes each containing 12 panes of glass and they were protected by outside shutters. The shingled roof was pierced by a chimney at each end of the ridge, and a high pulpit stood against the rear wall.

### THE WILSON FAMILY

The remains of the Rev. John Wilson and of his wife, Hannah, repose in the old church-yard at New Leeds, but the exact location is not known. Their daughter, Martha, who married Jacob Price of Cecil County, is buried there and her grave is marked by a well preserved stone. Mr. Wilson had two other daughters, Hannah, and Sarah, and three sons, Joseph, a Presbyterian minister, William W., a farmer, and John G., a Methodist minister.

In 1816 Miss Sarah Wilson organized in the New Leeds church a Sunday School which was the first in Maryland outside of Baltimore City. A granite monument honoring her now stands in the cemetery at Leeds and bears the inscription: "Perpetuating the memory of a godly woman and a noble work, the outcome of which will only be known at the great judgment".

### METHODIST PROTESTANT CHURCH ORGANIZED

When John Wilson died in 1830, his son, the Rev. John G. Wilson, succeeded him as pastor of the independent church at New Leeds and served until 1839. During the son's pastorate a revival service was held at which he was assisted by the Rev. Frederick Stier, who was the conference missionary of the newly formed Methodist Protestant Church. It was through the influence of Mr. Stier that a Methodist Protestant congregation was organized at New Leeds in 1839,

and the Rev. Reuben Tyler Boyd was assigned as its first pastor.

This denomination was only eleven years old at the time the New Leeds Church became affiliated with it. Democracy was an outstanding principle in the new church and denomination. The laymen were given a voice in the affairs of the church and ministers had the right of appeal from all undesirable appointments. Leeds was subsequently made a part of Cecil Circuit of the Maryland Annual Conference and was associated with Bay View, Bethel, Mt. Olivet, and Moore's Chapel. One minister, who resided at Bay View, served the five churches and consequently services were held at each charge only on alternate Sundays.

In 1855 the New Leeds Church and burial grounds were deeded by the Rev. John G. Wilson and wife to three trustees, Enos Scarborough, Andrew Harvey, and John T. Gallaher, their heirs and assigns forever, in trust for the use of any church or society of Christians.

The church was incorporated on May 2, 1863. The board of trustees had consisted of three members. Under the charter the new board was composed of the minister and seven members. The charter was amended on March 7, 1913, to change the time of electing trustees and to give women as well as men the right to vote for trustees. It was further amended on March 23, 1932, to change the number of members required to authorize the trustees to buy, sell, transfer, or improve the church property.

Religious services were held in the old stone church for 75 years from 1812. For the first 26 years the services were conducted by the independent organization and after 1839 by the Methodist Protestant denomination.

#### NEW CHURCH BUILT

About 1879, during the ministry of the Rev. Charles T. Cochell, the building of a new church on a different site was agitated but the sentiment in its favor did not appear sufficient to justify the effort, but in 1885 under the pastorate of Dr. David A. Shermer definite steps were taken towards the erection of a new church building. A building committee was formed with Judge James McCauley as chairman. At the solicitation of Mr. George W. Childs, operator of Marley Paper Mill, Mr. Anthony Drexel of Philadelphia donated an acre of ground for a church lot. The cornerstone of the new edifice was laid on Thanksgiving Day, 1885, the Rev. William S. Hammond officiating. The contract for building the church was given to William D. Haddock and the work was completed in about three years. The new church was dedicated on February 3, 1889, and on that occasion the Rev. John E. T. Ewell preached the sermon.

Leeds Church is located on the Blue Ball Road four miles north of Elkton and stands on a ridge of high ground overlooking the valley of the Little Elk Creek and the rolling hills beyond. The location is outstanding among the churches of Cecil County. It is a frame structure with a bell tower and slate roof; the main auditorium is 55 feet by 34 feet, and an annex is 20 feet by 32 feet. The church has a seating capacity of approximately 400 persons.

## LEEDS CIRCUIT FORMED

The Leeds church withdrew from Cecil Circuit in 1901 and in conjunction with Moore's Chapel formed Leeds Circuit. This was done in order that services might be held at all the churches every Sunday. A parsonage was built at Leeds for the accommodation of the minister. The parsonage lot contains an acre of ground. During the 61 years that Leeds was connected with Cecil Circuit 28 ministers served the charge, and during the 38 years that Leeds Circuit was in existence there were 20 pastors.

Leeds lost its identity as a Methodist Protestant organization when the Maryland Conference of that denomination ceased to exist upon the unification of the three branches of the Methodist Church in 1939. It is now one of seven churches comprising Cecil United Parish of the Peninsula Methodist Conference. The other churches are Calvert, Ebenezer, Lewisville, Moore's Chapel, Union, and Zion. The present minister in charge of the parish is the Rev. Perry O. Hill, who resides at Zion.

In the fall of 1952 a social hall was erected at the rear of Leeds church, and this addition was dedicated on Sunday, November 1, 1953.

## MINISTERS ON LEEDS CIRCUIT

The twenty ministers who served Leeds Circuit were:

|                                |           |
|--------------------------------|-----------|
| Edward P. Perry.....           | 1901-1902 |
| James Thomas Lassell, D. D.... | 1903-1904 |
| Phillip Waxter Crosby.....     | 1905-1906 |
| Edgar A. Sexsmith, D. D.....   | 1907-1908 |
| Charles E. McCullough.....     | 1909-1910 |
| J. F. Wooden.....              | 1911      |
| Charles E. Dryden.....         | 1912-1913 |
| Thomas C. Jones.....           | 1914-1915 |
| Silas Baldwin Treadway, D. D.. | 1916-1917 |
| Alvin B. Dupuy.....            | 1918-1919 |
| V. A. Miller.....              | 1920      |
| Ziba Adams.....                | 1921      |
| Robert W. Sutcliffe.....       | 1922      |
| Frank Shaw Gain.....           | 1923-1924 |
| Charles Price Nowlin.....      | 1925-1926 |
| J. Tracey Fenby.....           | 1927      |
| Karl H. Wareheim.....          | 1928      |
| Clarence Leslie Dawson.....    | 1929-1930 |
| Gilbert E. Turner.....         | 1931-1933 |
| Frank A. Holland.....          | 1934-1939 |

## SHELEMIAH M. P. CHURCH

The Methodist Protestant Church was introduced into Cecil County very shortly after the first conference of that denomination was organized, which was done in 1829 at an ecclesiastical convention held in Liberty Street Independent Methodist Church in Baltimore, Maryland. This action was taken by a group of dissident members of the Methodist Episcopal Church who advocated a democratic form of church government in which lay members should be accorded a degree of representation.

The Maryland Conference was the first of the new denomination organized in America. The name "Methodist Protestant" was suggested by Dr. Francis Waters, who was elected the first President of the Conference.

The first Methodist Protestant church in Cecil County was built at Bay View in 1830. It was given the name "Shelemiah" by which it is still known. The deed to the lot on which this church stood was dated July 6, 1835.

Authentic information about the early history of the village of Bay View is not now obtainable. The place first bore the name of "Shelemiah", which is still preserved in the name of the church. This is a Biblical word and is referred to in the Old Testament as meaning "a prince of the Lord". Later generations were not entirely satisfied with the ancient name of Shelemiah and sought a new one. They finally agreed upon the very appropriate name of Bay View, because elevated points in the village afford a magnificent view of the head of Chesapeake Bay.

After the first church had been in use for fifty years, it was evidently moved to another location, for a second deed is dated April 24, 1879. In that year the present frame structure was completed, the builders being Edward Richardson, of Rising Sun, and William H. Abrams, of Bay View. It was dedicated on June 1, 1879, when the Rev. Walter Graham preached the dedicatory sermon, taking his text from Proverbs IV:9 - "She shall give to thine head an ornament of grace". Other ministers present on that occasion were the Rev. Charles T. Cochell, who was then stationed at Bay View, Dr. S. B. Sutherland, Dr. Scott Norris, the Rev. Jacob M. Yingling, and the Rev. Henry Bruner.

In 1938 a brick church house was erected adjacent to Shelemiah as a gift of one of its members, Miss Pocahontas Reed, at a cost of \$8,000.

## ST. PAUL'S METHODIST

Among Cecil County churches whose historical associations are noteworthy and not generally known, one is St. Paul's Methodist in the First District. It is located at Johntown on the road to Crystal Beach, about 1.5 miles west of Earleville.

To understand how this church had its beginning it is necessary to go back to the origin of Methodism in England. Early in the 18th century the deep religious fervor of the previous century had died down. At Christ Church, Oxford College, however, a group of students became dissatisfied with this general lassitude and formed a club of their own, the object of which was to have its members lead a better life. They were dubbed Methodists by their fellow students and their organization was called the Holy Club. The leaders of the club were John and Charles Wesley and George Whitefield, and their aim soon became the reform of the Established Church. This happened in 1729.

In 1738 John Wesley and Whitefield came to America. Whitefield wandered up and down the colonies preaching and visiting while Wesley returned to England to organize a society, establish churches, and obtain missionaries. Whitefield made many converts but attempted no organization. On his second voyage to America he visited Bohemia Manor where he preached to an audience of 2,000 on November 24, 1740. When Wesley sent the Rev. Richard Wright to America in 1771 he found his way to Bohemia Manor and was kindly received. Those who had been converted to Mr. Whitefield's religion, as they called it, urged Mr. Wright to remain as their pastor, and he accordingly organized the first Methodist society in Cecil County at the home of Solomon Hersey in 1771. The meeting place was on the Labadie Tract, Mr. Hersey's house being near Sluyter's mill on a branch of the Bohemia River known as Mill Creek, a short distance southwest of St. Augustine. This society was the first Methodist society organized on the Eastern Shore of Maryland.

The second society was organized at Johntown in 1773 by the Rev. William Watters, who had been sent to Kent County and had organized churches there. The name Johntown came from Freeborn Garrettson's brother, John Garrettson, who had acquired a wife in Sassafras Neck. Freeborn was a young exhorter who was known as the "Paul Revere of Methodism". He was born on the Eastern Shore of Maryland in 1752. In 1775 he was converted to Methodism and the next year he became an itinerant preacher, suffering all sorts of hardships and persecutions as he traveled. In 1778 he was appointed to the Kent Circuit, of which St. Paul's church was a station. When Bishop Asbury and Dr. Thomas Coke met at Barratt's Chapel on November 14, 1784, and agreed on a conference to meet in Baltimore on December 24, Freeborn Garrettson was dispatched on horseback to summon the 81 scattered preachers, 60 of whom assembled at Baltimore's Lovely Lane Meetinghouse for the Christmas Conference at which Methodism became an established church for the first time anywhere.

Francis Asbury, who had come to America with Richard Wright, but had gone to New York, was sent to Kent County, Maryland, in 1777. In the autumn of that year he was fined £5 for preaching in a private home in Anne Arundel County, and in the next spring he took refuge in the home of Judge White in Kent County, Delaware, where he remained in seclusion for a year, because he declined to take the oath of allegiance to the State of Maryland. The Methodist Society was formally organized at Johntown Church in June 1779 and the organization began to function a few months later. Bishop Asbury mentions Johntown Church in three entries in his journal. He preached there on January 15, 1780 and again on March 17 of the same year.

John Garrettson died in 1778 and is buried on the east side of the old St. Paul's Church. The older of the two church buildings at Johntown was built in the midst of a cemetery, and over the graves of some of the old residents of the community. The present church was built beside the old one in 1892. At that time there was some agitation to move the new building to the town of Earleville, and the congregation was divided on the question. It was finally agreed that the group raising the greater amount of money for the new church should decide; the location remained the same, as many were loath to abandon the old cemetery.

The present church is a frame structure painted white with a side entrance. A wide center aisle leads to a small alcove forming the pulpit. The narrow windows behind the pulpit chairs are dedicated to Freeborn Garrettson and the Rev. Philip Gatch, who was born near Georgetown in Kent County, Maryland, in 1751. Gatch and William Waters were converted by Robert Strawbridge and were the first American-born Methodist preachers.

All the windows in St. Paul's church are of stained glass and were given in memory of some member or former pastor. For many years oil lamps were the only means of lighting, but electricity has replaced the lamps. The old building is still maintained as a place for suppers, festivals, and other recreational activities. In 1965 St. Paul's reported 29 full members and \$21,000 as the value of its buildings and land.

## BETHEL METHODIST

On his second visit to America in 1739 the noted Methodist evangelist, George Whitefield, passed through Cecil County and stopped at Bethel or Pivot Bridge on the Canal where he preached on December first of that year. Whitefield's preaching prepared the way for the early Methodist missionaries who were to follow him. The Rev. Richard Wright was the first such missionary to preach the gospel in Cecil County.

Richard Wright had been received as a traveling preacher by John Wesley in 1770, and in November 1771 he arrived in Philadelphia in company with Francis Asbury. Shortly afterwards he made his way to Bohemia Manor. Here he found a group of people who believed "after Mr. Whitefield's doctrine". By the end of 1771 he had organized them into a Methodist society which met at the home of Solomon Hersey, the first such organization within Cecil County and the second on the Peninsula.

This society became Bethesda Methodist Episcopal Church on Bohemia Manor. At various times it was called Back Creek Society, Cayot's M. E. Church, and Bohemia Manor Chapel. In 1774 they built a log church which stood on the north side of the road from Cayot's Corner to Town Point. It was twice rebuilt, but was eventually abandoned and dismantled in 1931. From Bethesda Church later grew Trinity M. E. Church of Chesapeake City.

About six months after successfully launching the first society Mr. Wright organized a second one which met in Thompson's school-house. This was the Bethel Society, and it has been in existence ever since. It was in this society that Francis Asbury in 1772 conducted the first class meeting ever held in America.

The present Bethel Methodist Church is located close by the south bank of the Chesapeake and Delaware Canal, about three miles east of Chesapeake City, and almost on the Maryland-Delaware boundary line. A marble block over the front entrance, which faces west, bears the following inscription: "BETHEL M. E. CHURCH - ERECTED 1790 - REBUILT 1849".

It is a brick building, practically square, with two floors, the upper of which is used for the church auditorium. This floor has ten long rows of pews seating at least forty persons each, and it has unusually high windows with inside folding shutters.

Bethel has not one but three claims to historical fame. For one thing, it is the oldest Methodist church standing in Cecil County. In the second place, it has had the longest continuous organization, serving without interruption, of any church on the Eastern Shore, and finally, it was here that Dr. William Penn Chandler in 1799 gave the first altar call that was ever given in any Methodist church.

Bethel Church is part of the Bethel-Chesapeake City charge, and the present pastor is the Rev. Otis B. Reed.

25

## HART'S MEETING HOUSE

Hart's Meeting House is located in Elk Neck on the rugged peninsula between the Elk and North East rivers. The earliest reference to this meeting house appears in Bishop Francis Asbury's journal under date of October 15, 1794, when he states he preached at Hart's Meeting House on that day. The fact that a meeting house was in existence at that time indicates that there had been preaching in Elk Neck previously.

Hart's was the first church which the Methodists erected in Cecil County north of the Elk River. It grew out of the walnut tree meetings, a series of religious services held by the Rev. Thomas Sewell under the shade of some large walnut trees which stood on the farm of Robert Hart about two miles southwest of where the present church stands.

The deed for this church was executed on August 21, 1801, when Fredus Aldridge and his wife Millicent, in consideration of the nominal sum of five shillings, sold one-half acre of ground described as lying on the road from Turkey Point to Elkton, to Robert Hart, Charles Hart, Charles Ford, Zebulon Kankey, and Fredus Aldridge, trustees of the Methodist Society in Elk River Neck.

The first church was a small frame house ceiled with boards and weatherboarded on the outside and containing a quaint and curious old fashioned pulpit. It was rebuilt in 1870 and repaired twice, namely in 1891 and 1911. For a few years the church was closed because of lack of support, but in 1927 it was re-opened for services and has continued in use ever since. This was largely due to a bequest from the late Washington Foster, a prominent layman, who was interested in keeping the old church open. A trust fund which he left for this purpose is administered by the trustees of the Peninsula Methodist Conference.

Hart's in conjunction with the churches at Principio Furnace, Charlestown, and Wesley Chapel constitute the Charlestown-Elk Neck Charge, of which the Rev. Willard Robinson, Jr. is the present pastor.

MT. OLIVET M. P., WARWICK

The ancient village of Warwick which lies in the southeast corner of Cecil County, close to the Delaware line, was founded and laid out by James Paul Heath, who died in 1746. His father, James Heath, was a member of an old Catholic family of that name and owner of "Heath's Range" and other large tracts of land in that vicinity. The father was born in Warwick, England, and it was natural that the son should name the new settlement after his family's native town in England.

For more than 100 years no religious services were held in Warwick, other than in the Roman Catholic church of St. Francis Xavier which had been founded two miles north of the town about 1704. In 1854 the Rev. James H. Ellegood (1817-1892), who was serving Salem Methodist Protestant church in nearby Delaware, came over into Maryland and began to hold meetings in a log cabin. These meetings were continued for about five years, until the present church was erected in 1859 through a unique circumstance.

A party of fox hunters, consisting of prominent farmers in the neighborhood, on returning from a hunt, which was the favorite sport in those days, had gathered in the village tavern. Upon hearing that a public school was to be erected, and realizing that a place of religious worship was essential to a village of importance, they decided that religion as well as education should have a suitable home. They immediately contributed and collected a substantial sum of money which resulted in the erection of what was commonly known for many years as "The Fox Hunters' Church", although its legal title was Mt. Olivet M. P. Church of Warwick.

Dr. Daniel F. Ewell (1817-1888) was pastor during the building of the church and the dedicatory sermon was preached by the Rev. Theodore F. Valiant (1820-1894) from the text Isaiah 28:16 - "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious stone, a sure foundation".

The Warwick Circuit became one of the most desirable rural appointments in the Maryland Annual Conference of the Methodist Protestant Church, and in the course of its existence it was served by many prominent ministers, two of whom, Dr. Webster M. Strayer (1836-1929) and Dr. A. D. Melvin (1846-1904), in later years became Presidents of the Conference, and another, Dr. Daniel Webster Bates (1815-1895), entered the Presidency directly from Warwick. Dr. Benjamin F. Benson (1835-1902) came from the Vice-Presidency of Western Maryland College to serve a second pastorate, while several other ministers served two pastorates.

Formerly it was a very large circuit having five churches in three counties: Galena and Sassafras in Kent, Chesapeake City and Warwick in Cecil, and Salem in New Castle County, Delaware. When the three branches of the Methodist church were unified in 1939, Warwick was absorbed into the Peninsula Methodist Conference and now consists of only two churches, Mt. Olivet of Warwick and Rehoboth of Sassafras with a total membership of 110.

## PERRYVILLE PRESBYTERIAN

The first record of meetings in Perryville by Presbyterians shows that in 1838 services were held in the old Rodgers Tavern near the present entrance to Perry Point, and that a Sunday School at this same place was conducted by Mrs. John Stump, Sr., to whose efforts, in the main, is due the building up of a congregation and the erection of the present church edifice.

There are no records extant for the first 25 years, but after 1864 services were held in the public school house at Frenchtown by the Rev. Wm. Cooke, who was pastor at Port Deposit and later at Havre de Grace. After Mr. Cooke left the latter place, services for the people of Perryville were conducted in the school house for four years by the Rev. Henry Branch. When he left, the Rev. John Squier preached at Perryville during the vacancy at Port Deposit Church. Then the Rev. Thomas Aiken became pastor at Port Deposit and held services at Perryville every other Sunday for a number of years in the same school.

In 1882 the Rev. James Conway came to Port Deposit and services were resumed at Perryville. In 1884 John Stump, Sr. donated a piece of ground to the Presbyterian Church of Perryville and the present building was erected, largely through the efforts of his wife, Mrs. Mary Alicia Mitchell Stump. It was first located on the Old Post Road, but the building of a new bridge across the Susquehanna River necessitated re-location of the railroad tracks, and the church was then removed to its present location near the intersection of Cecil Avenue and the Old Post Road.

A committee was appointed by the New Castle Presbytery in 1886 to organize the Presbyterian Church at Perryville, and articles of incorporation were recorded with the Clerk of the Circuit Court of Cecil County on October 10, 1888. The Rev. James Conway was appointed as stated supply for six months, after which the church was supplied by several ministers until the Rev. George Coulson was installed as the first pastor in 1892. He was succeeded by the Rev. Robert H. Hoover, who was installed at his ordination on May 14, 1896, and remained as pastor until his death on August 6, 1941. The Hammond organ now in the church was purchased by members and friends as a memorial to him.

Following Mr. Hoover's death, several ministers served the church as stated supplies until the present minister, the Rev. George Hipkins was ordained and installed on January 5, 1953.

This church is of frame construction with vertical weather boards and an unusually steep roof. The dimensions are 24x46 feet and the seating capacity is 150. It has a circular stained glass altar window and interesting memorial plaques; other attractive features are exposed ceiling beams and original oil lamps which have been adapted to electricity. The altar Bible was presented by Captain Hazlett Owens in 1887.

## NORTH EAST METHODIST

When John Wesley, founder of the Methodist Church, sent Francis Asbury from England to America in 1771, there already existed a few societies of Methodists formed by Philip Embury assisted by Capt. Thomas Webb, a British Army officer stationed in New York.

The next year Asbury was appointed Superintendent of all American societies. He formed many new ones in what is now known as the Del-Mar-Va peninsula. In 1781 a Methodist society was organized in the little fishing village of North East. For some years the organization met at the homes of their members to worship, and then a church was established. This was built on land purchased from Jacob Jones for ten pounds Maryland money and was deeded to William Howell, John George, David Sweazey, Jacob Jones, John Ford, Robert Hart, and Samuel Aldridge in trust "for the Society of religious people called Methodists and their successors forever, with full power and authority to erect on said land a house for the public worship of God".

The deed to this ground was executed October 25, 1794, and a church was erected the following year. The site of this original church is now the North East cemetery, the chapel standing where the first church was built. Bishop Asbury recorded in his journal on Sunday, June 7, 1795, that he preached here "within the frame of an unfinished church to a company of sinners". In 1800 this church was moved bodily to a lot on the northeast corner of the road "from Capt. John Ford's tannery to Church Point and that from Turkey Point to John Simpers' tavern"; in other words, the corner of Main and Back streets.

On April 12, 1804, William Hunter sold a lot together with the house and fencing thereon to the trustees of the North East Church for the exclusive use of traveling preachers who visited the neighborhood. This is said to have been the first parsonage acquired by any Methodist church in America. The preachers, however, preferred the hospitable entertainment provided by the laymen and declined to occupy the house, and it was sold in 1809 to Thomas Gazier for \$250.

The church was incorporated on April 27, 1805 as Ebenezer Chapel and was made a part of Cecil Circuit. In 1837 the present church lot was purchased for \$100, the old building was sold, and a new church erected. While the Rev. W. A. Wise was pastor in 1902 this church was torn down and replaced by a new one. It was destroyed by fire, as was the parsonage, on May 7, 1911, the minister, the Rev. J. P. Otis, and his family narrowly escaping with their lives. Reconstruction work was started immediately and on July 30, 1912, the finest church owned by North East Methodists was dedicated.

A new parsonage was built, more land was acquired, and with the gift of a church-house in 1926 by the W.C.T.U. and with the acquisition of a playground, the North East congregation owns a valuable church property. The present brick edifice is the third church which has stood on the present site at the corner of South Main and Church streets.

## WESLEY CHAPEL

Wesley Methodist Chapel, on the old Elk Neck road about six miles from Elkton, is one of the County's small rural churches which has had a severe struggle for survival.

The chapel was built in 1830, the cornerstone having been laid by the Rev. William Ryder and the dedicatory sermon preached by the Rev. Dr. F. Hudson. The first quarterly conference was held in it during the year 1830, with the Rev. Lawrence McCombs presiding. At that conference the first board of trustees consisting of Joshua Hyland, Francis Gootier, and Nathan Crouch, was elected. The first Sunday School was organized in 1831, with Francis Gootier as founder and superintendent.

The church's records from 1831 to 1866 have been lost, but it is known that in 1866 the Rev. Henry G. Simpers was pastor. The official Board was then composed of A. Barrett, James Merry, Franklin Lort, Robert Hart, James Pugh, and John A. Wilson. There were 19 members and probationers, and the pastor's salary at that time was \$250 annually. After it had been closed for several years, Wesley Chapel was repaired and repainted in 1871 and re-opened on January 15th of the next year. The Rev. L. W. Layfield, then a young man of 23, became pastor in 1873 and remained for three years.

The chapel continued to be served until 1915, when it was closed for lack of support. Capt. Washington Foster having left his estate to the Wilmington M. E. Conference for the purpose of maintaining the two churches on the Elk Neck charge, Wesley and Hart's chapels were re-opened in 1927 through the efforts of the Rev. W. E. Greenfield, the Rev. L. W. Layfield, and the Rev. James W. Colona, who was Superintendent of the Wilmington District.

At the present time Wesley Chapel is attached to the Charlestown charge, of which the Rev. Willard L. Robinson has been pastor since May 1953.

Sept. 25, 1956

## ELKTON METHODIST

The first Methodist sermon preached in Elkton was in 1740 by the great evangelist, George Whitefield, who visited "Head of Elk", as the place was then called, and preached under an oak tree near Bow Street. Inasmuch as Elkton was on the main route of travel between the north and south, many other famous itinerants either preached or visited in this section of Cecil County in later years. Among them was Francis Asbury, who records in his Journal that he dined in Elkton on December 7, 1772. Mr. Asbury again visited Elkton in May, 1787, upon which occasion he preached to a large congregation. He states that he was received with great respect by the family of Tobias Rudolph, who lived in a brick mansion on Main Street three doors east of the old court-house.

As a result of the interest aroused by the preaching of Whitefield, Asbury, and others, the first Methodist society in the vicinity of Elkton was organized in 1799 at the home of Richard Updegrave, who lived on Red Hill. The names of the members were John and Elizabeth Pennington, John and Cornelia Crouch, Richard and Hannah Updegrave, Thomas Phillips, and Sarah Land. The probationers were Sarah Updegrave, John Hitchcock, and Rachel Coudon.

This society probably removed to Elkton in 1801, for in that year it is referred to in the records of the quarterly conference as the society at Elkton, Maryland. It appears that much of the credit for establishing Methodism in Elkton is due the Rev. William P. Chandler who, with Thomas Jackson, was assigned in 1799 to the Cecil Circuit, of which Elkton constituted a part. From Dr. Chandler's diary the names of the members of the first Elkton society are obtained.

By a deed of July 20, 1813, Levi Tyson, Richard Updegrave, Benjamin Pearce, Robert Taylor, and William Kilgore, trustees of the Elkton M. E. Church, acquired from Thomas Howard, for \$100, one-half acre of ground on East High Street for use of the Methodist Episcopal Church in Elkton, and a brick chapel was erected on this lot about the year 1814.

Bishop Asbury records in his diary that he exhorted in the Elk chapel on April 6, 1815, but he took a dim view of any success being achieved in the town, for he remarked that "this place, Elkton, has been founded about fifty years and it may be visited by the Lord in the fourth or fifth generation".

In 1826 Miss Ann Hollingsworth enrolled a few children in the community and organized a Sunday School, which was the first in the town of Elkton. The Rev. Isaac Thomas, who was pastor at that time, taught in this school. By 1829 the church had grown sufficiently to become a separate station, with the Rev. Francis Hodson as pastor. Prior to that year the Elkton church was at first part of the Cecil Circuit and later it was attached to the Bohemia Circuit. During those first thirty years each pastor served for only one year.

It was not until 1842 that it became necessary to enlarge the chapel by an addition to the north end. Subsequent progress was more rapid, and a revival in 1849 gave such impetus to the work of the church that the Rev. H. F. Hurn in 1857 suggested the erection of a new building. His proposal was approved, and the cornerstone of the present edifice on East Main Street was laid in September 1859 when the Rev. Joseph S. Cook was pastor.

The lot on which the church now stands was donated by Miss Jane Torbert and her sister, Martha (Mrs. Francis A. Ellis), who were daughters of a former pastor, the Rev. William Torbert. The trustees named in the deed were William Torbert, Fredus Aldridge, Francis A. Ellis, Andrew Alexander, Thomas C. Crouch, Edwin Wilmer, and William H. Eder. Upon its completion the sanctuary was dedicated by the Rev. D. W. Bartine on September 9, 1860. The cost of \$8,623 was subscribed by the 300 members in amounts which ranged from \$250 down to \$1. When the new building was occupied the old chapel on High Street was sold to the Free Methodists.

The missionary zeal of the Elkton Church about this period resulted in the building of several chapels in the surrounding community. These included Amwell Chapel (1865), Crouch's Chapel (1876), Jones' Chapel (1887), and West End Chapel (1895). In this respect the church assumed a position of leadership in the Conference.

For a number of years the church officials had planned to erect an Education Building in connection with the church edifice. These plans matured after the close of World War II and construction of the new building was begun on August 13, 1948. Within a year a two-story brick building which is 85 feet long and 55 feet wide was completed. It was opened for use on September 18, 1949. A fellowship hall on the second floor has a seating capacity of 275 and includes a large stage and modern kitchen for social and recreational purposes. The cost of this building was \$60,000.

From a small nucleus of 8 members at the time of its formation the Elkton Church now has a total membership of approximately 750 and is the largest of any church in Cecil County. The pastors who have served Elkton Church since the Civil War have been:

|                         |      |                          |      |
|-------------------------|------|--------------------------|------|
| John D. Curtis.....     | 1863 | Thomas E. Terry.....     | 1899 |
| Michael D. Kurtz.....   | 1865 | Robert K. Stephenson.... | 1901 |
| Lucius C. Matlack.....  | 1867 | Thomas E. Martindale.... | 1903 |
| B. F. Price.....        | 1869 | Luther E. Poole.....     | 1906 |
| H. S. Thompson.....     | 1871 | Louis E. Barrett.....    | 1907 |
| Lucius C. Matlack.....  | 1872 | H. A. G. Westerfield.... | 1909 |
| Elijah Miller.....      | 1873 | E. P. Roberts.....       | 1911 |
| George A. Phoebus.....  | 1875 | Howard T. Quigg.....     | 1913 |
| D. C. Ridgeway.....     | 1877 | George P. Jones.....     | 1915 |
| Vaughn Smith.....       | 1879 | George T. Alderson.....  | 1920 |
| Walter E. Avery.....    | 1880 | William G. Harris.....   | 1923 |
| Charles F. Shepherd.... | 1883 | L. B. Morgan.....        | 1930 |
| John P. Otis.....       | 1885 | Melvin E. Wheatley.....  | 1936 |
| Charles Hill.....       | 1888 | John J. Bunting, Sr..... | 1942 |
| Isaac L. Wood.....      | 1892 | Walter A. Hearn.....     | 1945 |
| Alpheus S. Mowbray....  | 1895 | Harold M. Davis.....     | 1953 |

## UNION METHODIST

Although Methodism was established on Bohemia Manor as early as 1772, it was almost thirty years before the new doctrine spread northward of the Elk River. The growth of the new sect was retarded for three reasons: 1st, John Wesley, the founder, was disliked because he was an English Tory; 2nd, those who professed conversion were derided by the lawless segment of the population, and 3d, the itinerant preachers were poorly qualified to lead a religious crusade.

Among the first in the northern section of Cecil County who became identified with the movement were members of the large and influential family of Millers. The name of William Miller is in the list of members at North East in 1801. He lived at Mechanics Valley and operated a flour mill which he had erected there on the Little North East Creek in 1785. He was made leader in 1802 of a Methodist class which met at his house.

At a quarterly conference held at Bethel Church on December 1, 1804, James Cook, who had been ordained a deacon by Bishop Asbury at North East in that year, was given a list of appointments to serve on Cecil Circuit, and one of the eight places named was William Miller's for the 7th of April, 1805. It appears certain that this was the first place where Methodists had a permanent location for holding services at or near the present Union Church. William Miller was licensed to preach on November 28, 1807. Among the first converts to Methodism in the community were Thomas Miller, Sarah Miller, Jane Miller, Martha Miller, Thomas Warburton, John W. Hall, Isaac Hall, John Williamson, John Grant, John E. Simpser, and Martha Gill.

The first quarterly meeting held in the neighborhood was in "Williamson's Woods" on September 11, 1807, those present including Rev. Solomon Sharp, presiding elder, and Asa Smith and Thomas Walker, preachers. "Williamson's Woods" became a popular place for holding quarterly meetings, which were spoken of as "camp-meetings". At the quarterly meeting on September 6, 1806, John Williamson, who was to become one of the leaders, was present for the first time. For some years prior to the building of Union Church the place of preaching was at his dwelling, which was a stone house about one-quarter mile east of Eder station on the B&O Railroad.

The records show that it was sometimes necessary to take disciplinary measures when the conduct of the members was contrary to Methodist principles. For instance, on June 10, 1809, the quarterly conference heard an appeal by Robert Brown from the judgment of the Rev. Asa Smith, who had expelled Brown from the judgment of the Charlestown Fair and selling spirituous liquors, and resolving to do so again". The conference sustained the minister's judgment. This is the first reference to the temperance question found in the records of Cecil Circuit.

At the quarterly conference on September 15, 1809, Alexander Kirk, who had been expelled by the Rev. Asa Smith for practicing witchcraft, brought an appeal. After an examination of his case, Smith's judgment was unanimously confirmed, and the following resolution was entered on the minutes:

Resolved, that in the opinion of this conference, it is criminal to apply to any man as a conjurer on the subject of witchcraft, or the like, and every Methodist is esteemed culpable for so doing.

A very decided stand on the question of chattel slavery was taken at the conference on June 30, 1810, when this resolution was unanimously adopted:

Resolved, 1. That every preacher and every quarterly meeting conference be and they are hereby advised to use all their lawful and prudential influence to promote the freedom of slaves;

2. That they further be advised and requested not to give license to any person or persons who come forward in the future to preach or exhort, who holds slaves, excepting they give assurance that their slaves shall be emancipated if the laws will permit of it;

3. That the preachers be requested in all future appointments of class leaders, not to appoint any who are unfriendly to the freedom of slaves;

4. That any member of our church who sells a slave into perpetual slavery shall be called to trial as in case of immorality.

On September 8, 1821, the sum of \$4 was apportioned to the class at "Williamson's" on account of a bill of \$148 for repairs to "the preacher's house at Elkton".

The first public house of worship was a pen of logs 20x24 feet which was raised on August 23, 1822, on a half acre lot donated by Samuel Miller, son of William Miller, in whose house the first class was organized. This building stood in the southeast corner of the present Union cemetery. It had a small gallery for negroes. John Williamson, John W. Holt, and John Grant donated and hauled the logs, and the Rev. John Smith, who was in charge of the Circuit, solicited subscriptions to defray the expenses incurred. Samuel and James Cummings were the carpenters.

The first trustees were John Williamson, John Grant, John W. Holt, John E. Simperts, Jesse H. Simperts, and Thomas Warburton. When or why the church was given the name "Union" instead of "Miller's" or "Williamson's" is a matter for conjecture.

In 1835 this original building was enlarged at a cost of \$300 by adding ten feet to the west end, making the house 24x30 feet. When it was torn down after having been used for nearly fifty years, the oak logs were found to be as sound as when they were put up.

The trustees were incorporated in 1866. They were: John Weston Holt, Jesse H. Simpers, Thomas Miller, Benjamin Miller, Thomas McVey, Benoni Nowland, and William T. Miller. In the same year the present Union Church was built on the opposite side of the road from where the log one was located. It is a weather-boarded building, 35 feet x 50 feet, with a small enclosed entrance. The first cost was \$2,650. The cornerstone was laid in June and the house was dedicated in November 1866; both services were conducted by the Rev. Samuel Kurtz, minister in charge.

The cornerstone, placed under the southwest corner, contains a copy of the Christian Advocate and Journal, the Cecil Whig, the names of the trustees, and several pieces of silver coin.

The Simpers Memorial Community House which is north of and parallel with the church was dedicated on June 12, 1955. It is a one-story concrete block building, 28 feet x 56 feet, with stuccoed exterior and plaster interior walls, divided into a main hall and kitchen. It stands on a lot donated by J. Frank Holt, grandson of one of the first trustees, and the contractor was Mitchell Smith. This building cost approximately \$10,000 and was erected through a benefaction by the late Mrs. William T. Simpers to serve the social and educational needs of the church.

In 1948 the Zion Circuit, on which Union Church had been an appointment for many years, was incorporated into the Cecil United Parish. The Rev. Perry O. Hill has been pastor of this parish since May 1951.

Union Church has justified the faith of its founders over the intervening years since 1823. It was established by pioneers at a time when the opportunities for human relationships were meagre; it has survived through good days and grievous days, and for a small country church to have maintained a place of worship continually for 133 years is an achievement worthy to be recorded.

## HOPEWELL METHODIST CHURCH

Hopewell Methodist Church had its beginning in the Hopewell Society which was incorporated in 1802 by act of the Legislature. The first house of worship was a log building, which was probably built in 1810 and stood on the site of the present church. In that year Davis Reed donated one half acre of land for church purposes to the following trustees: James Thompson, George Nelson, Richard Rutter, Joseph Coulson, and John Brooks, all of West Nottingham Hundred. Hopewell was made part of Cecil Circuit, which comprised all of Cecil County, with parts of Kent County, Maryland, and New Castle County, Delaware.

The log building having become too small to accommodate the congregation, in July 1848 the work of erecting a brick church was commenced and finished in December at a total cost of \$1,400. The bricks were made and burned on the farm of William Kirk. He had made them to build a house for himself, but he gave them to the church and made others for his house. Mayberry Krauss and brother were the bricklayers, and Jacob Tome furnished the lumber at cost. The old church was sold to Edmund T. Brown and later the logs were used for the construction of a barn on his farm.

At that time Hopewell was included in Nottingham Circuit, which in 1850 was divided into Oxford and Zion circuits. Hopewell then became one of four appointments constituting Zion Circuit. In two decades the number of appointments had increased to eight, so that in 1870 another division was made and Rising Sun Circuit came into existence, comprising Rising Sun, Mt. Pleasant, Rowlandville, and Hopewell. The Rev. John W. Weston was the first pastor of this circuit.

In 1885 Hopewell asked to be made a separate charge, and this request was duly granted by the Annual Conference. The first minister assigned to Hopewell was the Rev. W. R. Sears. In 1891 a parsonage was bought from Abijah Knight, the first occupants being the Rev. B. F. Price and wife.

Asbury Church was joined to Hopewell in 1896, and the following year Hopewell Church was incorporated. The trustees at that time were C. S. Abrahams, Edwin Barnes, James T. Miller, H. H. Kirk, R. K. Rawlings, R. G. Terry, and Charles F. Bryde.

In 1900 the Hopewell church was enlarged and improved by the addition of a vestibule, belfry, stained glass windows, and a recessed pulpit. At the same time alterations were made in the plan of the interior, which was redecorated and refurnished. The cost of this work was \$3,300. In 1913 a social hall was built at a cost of \$2,000.

Electric lights were adopted in 1923 in place of gas lighting which had been used after kerosene lamps were discarded, and in 1947 a new electric organ and cathedral chimes were installed under sponsorship of the Fellowship Club.

Hopewell Church is in an urban community on Route #276 close to Port Deposit. The present pastor is the Rev. John D. Patterson.

## CHERRY HILL METHODIST

The first Methodist society in the vicinity of Cherry Hill bore the name of "Spence's", it having been organized about 1800 at the home of John Spence, who lived in a small loghouse which stood a quarter mile east of Singerly Station on the B&O Railroad. About 1812 the class was moved to the County Almshouse, and from there to Cherry Hill, where services were held in the upper room of a house occupied by Mrs. Rachel Work, mother of the late David C. Work, who was for many years the village blacksmith.

In 1823 David Jenness was recommended to the Quarterly Conference by the Cherry Hill class as a suitable person to preach, a recommendation which was approved. This is the first time that Cherry Hill is mentioned as the name of the class, which up to that time had been known as "Spence's". Cherry Hill was then an appointment on the Cecil Circuit.

On September 30, 1831, a meeting was held in Cherry Hill to choose a board of trustees for the purpose of building a house of worship. The Rev. William Torbert presided, and the following trustees were elected: Robert C. Carter, President, Cloud Carter, Henry Spence, Levi Tyson, Wm. McBride, Thomas Ricketts, Thomas Spence, Samuel Jenness, and Samuel Burnite, Secretary and Treasurer. On the afternoon of the same day the newly elected trustees met and made a prompt decision to proceed with the erection of a church.

Robert Carter donated a building lot; work was commenced in the fall of 1831 and finished in 1833, in which year the church was dedicated by the Rev. Mathew Sorin, presiding elder. The building was frame, 24x30 feet in size, and painted yellow. It stood in the old cemetery across the public road from where the church now stands. The contractor was Samuel Burnite, and the total cost was \$544.28. After serving the people for 26 years, the church was sold in 1857 to Joseph Miller for \$52.

At a meeting on May 11, 1857, the trustees discussed the advisability of a new building, and after further discussion on the 24th of June it was decided to erect a brick church 40x60 feet. Joseph Miller, Wm. J. Grant, and David C. Parker were named a committee to draft plans and specifications and to obtain bids. The committee acted with promptness and on July 13th the proposals were opened and read, and the contract was awarded to Stephen H. Gallagher for \$2,955.

The corner stone was laid on August 20, 1857, by the Rev. Joseph Aspril, pastor of the Newark Circuit, to which Cherry Hill was then attached. This stone, placed under the southwest corner, contains a Bible, hymn-book, Discipline, Christian Advocate and Journal, Ladies Repository, Methodist Almanac, Cecil Whig, names of the trustees, building committee, contributors to the project, and children of the community. The total cost of the church when finished, including painting, pews, and furniture was \$4,149.50.

The edifice was dedicated on February 13, 1859. After the sermon by the Rev. William Urie, presiding elder, a collection was taken. A major contribution of \$200 was made by I. Day Carter, and the Elkton choir which furnished the music contributed \$35 in cash. The total amount collected was \$1,092.90, which was sufficient to liquidate all outstanding indebtedness.

The question of seating in the new church soon came up, and in March 1859 the trustees adopted a liberal policy which was expressed in the following resolution:

RESOLVED, that in the future we approve of promiscuous sitting in our church. Also that the first line of seats next the door be reserved for the colored people.

In 1875 the Wilmington Conference made Cherry Hill a station with the Rev. John France as pastor. Mr. France had previously served the church in 1868 when it was on the Newark Circuit, and he now served a second term of three years. The trustees were incorporated on November 5, 1875. They were then: Dr. R. C. Carter, Wm. J. Grant, James Spence, David C. Work, S. Kennard Miller, David Devlin, Allen McLane, Thomas Scarborough, and Henry R. Carter. At a meeting on April 6, 1876, the pastor stated that he had organized a class at Baldwin's factory, without a permanent leader, and also one at Carter's Bank with Eber Stearn as leader. At this same meeting the envelope system of raising the pastor's salary was adopted and the members were informed of this action by means of a circular letter. The proposed plan aroused such dissatisfaction in the membership that it was abandoned at once.

More dissension arose when the trustees on April 2, 1877, gave the pastor permission to introduce an organ into the church services. This radical innovation met with vigorous opposition from many of the older members, who steadfastly refused to become reconciled to the presence of a musical instrument in a religious service. On this issue, however, the trustees successfully held their ground.

The Cherry Hill church stands on a high elevation near the center of the town on the left side of the public road leading to Elk Mills.

Scarcely had the church been completed when war-clouds darkened the land and volunteers were called to defend the National government from threatened destruction. The reponse from Cherry Hill was prompt and unreserved, for it was one of the most patriotic sections of the county. On May 31, 1861, a flag pole was raised and a flag which showed the loyalty of the people was unfurled to the breeze. So today the flags in the Cherry Hill cemetery are evidence of the patriotism and valor of the men of 1861, for here lie buried more than fifty veterans who served in the Union Army during the Civil War. Among these brave soldiers are the Rev. Joseph T. Brown, chaplain, and Lieut. William J. Grant, of the 6th Maryland Infantry, Lieut. John W. Miller, of the Purnell Legion, and Major Benjamin Ricketts, of the 2nd Delaware Infantry.

## ASBURY METHODIST

Asbury Methodist Church, situated about three miles east of Port Deposit and three miles north of Perryville, was evidently the outgrowth of churches surrounding it. For some years previous to the erection of the first church of that name, the early Methodists in the neighborhood in which it is located had worshipped in Jackson's schoolhouse, which stood in the fork of the roads leading to Port Deposit and Woodlawn at a distance of approximately three-fourths of a mile south of where the first church was erected.

The old stone schoolhouse was built by the Jacksons and others of the community at an early date and was used as a private school before being taken over by the County School Commissioners. The Jacksons and many of the others were descendants of Edward Jackson, who became a large landowner in that section as early as 1685.

In 1825 James Jackson, Robert Jackson, Rachel Jackson, Nancy Bell, Mary Armstrong, William Davidson, John N. Y. Ryan, and his wife, Elizabeth Ryan, the heirs of Mary Garnahan, conveyed to James Galbraith, for the sum of \$5, a lot containing one-half acre of land, in trust, for the purpose of building a church for use of the Methodist Society in that vicinity.

These facts seem to indicate that the Methodists of the neighborhood had not organized as a church at that time. Mr. Galbraith held the land until 1829, when he deeded it to the first board of trustees for the original purpose, from which it may be deduced that an organization was effected and the first Asbury church erected about that year upon the aforesaid half acre of ground. This was a frame structure located on the west side of the road to Woodlawn and about 500 yards north of the present church site.

The land upon which the present Asbury church stands was donated by Ann Patterson, Callender Patterson and his wife, Leah Ryan Patterson, by deed dated 31st May 1859. They conveyed to William McMullen, Edward Jackson, John Gorrell, William Taylor, and William Dennison, trustees, two and one-half acres of land located on the left side of the road leading from the fork where Jackson's schoolhouse stood to Woodlawn, for the purpose of erecting a house of worship for use of the Methodist Episcopal Church.

Subsequently Joseph Whitaker and Grace Whitaker, his wife, of Chester County, Pa., and George P. Whitaker and his wife, Eliza Whitaker, of Cecil County, Maryland, by deed dated 10th November, 1859, donated and conveyed to the above-named trustees one-half acre of land in order to enlarge the cemetery.

A new edifice was built in 1859 during the pastorate of the Rev. Francis B. Harvey. Many friends and members of his congregation contributed their labor, skill, and hauling of materials in constructing the church. On December 2, 1899, the incumbent trustees, who were Samuel Whitaker, Edward D. Gehr, Joseph W. Whitaker, Benjamin F. Thomas, John B. Campbell, and Edmund Whitaker, filed articles of incorporation with the Clerk of the Circuit Court of Cecil County, and on March 5, 1900, Asbury M. E. Church of Cecil County was incorporated under the laws of Maryland.

Through a generous bequest of Georgia May Taylor Bradfield, Asbury was rebuilt in 1950 and re-dedicated on July 8, 1951. In her memory a bronze plaque was placed on the front of the church at that time.

## PERRYVILLE METHODIST

Perryville Methodist Episcopal Church was organized in 1866 and assigned to Charlestown Circuit, which comprised Charlestown, Principio, Asbury, and Perryville. The earliest Methodist meetings in Perryville were held twice a month in a boarding house on a lot now owned by the Pennsylvania Railroad Company, and the first church in that town was built in 1866-1867 by the Methodist minister, the Rev. N. W. Bennum.

In 1893 Perryville Church became a separate station and the first pastor was the Rev. W. P. Taylor, whose salary was \$400 a year. The number of members was 40. Mr. Taylor was succeeded by the Rev. H. G. Budd, Jr., under whose leadership the present church edifice was built at a cost of \$7,200. It was dedicated on June 28, 1896, when the sermon was preached by Dr. George E. Reed, president of Dickinson College.

The church is stone and Gothic in style. It stands at the corner of Main Street and Susquehanna Avenue. In order to accomodate the growing congregation, a Sunday School room was added to the church building in 1915 and dedicated on December 17th of that year. The cost of the addition was \$8,700.

During the pastorate of the Rev. L. M. Broadway, who was assigned to Perryville in March 1926, a church house was erected on Susquehanna Avenue as a gift from Mr. and Mrs. W. H. Cole. This building was dedicated on September 20, 1928, and is known as the Broadway Methodist Church House.

Perryville now has a membership of 275 and a Sunday School enrollment of approximately 200. The Rev. William H. Owens has been pastor since May 1956.

## PRINCIPIO METHODIST

The first meetings of the Methodists in the vicinity of Principio Furnace were held as early as 1843 in a building used at that time as a school house and in the house later occupied by George Price Whitaker. These meetings were under the leadership of the Rev. Samuel Logan, a "local preacher", and Mr. Thomas S. Thomas, father of the Rev. T. Snowden Thomas.

The ground on which the church now stands was purchased from Levi H. Evans and his wife, Rachel S. Evans, by Thomas S. Thomas, James Gillespie, Samuel Logan, Jr., William Dennison, and John F. Knight. According to available records, the present structure was erected in 1845 and the cornerstone was laid by Bishop Beverly Waugh. The pastor was the Rev. P. J. Cox.

In 1859 the church was a member of the North East Circuit, which consisted of North East, Charlestown, Hart's, Wesley Chapel, and Principio. The circuit was re-formed in 1866 and Asbury, Perryville, Charlestown, and Principio were grouped together.

In 1868 an addition was made to the cemetery, when a strip of land bordering the church property on the east was purchased from Levi H. and Rachel S. Evans.

The church was legally incorporated on February 20, 1874, during the pastorate of the Rev. John D. Kemp. In 1893 Perryville was detached from the circuit and in 1897 Asbury was removed, leaving Principio and Charlestown as one charge.

During the pastorate of the Rev. T. N. Given from 1903 to 1905 the church was repaired, a gallery was removed, and new benches installed. These benches are still in use at the present time.

In 1903 additional land was purchased from Josephine Bromwell and her husband, and in April 1918 property was purchased from Edwin H. Rowland, all of which was transferred in 1921 to the Principio Cemetery Association.

In the autumn of 1936 extensive repairs were made to the building and formal re-opening services were held on December 13, 1936. Rev. John N. Thornton was then pastor. In 1941 a new carpet was bought and laid, and in 1942 new chairs were bought.

The 100th anniversary of Principio Church was celebrated on October 21, 1945. The church was re-decorated in 1955 and stained glass windows were installed. At the present time Principio together with Charlestown, Hart's, and Wesley Chapel constitute Charlestown Circuit.

## BLYTHEDALE SEVENTH-DAY ADVENTIST

The Seventh-day Adventist Church at Blythedale was organized on April 1, 1911, by Elder Carlyle B. Haynes, who came to Blythedale to conduct a series of meetings. His first visit occurred in October 1910 in response to a specific request of members of the Household of Faith No. 1, a religious sect which had been formed about 1877 and was then approaching dissolution. This request was made by Mr. Levi Patterson, one of the members, who had attended tent meetings being held in Baltimore by Mr. Haynes during the summer of 1910. At Mr. Patterson's request, the young preacher visited a small group at Blythedale and was invited by them to return to discuss a list of doctrinal subjects which he submitted. On October 10, 1910, the series of meetings was begun, and on April first of the following year a church entity was organized with a core of seven proselytes.

For several years following its organization the group met in the church home of the Household of Faith. Later they transferred their meetings to homes of the members. The membership began to increase and by 1920 numbered 47 adherents. Among them was Edward Jackson, who realized the need of a suitable meeting house for the growing congregation. Mr. Jackson donated a building site, advanced the necessary funds to buy materials, and supervised the erection of a church building, which was dedicated on October 2, 1920.

In September 1921 the first church school was held with an enrollment of eleven pupils, with Miss Ruth Douglass as teacher. The school was conducted in the rear of the church auditorium, being separated from the main body of the church by a curtain. In 1930 the school was moved to new quarters in the old Blythedale public school. In 1931 the church auditorium was repaired and enlarged to its present size. The membership then stood at 58.

During the years of its existence the church membership has shown a steady increase, reaching its maximum of 209 in 1942. Since attaining this high record a number of members have been released in order to promote new organizations, one of which is located at Providence, Maryland. These churches are affiliated with the Chesapeake Conference of Seventh-day Adventists.

The Seventh-day Adventists are an ultra conservative Protestant denomination which first appeared in 1844 when a congregation in Washington, N. H., began to observe the seventh day (Saturday) as the Sabbath. They emphasize Biblical prophecy and believe in the imminent pre-millennial return of Christ. They advocate the payment of tithes for support of their organized work, which they seek to extend abroad through medical missionaries. They believe that the living righteous will be translated, that the righteous dead will be resurrected at the Second Advent, and that a new earth, created from the ruins of the old, will be the final abode of the redeemed.

At the end of 1951 their churches in the United States numbered 10,835, with a membership of 803,000.

42

## IMMACULATE CONCEPTION CHURCH, ELKTON

The history of this church goes back to the year 1849, as shown on its granite cornerstone. For several years before the cornerstone was laid, the few Catholic farmers hauled building stones from the farm that adjoins the present Oblate Fathers House of Study three miles north of Elkton.

The moving spirit behind the erection of a church building was a widow from New York, Mrs. Butler Lyons, who had moved to the locality and rented from Henry C. Mackall, attorney-at-law, a farm then called "Wilna" and in later years known as the Harvey & Blake grist mill property. At that time the few scattered Catholics in the neighborhood were served by the Jesuit Fathers from St. Francis Xavier's Church (Old Bohemia), who had charge of the entire Eastern Shore of Maryland. They visited Elkton once a month, carrying in their saddle-bags all the requisites for mass. Mass was celebrated in the different homes, and finally Mrs. Lyons invited all parishioners to make her home the regular place of worship.

One Sunday after mass Mrs. Lyons proposed to the priest and people that enough stones be gathered from her farm to erect a church building and asked the farmers to haul the stones during the late fall and winter months to the present location. The necessary land had been purchased by Mrs. Lyons on what is now Bridge Street in Elkton, where the Church of the Immaculate Conception stands.

The hauling of stones continued for several winters, and then work was started on construction of the new church. This work was under supervision of the Rev. George King, S. J., who was in charge of all mission work in upper Cecil County. In spite of many hardships a church building one-half the size of the present structure and without a tower was finally finished. Its walls are two feet thick. The stone work was done by George Rambo, of Newark, Delaware, and the woodwork by his cousin, Jacob Rambo, who was well known to Elktonians of a former generation. The church had only plain glass windows and some discarded pews from a church in Baltimore.

At this time the new church was under the jurisdiction of the archdiocese of Baltimore. Father King lived to see the dedication of the building but died a short time later. His remains were taken to Washington for burial in the Jesuit cemetery at Georgetown University. It is of interest to note that the next Jesuit priest to be buried in the same cemetery was the son of Father King. In his early days Father King had been an Episcopal clergyman and had been married. On the death of his wife he became a convert to the Catholic faith and was ordained a priest. His son followed in his footsteps and today they repose side by side, a circumstance which is unique in Catholic church annals.

The Jesuit Fathers from Old Bohemia continued to serve the church until 1864, when a priest was sent from Baltimore to take charge of all churches in Cecil and Harford counties. In 1868 the Rev. Francis Blake was made the first permanent pastor. He remained until 1871. About this time the diocese of Wilmington, Delaware, was formed with the late Bishop Becker as the first bishop. The next pastor was the Rev. William Dallard (1872-1878). Father Dallard built the tower in front of the church and also installed the present bell. An item in a county newspaper of July, 1875, said: "The Catholic church bell was hung this week and was rung for the first time on Thursday. It is the largest and best sounding bell in the County".

The Rev. Peter Donaghy succeeded Father Dallard in 1879 and he was followed by the Rev. John Lyons, who was pastor until 1886. The Rev. John D. Carey, a native of Newark, N. J. served until 1890. During Father Carey's pastorate the church was doubled in size and a new cornerstone was laid in August 1889 by the late Bishop Curtis of Wilmington. The new cornerstone contains both date: 1849-1889, showing an interval of forty years from the original building.

At this time new stained glass windows were installed and a new iron fence was placed around the property. The Rev. John J. Murphy, a very saintly priest, was pastor from 1890 to 1892. He was succeeded by the Rev. James Quigley for about a year, and he in turn was followed by the Rev. William J. Bermingham, who is well remembered by his older parishioners. During his pastorate the interior of the church was repainted by J. Leeds & Son, of Atlantic City, N. J. The painting of the Last Supper above the main altar has received many favorable comments.

The Rev. James Farley was pastor for a period of only three weeks, when he was stricken suddenly and passed away. The Rev. George Bradford was pastor for a short time in 1895, and was followed by the Rev. Vincent Campbell, who was in charge until 1901. In that year the Rev. Peter Paul Arnd was sent to Elkton where he remained until his death in 1938, a pastorate of 37 years. Father Arnd built the first parochial school on the Eastern Shore, an outstanding feature being that it was completely free of debt on the day it opened. This building served the needs of the parish to the present time.

In September 1956 a new school in Elkton Heights was opened with accommodations for approximately 500 pupils. The next pastor was the Rev. George Creswell, O.S.F.S., who died in 1946, mourned by all who knew him, Catholic and non-Catholic alike. He was followed by the Rev. Charles Conway, who built the new school mentioned above. He was recently replaced by the Rt. Rev. Monsignor Francis S. Lynch, with the Rev. James Eckrich as assistant pastor.

John J. Denver  
November 17, 1956.

## JANES METHODIST

Methodism in Rising Sun grew from humble beginnings in the 1840's when Methodist meetings were held before there was an organized church. In those early years a small group would meet to hear an occasional sermon preached by a Methodist itinerant who chanced to be passing through Summer Hill, as the town was then called. Meetings were held by the Society of Friends in their West Nottingham Meeting House about two miles west of town, and services were also held in the Presbyterian Church at West Nottingham, but they were not well attended by the people of Rising Sun.

The first meetings of the Methodists in Rising Sun were held in a blacksmith shop owned by Mrs. Sarah Langdon. Later the meetings were moved to a stone school house a short distance out of town. In the fall of 1849 a revival meeting was conducted in Rising Sun by two evangelists from Lancaster, Pa. and, as a result of the interest then aroused, a class was formed and services were held during the following winter and in the spring of 1850 with the Rev. Thomas Simperts as pastor. Plans were made to organize a church and build a place of worship, and in October 1851 the first Board of Trustees of seven members was chosen. They were J. Brown, John Barnes, Joseph B. Thomas, David C. Parker, David Sheppard, George Harris, and John T. Reynolds.

In 1852 Rising Sun was placed on Zion Circuit with the Rev. Samuel R. Gillingham as pastor. During this year Edwin Haines offered a building lot, which was accepted, but on account of lack of resources the corner-stone of the proposed new building was not laid until October 1854. The church was built at a cost of \$1,800 and was dedicated one year later. The sermon on that occasion was preached by the Rev. D. W. Bartine, of Lancaster, Pa.

For 18 years this first church served the congregation and Rising Sun remained on the Zion Circuit. During that period some progress was made, as the original class of 19 had increased to 85 members by 1871.

In the spring of 1871 the Wilmington Methodist Conference was formed and Zion Circuit was divided. Rising Sun, Hopewell, Mt. Pleasant, and Rowlandville formed a new charge known as Rising Sun Circuit. The Rev. John W. Weston was appointed pastor. During the following year the construction of a new church was undertaken. The corner-stone was laid in June 1872 and a brick building which cost about \$12,000 was erected by Charles W. Wilson, contractor.

The church was incorporated in 1878 under the laws of the State of Maryland as Janes Methodist Episcopal Church of Rising Sun, Maryland. This name was selected in honor of Bishop Edward S. Janes, of New York, who was a prominent figure in the Methodist church at that time.

In the spring of 1886 Janes Church became a separate station with the Rev. Isaac Jewell as pastor, and in the same year a parsonage was built at a cost of \$2,500. During the incumbency of Mr. Jewell a Sunday School was organized. The formation of an Epworth League was reported by the Rev. William G. Koons in 1895. In 1904 a jubilee was held to celebrate the 50th anniversary of the founding of the church.

On June 13, 1921, a disastrous fire destroyed Janes Church with all its contents, including most of the church records. The loyal members under the leadership of the Rev. Charles G. Harris, minister, took immediate steps to re-build. After much discussion, as to the site of the new church, it was decided to erect the building on the same lot which Mr. Haines had donated in 1852. In the meantime services were conducted in the Town Hall while construction of the new church was in progress.

The contract was awarded to W. Louis Ryan and Son, of Rising Sun, who commenced work in October 1921. It was completed in two years and the new edifice was dedicated on November 23, 1923. A pipe organ was purchased and installed in March 1925 and dedicated by the Rev. Jesse C. McCoy in the following October. In 1936 a new parsonage was built at a cost of about \$8,000.

The Rev. Henry T. Caldwell has been pastor of Janes Church since 1949. It now has a membership of approximately 350 and its property has an estimated value of \$140,000. This growth has been achieved through the combined efforts of pastor and members who have contributed of their labor and means to create an enduring monument to the civic pride and religious spirit of the community.

## THE FIRST SUNDAY SCHOOL IN CECIL COUNTY

About the beginning of the present century, Rev. John Wilson, a minister of the church known as Independents, came over from Leeds, England, to assist the Cecil Manufacturing Company, then recently organized on the Little Elk Creek, in Cecil County, for the manufacture of fine cloth, to which business Mr. Wilson had served an apprenticeship in England.

The Company not succeeding, Mr. Wilson bought the property next above on the creek and built a woolen factory, which he called New Leeds (now Harlan's paper mill), and succeeded very well during the War of 1812. With the assistance of his neighbors, Mr. Wilson built the stone church, now standing, about the year 1812, and gathered a considerable congregation, to whom he preached on Sundays. He had a pleasant voice with a little of the Yorkshire dialect.

It was here that his daughter, Miss Sarah Wilson, organized a Sunday School in 1816--being the first in the county, if not in the State. Mr. Ebenezer D. McClenahan, now living at the age of 86 years, was one of her scholars, and the only one now living.

At a convention of the Sunday schools of the county held at Rising Sun, October 2, 1891, the subject of a memorial to Miss Sarah Wilson came up, and a committee was appointed, who reported favorably, and suggested that a contribution of 5 cents per scholar in the Sunday schools of the county would erect a plain memorial, and the report was adopted. Afterward a committee was appointed to ascertain if there was any earlier Sunday school in the county.

Mr. McClenahan was present, and represented that he attended Miss Wilson's Sunday school in 1816 and 1817, and he is satisfied that it was the first in the county; that it numbered from 30 to 40 scholars; that all through his life the remembrance of the school and the Christian character of its founder, was a pleasant recollection, and he feels it his duty to do something to perpetuate her memory.

The committee to make inquiry as to any prior Sunday school in Cecil County being satisfied there was none, the following committee was appointed at the Sunday School convention, at Bay View, for the purpose of making arrangements for raising the means required: Rev. J. B. Jones, Bay View; James McCauley, Leeds, and S. T. Woodrow, Liberty Grove. The said committee now presents the subject to the Sunday schools of the county, that each may have an opportunity to make a small contribution if they see proper.

From the 30 or 40 scholars attending the first school, the number has increased to thousands, and from one school to a number approaching one hundred. No one doubts that the result has been beneficial and is worthy of a memorial to the memory of Miss Wilson.

James McCauley,  
Leeds, Md. 1892

47

## HOLINESS CHRISTIAN CHURCH

Among the minor religious bodies established in recent years in Cecil County is the Holiness Christian Church which is represented by two congregations - one at Fredericktown and the other at Pleasant Hill.

This sect was founded in West Conshohocken, Pa. in 1894 and has slowly expanded in Pennsylvania and Maryland. Its doctrines are fundamentally those of the Wesleyan Methodists, the governing officer being a District Elder.

A congregation was organized at Pleasant Hill in 1913 and shortly thereafter a small church was erected for its use. As a result of increased membership they were obliged to seek other accommodations and in 1943 purchased a larger building which had been erected by the Free Methodists of that village about 1890, but which had been vacant for some years after the latter group disbanded.

This frame building is approximately 20 feet wide and 35 feet long with a front vestibule. Improvements have been made from time to time, and in 1955 an L-shaped addition which is 20 by 30 feet was built at the rear of the church to serve as a Sunday School room.

The present membership of the Pleasant Hill church is 20 with a Sunday School enrollment of 95. The pastor is the Rev. Paul D. Hilbert, of Elkton, Maryland. The trustees are George Foster and John Shirer, of Pleasant Hill, and Clifford Buckley, of Newark, Delaware.

7-12-1955

Bible Class #1

S. K. Blake, Teacher  
A. T. Miller, Assistant

J. Frank Blake  
Alice Booth  
Mary Bouchelle  
Bell Crow  
Hannah Crow  
Mrs. Foster  
Joseph F. Holt  
Benj. Miller  
Frank Miller  
Hester Miller  
James Miller  
John V. Price  
Harry C. Rose  
Adell Simpors  
Annie Simpors  
Carrie Simpors  
Mrs. Thos. M. Tyson - 19

Female Bible Class

John C. Booth, Teacher  
Samuel T. Simpors, Ass't

Martha Astle  
Hester Blake  
Florence A. Burke  
Annie Hayes  
Martha Holt  
Mary L. Holt  
Rachel H. Holt  
Mary Larzalere  
Mary Lynch  
Bessie Mahoney  
Fannie Mahoney  
Viola Matthews  
Mary B. Miller  
Rachel Miller  
Annie Scarborough  
Mary L. Simpors  
Mattie Simpson  
Mamie Tyson  
Ella Vanpelt  
Lillie White - 22

Male Bible Class

John E. Miller, Teacher  
Nellie Simpors, Assistant

A. L. Hood Blake  
Wm. K. Blake  
Fred Booth  
Frank Clark  
George Clark  
Wm. Clark  
George Crow  
Samuel Dunlap  
J. Benj. Holt  
Thos. S. Holt  
Homer Larzalere  
R. Chad Larzalere  
Ernest S. Miller  
Wm. Miller  
Henry Price  
Thomas Price  
George R. Rose  
Wm. Thos. Simpors  
Jesse H. Simpors  
Robert C. Simpors  
Thos. M. Tyson  
J. Clinton White - 24

Female Testament Class

M. Eva Blake, Teacher  
Mrs. A. T. Miller, Ass't

Lillian H. Blake  
Rachel C. Blake  
Essie J. Biddle  
Barbara L. Booth  
Nellie Crow  
Rebecca Hall  
Mattie Hanna  
Emma L. Holt  
Hattie Mahoney  
Mary L. Matthews  
Lizzie McVey  
Anne M. Miller  
Nettie Scarborough  
Victoria H. Simpors  
Maggie R. White - 17

Officers Elected April 6, 1884

|           |                  |
|-----------|------------------|
| Supt.     | S. Kennard Blake |
| Assistant | John M. Means    |
| Secretary | Joseph F. Holt   |
| Librarian | J. Frank Blake   |
| Assistant | James M. Miller  |
| Treasurer | Sarah R. Miller  |

Male Testament Class

Sarah R. Miller, Teacher  
Cornelia Scarborough, Ass't

Samuel Biddle  
Jacob Fulton  
Wm. Kirkpatrick  
Carl Larzalere  
Benjamin McVey  
Aldred Miller  
Aquilla B. Miller  
Clarence A. Miller  
Edward F. Miller  
George Miller  
Caleb V. Rose  
Jesse Rose  
Marion Rose  
Harry Simperts  
George Weaver - 17

Male Infant Class

Buena Vista Boulden, Teacher  
Mrs. Jane Rose, Assistant

Ira Astle  
Calvin M. Blake  
James Crow  
T. Maxwell Fields  
Chas. Harrigan  
Norman Mearns  
Allie Miller  
Arthur Miller  
Chas. Miller<sup>EM</sup>  
Philip Miller  
Cameron McVey  
Frederick Rose  
Herbert Rose - 15

Female Infant Class

Mattie Simperts, Teacher  
Annie Miller, Assistant

Mamie Ashton  
Annie Astle  
Gertie Biddle  
Sophia Biddle  
Carrie Booth  
Georgia Booth  
Lillie M. Harding  
Mary Mahoney  
Hester McCauley  
Maude McCauley  
Lizzie Marple  
Elva Miller  
M. Louise Miller  
Maggie Miller  
Myrtle Miller  
Sadie Miller  
Sallie Miller  
Madge Rose  
Lizzie Simperts  
Hattie Tyson  
Ella Weaver  
Sallie White - 24

MINISTERS WHO SERVED UNION METHODIST CHURCH  
from 1860 to 1967

|                      |         |
|----------------------|---------|
| George Quigley       | 1860-62 |
| Wm. L. Paxton        | 1862-64 |
| Samuel W. Kurtz      | 1864-67 |
| Valentine Gray       | 1867-68 |
| Albert L. Hood       | 1868-69 |
| William Potter       | 1869-71 |
| Thomas L. Poulson    | 1871-72 |
| John D. Rigg         | 1872-73 |
| John Barratt Manno   | 1873-74 |
| T. L. Tompkinson     | 1874-77 |
| J. Owen Sypherd      | 1877-78 |
| A. D. Davis          | 1878-82 |
| John France          | 1882-85 |
| Charles F. Sheppard  | 1885-87 |
| T. A. H. O'Brien     | 1887-89 |
| Thomas Benton Hunter | 1889-93 |
| William T. Valiant   | 1893-94 |
| A. P. Prettyman      | 1894-98 |
| William R. Mowbray   | 1898-01 |
| William P. Compton   | 1901-04 |
| James M. Mitchell    | 1904-10 |
| William H. Briggs    | 1910-14 |
| Wilmer Jaggard       | 1914-15 |
| Jesse C. McCoy       | 1915-20 |
| Joseph A. Buckson    | 1920-23 |
| John W. Prettyman    | 1923-33 |
| Charles H. Atkins    | 1933-42 |
| George W. Murphy     | 1942-44 |
| Robert R. Stephens   | 1944-46 |
| Lucian C. Powell     | 1946-48 |
| Louis C. Randall     | 1948-51 |
| Perry O. Hill        | 1951-56 |
| Harold Nunemaker     | 1956-59 |
| Robert A. Nass       | 1959-62 |
| Henry H. Schauer     | 1862-67 |

ZION METHODIST CHURCH

1810 - 1960

While there is no documentary evidence, save the date plate on the building, it serves a virtual certainty that the Methodist Church at Zion originated in the year 1810. We are indebted to Mrs. P. J. Smith for considerable research into the past, research through conferring with elderly members of our community and through recollections of conversations of days gone by.

Insofar as can be reasonably established, we believe that the original Zion Methodist Episcopal Church was a log structure located just a few <sup>yards</sup> back into what is now the cemetery -- Just behind the present building. A visible depressed area in the cemetery probably forms the outline of the original building.

An interesting story concerning the old church and the first attempt to provide it with heat goes something like this: The "new-fangled" stove was installed one day in autumn and the ladies came to church the following Sunday --and fussed and fumed because the building was excessively warm. (There had been a great deal of voiced objection to having the comforts of a stove in the house of worship!) The ladies, in one voice placed the blame of the heat on the contraption so recently installed -- only to discover later that there had been no fire in the stove that Sabbath Day. Too many petti-coats and too much temper had combined to raise the autumn temperature to an uncomfortable degree.

The deed of the church property is properly recorded at the office of the Clerk of the Circuit Court for Cecil County and bears the date "the 28th day of March, in the year of our Lord, 1833". The deed clearly stated that the property was to be used for church purposes, "as there is a building erected thereon". Thus it is clear that the construction of the original church building preceded the actual transfer of property rights to the trustees. The consideration in the transfer was "one Dollar in Specie".

The donor - for such he was - was Cyrus Oldham. The deed also bears the signature of Eleanor Oldham, his wife - William Peirce, and Jacob Price witnessed the transaction. The original trustees were Thomas Spraston, William Thompson, Doct. John Fisher, Jr., Nathan Blake and David Sheppard.

Zion was one of several points on the Zion Circuit of the Philadelphia Annual Conference in 1850. Records of Church business from 1810-1850 have been lost, apparently; but reference is made in subsequent records to the old Cecil Circuit of which Zion was presumably a point prior to 1850. From a historical sketch by the Rev. E. H. Hynson and copied from the manuscript by the Rev. A. P. Prettyman about 1885 and from the records of ministers following Mr. Prettyman, we have been able to gather the following information.

In the spring of 1850, Nottingham Circuit of the Philadelphia Conference was divided -- Elk Ridge, Bethel, Zoar, Octoraro, Mt. Rocky, and St. John's were organized into the Oxford Circuit. Zion, Ebenezer, Hopewell, and Mt. Pleasant formed the Zion Circuit, under the pastoral charge of the Rev. Thomas W. Simpser, a local preacher of North East. The members elected to the Board of Stewards were Dr. John Fisher, David Parker, John Barnes, Joseph R. Thomas, and David Sheppard. The preacher's claim of \$250 was fully paid, it was reported. The membership of the circuit totaled, of whom 95 persons were listed as probationers.

In 1852 St. John's, Union, Asbury and Rising Sun were added to the circuit, although Rising Sun did not yet have a church. The Rev. S. R. Gillingham was preacher-in-charge, with the Rev. William M. Dalrymple, a local preacher, employed as junior preacher. The Rev. A. Atwood was Presiding Elder. The Rev. David Jenness, the Rev. John Perry (of St. John's), the Rev. Thomas Miller, and the Rev. Thomas Warburton (both of Union) were local preachers on the circuit.

During the year 1852, a parsonage was purchased, and mortgaged, but the circuit was obliged to sell it that same year, it seems. In 1867 it was decided that the parsonage should be located in Zion. Up this time the minister in charge had resided at Brick Meeting House (Calvert).

In 1868 the Philadelphia Conference was divided and Zion Circuit was then identified with the Wilmington Conference. In 1870 the circuit was again re-organized, this time with Zion, St. John's, Ebenezer, and Union making up the four points of the charge. In 1887 Union was removed from the Zion Circuit and placed on the Cherry Hill charge. This left the Zion Circuit with only three churches. In 1890, under the pastorate of the Rev. I. L. Wood, Rosebank Church was built and became the fourth point on the circuit. However, in 1893, the congregation at St. John's requested that its church be made a station and the request was granted. That same year (1893), the church at Zion was rebuilt. Whether or not this was the first or second rebuilding, we cannot say.

In 1894 the payments on the parsonage at Zion were completed. The Circuit consisted of three churches -- Zion, Ebenezer, and Rosebank. In 1896, Union returned to the Zion Circuit and purchased a one-fourth interest in the parsonage - St. John's original share.

On October 16, 1910, under the pastorate of the Rev. William H. Briggs, the four churches met at Zion to celebrate the centennial occasion of the Zion congregation. Four former pastors were able to be present at the celebration -- the Rev. A. P. Prettyman, the Rev. W. P. Compton, the Rev. W. R. Mowbray, and the Rev. J. M. Mitchell.

During subsequent years the church at Zion was painted on the exterior and re-decorated within. About 1925 an electric plant was installed in the cellar of the church and provided current for the lighting of the church and the parsonage. The plant was the gift of Mr. and Mrs. David L. Gifford, whose generosity had also provided the church with an organ several years prior to 1920.

In 1934 the Zion Community House was erected, under the pastorate of the Rev. Charles H. Atkins. The land was donated by Mrs. David L. Gifford. Mr. Ralph Gifford, of Louisville, Kentucky, contributed liberally toward the construction costs. All the excavating was done by members of the church and residents of the Zion area. The building committee was made up of the Rev. Mr. Atkins, C. C. England, Norman R. Touchton, George Peterson, and Stanley Bowlsbey. James Alexander, a respected and reverend colored man of the community, assisted in the work. The contract for the work was awarded to Chas. R. Gibson and his son, John, of North East.

The building was opened to the public on Sept. 2, 1934, with the Hon. T. Alan Goldsborough the speaker. Dr. France, of Port Deposit, and Judge J. Owen Knotts, of Denton, spoke in the evening. The following day, Sunday, September 3d, special services were held in the Zion Church marking the occasion. Dr. David Wood, the Rev. W. H. Michaels, and the Rev. Ed. Collins spoke during the all-day service. The fund raising was accomplished by the Rev. C. H. Atkins and the Rev. John W. Prettyman. A total of \$2,100 was realized from the day's services, which virtually offset the contract price of \$2,170.

In 1948, Zion Church became a part of the Cecil United Parish, along with Ebenezer, Moore's Chapel, Leeds, Rosebank, St. John's, and Union. The Rev. L. C. Randall became minister-in-charge. He was succeeded by the Rev. Perry O. Hill in 1951, who in turn was followed by the Rev. Harold Nunemaker in 1957, at which time St. John's again became a station. In 1959 the Cecil United Parish was divided into the East Cecil Parish, composed of Leeds, Moore's Chapel, and Union, and the West Cecil Parish composed of Zion, Ebenezer, and Rosebank under the ministry of the Rev. Harold Fordham.

Within recent years, since the establishment of the Parish, the following men have assisted in the minister-in-charge: The Rev. Fred Pyke, the Rev. Donald O. Clendaniel; the Rev. Ronald Seibert, the Rev. Chas. W. Lau, the Rev. Wilson Davis, the Rev. Robert Edwards, and Mr. George B. Prettyman, Sr.

To those who have been a part of the recent history<sup>of our church</sup>, there is nothing routine about it. Rather, it is replete with warm and fond recollections, reaching back even before our own time. While today we honor the past, we look forward to the tomorrows, with trust and faith that Zion Methodist Church may do its share in promoting the Kingdom of God.

TEXT OF ADDRESS BY ERNEST A. HOWARD

Historian of the Historical Society of Cecil County  
at the unveiling of an Historical Society marker at  
St. Mary Anne's Church, North East, Maryland  
Sunday, September 3, 1961

We have met here this afternoon to dedicate a marker which will identify St. Mary Anne's Church and its churchyard as one of the historic spots of Cecil County. The occasion is an appropriate time to review its historical background in order to understand why it is entitled to this distinction.

It is general knowledge that the basic principle which motivated the founding of the province of Maryland was religious toleration - a concept then unknown in the Old World. That this new ideal found a receptive soil in Cecil County is evidenced by the number of different faiths which took root soon after the county was formed in 1674. Its history is unique with respect to the diversity and antiquity of these groups.

To illustrate: The Church of England was established at Earleville in 1692; the Jesuit fathers founded Old Bohemia Catholic Church in 1704; the Quakers settled at East Nottingham in 1706; the Scotch-Irish founded Rock Presbyterian Church in 1720; the Welsh built on Iron Hill in 1701 the first primitive Baptist Church in America; and as early as 1684 a sect known as Labadists established on Bohemia Manor, the only colony of its kind in America.

For about 50 years following the arrival of the first colonists in 1634, religious freedom prevailed in Maryland. All creeds were tolerated, and none was favored or preferred. There is no record that any resident of Maryland was ever branded or had his ears cropped for refusing to accept the religious beliefs which some one else sought to impose on him.

This period of harmony in Maryland under the mild government of Lord Baltimore was ended by a great political revolution in England in 1688 which resulted in placing the Protestants King William and Queen Mary on the throne in place of the Catholic sovereign, James II. Upon the accession of William and Mary, Lord Baltimore was divested of his authority in the province and was succeeded by a Royal Governor, Sir Lionel Copley. The Maryland colonists who were members of the Church of England thereupon appealed to the Colonial Assembly "that their religious rights and liberties be secured under a Protestant Government", and the Assembly passed the so-called Vestry Act.

TEXT OF ADDRESS BY ERNEST A. HOWARD (cont.)

This act was signed by Governor Copley on June 9, 1692. Under its terms the ten counties then composing the province were laid out into thirty parishes and provision was made for support of the ministers of such parishes. All the territory which now constitutes Cecil County was placed in one parish and given the name of "North Sassafrax". The organization of this parish was completed on January 10, 1693 and plans were made to build a church at Earleville, which was called "St. Stephen's". By the terms of the Vestry Act an annual poll tax on each individual freeholder in the parish was fixed at 40 pounds of tobacco, and all persons, regardless of their religious views, were obliged to pay this tax to support the Established Church. The sheriff of the county was required to collect the tax in each parish and pay it over to the church vestry. In 1763 the tax rate was reduced to 30 pounds of tobacco per annum, the price of which was about five cents a pound.

As the population of Cecil County expanded northward, the General Assembly, in April 1706, passed an Act erecting a second parish known as "North Elk". It embraced that part of the county north of the Elk and east of the Susquehanna River. It was roughly the shape of a trapezium and was about 20 miles long and 10 miles broad. In 1736 the number of taxables living in this area of 200 square miles was 928.

The early history of North Elk parish is veiled in obscurity, but it is known that a few years after it was erected, the vestry sent a petition to the Bishop of London, under whose jurisdiction the Established Church in Maryland had been placed, asking for the services of a minister and for a donation of books for the parish. The petition stated that a church had been built and that the revenue of the parish was about £ 40 a year. The bishop was unable to send them a minister at once, but the church was presented with a large Bible which was printed at Oxford, England, in 1716, by John Baskett, the royal printer, also with a book of common prayer with the title page printed in black and red, and silver communion vessels made in London in 1717. These gifts, which have been cherished possessions of the church ever since, were bought with Queen Anne's Bounty -- a term applied to funds set aside in England for missionary work of the church overseas and allocated before the Queen's death in 1714.

In the absence of other explanation, it has been assumed that in grateful memory of the good Queen, her name was added to the name "St Mary's" by which the church was originally called, so that it became "St. Mary Anne's" and has so remained.

One of the early ministers was the Rev. Walter Hackett, who stated in his first report to the Society for Propagation of the Gospel, that his baptisms were numerous, one of them being an Indian and four others colored persons. This is an indication that benefits of the Gospel were not withheld because of race or color.

TEXT OF ADDRESS BY ERNEST A. HOWARD (Cont.)

Mr. Hackett died in 1735 and was succeeded in that year by the Rev. William Wye, during whose administration the present church building was erected.

In 1742 an Act was passed by the Assembly authorizing a levy of £800 to be used for the erection of a new church and vestry-house, and an agreement to that effect was made with Henry Baker, one of the vestrymen. Mr. Baker was given the title to the old church in addition to the sum levied, and the specifications for the edifice he was to build stated that it was to be erected "where the old church now stands". On the cornerstone is an inscription showing the name of the rector, followed by the initials of the vestrymen in 1743. Their names were Henry Baker, Nicholas Hyland, Zebulon Hollingsworth, Edward Johnson, Thomas Ricketts, and John Currer. They were among the most prominent and patriotic citizens of the County.

There is evidence to support the belief that Samuel Gilpin, whose home still stands at Gilpin's Falls, was employed to do the carpenter work, because an entry in the vestry-book shows that he was directed in 1751 to finish the vestry-house as soon as possible.

Architecturally the church reflects the period in which it was built, the bricks being laid in Flemish bond with glazed headers and stretchers. It has a gambrel roof of Dutch type, four windows on each side with round arches, and a bull's eye window high in the west wall.

In the early days of the parish the rector and his vestry were clothed with civil, as well as ecclesiastical duties. In addition to serving as tax collectors and inspectors of tobacco, they acted as magistrates and exercised control over the morals of the people. Vested with these police powers it is not difficult to understand why the Established Church was unpopular. When the colonies declared their independence from England in 1776 the church disintegrated and the clergy were faced with a grave dilemma. They had pledged allegiance to the British crown, but the patriots were in no mood to defend the King and, for this reason, most of the ministers found it expedient to leave the country or retire to private life.

In the fall of 1780 Dr. William Smith, a zealous churchman and first president of Washington College in Chestertown, called a convention in the hope of saving the Anglican church from ruin. Only two clergymen and 24 laymen answered his call and, on this meager foundation, Dr. Smith proceeded to reorganize the church. It was Dr. Smith's work that earned for him the title of "Father of the Episcopal Church", for it was in Emmanuel Church in Chestertown, on November 9, 1780, that the name "Protestant Episcopal" was officially adopted for the Church of England in the United States.

TEXT OF ADDRESS BY ERNEST A. HOWARD (Cont.)

One of the teachers at Washington College under Dr. Smith, was the Rev. Joseph Coudon, who had been headmaster of the Kent County School preceding Dr. Smith. Mr. Joseph Coudon, who was the first Episcopal clergyman to be ordained in America, became rector of St. Mary Anne's in 1787 and served until his death five years later.

The low state of religion at that time may be inferred from the fact that in the first census of 1790, the Rev. Joseph Coudon is the only minister listed in Cecil County. He was one of a lengthy roster of 53 ministers who have served the parish since its creation in 1706. The list is too long to recount, but it includes such eminent names as William Duke, Robert L. Goldsborough, Enoch K. Miller and Giles B. Cooke.

The parish of North Elk was the parent of Trinity parish created in 1832 and of Susquehanna parish created in 1913.

The bell tower was added in 1904 by Dr. Robert S. Brookings as a memorial to his father and mother and brother, whose remains rest by the side of the church. Dr. Brookings, founder of the famous Brookings Institution in Washington, was born at the home of his grandfather, Robert Carter, in the 4th District of this County.

This venerable church has stood the test of more than two centuries. It is commended as a stately and attractive structure. There are other churches with more ornate and even bizarre features which will never enjoy the dignity and charm of St. Mary Anne's. To the patriotic, the civic-minded, and the devout, it is an inspiration and source of pride.

It was built by men who had a firm belief in the Christian religion, and it has justified their faith over the years. It has survived through good days and perilous days - and this is an achievement which the Historical Society of Maryland today recognizes by erection of this marker.

# # # #